

GROWTH

The Journal of the Association for Christians in Student Development

Dear Readers:

Welcome to the fifth issue of *Growth: The Journal of the Association for Christians in Student Development*. In this issue you will find five feature articles, four of which present original research, one literature review essay, and six 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 joined us on the editorial team this year as the 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 2006. 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
Tim Herrmann, Co-Editor

GROWTH

The Journal of the Association for Christians in Student Development

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Perceptions of gender competence: are Christian colleges different

by Edee Schulze, Ph.D., and Annette Tomal, Ph.D.

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Abstract

Perceptions of student and professor competence and respect were investigated through a survey of 2042 students from 77 liberal arts colleges, both Christian and non-Christian. The Christian schools are part of the CCCU (Council for Christian Colleges and Universities); CCCU responses were 78.5 percent of the total. Chi-Square and Mann-Whitney tests were used to determine if gender and type of college affected students' responses. Two conclusions can be made about student competence and value: (1) male CCCU students are most likely to believe that male students are viewed as more competent than female students and (2) non-CCCU students are more likely to believe that male and female student opinions and questions are valued equally. Regarding faculty gender differences, two conclusions can be made: (1) non-CCCU males are most likely to believe that female and male professors are treated with equal respect, and (2) CCCU female students are least likely to believe that female and male professors are viewed as equally competent.

Students were also asