GROW✝H

The Journal of the Association for Christians in Student Development

Dear Readers:

Welcome to the sixth issue of *Growth: The Journal of the Association for Christians in Student Development.* In this issue you will find three feature articles, one review essay, and nine reviews of recent books.

We want to acknowledge several persons for their assistance in making this issue possible. Special thanks go to Steve Christensen for his service as Layout and Design Editor and to Todd Ream who serves as Book Review Editor. These two individuals have put in many long hours in helping the Editorial Board to put this issue together and without their assistance this publication would not have been possible.

We especially want to encourage you, the reader, to consider submitting manuscripts for consideration for the next issue of *Growth*, which will be published in the spring of 2007. Publication guidelines are included in this issue near the end of the journal. We are particularly interested in manuscripts presenting original or basic research and encourage anyone who has recently completed a graduate thesis or dissertation to submit a manuscript based on your work.

We thank you for your support for *Growth: The Journal of the Association for Christians in Student Development.* We trust that you will enjoy and be stretched by what you find in these pages.

Sincerely,

Skip Trudeau, Co-Editor
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The Journal of the Association for Christians in Student Development

Articles

Review Essay

Reviews

Parents, Guilt, and Forgiveness:
The Effects of Divorce on College Students Attending Private Christian Institutions

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Abstract

With national divorce statistics on a rise, higher education should consider its approach to meeting the needs of students from these homes. Specifically, faith-based institutions must think about the effects divorce has had on the faith development of students from divorced families. Using individual interviews and a focus group, I researched the experiences and faith development of seven students from divorced homes attending three private Christian institutions in Southern California. The qualitative nature of the study gave voice to the unique stories of these students.

Introduction

Millennials are surging through the doors of higher education, forcing institutions to adapt to the changing needs of their generation. Many student affairs professionals are addressing the increasing presence of parents, who struggle to let go and are distinctly involved in the decisions of their children (Howe & Strauss, 2003). With a pronounced focus on involving parents, institutions have failed to notice the shifting face of the family. "America today is a multicultural, multilingual, and multifaceted place where the nuclear family is no longer the norm" (Daniel, Evans, & Scott, 2001, p.3).

In this paper, I will discuss the rise in students who come from divorced homes and the struggles they face in enrolling and persisting in college. Alongside these statistics, I will present the implications divorce has on the faith development of a student. Considering the previous research, I will present my study examining the effects divorce has on students attending private Christian institutions. Finally, I will give my findings and offer recommendations based upon the conclusions of my research.

Literature Review
Divorce and Higher Education

In 2003, there were six million divorced families in the United States (Statistical Abstract of the United States). What used to be considered a societal problem has become a societal norm. Institutions of higher education are beginning to reflect the greater population. Nationwide, only 40% of college students come from homes where their parents are still married (Nielsen, 1999). Freshmen classes depict the increase in divorce rates over the last 25 years. In 1972, 8.7 percent of freshmen reported that their parents were either divorced or separated; in 1999, the number had grown to 25.4 percent (Daniel et al., 2001; American Council on Education and University of California, 2002).

Today's students are more likely to live in a single parent home than any other previous generation. *Ninety percent* of children in 1960 lived with both biological parents until reaching adulthood. Today, this percentage has dropped to less than half of all children (McLanahan, 1999). Majorities of these divorced couples enter into other relationships and remarry with five years after the divorce (Teyber, 2001). Altogether, 75% of men and 66% of women remarry after their first divorce; however, the divorce rate increases in a second marriage, leaving one out of ten children experiencing at least two divorces of their parents before turning 16 years old (Hetherington, 1999; Coontz, 1997; Amato, 1999). Both parents are critical in the growth and education of a child; therefore, students who grow up in a one-parent home or experience a divorce during adolescence have greater academic challenges than children from two parent homes. Children coming from single parent families complete fewer years of schooling and are less likely to enter college as compared to children from two parent families (Graham, Beller, & Hernandez, 1994). This number further decreases for ethnic minority groups (Pearson, 1993). However, if a child's parents enter into stable remarriages within the first few years after the *divorce;* most children do not suffer long-term academic consequences (Hetherington, 1999; Buchanan, C., Maccoby, E., & Dornbusch, S., 1997).

A study in 1996 concluded that students living with one parent were half as likely as students from two parent families to enroll in the 50 most selective institutions as defined by U.S. News and World Report. In addition, students from divorced homes are "13 percent less likely to apply to any college, 16 percent less likely to be admitted, and 48 percent less likely to enroll" (Gose, 1996, p.35). Once enrolling at an institution, many students from divorced homes end up financially struggling due to the end of required child support payments. Unless college tuition was included in the divorce settlement, the student becomes responsible for the burden of paying for their education.

Faith Development Theory

Alongside social, mental, and physical development, faith development is imperative to growth, as it is profoundly related to the human ability to make meaning in life through a relationship with a Divine Creator (Fowler, 2004). Faith development theory is critical in understanding all students, but it is necessary to students who have a religious doctrinal belief and thereby attend a faith-based institution. Fowler's (1981) six stages of faith outline faith development throughout an individual's entire life. His fourth stage includes the years of late adolescence and adulthood. However, this stage does not address the transition stage between adolescence and adulthood.

Sharon Daloz Parks (1986, 2000), building *from* Fowler's model, created a new stage of faith development, which she titled *young adult.* This stage is the transition stage between adolescence and adulthood, which would include most traditional college students. Parks' work is established in previous cognitive and psychosocial research of student development theory. Parks considered a person's form of knowing (cognitive development), form of dependence (affective development), and form of community (social development) as the three changing components between adolescence, young adult, and adulthood (Parks, 1986). These three forms characterize faith development. For young adults these forms are distinguished as probing commitment, sense of self-authority, and a mentoring community. Through probing commitment (form of knowing), young adults recognize the complex nature of the world and find it necessary to choose a future path. An emerging sense of self-authority (form of dependence), describes the young adults' trust in their own knowledge and experience, helping to create an inner-dependence. Finally, young adults need a mentoring community (form of community) in order to promote critical self-awareness and a sense of belonging (Parks 2000). In this stage of young adult, college students gain the needed challenge and support to further faith development into that of a mature adult.

Although many students venture through these changing components as they journey toward adulthood, each student's past experiences give light to or diminish their ability to make meaning. In considering the changes from one stage to another, Parks acknowledges the effect ones past can have on these transitions. Using the metaphor of a shipwreck, Parks describes how a threat to the most central structure of ones-self can cause a collapse at the very core of ones existence (Parks, 1986). These experiences can come about from the loss of a relationship or the reordering of ones life due to a choice, including divorce. When someone washes up on the shore, after surviving a shipwreck, he/she can experience a new understanding and a deeper faith. Students that experience a parental divorce enter higher education having already experienced one or more of these shipwrecks, thereby affecting the path from adolescence to adulthood. Considering the rise in students from divorced homes attending institutions of higher education and the impact of faith development upon a students' sense of commitment, inner-dependence, and community, it is crucial for student affairs professionals to understand the needs of this unique student group.

Methodology

This qualitative research study used four individual interviews and one focus group to investigate the experiences and effects of divorce upon students attending private Christian institutions. I chose qualitative research in order to give voice to the participating students and depict each unique experience. Three Christian liberal arts institutions in Southern California provided the setting and participants for the study. Two of the institutions were mid-size universities and the third was a small college. The use of three different institutions gave a variety of student experience while validating the possible effects of divorce upon students. Altogether, I interviewed three seniors, two juniors, and two sophomores. Four of the students were female and three were male. The average number of years that their parents had been divorced was 15 (minimum = 10; maximum = 19). The reasons for divorce included; adultery, drug abuse, alcoholism, change in sexual preference, and irreconcilable differences. I tape-recorded and transcribed all interviews, to give accurate representation of student experience. Within this study, I used additional means to validate the data, including member checking with students from the individual interviews, thematic organizing, and having my transcripts, codes, and notes reviewed by another researcher.

Results

"But the thing is, divorce *affects* so many people's lives and I didn't do anything, but divorce affects my life a lot. It's a big part of who I am and how I see the world," expressed one student.

After interviewing seven students from divorced homes, I found that there are countless effects of divorce upon their lives. Considering these stories, three themes emerged; views of parents, college experience, and faith integration.

Views of Parents

One student recalled, there was a really, really hard, bad custody battle, one in which I lost a lot of trust in my parents, because in a custody battle the kid is put in a place where they are forced to choose between parents and that's never a good thing for a three year old child. *[sic]*

Through the process of divorce, children redefine their understanding of the parent-child relationship. Using metaphors, the students depicted the parental role in different ways, but never as a relationship between a child and parent. The most common view was parents as friends. This relationship described a loss in trust; the student is friends with one or both parents, but does not respect their authority as an adult. One student shared that she is friends with her parents, but not good friends. She cannot accept her parents' advice because their decisions lead to the break-up of her family. Another student added that as a child, she felt more responsible than her father and did not let him have authority over her as a parent; therefore, they became friends instead.

The second metaphor depicted parents as strangers. One student recalled his dad getting remarried, and with a bit of uncomfortable laugher he stated, "I didn't even go to the wedding. I wasn't invited." Another student talked about his parents in this way, "I describe it now that my parents in a lot of ways were strangers to me, cause I didn't know the first thing about them."

College Experiences

Getting into College

For students coming to college from a divorced home, there are additional struggles that they must overcome. Questions of enrollment and financial aid become major topics.

"Applying to college was interesting… my dad had no say in anything, I didn't want him to have any claim over my future because he contributed to my college education" Many of the students expressed a desire to break from one parent or both parents because of the struggle over college. Four of the students described that one of their parents was against them attending a Christian institution or has asked them to transfer because of finances. One parent refused to co-sign a loan in order to keep the student from attending the specific university. The most common struggle is with the Free Application for Federal Student Aid (FAFSA) form. This form requires the income status of both parents if the student is still a dependent. A sophomore said, concerning his FAFSA, "My mom pays for everything but they [financial aid office] still try to get my dad's information…I'm 19 and that [child support] stops when you are 18…. My dad's money is not my family's money. It's two separate households."

To Be Known

"None of my close friends here are from divorced families," shared a student. On a Christian campus, divorce is rarely discussed. Students who come from divorced homes feel they are scarce. "They [other students] assume that almost all our parents are still together cause we are supposed to be perfect Christians that come from these Godly parents and stuff. *[sic]*" Some students struggle to keep their family and their family's past out of the school setting because they are either ashamed or embarrassed that they do not have the perfect home. A female student described one time when her father and his girlfriend came to visit. She felt ashamed because her dad had a girlfriend whose appearance was embarrassing. Yet, another student shared that he struggles to bring his family to school because he is ashamed of his parents and feels that people will not accept him because of his family. These students expressed pain as they shared what it is like to have part of their life be a mystery to others. In the end, one student admitted, "Yeah, it would be nice to be known in that way."

Guilt.

The final college experience addressed the topic of guilt and holidays. As the interviewer, I did not ask any direct questions concerning holidays, rather students themselves brought up this topic. A junior described in depth his schedule for holidays and responsibility to spending time with both parents. Christmas Eve with one parent,

Christmas Day with the other, and Thanksgiving switches between the two parents each year. However, the struggle goes deeper than the mere location.

> *Every year you go home for Christmas and you don't know where you are supposed to be and you feel guilty for spending certain moments of the week with a certain parent and really guilty for not spending it with the other… you can never satisfy the two parents because they both want all of you.*

These students do not return home after a long semester to relax in good company. They spend their breaks moving back and forth between both parents, carrying guilt with them. They worry that one parent might be jealous of the other and work hard to be everywhere to avoid an even more stressful vacation. One student gave a vivid description of her Thanksgiving, "I just couldn't, there was too much to handle and everyone at home wanted their piece of me or their time, or wanted to give their input on something and I couldn't take it all in. I couldn't accommodate everyone. *[sic]*" For many students, academic breaks and holidays are a time of rest and rejuvenation; however, for students from divorced homes, it is a time of tremendous guilt and struggle.

Faith Integration

> *My mom actually said to me, 'God did not short change you by giving you your dad and you need to forgive him and move on.'… And that's been a process. It wasn't like I woke up one day and said 'I forgive you.'*

I asked about the role that personal faith played into the students' understanding of what it means to come from a divorced home. In each interview, students addressed the topic of forgiveness. For these students, being able to forgive one or both parents is a big step in understanding what it means to be a Christian. Forgiveness is not merely a statement to be uttered, but a linear process that takes time, patience, and prayer. To forgive a parent *takes the student* one-step closer to reconciliation with the past. One student said, "The Bible says God hates divorce, and there is a reason that marriage is so sacred in the way he designed it. I think forgiveness is something the Bible teaches…but something that when you come from a divorced home you might struggle with." Three of the students talked about the improvement in their relationships with their parents as they came to know this biblical principle and created their own understanding of forgiveness in the case of divorce.

> *"So the funny thing is that as I did that [forgave him], as God changed my heart in that, and as I prayed a lot about that, my dad actually changed a lot too. Which I actually didn't expect. It was just such an unexpected blessing."*

Discussion

In all the experiences, it is important to consider the role of the individual institution, of higher education, and of the government in aiding these students to enroll and persist through college. Unless institutions of higher education and governmental agencies recognize the needs of this growing group of students, access to quality of higher education becomes limited to those who come from two-parent homes.

Individual Institutions

Institutions need to consider the holistic development of the student, including faith development. Considering Parks' model of the young adult, students coming from divorced homes have moved beyond probing commitments and have created an inner-dependence. Due to the shipwrecks they have experienced, these students have a strong sense of the complex world in which they grew up. Most are extremely self-motivated and have a strong concept of their own knowledge and learning. However, these students are in need of a community to come alongside and support them. One student commented that Christian institutions could offer family mentors to students from divorced homes, giving them the chance to see and experience a healthy marriage, family, and community. Other students talked about how their bosses, roommates' families, friends' families, professors, and other staff have provided them with the opportunity to experience healthy relationships, communities, and family dynamics. These experiences are vital in supporting these students as they grow and learn what it means to be part of the body of Christ.

Higher Education

Diversity is a widely addressed topic on college campuses. College student affairs professionals work hard to create an environment where diversity can not only flourish but can challenge students to become more inclusive and understanding. However, many students coming from divorced homes feel excluded from the diversity dialogue. Family background is a type of diversity that needs to be included in discussions about welcoming and understanding those that are different. On most Christian campuses, students from divorced homes are a minority group but their differences are not addressed. One student said, "Divorce is one of those topics in the Christian church that people don't talk about because it is 'those people' that do it. Those that really don't follow Christ." If Christian higher education does not recognize familial background as an important diversity topic, students who come from divorced homes will continue to feel marginalized and unwelcome in the academic setting.

Government

The government needs to reconsider federal financial aid. The FAFSA assumes that even after a divorce, both parents will contribute to their child's education. Some parents, after a divorce, work hard to send their children to college. However, those students who depend financially on one parent need to be given the opportunity to only claim one income. With this student group rising in population, the government needs to provide them with adequate resources to help ensure student success.

Conclusion

> *I feel frustrated when I think about it [diversity] and I feel like people do make a lot of effort for people of other cultures and ethnicities to share their stories and experiences because they would enrich the community… but I feel like the story of my family is really rich and that in college there is not a context that is welcoming for me to share.*

For the students I interviewed, it was important that their stories, experiences, and voices be heard. These students carry difficult, painful, and complicated stories. Student affairs professionals need to create a safe and welcoming space where students can share their own stories and lives and in doing so enrich the community.

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Student Success or Student Non-Dissatisfaction?

by Jerry Pattengale, Ph.D.

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Introduction
Is Something Awry In Wanting Satisfied Students?

The majority of *student success* programs are actually programs of *student non-dissatisfaction*. Addressing student dissatisfaction may nudge retention rates a bit higher, but this approach targets second-rate causes of student attrition.

Campuses that begin their retention efforts with student satisfaction surveys often focus on areas of dissatisfaction—aspects of the college experience rarely tied to student motivation. Therein is the main problem facing many well-oiled student success efforts. *The removal of dissatisfaction neither neither guarantees satisfaction nor addresses motivation*—an observation popularized by psychologist Frederick Herzberg (1991/2005).

Motivated students are more likely to succeed. Before turning to statistics and current research, let's frame the discussion with reference to the well publicized story of Jamie Escalente. The 1988 movie, *Stand and Deliver*, represents well this true story of student motivation -- Inner-Los Angeles Hispanic students passed the AP Calculus exam amidst deplorable learning conditions. Student satisfaction surveys would likely have shown rampant dissatisfaction with Garfield's learning environment—yet an entire group of students succeeded.

During visits to the Escalentes in 1989 I noticed domino-like stacks of awards leaning against the wall in a side room. I've subsequently listened on numerous occasions as the academe applauded Jamie. Likewise, a host of curricula cite his story (e.g, Ellis/2005). However, the majority of colleges still fail to follow his lead—to put *motivation* at the center of student success efforts. What appears to be common sense is problematic in measuring and implementing, and thus the rub. But current programs like the *Knowledge is Power Program* (KIPP) at the K-12 level, and J. Herman Blake's work among colleges remind us of the phenomenal impact of structured motivation (Fiske, 2004).

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At a private university in the Midwest, motivation is linked to a search for one's purpose or life calling. This university's purpose-*guide* approach to student success has led to 12% increases in both retention and four-year graduation rates since 1998. These efforts are anchored in the fulcrum of the general education curriculum—the first-year course, "Becoming World Changers: Christianity and Contemporary Issues (UNV180)." A current study between this institution and Indiana University corroborated these findings (Pattengale/2005, "Purpose-guided"). Students who took an additional course for undeclared students, the Life Calling (LDR150), were "six times more likely to have an earned degree at the end of four years than those who did not take the class," and were "17 times more likely to remain enrolled rather than withdraw after four years if they had not completed their degree." (Millard, Reynolds, and McKinney/2005) These conclusions are based on 5,000-6,000 cases in the between-year persistence models and 1,748 cases in the longitudinal study.

As affirmed by the Midwestern university's study above, a focus on motivation is not an either-or proposition. That is, focusing on motivation does not negate the need to look at student perceptions or diminish the need to improve the learning environment, which Jamie fought tirelessly for as well. At issue, however, is the need to position the student's core as the primary focus of helping students to succeed. To stir their interest in causes greater than themselves.

A UCLA study revealed that students are more bored after the first year of college then when they arrived (Gardner/2002). Common sense begs the question, "Are they more at-risk without complaints or without interest?" Also, a school's definition of "at-risk" students usually indicates whether its retention strategy will focus on obstacles and environmental issues, or on those tied to the student's core—to areas linked more closely to intrinsic motivation.

In the following discussion, we will look at evidence of institutions' preoccupation with dissatisfied students. We will note emerging differences in student success theories, and then consider some suggestions to utilize varying approaches in student success strategies. In the end, I suggest a purpose-guided approach to student success. While student development theories abound, as apply represented in Tracy Skipper's new primer (2005), tenable student success strategies cross academic lines and considerations as well. Student success has correlations with pre-college experiences (Trusty & Niles, 2004), campus engagement (Kuh, 2005), experiential learning (Zlotkowski) and a host of other factors. Most importantly, this article argues that student success strategies should link to ultimate questions—to questions of life purpose.

Strong correlations at the Midwestern university between persistence and purpose-guided programs have shown sustained success in both overall programming and courses in particular.

This article begs the key question: "Does your institution's student success program focus on student dissatisfaction, or on student motivation?" The suggested resolve is not an either-or answer, but one of priority on the latter.

A Look at Student Non-Dissatisfaction

An Office of Student "Non-dissatisfaction" is more than play on words. Many institutions focus their main student retention efforts on areas where students indicate dissatisfaction with the institution.

This *Non-dissatisfaction approach* follows a simple formula—give student satisfaction surveys, quantify the results, qualify them through focus group follow-up sessions, and then address the specific areas of dissatisfaction. The overarching theory is to remove dissatisfied areas in order to retain students to graduation.

Assessment tools are chosen that identify these areas of dissatisfaction. By implication, the most at-risk students are the most dissatisfied. The 2002 "ACT Survey Services" brochure contained advertisements for 17 major student surveys, some approaching their third decade of normed studies. One of the two charts in this brochure highlights student satisfaction with "College Environment—Facilities." Among the ACT's newest tools is the *Survey of Student Opinions*, still relatively young in its testing. The description sounds similar to that of other satisfaction surveys, "Assesses students' perceptions of the importance of, and satisfaction with, a full range of programs, services, and environmental factors at the college they are attending."

The proliferation of these helpful surveys has prompted the need for objective centers, such as The Policy Center on the First Year of College—located at Brevard College (North Carolina). Randy Swing, the Center's co-director, has edited helpful monographs attempting to keep current with these tools, i.e., *Proving and Improving: Strategies for Assessing the First College Year* (2002, 2005).

Numerous scholars champion student satisfaction surveys. Lee Upcraft and John Schuh list "student satisfaction" among the eight key components of a successful assessment of first year programs (1996). They state,
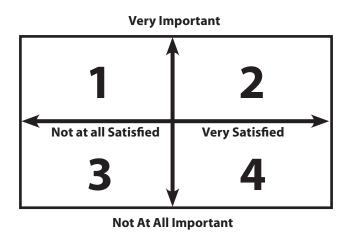
> A Third Component is assessing first-year student satisfaction, which is the cornerstone of maintaining and improving the quality of services and programs targeted to first-year students. . . . If students are dissatisfied, they will not reuse what we offer, and they will not recommend our services and programs to other students, (Upcraft/Schuh, 2001, p. 9).

My survey of over 400 universities indicates that most institutions concur with Upcraft and Schuh's "cornerstone" notion—which necessitates surveys and corresponding programs to correct areas of dissatisfaction. From 1999 through 2002, I surveyed over twenty conference audiences scattered throughout the United States. More than 95% of the respondents indicated an overwhelming preoccupation with areas of dissatisfaction in their retention efforts. Focus (or "priority") was determined by financial and human resources expended on interventions and/or preventions during the previous five years at that institution.

Another indicator of large numbers of institutions with the non-dissatisfaction emphasis is not only the proliferation of student satisfaction survey instruments, but their actual employment. The ACT's data sets reveal this (see its website). The *College Outcomes Survey* alone was used with 72,000 students at 140 institutions between 1996 and 2000. Also, over 1400 universities have used Noel-Levitz's *Student Satisfaction Inventory* (SSI).

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The SSI's co-developer, Laurie Schreiner, teamed with me for a text on sophomores, *Visible Solutions for Invisible Students: Helping Sophomores Succeed* (Schreiner/Pattengale, 2000). Throughout our text are important insights into the millennial students' perception of college life—made possible through her nationally-normed instrument.

Institutions use the below diagram in interpreting the SSI results. Quadrant "1" becomes the area of greatest concern for the Student Success committees.

Very Important

1	**2**
Not at all Satisfied	**Very Satisfied**
3	**4**

Not At All Important

The rationale is simple. If a significant cohort of students rates one of the 73 items as extremely important, and they are extremely dissatisfied in their perception of that aspect of campus, there's a major problem that should receive priority treatment—or as Upcraft and Schuh warn, ". . . they will not reuse what we offer." Like the ACT's *Survey of Student Opinions,* these answers generate various grids and charts for Student Success committees. *Or, depending on how the data is used, for Student Non-Dissatisfaction committees.*

Three aspects of the SSI study have considerable bearing on the current discussion. 1) Students perceive content as very important. 2) Content is rarely addressed in student success studies and strategies because it's not among Quadrant 1 items. And, 3) the theory assumes that by removing the dissatisfaction the students will become more satisfied. In turn, goes the theory, a more satisfied student is more likely to be a successful student.

Among the top five "Issues of Importance" for students nationwide, according to the SSI, three directly relate to content. In a study of 23,848 sophomores (1998-99), this tool revealed the following ranking of these issues for public and private schools, and the rankings are very similar to studies of over 100,000 students from all grade levels:

SSI Item	Private University	Public University
	Importance Rankings	
The content of courses within my major is valuable	1	1
The instruction in my field is excellent	2	3
Nearly all of the faculties are knowledgeable in their field.	3	4
The quality of instruction I receive in most of my classes is excellent	4	6

This information reveals that students perceive content to be the most important among dozens of choices. It is ironic that very few student success initiatives are tied to the content itself. In my study, less than 5% of respondents from over 400 universities indicated "Academic Content" as the key focus of their student success programs.

Although there are innumerable possibilities for this disconnection, it seems to reflect the lack of faculty involvement during the incipient stages (at the university level) of student success planning. This also reflects focus group follow-up discussions.

Concomitantly, another factor is the student development staff's lack of purview in content areas. One of the foremost authorities on student success, Vincent Tinto, challenges us to focus on educating students, on attending to both the social and cognitive areas, "not just to focus on how do we keep them?" (Tinto/99). John Braxton has produced an important reassessment of this model (2000).

Student success offices should be aware of student perceptions. However, while student satisfaction surveys are effective in identifying areas in which students are dissatisfied with an institution, it is misleading to assume that removing these dissatisfactions is the best way to improve student retention.

Contrary Voices: Satisfaction is Secondary

Students are most at-risk when they have no clear understanding of the relevance of college to life after or outside of college. It is important to help alleviate obstacles to educational pursuits and to address areas of dissatisfaction. However, as noted in *The Motivated Student: The Dream Needs To Be Stronger than the Struggle,* a fundamental objective should be for students to learn about their values and develop a sense of purpose (Pattengale/2006 and Braskamp, Trautvetter, & Ward/2005). In turn, this sense of direction will overshadow dissatisfactions and help to sustain them in their challenges. This notion is similar to the maxim of the late Chip Anderson, co-author of Gallup's *StrengthsQuest*, "If the Why is big enough, the How will show up." (Anderson, 1996; 2001)

A battery of popular books reflects this idea of "beginning with the end in mind," as Steven Covey champions in his *Seven Habits for Highly Successful People*. An increasing number of teachers and professors are shoving aside mainstay "student success" curriculum and making room for this Coveyistic genre. Themes throughout the texts of popular writers like John Maxwell, "Dr. Phil" and Parker Palmer imbibe this notion of "alignment," or "merging" a person's core with an articulated life purpose. Likewise, Alfie Kohn's provocative best-seller, *Punished by Rewards*, candidly chastises educators for focusing on external issues and incentives instead of intrinsic concerns. Denise Clark Pope's *Doing School* likewise challenges the current educational steps to academic "success" (Yale Press, 2001), a notion also implied in *My Freshman Year*.

The runaway best-seller among student success texts remains *Becoming a Master Student* by David B. Ellis. (Ellis/2000 & 2005) It is used in over 1700 universities. In his polished and ever-expanding skills text, Ellis states, "No matter where they've attended school, liberally educated people can state what they're willing to bet their lives on" (p. 233). I agree, but imagine students asking, "What types of causes are worthy of my life's energies?" And, "What is a definition of *worthy*?" Ellis fails to help students answer these questions—central to a student's core.

If Ellis is correct, and his above characteristic is the key student outcome desired of every liberally educated person, then connections between life passions and persistence in college would appear to be a priority concern. Peter Laurence raises similar questions in his calculated discussion on spirituality in education where he discusses "the realms of meaning and purpose." (*About Campus*, 1999; p. 15)

Framing a Response

The theoretical framework of psychologist Frederick Herzberg helps to evaluate student success efforts. He states that "the factors leading to job satisfaction are separate and distinct from those that lead to job dissatisfaction." Herzberg contends that:

> ". . . the opposite of 'Satisfaction' is 'No Satisfaction,' and the opposite of 'Dissatisfaction' is 'No Dissatisfaction'. . . . to eliminate factors that create job dissatisfaction can bring about peace, but not necessarily motivation."

In the college context, his theory would imply that if you eliminate the negative environmental aspects of students' educational experiences you cannot claim that you've motivated them. While there is strong support that addressing many of these environmental issues correlates with a better retention rate, this is not the same as increased internal motivation.

Educators have expressed a reluctance to build student success programs accordingly. It is much easier to survey tangible issues—those normally highlighted in satisfaction surveys. However, purpose-guided education is not a new idea. Goal theorists have long postulated a causal relationship between a student's goal orientation and behavioral responses in college (Elliot & Dweck, 1988).

Noel Entwistle (University of Edinburgh) challenged educators to highlight the "big picture" approach in his keynote address to the American Association for Higher Education Assessment Conference (Suskie, 2001). Deeper learning is inextricably linked to clarifying meaning, and relating our past learning and experiences with the present. The voluminous writings of Edward Zlotkowski on service learning point us in the same direction. A good summary is found in *Service-Learning and the First-Year Experience: Preparing Students for Personal Success and Civic Responsibility* (2002). The title itself tips the thesis. Zlotkowski passionately argues that one of the best things we can do to improve student success is to convince students "they can help to improve the human condition." (Zlotkowski/2002). In other words, it's not just about building scaffolding around a student.

Tutors, skills helps, study rooms, new computer labs, midnight classes, learning communities, transition courses, peer mentors, Xeroxing access, in-house convenient stores, transportation services and many other support programs make up the scaffolding. The real problem occurs when the scaffolding is removed and the student has not developed a purpose to continue. Oftentimes, this de-scaffolding takes place in the sophomore year. Much of the scaffolding was constructed due to student satisfaction surveys.

Some Observations about the Dissatisfaction Development

A Relatively Recent Emphasis on Retention: Until the past 30 years, "retention" was far from a priority in higher education. Through the selfless efforts of *The National Resource Center for the First Year Experience and Students in Transition* (FYE), institutions internationally have come to a better understanding of student issues and viable responses. The FYE was chartered in 1986, and yet it is considered the true veteran and leader in first-year studies. The National Academic Advising Association (NACADA, f. 1979), the American College Personnel Association (ACPA, f. 1924), and other fine organizations have contributed significantly to student success studies. Likewise, Jossey-Bass Publishers, FYE, Houghton Mifflin, McGraw-Hill, Wadsworth, Prentice Hall, ACT and other publishing units have provided helpful curriculum and texts on various aspects of student success. It is of little surprise that one of Houghton Mifflin's largest divisions is College Survival.

The Financial Factor: Through the aggressive for-profit marketing efforts of firms like Noel-Levitz, colleges took major strides in addressing student "attrition" (failure to complete a degree in a timely manner). During this new economy, pressure began to mount on college administrators to save millions of dollars due to lost tuition, and for-profits like Noel Levitz's had ready-made strategies to help address such needs.

In the rush to save the students from leaving, colleges jumped on the bandwagon of behavioral approaches without looking at other options. Many relied on these retention-in-a-box kits. Why not? The tools help administrators and newly formed retention teams to get their arms around measurable problems. And, the results can be compared to hundreds of other schools through normed studies.

Universities should use such tools, and a variety of experts can give advice about which of the dozens of instruments would best fit your school's needs. However, upon a closer look, these tools are limited. They've also contributed to the proliferation of a behavioral bent to student programs—those focusing on improving the environment of education.

Living with Scaffolding and "At-Risk" Designations: Universities have created some remarkable retention scaffolding, that is, interventions and preventions for the "at-risk" students. These schools have crafted various ways to profile their "at-risk" students. However, few institutions reported a priority of helping students to understand why they are in the midst of the scaffolding to begin with. The precursor of this erection of scaffolding was the designation of "at-risk." Perhaps it is ironic that the federal TRIO programs have one of the simplest definitions for "at-risk." An at-risk student must meet two of the following criteria 1) first generation, 2) low income and 3) documented disability. However, most universities have other criteria for labeling "at-risk." And, after all, with a battery of assessments we can ferret out various aspects of a student's profile. With the exception of normed federal terms, "at-risk" becomes relative to the institution or consulting agency. Clemson's program for at-risk agricultural students targets those with 1200 SATs as an at-risk cohort; whereas many schools have campus SAT averages below 1100. Is Harvey Mudd's academic at-risk at 1400? And, is "at-risk" grade dependent?

The Lack of Faculty Involvement: Another interesting development in the campaign to heighten student success efforts is that the banner has been carried in large part by Student Development personnel. The majority of professionals at most student success conferences are non-faculty. Although some key faculty has contributed theoretical works and aids to the student success field, student development personnel continue to dominate retention efforts. During a west coast speaking tour, only two of the seven universities had more than a token faculty presence in the student success workshops—a scenario I have found at dozens of other campus engagements and "academic" conferences.

The 1999 NACADA national conference accented this imbalance of student success support. Former President, Buddy Ramoz, noted after the awards ceremony, "Jerry, it's always great to have someone from the academic side here." It startled me to learn that in the National *Academic* Advising Association, only 5% of its 5,600 members (now 6,300) had faculty status. Considering that over 60% of advising is done by faculty, and that advising is a critical part of student success, the numbers reveal a serious disconnect (Pattengale, Forward/2005).

The Proliferation of First-Year Courses: Student Development leaders were left to figure out retention plans that they could implement—outside of the traditional classroom. In time, their efforts became institutionalized and gradually became credit bearing. This proliferation of first-year courses has created an arena ripe for collaboration between the two areas. Liberal arts professors are increasingly implementing experiential learning elements in their courses. It is ironic that this was once a learning approach more closely associated with "extra curricular" events in the student development area.

Concurrently, student development personnel are finding their student success seminars and first-year programs among required courses (Gardner). An institution is a systematic response to a recurring need and first-year courses are becoming institutionalized.

Professional Performance Standards: South Carolina was among the first of many states to link performance standards to funding lines. With millions of dollars tied directly to an institution's retention and graduation rates, an assortment of retention plans were jump started nationwide. In some states, a phenomenal amount of external funding assisted the cause, such as Indiana's assistance from The Lilly Endowment and more recently the Lumina Foundation. Against the backdrop of alleged educational woes, many college boards attempted to become proactive and shifted to a business style of managing "the business" of the liberal arts.

WHAT'S NEXT?

Recognize the Wind of Change Blowing Us toward the Student Core

There is a national fascination with books on life direction and fulfillment. Numerous high schools have already endorsed a teen version of *Seven Habits for Highly Successful People*, and you can find many Coveyites among college faculty. "Dr. Phil" and his *Self Matters* claimed spots on the bestseller list, and Phil, an Oprah-endorsed talk show. Some colleges utilize Dewitt Jones' riveting video, *Celebrating All that is Right in Life*. Typical of other work by this National Geographic photographer, it is provocative and packed with captivating scenery behind his query on ultimate questions. The $600 tag for this 20-minute challenge reflects the supply/demand dynamic on "Why" issues. The same is true of Gallup's new book and curriculum, *StrengthsQuest*. The corresponding website is robust and Chip Anderson's ideas are provocative.

We have felt this breeze with lighter books, like Cherie Carter-Scott's feel-good vacuous pseudo text, *If Life is a Game, These are the Rules*. But some of the more recent texts need to be taken seriously, such as Skip Downing's handy book on self-esteem, *On Course: Strategies for Creating Success in College and in Life*. Skip comes closer to the question of purpose than most usable texts.

Hold Focus Groups to Discuss Your Institution's Student Success Philosophy

Consider, if you will, what a shift to an intrinsic focus for programming would look like on your campus. Begin by applauding what has transpired in retention efforts, continue with what is working, but consider some more foundational issues.

Perhaps an analogy will help here. In the late '70s, I showed my golf instructor my bag of shiny Northwesterns—recently polished for the occasion. He smiled, took out one of my *K-Mart* blue-light special and leaned it against the bag. "It's like this, Jerry," as he eased into the conversation while looking across the Indiana course, "You can shine up a

'57 Chevy all you want, but it'll never compete at the Indianapolis 500."

Colleges have some wonderful programs that are helping students, but they are limited in what they can do. *They focus on the How. We need programs that focus on the Why.*

Discuss the Purpose of Your Assessments.

If you're interested in a paradigm less concerned with dorm maintenance, cafeteria food, and computer labs and more interested in ultimate questions, then you will likely need different assessments. How do you look more at the student's core? Amidst the battery of multiple-page assessment tools is Charles R. Snyder's "Hope Scale." Eight simple questions touch significant aspects of what he terms the student's "willpower" and "waypower." One private university used "The Hope Scale" in studying the 1999-2000 first-year students (510/583) and a cohort of sophomores (40). The results showed a strong correspondence with another tool, *The College Student Inventory*, in evaluating academic and social motivation predictive of student success. In an objective way, these researchers are noting that *the dream needs to be stronger than the struggle*, or at the least, the stronger the hope of fulfilling a dream, the more likely a college student will remain in school.

Snyder's two categories help address the student's core. I suggest another category foundational for the other two, "wantpower," an aspect of motivation I ferret out elsewhere.

Most programs are built on the behavioristic notion that to remove obstacles and challenges establishes an environment in which students are the most likely to succeed. The results of these programs are indeed positive, and measurable outcomes show student persistence usually increases. However, "most likely" is misleading. It assumes that changing the environment is the best approach. Comparisons are made with other schools taking the same approach—flagship institutions in the chart of Student Non-dissatisfaction programs.

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1 pt. -- Academic Content
(foundational facts and/or principles in an academic discipline, e.g., literature, philosophy, history)
1 pt. -- Ultimate Questions
(questions of purpose, life meaning and/or value)

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2 pts. -- The Learning Process
(assisting with learning challenges, introducing creative pedagogy, skill sets, etc.)
2 pts. -- The Learning Environment
(dorm, extra-curricular, library, class size, cohort groups, the structure of orientation and/or first-year courses, etc.)

1 pt. responses reflect a student-core approach; 2 pt. responses reflect a scaffolding approach. Universities list their top three student success inititiatives in the appropriate categories. If the total score is above 4, a university classifies as taking a scaffolding approach. Also of interest is if the majority of funds for the top three initiatives fall above or below the line.

Redefine Faculty and Add Faculty Titles

There should not be a chasm between student development personnel and faculty. Student Development and Academic Department representatives were among the writers of the study, "Powerful Partnerships: A Shared Responsibility for Learning." It serves as a weighty prompting in closing the gap between the two "sides" of campus. Patrick Terenzini notes in his 1999 *About Campus* article "Form Follows Function. Right?" that this study "helps direct our thinking about higher education's core functions and points the way toward some of the forms by means of which that function might be effectively achieved" (p. 3). If we apply this same notion to the student success arena, it begs the question of student success's true function—which are perhaps developed by default more than by design.

There is a shared "faculty" role available to student development personnel—that of "Student Success Faculty." For example, one private four-year liberal arts college utilizes up to 30 student development members as faculty for its first-year course, using 60 faculty overall. It is the fulcrum of its general education program, and a demanding liberal arts course (three-credits). They receive the designation "World Changers Faculty (WCF)," and are evaluated the same as full professors. (IWU's motto is ". . . to develop world changers," reflected in the course title.) WCF are also eligible for the annual teaching awards. This course is based on purpose-guided curriculum and was central to raising retention rates 12%.

Likewise, Indiana Wesleyan University founded a Center for Life Calling and Leadership, required all undeclared students, and gave its personnel faculty status. You guessed it—they teach classes on life calling and other "Why" questions.

Besides my administrative role, I am a full professor in Ancient History—about as entrenched in the Humanities as one could be. My last job was directing a research foundation and assimilating teams of scholars here and at our Herefordshire office (England) to preserve and translate hundreds of texts. When a university asked me to propose a position and title I'd be most interested in, I suggested, "Endowed Chair of Student Success." The president chuckled and noted the title would lower my profile. He noted, "Are you serious? I've never heard of such a thing." "That is the point, I answered, "There is no such position . . . . but there should be."

Perhaps running through the center of Vincent Tinto's social and cognitive lines should be a bolder one representing dispositions.

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A Qualitative Study of Hispanic Protestant College Students

by Edwin Romero, California State Polytechnic University, Pomona

Introduction

Catholicism and Hispanic culture are indivisible. In 1997, seventy six percent of Latinos identified themselves as Catholic (Cavazos, 2004). The minority status of Hispanic Protestants is evident in the lack of historical information available regarding this population (Cortés, 1980, Crespo, 2003; Warner, 1998). Hispanic Catholics are increasingly discussing – with great alarm and distain – the steady departure of Hispanics from the Catholic faith and the growth of Hispanic Protestant churches in recent years (Cavazos, 2004; Hispanics Turn Evangelical, 1994; Deck, 1994). Deck (1994) articulates the concern of Catholic Hispanics:

> *Given the need to resist the onslaught of Americanization and certain forms of modernization, the thoughtful Hispanic will view evangelical efforts to convert Hispanics as a particularly vicious attack on his or her cultural identity. Even though the Hispanic American may not be active in practicing the Catholic faith, he or she perceives that the culture is permeated by a kind of Catholic ethos that revolves around a rich collection of rites and symbols…. The evangelical penchant for reducing the mediation between God and humanity to the Scriptures is antithetical to the Hispanic Catholic tendency to multiple mediations.*
> *(pp. 420-421).*

There is a sense of divide, even hostility, between Hispanic Protestants and Hispanic Catholics. This study will focus on Hispanic Protestant college students. I will focus particularly on Hispanic students who identify with the Hispanic culture and maintain the heritage, as outlined by Crespo (2003). The purpose of the study is to explore the meaning that this group of students makes of their religion's minority status within the Hispanic culture, the effect that it has on their connectedness to the campus community, and the influence it all has on their precipitance through college.

Literature Review

Spiritual Support
The expression of Christian Faith on college campuses is well documented and quite prevalent (Cherry, DeBerg, & Porterfield, 2001; McMurtrie, 2001). There are numerous national and international Christian clubs and organizations fruitfully operating on college and university campuses throughout the country. Studies show that these clubs support students through the transition to college (Fleicher & Davis, 2004; Low & Handal, 1995; McMurtrie, 2001). However, little is known of the impact or effectiveness of these groups in reaching out to the minority students. If minority college students do not find spiritual support through these groups, where do they find spiritual support? Do they feel a need for spiritual support on campus? Do they struggle without it? These questions are essential retainment questions.

There is a considerable amount of research available that reflects the positive effects of spirituality on the academic performance of students (Jeynes, 2003a, 2003b; Sikkink & Hernandez, 2003). Furthermore, there is a significant positive correlation between emotional and mental health and religious involvement (Fleischer & Davis, 2004; Schafer, 1997). Most significant to this study, researchers have found a significant relationship between religious involvement and ease of adjustment for college freshmen (Low & Handal, 1995). This study will investigate the adjustment experiences of Hispanic Christian college students, the source of spiritual support for these students, and the influence of spirituality on their academic performance.

Connectedness to Campus
As a recent study suggests, the success of Hispanic serving institutions (HSI) should be measured by the degree of student engagement in all facets of campus life, in addition to graduation rates (Benítez & DeAro, 2004). Hernandez (2000) found eleven central themes that support the retention of Latino college students. Four of the themes, friends and peers, faculty and staff, co-curricular involvement, and finding a Latino community, suggest that finding a network of support on campus is crucial to the retention of Hispanic students. Do Hispanic Christians feel connected to their campuses? Do they feel connected to the Hispanic community, in particular, on campus? The interest of this study is to explore the experiences of Hispanic Christian students in developing a support network on campus and the influence of this on their academic success.

The Role of Family
In their study of generational trends, Howe & Strauss (2003) found that today's generation of college students identifies with the values of their parents and that they "co-purchase" the college experience for the student (pp.41-42). In addition, Hernandez (2000) found that the support and encouragement of the family played a key role in the retention of Hispanic college students (p. 579). It is of current interest to explore the influence of the family on the religion and the retention of Hispanic Christian college students.
Identity

According to Phinney's model of ethnic identify development, "…the issue of ethnic identity is important to the development of a positive self-concept for minority adolescents" (Evans, Forney, & Guido-DiBrito, 1998, p. 79). Researchers have yet to explore thoroughly the impact of being a minority within a minority on identity development. This study is interested in the meaning that Hispanic Protestant students make of cultural conflicts that are related to their faith, and how they "reconstruct social knowledge" in developing their ethnic identity (Torres & Magolda, 2004). What unique cultural conflicts do they experience, what does it mean to them, and how does it affect their identity development?

Methodology

The purpose of this study was to identify salient themes and patterns in the experiences of Hispanic Protestant college students, and the meaning they make of these experiences. The research questions that guided this exploration are as follow:

(1) *What is the collective experience of Hispanic Protestant college students?*
(2) *What meaning do these students make of their collective experience?*
(3) *What influences the retention and academic success of these students?*

This study explored the compounding factors of being a Hispanic Protestant in a predominantly Catholic-Hispanic community with the overall experience of being a Hispanic in a Hispanic serving public institution. It drew upon relevant retention theories, Latino Identity Development Theory, Acculturation Theory, as well as recent findings on the effects of religiosity on academic success.

I utilized in-depth interviewing as the primary method of inquiry in this study. I conducted the research in the qualitative methodology because the nature of the exploratory research question required a methodology that could facilitate the multiple realities of the subjects simultaneously and provide a rich description of the experiences of the subjects (Marshall & Rossman, 1999). The study took place in a midsize four-year southwestern public university – a Hispanic serving institution (HSI) – during the Winter Quarter of 2005. In a survey conducted in 2003, 27.9% of students on this campus identified as Hispanic; that is 4,715 students. There are five registered Christian clubs and organizations active on the campus and several Christian interest groups, including a Hispanic Protestant interest group. The institution has a regional-access focus. It is an 85 to 90 percent commuter campus.

Participants and Data Collection

In an effort to simplify the study, I selected participants based on a number of criteria that would homogenize the sample. I limited the sample to first generation Hispanic college students who I identified as moderately acculturated (Torres, 2004, Torres & Rollock, 2004). The participants were six first-generation Hispanic college students who self-identify as Christian (which they understood to mean Protestant) and identify solely as Hispanic, Latino/a, or Chicano/a. Three of the participants were lower-division college students and three were upper-division college students. Four of the participants

were female and two were male. I identified potential participants through past interactions, a convenience sample. All participation was voluntary, I made a great effort to protect participant anonymity, and I secured their informed consent. All interviews were one-time interviews. They were no longer than one hour in duration.

Data Analysis and Trustworthiness

All the interviews were tape-recorded and I took thorough field notes. I identified nineteen possible themes from a review of the data, then coded the data (see Appendix) and constructed refined typologies (Lincoln & Guba, 1985). I established credibility through triangulation, via multiple interviews and the coding technique. In addition, I addressed transferability through a rich description of the findings, dependability through the credibility of the research and confirmability through a thorough documentation of field notes.

Results

Peer Relationships and Connectedness to Campus

The research resulted in five themes, or interesting characteristics and experiences that help us understand this population, the first of which is connectedness to the campus community. The students in this study felt connected to and accepted by the Hispanic community on campus, although the three upperclassmen felt that they are not engaged in campus life. They saw connectedness to campus as connectedness to peers – when they were asked about feeling connected to the campus, they answered by describing their peer relationships. As one student put it, when asked about his connection to the Hispanic campus community, "…half of my friends are Hispanic. We all have a little connection: we speak a unique language; we can relate: we come from struggling immigrant families, [and] we have ties to another country." They all strongly expressed that making friends in college has been a very positive experience, which seemed to have a strong relationship to their connectedness to the campus.

At the same time, they expressed that they do not participate in certain activities, particularly parties, because of their faith. The students saw this as a conflict, which, they felt, is unique as it is experienced by Christians on college campuses: "…it's just, friends want you to go out clubbing all night and it's not what you want to do…. I just feel bad"; and, "there's a lot of 'party over here'; it's different – the way I think or believe – than those who don't have the commitment to church: what they believe is cool." Nonetheless, the students did not express feeling held back from experiencing college life. As one student put it, "[I am] not impressed by the 'fun' things of the world."

Need for Spiritual Support on Campus

In regards to sensing a need for spiritual support on campus, the students were divided. On one hand, students responded in this way: "no, I have my family, and my church brings me support. That's where I find the fuel for the week…. I'm always in contact with people back home. They come visit me and pray for me." On the other hand, students responded, "yes, definitely yes. I have one Latino Christian friend; we talk at a different level. Most of the day, you are around people who don't understand."

The students generally expressed a need for "prayer… sometimes; [a need] to have a connection, and talk, and trust [other students]."

They all felt that their church was the primary source of spiritual support. Nonetheless, most expressed a desire to relate with other students on campus on a spiritual level – someone to pray with and talk to about spiritual conflicts. They felt that they did not know many "practicing" Christians on campus, and would like to, "Most of them are Christian, they have the same fundamental beliefs, but they don't practice them. I guess I don't talk about it with them…I guess that's bad…I don't know."

In addition, the students expressed that they were more comfortable discussing spiritual matters with other Hispanics on campus than they do with other Hispanics off campus. For instance, when asked if he felt comfortable as a Protestant in the Latino community on campus, one student responded, "Yes, they are more open minded on campus. I've had arguments [off campus] in the past, because most Hispanics are Catholic and they want to know the differences. They are surprised to find I'm not Catholic." The students felt that the Hispanic community on campus is inclusive of Hispanic Protestants, more so than off campus.

Identity Development: An Insider, Yet Outsider

All participants self-identified as Hispanic and felt very much a part of the Hispanic community. Nonetheless, they all expressed having felt like outsiders in the Hispanic community because of their faith at some point. They emphasized that they sense conflict or division between Catholic-Hispanics and Protestant-Hispanics. In fact, they assume a clear distinction between the terms Catholic and Christian. Students protuberantly perturbed expressed that others often assume they are Catholic, and that many Hispanic traditions are actually Catholic traditions – such as Quienceñieras. As one student recalled, "The majority of Hispanics in L.A. are Catholic. Everyone talks about the Virgin Mary and Saints in religious matters, and sense I don't praise them, sometimes I'm looked down upon. In high school, they [friends] would do the cross thing and they would look at me as weird…they expect me to be Catholic." Another student noted that at the "Cesar Chavez Day celebration [on campus], they bring their religious symbols…; very different faith, sometimes I feel like an outsider, [it is a] very different faith." Nonetheless, they felt connected to the Hispanic community.

Faith and Academics

The participants expressed that their faith has had a great influence on their academics. They credited faith as being the source of their academic confidence and motivation, as guiding their decision-making and goal setting. They also credited their faith with reducing their worry and anxiety. On the other hand, the participants also expressed a feeling of conflict between fully participating in church and fully devoting themselves academically – a matter of prioritization:

"I pray and ask God to give me wisdom, 'saviduria', that the major will serve people; for wisdom of where he wants me to be. Balancing church and school, you can't give one hundred percent to school and church; you need to prioritize…. My mom was scared [when I came to college]. 'They are going to change you and your beliefs', she said. I stopped choir because I have too much work…; then [I] realized that without serving God, you can't be fulfilled."

The general conclusion that the students came to is that church is more important. Thus, these students may not always complete their schoolwork. Half of the students interviewed individually averaged roughly fourteen hours per week in church. Five of the six students played a major role in their church: worship leaders, youth leaders, and Bible study leaders.

Role of Family

Family plays a large role in the lives of these students. The participants all stated that they feel supported by their families, and they all emphasized how proud their parents are of them. "They are proud of me and brag that their daughter will be a college graduate, it feels good." They each made a statement to this extent when asked if their parents support their education.

There appears to be a connection between the choices students made in church attendance and family, although the connection was not clearly established in this study. All of the participants had immediate family that shared their faith and attended the same church. Five of the six students attend Spanish church services. The students who live on campus travel great distances on the weekends, sometimes during weeknights, to attend their home churches – often missing class to do so. However, the motive for this behavior was not clearly established. The connection between church attendance choices, spiritual support, and family should be explored further, as it seems to have unique qualities within this cultural group.

Discussion

Limitations

The purpose of this study was exploratory. Thus, the typologies can most assuredly be refined. Furthermore, time and financial constraints influenced the size and scope of the study. Therefore, the findings of the study are limited in that the students I interviewed are all studying at a public commuter campus. The culture on commuter campuses is such that students maintain ties with their communities of origin far more than students on residential campuses do. Thus, the nature of support networks likely varies from campus to campus.

The needs students perceive will likely vary from campus to campus, as well. What would I have found on a residential campus where the students are not able to attend church with their families or visit them on the weekends? Would there be a greater sense of need for spiritual support on campus? Students on residential campuses would likely express a greater need for spiritual support on campus. Furthermore, this study was conducted on a secular campus. Hispanic Christian students on Christian campuses would likely offer a unique perspective.

Future Research

There are many implications for future research opportunities stemming from this study. In the future, researchers should explore in greater depth the role of faith as it influences the sense of connectedness to the college campus and retention rates for minority students. Researchers must study this sociological phenomenon: the sense of division amongst Hispanics along the lines of Catholic versus Christian. It would be interesting to find if there is a significant difference in the level and area of campus involvement between Catholic and Christian Protestant college students. Lastly, it would be interesting to reconduct this study on a larger scale, particularly on Christian campuses.

Implications for Practice

There are many implications for college student affairs practice in this study. While the students in this study did not express a great need for spiritual support on campus, they did state that they did not participate in social events, in general, on campus – particularly parties. Thus, on campuses that are largely residential, there may be a greater need to support the development of a social network for this population of students, the lack of which should be evident in poor retention and persistence rates.

In addition, the findings on the influence of faith on academics have widespread implications for the work of college student affairs professionals; particularly those involved in academic advising. Students in this study stated that they could not study something they did not believe in or felt called to do. Furthermore, students will need assistance in reconciling their need to participate fully in church activities and their desire to put forth their best efforts academically.

Lastly, the finding that Hispanic Protestant college students feel more comfortable discussing issues of spirituality with Hispanic Catholic students on campus, rather than off campus, is largely significant. This could be a great opportunity to assist these students in identity-development, intercommunity relations, and sensitivity to diversity.

Appendix

Codes of Potential Themes

1. **NOMISS**- Don't feel like they are missing out or held back from experiencing college life in any way.
2. **MISS**- Do feel like they are missing out or held back from experiencing college life in some way.
3. **Fds**- Expressed that they are enjoying making new friends/ meeting new people in college.
4. **Curr**- Felt – in a negative way – that, at some point, the curriculum has challenged their faith.
5. **CvS**- Feel conflicted between fully participating in church and fully devoting themselves academically; priority conflict.
6. **Nopy**- State that they do not attend college parties with peers.
7. **NoCs**- State that they do not know many practicing Christians (Protestants) on campus.
8. **Fam**- Family is a source of spiritual and academic support.
9. **Ch**- Church is the primary source of spiritual support.
10. **Cath**- Expressed a sense of conflict or division with Catholic Hispanics.
11. **Ac**- Expressed that their faith is the source of their academic confidence and motivation.
12. **Go**- Expressed that their faith guides their decision-making and goal setting.
13. **Wo**- Expressed that their faith reduces their worry, or anxiety.
14. **On**- Expressed that they felt more comfortable with Catholic-Hispanics on campus than off campus when discussing spiritual matters and in general.
15. **Need**- Expressed that they felt a need for spiritual support on campus.
16. **Id**- At some point, felt like outsiders in the Hispanic community because of their Faith.
17. **Noin**- Expressed that they did not feel engaged, or connected with the campus.
18. **Conn**- Expressed feeling connected to or accepted by the Latino community on campus.
19. **Argue**- Expressed the desire to avoid an argument or having experienced the development of an argument when discussing spiritual matters with Catholic-Hispanics.

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God & Mammon:
When Revenue Becomes More Important Than Mission and Community in Higher Education.

A review essay by David M. Johnstone

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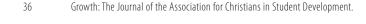
No one can serve two masters. Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and Money. Matthew 6:24

When searching through the gospels, it is interesting to note that the only topic Jesus talks about more frequently than money is the Kingdom of God. Considering the overwhelming priority of the Kingdom of God in his thoughts, money seems to have a noteworthy place in Jesus' thinking. Jesus had no illusion about the power and significance of money. He was realistic about the importance and significance of money, funds and resources in the lives of people. His discussions focused on the legitimate and illegitimate use of money in the daily lives of his followers. Following Jesus' lead, his modern followers should not be shy about diving into the conversation. Money is rarely a benign force in this world and believers should be active participants in the conversation about the acquisition, loss and ethical use of money.

Looking at the world of higher education, one cannot venture into this discussion without finances being addressed. For those in Christian higher education, being aware of the issues swirling around the field enables us to participate in the conversation with integrity and competence. Failure to become even basically informed relegates the Christian into the backwaters of the exchange. If ignored, these lessons will have to be learned again. In a world that interacts daily with finances, in both beneficial and adversarial ways, this knowledge is critical for decision making.

Reflective of the growing concern and interest on how money has impacted higher education are four volumes published in the last two years. Together these volumes provide a comprehensive introduction to the convoluted world of higher education and its relationship with money.

James Engell and Anthony Dangerfield, Ivy League literature professors, in *Saving Higher Education* center their discussion on those universities who concentrate on the liberal arts and sciences. Further, they highlight those responsible for pioneering the trends adopted by other institutions. They write out of a concern that these universities, which blaze the trail for many others, are losing the focus of their mission. These schools are responding to the perceived needs stated by students who articulate that they want income generating skills and degrees. Ironically, parents and students are overwhelmed
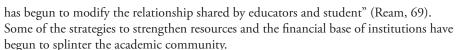
"with the message that a college education boosts lifetime income by an average of more than a million dollars, and that the more selective the college attended, the higher the ensuing income" (Engell, 2). In some ways, universities are responding to a need they have generated themselves. The authors acknowledge that traditionally (and currently) it is true that higher education did "produce economically useful knowledge" (8). However, the overt message being sent out from these institutions is that a degree from a particular school will significantly impact a student's future income, and implicit is that income boosting skills should be the primary and best reason to come to a university. Love of learning, altruistic community desires, skills that benefit society become secondary or non-existent; personal wealth becomes the reason to be educated.

Engell and Dangerfield's unease about the focus on money is tied to the erosion of a desire for students to learn, from the observation that educational communities are becoming adversarial and that universities are moving from their missions. They articulate that a liberal arts education is much more than logging classroom time to get a diploma. In responding to the student who pursues education only for "an employment boost," they suggest that this type of individual will only "be narrowly educated. Such a student will discover that the utility promised by occupational education becomes obsolete; whereas, critical thought, skill in communication, and strong powers of analysis never do" (19). While acknowledging the economic benefits of higher education, Engell and Dangerfield also caution students, parents and educators not to lose sight of the much greater intangible values of such instruction.

A baseline reality is that the ability to impart these "intangible values" does take money and resources. The struggle of universities to fund their programs and departments is becoming an increasing challenge. The move to establish private contractual arrangements is deemed to be acceptable and even attractive to many in and out of higher education. While there is a growing sense that the university will become dependent on private funding and enterprise in order to survive, *Saving Higher Education* suggests otherwise:

> *"In reality, private enterprise needs higher education more than higher education needs private enterprise. So it should come as no surprise that private enterprise should try to shape higher education to satisfy its own ends. The shaping influence takes many forms, among them harnessing the research of professors, demanding that students receive certain training advantageous to particular kinds of enterprise, establishing professorial chairs and underwriting research programs, even exploiting students as captive consumers." (17)*

They further demonstrate significant unease over the combative roles which are developing in fragmented campus communities. In pursuit of various funding sources and resources, the community divides "into units, schools, programs, and faculties, each on the lookout for new support, and revenue" (17). The authors lament that when the university ceases to act as "a corporate, spiritual, or intellectual whole," then it more easily falls prey to decisions that compromise its integrity while serving instead the demands of government or business" (17). They indicate a concern that the relationships between the various constituencies of the university community have started to erode because of some of the strategies. Elsewhere, Ream has observed that "the market system

has begun to modify the relationship shared by educators and student" (Ream, 69). Some of the strategies to strengthen resources and the financial base of institutions have begun to splinter the academic community.

When the accumulation of wealth and funding becomes of primary importance, the intangible issues of community, character, values and learning "are squeezed out because attention to them hampers the accumulation of money and then money has triumphed as the single end" (11).

David L. Kirp, professor of Public Policy at UC Berkeley, studies in his *Shakespeare, Einstein and the Bottom Line* the difficulties related to the loss of some of those intangibles and related concerns. He also acknowledges the benefits of the partnerships with the public market and scrutinizes strategies for strengthening the financial base of specific universities.

Kirp examined multiple schools and their use of business partners who used marketing tools to enhance institutional strength; as well, he scrutinized the use of contract faculty, or adjuncts which in Kirp's words, "undermines faculty loyalty, undermining its academic culture" (114). He also questioned the trend and wisdom of using consultants to run admissions and recruitment departments (113). Beyond these issues, he outlined the challenges facing universities, such as the University of Southern California which pursues higher national rankings as well as a means of fiscal strength. While in pursuit of its elite status, it began focusing the bulk of resources on departments which were called "peaks of excellence" (117). With this move came "fiscal discipline into the management of the university" (117). A component of this move was to make the individual budgets available for all to see. While the principal of openness was affirmed, in reality the tidiness that exists in business was not present in a university; it became clear that certain departments drew more students and thus more revenue. In short, it meant that some units helped subsidize other units. Unfortunately, this information began to create levels of bitterness, antagonism and protectionism. "At USC, the introduction of the revenue center management unleashed the academic equivalent of a Hobbesian war of all against all. Gone was the commitment to supporting the common good" (118).

Kirp acknowledges the need, and sometimes desperate need, to increase the financial viability of universities and colleges. Unfortunately, some of the initiatives which hope to provide greater funds and resources to assist the academic mission may end up eating away at those very relationships necessary for the fulfillment of that goal. As observed in Engell and Dangerfield's book, some of these endeavors have worked, yet some have only created adversarial relationships between faculty and administrators.

Jennifer Washburn, in *University, Inc,* looks at these adversarial relationships but broadens it to include the tensions that arise between students, administrators and faculty as a result of academic ventures into the corporate world. Washburn observes that Americans have viewed "knowledge as means to other ends, rather than a value in and of itself" (26). With that reality, universities have felt compelled to legitimize and emphasize their usefulness to society (26). This felt need has resulted in the increase of professional programs at traditionally liberal arts colleges, provision of consulting skills to the private sector and generating scientific and technological tools "to spur economic growth" (26). Parallel to this has been a decrease in public sector financial resources for higher education, leading to an increase of energy directed towards the creation of revenue streams for universities and colleges.

The search for revenue and resources to shore up the capabilities, prestige and attraction of institutions has led to multiple strategies, particularly partnerships with the "corporate" world. *University, Inc.* gives attention to academic research, and the development and patenting of new inventions and discoveries. One example was Brown University's David Kern and his discovery of a new lung disease. The attempts to suppress his research resulted from the institutional fear of corporate legal action; as well the tensions between administrators and faculty were magnified by concerns of potential loss of resources and funds due to lawsuits, grants and prestige (76).Washburn explored the concerns about corporate sponsorship of research and facilities, contractual relationships determining who owns the research and the wealth generating world of patent ownership. She especially raises concern in situations where revenue streams clashed with the notions of academic freedom and provision of knowledge for the common good. She identified how turbulent and messy it can become and how far some institutions have strayed from their mission. As a journalist, she stands outside the realm of academia and realizes some relationships with private industry are useful. However, she is concerned that the "commercialization of higher education is undermining the strength and vitality of our nation's universities." (225)

Frank Newman and associates, the authors of *The Future of Higher Education*, continue on this same path, but are more diligent and thorough in exploring all the related issues. As the subtitle of the volume suggests, the authors examine the impact of the market system on higher education. In scrutinizing the "gap between rhetoric and reality (Newman, 1), they identify how competition is presently driving higher education. Whether it is by creating international campuses or increasing accessibility by developing virtual classrooms, the nature of higher education is being transformed. While many hope these changes will make higher education more accessible, governments hope that "competition will slow the rapidly rising cost" (2) of going to college. Unfortunately, rather than this becoming a first step towards institutional reform it has become "a Darwinian thinning of the ranks."(6) Competition has been linked with the drive of state institutions to develop further autonomy. The "market" model of the university system is growing in acceptance; however, its reception has not been with much reflection.

The desire for greater sovereignty is reflected in the pursuit of financial independence. The pursuit of self-determination runs parallel with a need by the state for increased accountability. It is ironic that competition may help universities at a financial level, but the intent of higher education being an investment into the common good is not necessarily being served. This book suggests that: "The concept of a liberal education focused on the student's development and preparation for a life of civic engagement and the life of the mind is in danger of slipping away." (17)

Styles of learning and teaching will change; accessibility and affordability will always be of concern; funding of research and growth of endowments are an ongoing focus for higher education. However, it seems that the spotlight on revenue generation has affected many institutions' perceptions of their original mission. This seems to be the center of the concern. The need and focus on "money" is transforming the purposes and hopes of many institutions with little realization or intentionality.

For evangelical schools that distinguish themselves from other colleges by the preeminence of Jesus in their mission, this should also be a concern. The need for funds

and resources, as well as the debates about finances, are not restricted to non-faith based schools. Changes are occurring all over the nation and they are shaping the relationships and characters of many higher education communities. This concern should not be limited to secular schools; evangelical higher education needs to be cognizant of the pitfalls. The particular challenge of finances reminds me of the one Jesus expresses with regards to who establishes the direction and mastery of our personal lives-"God or Money" (Matt 6:24; Luke 16:13). In broadening this conversation to include colleges, the question could be restated by asking who controls and dictates the mission of Christian college or university. Jesus clearly articulates that there is a tension when money vies against God over mastery of the individual. I would suggest that there is also a tension when money vies against God over mastery of an institution.

The challenge to hold money in check is very real. The need for resources for daily maintenance, funds for developing research credibility, ability to market and attract students and the perpetual need to build an endowment are major concerns for the university. Beyond that are the very personal needs to provide competitive compensation to staff and faculty as well as accessibility for current and prospective students. It is complex to adequately respond to these many needs and do this in light of by the university's purpose and mission. This myriad of forces becomes even more confused when personal and institutional reputations get mixed into the discussion. It is easy to forget that Jesus has a place in all of these thoughts; it is easy to forget that he spoke so frequently about money. The volumes reviewed are a significant place to begin understanding the complexities of higher education and its relationship with money. Followers of Jesus will need to bring his teaching into an evaluation of these dynamics.

There is a need to remind ourselves that the mission and purpose of an institution is of fundamental importance in the choice of partners for new programs particularly partners who bankroll programs. Acknowledging that the "ends do not justify the means" is an important value which reinforces place of higher education in our society. When financial partners or ventures undermine a university's mission then those relationships need to be examined closely. Many academic missions include elements of citizenship, character and community. If partnerships force a university to intentionally or inadvertently change, transform or modify their missions then there should be concern.

In developing strategies on change, Engell and Dangerfield suggest that students should be viewed as professional clients rather than consumers (Engell, 49). They distinguish the two by observing that clients participate in the work leading to success; whereas a customer has everything done for them. This shift in the view of students becomes a reminder that a university "should not exist in and for themselves" (8). Unfortunately this truism is frequently forgotten or even ignored by those within and without academia. Engell and Dangerfield's observation about learning is an appropriate way to wrap up this review:

Learning is more than its parts. It is not a "brand" or "branding." It is hard to measure or to rank, yet the work it produces is palpable. It is more than the student's job offer, a professor's career, a departmental budget, or a university's reputation. Learning can flourish and grow without any of these, while once that love of learning is extinguished, none of them is based on anything real. When the belief is lost, the university becomes a jumble of things: a patent office, a job fair, a place to advance one's career to stardom, the R&D arm of corporate society. (18)

For evangelicals this is not a conversation to neglect. As Jesus reflected on money so perceptively and frequently, his disciples should also have credibility when they join the discussion on these issues. As stated earlier these volumes help to provide a broad starting point and introduction to these vast concerns. The greater underlying question to which we return is who should define the ethos and mission of an institution- God or money. *Soli Deo Gloria*

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Student Success in College:
Creating Conditions that Matter.

Kuh, G.D., Kinzie, J., Schuh, J.H., & Whitt, E.J.

Reviewed by Treva Barham

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In an age where more and more students are pursuing higher education, there are more students that are entering college that are not well prepared for the transition. As a result institutions need to provide services to assist students. *Student Success in College: Creating Conditions that Matter* explores the world of practices for student success. This book provides an overview of 20 institutions that have established policies and practices for helping students to be successful in college. The authors introduce the concept of "Documenting Effective Educational Practice" (DEEP) and highlight the need for this research which forms the underpinnings for this book.

The DEEP project highlights institutions that have excelled at providing a model for student success. The authors note that previous projects provided research on the frequency of activities such as: learning communities, service learning, collaborative learning, and other effective practices; however, previous research has failed to adequately provide the quality of the experiences or the effectiveness in relation to other practices. In response, this book provides a comprehensive understanding of activities that benefit students in this age of under preparedness, assisting them in success.

After summarizing the need for this research, the authors discuss the six shared aspects among the 20 institutions, including: a "living" mission and "lived" educational philosophy; an unshakeable focus on student learning; environments adapted for educational enrichment; clearly marked pathways to student success; an improvement oriented ethos; and, shared responsibility for educational quality and student success. The researchers also found that these institutions had a significant impact on student success. After a review of the DEEP institutions, the authors provide examples of policies, programs, and practices that could be tailored to fit other colleges to increase student engagement.

Since the sampled institutions are diverse in mission, size, and population, it can be assumed that their practices are applicable to institutions with dissimilar characteristics. The authors provide an overview of practical applications followed by a discussion of theoretical implication and general recommendations. To demonstrate the effective practices of DEEP institutions, the authors include a discussion that centers on the five clusters from the National Survey of Student Engagement (NSSE) survey. These clusters include: level of academic challenge, active and collaborative learning, student interaction with faculty members, enriching educational experiences, and supportive campus environment.

The DEEP Project was conducted by 24 researchers with backgrounds in research, student affairs, and academia. The researchers identify institutions that achieve high levels of student engagement and graduation rates. The team first used regression analysis to determine the institutions with "higher-than-predicted" scores on the five clusters of effective educational practice on the NSSE survey. After the initial identification of institutions, 20 were selected to represent a variety of institutional types and to narrow the breadth of information to include practices that could be adopted by various institutions. This book provides an overview of research methodology including sampling, data collection, and analyses.

Student Success in College: Creating Conditions that Matter can be helpful to new and seasoned professionals alike. As the reader walks through the findings of the DEEP Project, they may be introduced to new ideas as well as affirmed current practices of their institution. The authors organize the book in such a way that the reader can read it in its entirety for the broader scope of information and also use it to reference specific topics. To illustrate the practices that distinguish DEEP institutions, the authors provide specific institutional examples to provide a deeper understanding of the concepts. The authors caution the reader to use this book as a "blueprint" since there are many ways to engage students. Rather, they encourage professionals to use it as a review of best practices that can be adapted and applied to other institutions. This book is an excellent resource for enriching current programming as well as providing a starting point for new student success initiatives.

Some readers may find the amount of information overwhelming; however, it is an excellent resource for student affairs practitioners, academic affairs administrators, and faculty. This book reveals the impact that specific areas have on student success and demonstrates that the entire university community plays a role in student success. Since the 20 institutions are diverse in mission, size, and population, most readers will identify with at least one presented, including Christian higher education. Many of the practices presented can be tailored to fit with the missions of these institutions. In addition, many of the ideas on how an institution serves and supports students are consistent with the desire of Christian institutions to equip students to go into the world to serve.

George Kuh has contributed significantly to the areas of student engagement, assessment, and institutional enhancement through writings and consulting with more than 150 institutions and agencies. He currently serves as Chancellor's Professor of Higher Education at Indiana University-Bloomington and directs the Center for Postsecondary Research that oversees National Survey of Student Engagement (NSSE). Jillian Kinzie serves as Associate Director of the NSSE Institute for Effective Educational Practice and was Project Manager for the DEEP Project. She has worked and taught in the area of student affairs. John Schuh has assumed administrative and faculty roles at Wichita State University, Indiana University-Bloomington, and is currently serving at Arizona State University as distinguished professor of educational leadership. He has authored, coauthored, or edited over 200 publications. Elizabeth Whitt serves as a professor in the College of Education at the University of Iowa. In addition to serving as a faculty member, she has served in student affairs administration and currently coordinates the graduate programs in student affairs administration at the University of Iowa.

Service-Learning Code of Ethics

A. Chapdelaine, A. Ruiz, J. Warchal, & C. Wells

Reviewed by Jeffrey P. Bouman, Ph.D.

A member of ACSD since 1989, Jeffrey P. Bouman received his B.A. in
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One big lacuna in the contemporary service-learning landscape is a thorough
discussion of the field's ethical dilemmas. Four scholars at three Eastern Pennsylvania
universities have attempted to fill this gap. Their work is overdue for faculty,
administrators and students who have been utilizing service-learning as pedagogy,
program, or philosophy for any period of time, but timely or just ahead of the curve for
most institutions still working to join the service-learning movement.

Reflective by definition, the field of service-learning quite naturally wrestles with
issues of right and wrong behavior and approach in the interactions that occur between
students, faculty members, and community members. This work reflects a commitment
to the continuous improvement of the growing movement (characterized by) *of* service-
learning practice.

The authors have rightly determined that a great deal of the activity that occurs in
service-learning falls on uncertain ethical terrain. For example, when an older-than-
average student who is a board member with a non-profit service provider is asked to
participate in a service-learning project with a similar non-profit in the same city, she
feels uncertain how her work with a "rival" agency will be received by either agency,
how should she respond? What guidelines exist for her to consult in her response?
Or, when a college student learns through a pen pal relationship with a third grade
child that the child's mother occasionally engages in questionable parenting practices
that may endanger the child, how should she decide if it is appropriate to break the
implied confidentiality with the child in order to provide adequate protection to the
child? Or, as happened earlier this year at my own institution, imagine a thoughtful
Christian student who has reasonable commitments to a pro-choice political position
in the interest of overall women's health, and the reduction of the number of abortions
nationally. How should this student respond when his first-year orientation group is
assigned to a service-learning project at a local pregnancy resource agency and he is
subjected to a half-hour politically-charged tirade against the neighbor agency, Planned
Parenthood?

The authors have answered these questions with three general themes. First, they
provide an overview of the field of ethics and its philosophical foundations. Second,
they offer examples of ethical dilemmas faced by students, faculty members and

community members. And third, they present a model, the *Service-Learning Code of Ethics*, as a preliminary attempt to establish a codified set of guides for service-learning ethical practice.

The book is outlined in five parts, by population. After an overview of their proposed code of ethics, they offer three sections as the main body of their work, applying the code to students, faculty, and administrators. They then conclude with suggested practices relative to assessment of ethical practice in service-learning, as well as resources for faculty and administrators related to risk management for institutions engaged in service-learning activities. Their intentional omission of community practitioners in the application section indicates a flawed understanding of the nature of service-learning partnership. The authors argue that "the code does not include guidelines for community agency personnel, because they will be guided by agency policies and the code of ethics of their professional disciplines" (p. 17). While perhaps true, this could also be said of faculty and administrators, each of whom could be guided by professional guidelines established by the AAUP, or CAS standards for student development practitioners. Students, also, could be guided by university policies in their ethical decision-making while service-learning. By leaving community partners out of the proposed code of ethics, the authors allow the spirit of partnership to exist in an uneven fashion, and forget about the need to go beyond traditional relationships when working in true partnership.

The code of ethics presented by the authors is based on five ethical principles: beneficence, non-malfeasance, justice/fairness/equity, fidelity/responsibility, autonomy and respect for people's rights, and integrity. In their explanation of ethics, the authors present the history and philosophy of ethics in as neutral a fashion as possible: "Morality is not necessarily tied to religion, but is about the values a society holds dear. A moral dilemma occurs when there is a conflict between values and ideas about what is moral." Huh? This classically benign statement regarding ethics and its independence from religion might be more believable if it did not arise in this particular country with this particular history between organized religion and ethical principles. Unfortunately, this level of overt anti-intellectualism colors the remainder of the book's argument for thoughtful Christians aware of the complex relationship between ethics and religion, and the authors do their work an ironic disservice in an attempt to be religiously objective and distant. A better approach would have been a more honest assessment of the mutual philosophical roots shared by religious and non-religious people in contemporary society.

Still, despite its limitations, the book comes at a significant time in the development of an important movement in American higher education. It is time that the partners involved in service-learning at the university level begin a serious discussion of the ethical standards that will guide service-learning, as pedagogy, program, and philosophy. On the heels of important works such as Barbara Jacoby's *Building Partnerships for Service-Learning* (2003) and Anne Colby, et al's *Educating Citizens: Preparing America's Undergraduates for Lives of Moral and Civic Responsibility* (2003), the authors have made an important first step to prompting a broad discussion of ethics in service-learning practice. Christian scholars and practitioners that feel left out of the discussion bear the responsibility of offering alternatives to the general scholarly community, and indeed, should do so.

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My Freshman Year:
What a Professor Learned by Becoming a Student

By Rebekah Nathan

Reviewed by Christopher Klein

Recently, during a meeting with a small group of sophomore students, I used the words *worldview* and *community*. Eyes glazed over and I could tell they had been there before.

I realized that these students had been overexposed to potential remedies for the problems identified by Rebekah Nathan in her new book, *My Freshman Year.* Whereas Christian Colleges can at times overexpose their students to the concept of worldview and to shared Christian values, like community, the problems identified by Nathan seem to stem from an underexposure to ideals Christian college students may take for granted. This book is worth reading to highlight the shared problems all practitioners face in caring for students on their journey toward wholeness. Nathan's research methodology seems unusual (becoming a resident college student); her identification and analysis of the problems seem accurate, but her solutions do not seem to offer quite enough hopefulness to the practitioner. Ostensibly, this is a book about giving a fresh look into the college student's experience; in the end, the book may reveal more about Nathan's research experience.

Nathan, feeling as though she and her students live in two different worlds, wants to find out what life is like as a student. She frames her research around four questions: What is the current culture of my university (AnyU)? How do contemporary American college students understand their education, and what do they want from it? How do they negotiate university life? What does college really teach?

What is the current culture at AnyU? Nathan discovers that the current culture is one of pragmatic isolation and disconnectedness. The book suggests that through all the threads of campus life, student decisions are based, unsurprisingly, on the benefit to the individual. Any attempt at getting students to attend mandatory residence hall meetings is met with passivity and disinterest, not attendance. Common rooms are rarely used for socialization and the only person with an open door policy is the resident assistant. Attempts at trying to develop a shared code of conduct in the residence hall are responded to with suggestions seeking only to protect individuals from being inconvenienced by community living. But what is worth noting is not the dismissive "they show up to college like that," but Nathan's suggestion that institutions need to be more aware of how students wrestle with remaining whole people.

The second of Nathan's research questions have related findings. Students understand their education and negotiate the culture in similar ways. Nathan shows us that students tend to understand their education as a management problem and to negotiate their lives by managing professors, friendships, community and identity. She calls this the search for the "perfect schedule." Students at AnyU, says Nathan,

are aware that the traditional college years have been set aside for them to learn and develop. But the future is so daunting, that students wrap themselves in the college culture with familiar friends (sometimes the same ones they had in high school) and miss enriching their present lives because of fears of the future. As a result, American students learn evidence an inability to relate to international students or appreciate diversity. The interviews that Nathan included reflect the international students' observations of this troubling reality. They observe that American students they have encountered are not able to build deep, committed relationships. There seems to be a constant preoccupation with the perfect future. This produces tensions for students who need to make decisions about a future they are uncertain about.

So, what does college really teach? Nathan's AnyU explicitly teaches all the traditional courses and majors, does all the usual residential student programs, but what students learn are techniques for management of time, professors, friendships, community and perceived identity. The relativism of the university's culture is not conducive to analyzing worldview patterns, appreciating diversity, or helping students develop a healthy altruism.

What may surprise the reader is how difficult it is for the author to include the stories of the students with whom she connects as a student; she prefers a more traditional research model. The research methodology begs for stories. As the afterword explains, many of the stories that could have been told to incarnate the realities she encounters are left untold to preserve privacy. Nathan's ethical scruples diminish the effect of her objective research. It is clear that her commitments to community and relationship supersede her commitment to objective research.

This research project would have been significantly more in depth if the researcher would have been forthright with students about identity and purpose. I believe that trust and care would have gone further toward allowing us to see the realities of student life through related stories. Following the model of neighbor-love rather than objective inquiry would have borne a deeper, richer and more textured product. It also would have gone a long way toward building the type of community the author claimed did not exist.

Student relationships, whether with friends or (academic work), are manifestations of commitments deeply held - manifestations of their worldview. Although my sophomores may have heard once too often about their need for a cohesive worldview, teaching students to discern and articulate fundamental assumptions with consistency seems to provide a healthy foundation for students as they journey to become whole persons. I wish it were happening at AnyU.

Can Hope Endure:
A Historical Case Study in Christian Higher Education

James C. Kennedy and Caroline J. Simon

Reviewed by Jason M. Morris

Jason Morris received his Ed. D from Texas Tech University, he is currently employed at Abilene Christian University as the Acting Director of the Masters Program in Higher Education.

In the history of higher education in America, Christian institutions have faced the challenge of allegiance. As institutions, will they maintain their religious identity or will they align themselves with those on a more pluralistic path? Seldom does one have the opportunity to intimately examine the historical and current story of an institution wrestling with its religious identity. In the book, *Can Hope Endure? A Historical Case Study in Christian Higher Education,* authors Kennedy and Simon provide a vivid portrayal of the journey one college takes as it grapples with who they have been, who they are, and who they are going to be. The work is an in-depth look at the lived experience of the challenge of maintaining a Christian identity in higher education.

Hope College, founded in 1866 in Holland, Michigan, by Dutch immigrants, is affiliated with the Reformed Church of America. The authors bring the lens of an historian (Kennedy) and a philosopher (Simon) to bear on the intellectual and social struggles this college has faced since its inception. Kennedy and Simon, both professors at Hope, contend that Hope represents a unique case in Christian higher education; unique in its attempt to reestablish a religious identity in its recent history and exceptional in how the college has lived out a "Middle Way," described as an educational hybrid between a 'mainline' Protestant model of education and a more evangelical Protestant model. In their work, the authors pose two primary questions: (1) How did Hope develop and sustain this hybrid model of education? (2) How is Hope's story relevant to the larger world of church-related higher education? This book is timely and pertinent as many institutions in the realm of Christian higher education struggle with issues related to religious identity.

The authors open the book with an extensive and helpful discussion of the literature pertaining to the sustainability of Christian higher education. Setting the context for their thesis, the authors site several important works, such as Marsden's *The Soul of the American University: From Protestant Establishment to Established Nonbelief,* Burtchaell's *The Dying of the Light: The Disengagement of Colleges and Univesities from Their Christian Churches,* Hughes and Adrians' *Models for Christian Higher Education: Strategies for Success in the Twenty-First Century,* and Robert Benne's *Quality with Soul: How Six Premier Colleges and Universities Keep Faith with Their Religious Traditions.* The discussion in this first chapter is critical in helping the reader understand foundational elements of Christian higher education and the forces that shape and form these institutions.

In chapters 2-6, the historical context is revealed in an easy to follow narrative format. The chronology of these chapters primarily tracks the presidential leadership of the college. The methodology employed to answer the primary research questions is historical narrative. The authors collected and interpreted archived documents (school newspaper articles, unpublished meeting minutes, and other historical pieces) spanning the history of Hope College. In addition, Kennedy and Simon interviewed key witnesses to the history of the college who provided valuable insight into the creation of this text. The methodoly chosen for this text is sound, and the authors take time to discuss the limitations of the historical narrative approach and reveal their biases as researchers and actors in the story. The narrative in these chapters helps to paint a picture of Hope's chosen "Middle Way" – from its formation to its most recent challenges. Unlike many other college histories, this book takes a bold and honest look at the religious trajectory of the institution.

Perhaps the most helpful chapters of the book are the final two chapters, where the authors discuss Hope's most recent challenges and broaden their discussion to the wider realm of Christian higher education. In chapter 7, the authors lay out the three issues that bring Hope to a very divided juncture in the late 1990s. The issue that receives the most attention throughout the majority of the text is the faculty hiring procedure established by the college. The authors describe how the college moved to a more open hiring policy in the 1960s under President Calvin Vander Werf, leading the college toward a more pluralistic approach toward education; then turned back to a more "critical mass" approach through the 1990s under President John H. Jacobson. This hiring approach, combined with the appointment of a controversial Chapel Dean and the contentious social issue of homosexuality, collide and bring great pressure to Hope's "Middle Way." The divisions facing the campus community in the late 1990s forced the authors to ask, "Was Hope's Middle Way a grand illusion that had been unmasked or could it, through grappling with the shortcomings revealed by Hope's time of testing endure" (p. 205).

The final chapter brings to a close the historical case of Hope College by further examining the durability of the "Middle Way"; acknowledging the difficulty involved in hearing others' voices (conservative and progressive) and encouraging further dialogue among the constituents of the college. The authors state, "The question Hope must face is whether its strands can be braided into a strong, flexible, and mutually correcting whole – whether a life enhancing balance can be forged and retained among those (disparate) elements" (pg. 217). The authors go on to point out that Hope's story has lessons that are transferable to the larger world of Christian higher education. These lessons included: 1) The challenges and benefits of taking a more ecumenical approach to education; 2) The usefulness of institutionally crafted documents or statements to inform public debate over institutional direction and mission; and 3) How shifts in institutional identity affect the campus community – both students and faculty.

Although this work is not written specifically for student development professionals working in Christian higher education, it offers some extrapolated suggestions that may enhance one's understanding of identity issues faced at one's own institution: 1) Be familiar with the larger context of the history of Christian higher education and the dialogue that surrounds its sustainability and future trends; 2) Be informed about the histories of your own institutions and the issues and challenges that it faces in

relationship to Christian identity; 3) Create an awareness of the different voices on your own campus, and find an appropriate means for these voices to be heard; and 4) Realize that small events in the lives of your institutions can have bigger picture consequences for the long range trajectory of your campus.

A growing amount of literature has been published on Christian higher education, but few works have focused on a single institution and its historical struggle with its own religious identity. I valued the honesty, and effort the authors used to tell the story of Hope and the lessons learned as one deeply interested in the future of Christian higher education. I recommend this read as a timely addition to the discussion of the purpose and sustainability of Christian higher education.

Achieving and Sustaining Institutional Excellence for the First Year of College

Betsy O. Barefoot

Reviewed by Robert C. Pepper

Rob Pepper is the Director of Student Programs at Messiah College and holds an MS in Counseling/Student Development from Shippensburg University and is pursuing a Ph.D. in Organizational Leadership from Regent University.

To the delight of all of those who work with first year students, the literature on the first year of college is steadily growing. The first-year experience movement is now over 30 years old and those who have spent time designing, evaluating and researching the first-year experience contend that a student who makes a successful transition in the first year of higher education are more likely to persist in college and eventually graduate. A recent publication that adds to the literature on the first-year experience is *Achieving and Sustaining Institutional Excellence for the First Year of College.* This lengthy volume (448 pages) joins two other recent publications as a valuable resource to those in higher education that are concerned about the first year experience (Feldman, 2005 & Upcraft, M.L., Gardner, J.N., & Barefoot, B.O., 2005). This book was the result of a 2002 Policy Center on the First Year of College research project. Six of the eight authors of this book were or are members of the Policy Center on the First Year of College. This study, and subsequent volume, was conducted by some of the patriarchs of the first-year experience movement. Their professional background and expertise in the first year is well established and thus their collaboration on this research project adds to the significance of their findings.

In 2002, the Policy Center sponsored a project to recognize institutions of higher education in which the first year is a high priority and central to the collegiate experience. Their research did not focus on transfer students, but is limited to the first 30 semester hours of a student's collegiate experience. The authors describe these case studies as snapshots of thirteen institutions that provide portraits of excellence in the first year. The purpose of their study was to promote and assess the first year, advance the conversation of the first year from the periphery of campus to the center and to define and assess excellence in the first year of college.

Following a brief preface, chapter one outlines the purpose of the research project including the selection criteria used in identifying the thirteen institutions, a general description of each of the campuses and a table that lists the most common first-year initiatives found at the thirteen institutions of excellence. This table is very helpful and should serve as a quick reference guide for those looking for best practices and programming areas – but readers should not stop there, the value of this book comes from reading the case study chapters that describe these programs and the individual campus cultures in-depth.

Chapter two explains the research methods utilized by the Policy Center. In describing the multiple case study method, the authors adequately support their use of qualitative methodology. The use of three data sources for each case study, i.e., documentary information, semi-structured interviews and on-site observations, is consistent with best practices in case study research (Yin, 1994). The corresponding appendices provide the reader with the details of the selection process and written correspondence with the institutions that participated in the excellence project and add further support to their research methods. In selecting the thirteen campuses, the authors investigated institutions of different sizes, types and missions. These campuses were placed into six cohorts based on type and size. They ranged from two-year institutions to four-year institutions with fewer than 2,000 students to those with more than 20,000 students. How the researchers determined the parameters for their stratification (i.e. size of the institution) was unclear to me. Grouping by size seemed rather arbitrary to me as many institutions use additional demographics when benchmarking. It may have been more helpful if the researchers had either clearly outlined why they chose to group the institutions by size or if they would have considered additional demographics including selectivity, retention rate, cost, etc. While each case study describes a specific campus at a specific time, the authors contend that their findings have implications for other institutions of higher education.

Chapters three through fifteen are the specific case studies of the institutions studied. Five of the six groups have two corresponding case studies, while the section on four-year institutions with 2,000-5,000 students offers three case studies. Each case study is well written by two researchers and includes a brief description of the institution. The authors also describe the specific programming initiatives of the institution. Most offer a conclusion section, while others offer a section on future challenges and considerations. While each chapter does a more than adequate job of describing the nuances of the institution studied, it would have been helpful if the authors had agreed upon a set of categories to organize their findings. This would have tied the individual chapters together and allowed the reader to more easily compare the institutions. In short, the thirteen case studies are helpful because they offer new ideas as well as confirm current practice.

Unlike the thirteen case study chapters that are each authored by two writers, chapter sixteen is a collaborative effort of the eight researchers. This chapter identified the programs that were common in most of the case studies. The authors listed twelve findings that were consistent at all of the institutions. While they openly admit that some of the findings were what they were looking for at the onset of the study, other findings were unexpected. None of these findings were surprising, but when listed together, these common elements of excellence and success provide a theoretical framework for others to follow. The twelve themes should prove useful for those in the curricular as well as co-curricular (fields?). In particular, the themes of institutional support, leadership, collaboration, assessment and an environment characterized by a willingness to learn all remind me of themes that I have read about in *The Book of Professional Standards for Higher Education,* (Miller, 1999). Written in the context of first-year programs, these findings were a good reminder that all programs, regardless of how successful, have room for improvement.

Finally, the authors offer conclusions and recommendations. This section was underdeveloped (4 pages out of 448), but nonetheless useful. Six recommendations are offered for using this book at various campuses. The authors challenge readers to consider how each institution can personalize this book to further the conversation on the first-year experience at their respective campus. While the research is not conducted with faith-based institutions in mind and does not include church-related or CCCU institutions, practitioners at Christian colleges and universities should still be able to apply their findings and recommendations to their institution's mission and identity.

At first glance the book is limited in its scope to thirteen institutions, but the findings that emerge from these case studies are important for consideration by student affairs professionals, faculty and administrators in enrollment management as well as those who determine educational policy and budgets. The findings are also insightful in that the work transcends the all too common emphasis on retention as the primary focus of improving the first year. The authors take a more holistic approach to the first year. This approach fits nicely with the focus of many Christian colleges and universities.

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The Vocation of a Christian Scholar:
How Christian Faith Can Sustain the Life of the Mind

Richard T. Hughes

A Review by Todd C. Ream and Lauren E. Sheehan

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As of late, the notion of vocation has received an increasing amount of critical attention. Of course, vocation, or the concept of calling, has always proven to be a central feature of Christian identity. Previous works addressing this theme include Lee Hardy's *The Fabric of this World: Inquiries into Calling, Career Choice, and the Design of Human Work* (Grand Rapids, MI: Eerdmans, 1990), Mark Schwehn's *Exiles from Eden: Religion and the Academic Vocation* (New York, NY: Oxford University Press, 1993), and Parker Palmer's *Let Your Life Speak: Listening for the Voice of Vocation* (San Francisco, CA: Jossey-Bass, 2000). However, the Lilly Endowment's "Theological Exploration of Vocation" initiative has recently infused life into a conversation which was perhaps previously underemphasized. A couple of recent books such as Douglas V. Henry and Bob R. Agee's *Faithful Learning and the Christian Scholarly Vocation* (Grand Rapids, MI: Eerdmans, 2003) and Douglas J. Schuurman's *Vocation: Discerning Our Calling in Life* (Grand Rapids, MI: Eerdmans, 2004) were likely influenced in some fashion by this initiative. Perhaps the Lilly Endowment's initiative is what inspired Richard Hughes to write *The Vocation of a Christian Scholar*—the revised edition of *How Christian Faith Can Sustain the Life of the Mind.* Hughes frequently speaks on the nature of vocation and even hosted the Lilly Fellows Program's conference on vocation during the fall of 2002.

The emphasis on vocation appears throughout the three main components Hughes chose to add to the revised edition. First, Hughes addresses the idea of vocation in the "Preface to the Revised Edition" by explaining the intrinsic importance of vocation in terms of scholarship. The notion of vocation, according to Hughes, is that it helps scholars understand themselves at the core of their being and, in turn, prepares them to begin a discussion about Christian scholarship. Second, this idea inspired another contribution to the revised edition which was a very personal and autobiographical section about his "journey toward vocational integrity."   Finally, the revised edition includes a chapter entitled, "The Vocation of a Christian College; or, What Makes the Church-Related Education Christian?" This chapter addresses educational institutions as a whole and gives practical advice and commentary about the relationship shared by faith and teaching.

The concept of vocation which Hughes describes in the revised edition is one born out of two opposing sets of methodological practices which were also employed in the first edition. First, in a manner similar to that of an existential philosopher, Hughes addresses what the act of teaching might look like in light of ultimate questions.

Hughes contends that pedagogical practices change if both the ageless notion of wonder and the reality of death were part of our curricular (and perhaps co-curricular) efforts. Drawing upon the work of Madeleine L'Engle, Hughes claims that she "stimulates our creativity and asks us to ponder the meaning of life and the meaning of God" (p. 75). One way to bring such forms of meaning into clear relief is to turn to the question of death. According to Hughes, death is what allows students "to be acutely aware of their own limitations – and of my limitations. In that way, we know – I and they – that we have much to learn, and we can begin our journey together" (p. 77).

Second, in a manner similar to that of a sociologist of religion, Hughes offers a descriptive overview of how various Christian traditions (the Catholic, the Mennonite, the Reformed, and the Lutheran) nurture the ability of their respective scholars to draw faith and learning into a common conversation. An example of this within the Reformed tradition would be "the doctrine of the sovereignty of God often finds expressions in the attempt to transform human culture into the kingdom of God on earth" (p. 50). By contrast, "the starting point for Mennonites has more to do with holistic living than with cognition and more to do with ethics than with intellect" (p. 55). At other times in his book, Hughes indicates how the Lutheran and Anabaptist traditions have shaped his own sense of identity as a scholar.

The tension which persists between the methodological practices of existential philosophy and the sociology of religion ironically proves to be the strength of the book. Despite the uneven tone produced by such a tension, Hughes brings the lessons learned by both sets of practices into conversation with one another. For example, he writes, "On the one hand, we embrace the particularities of our respective denominational traditions" (p. 32). However, he also notes that unless these traditions "point beyond themselves to the living God, [they] can do little to sustain the practice of Christian higher education" (p. 33). Existential questions such as death propel the Christian scholar to break through the particularity of his or her own tradition. To his credit, Hughes even discusses the impact of his own experience with mortality in terms of how it shaped his sense of vocation. In the end, Hughes provides an articulate portrayal of how these experiences bring forth not only a heightened awareness of the paradoxical nature of the gospel but also an awareness of the very nature of one's vocation as a Christian scholar.

Overall, Richard T. Hughes' *The Vocation of the Christian Scholar* proves to be a helpful contribution to the growing base of literature dealing with matters of vocation and particularly the vocation of the Christian scholar. His methodological mix of practices reminiscent of both a sociologist of religion and an existential philosopher helps the reader to appreciate both the necessity and the limitations inherent in the various Christian traditions. Hughes acknowledges that "I am finite and completely contingent on a power that transcends myself" (p. 142). In the wake of such an acknowledgement, the vocation of the Christian scholar is born. The question that remains for those of us who read Hughes' book is whether we possess both the humility and the courage necessary to follow his lead.

How College Affects Students:
Volume 2 A Third Decade of Research

Ernest T. Pascarella & Patrick T. Terenzini

Reviewed by Kimberly C. Thornbury, Ph.D.

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"If we could first know where we are, and whither we are tending," Abraham Lincoln once remarked, "we could better judge what to do, and how to do it" (as cited in Bennett, 1995, p. 699). Pascarella and Terenzini's second volume of their definitive work, *How College Affects Students,* helps student affairs professionals know where were are and where we are going, guides us in making decisions as to what our next steps should be and details best practices on how to move forward.
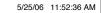
Many professionals within the Association of Christians in Student Development have Pascarella and Terenzini's first thick volume of *How College Affects Students* on their bookshelf. The first volume was a "textbook" in most graduate programs related to student development. This groundbreaking book, published in 1991 (also known in educational circles as "Moby Book" because of its size and white cover) provided a comprehensive list and analysis on studies that impacted college students.

This updated and highly readable second volume by the same title is essential because it provides both qualitative and quantitative support for our initiatives, and the need for an update from their 1991 publication was acute. The call for continued research and assessment in our profession remains strong. In their book, *Assessment in Student Affairs*, Upcraft and Schuh (1996) expressed concern with the lack of comprehensive assessment in the area of student affairs. On a practical level, they reported, "Faculty ask why student affairs should be funded when resources for academic programs are scarce. Students and their families demand accountability for fees spent for student services and programs; they insist that funds are spent in accordance with their wishes" (1996, pp. xi-xii). Pascarella and Terenzini continue to answer this call for research and evidence of what works, and what does not, with their encyclopedic review of past studies.

Every year, the need to defend the level of support for co-curricular programs and expand new initiatives in such contexts as budget talks, grant publications, or orientation sessions with faculty increases. Pascarella and Terenzini's second volume *How College Affects Students* continues to provide "one-stop shopping" on research relating to:

- *Theories and models of student change in college*
- *Development of verbal, quantitative, and subject matter competence*
- *Cognitive skills and intellectual growth (e.g. critical thinking skills and post formal reasoning.)*
- *Psychosocial change (e.g. identity development, self-esteem, interpersonal relations and leadership skills.)*
- *Attitudes and values (e.g. sociopolitical, racial-ethnic, gender roles, attitudes toward religion.)*
- *Moral development (e.g. moral reasoning and moral action)*
- *Educational attainment and persistence*
- *Career and economic impacts of college (e.g. occupational status, earnings, job satisfaction)*
- *Quality of life after college (e.g. well being, health, community and civic involvement)*

In addition, this volume provides an overview and organization of the research Pascarella and Terenzini collected in the 1990's, a summary of how college affects students, and finally, implications for research, practice and policy. One helpful aspect of this book is that the authors continue to discuss overall conclusions without becoming too bogged down with the details of particular studies; for example, studies related to student employment and academic persistence. Although this book is long and comprehensive, the reader can quickly identify a subject of interest in the book and understand concluding points in a matter of minutes. Topics are also evaluated with the same six questions for continuity, including 1) changes that occur while the student is at college, 2) changes that occur due to college attendance, or the "net effects of college," 3) the differing influence of different types of secondary institutions, 4) the differences that occur at the same institution, or "within-college effects," 5) the conditional effects of college; for example, the effect of experiences based on such factors as gender or race, and 6) the long term effects of college. Finally, in this volume, the authors also summarize their findings in comparison or contrast to the results found in their previous volume.

This year, I have used this new volume during new faculty orientation as I explained to these professors research that points to specific benefits to students stemming from out-of-class contact with faculty. This book helped me pinpoint research on the advantage of student internships which I then included in a grant proposal. In addition, this book provided valuable data on the positive effects of on-campus living that I used in dialogue with parents wary of funding another semester in residential housing. This comprehensive work assisted me as I served as a member of a newly formed retention task team as I was able to speak about proven research as to what key programs and factors contribute to student persistence.

As previously noted, this new volume contains key updates from the 1991 publication. The authors admit that when their first volume was published, it was already "dated scholarship." Key changes that occurred since their first publication that are included in this new volume include studies that account for:

- *A greater diversity within the college population*
- *Different postsecondary institutions (e.g. the rise of community colleges)*
- *Expanded pedagogical methods (e.g. the effectiveness of instructional innovations "…such as collaborative and cooperative learning, learning communities, freshman interest groups, supplemental instructions, problem based learning and service learning…" (Pascarella and Terenzini, 2005, p. 3.)*
- *Policy changes (e.g. the use of technology and impact of distance learning)*
- *An expanded use of research methodologies.*

Of particular note to members within the Association of Christians in Student Development is the fact that the authors "Once again …uncovered relatively little in the way of research that systematically investigated the conditional effects of postsecondary education on moral development" (Pascarella and Terenzini, 2005, p. 365). Precious little is written on issues of faith and spiritual development in college, a research area well suited for ACSD professionals. Current research such as Astin's College Beliefs and Values Survey and the CCCU's Faithful Change Project are two current studies that warrant attention in the next volume. This volume of *How College Affects Students* also reminds Christian professionals that quantitative and qualitative research is not free from philosophical presuppositions.

The second volume to *How College Affects Students* provides educators within the field of Student Development their *raison d'etre*. Many in our profession are doing research and asking questions that no one else on campus is asking; research and questions that are vitally important to the university. This volume provides wonderful research questions and answers of incredible value to ACSD members who serve as key players in higher education.

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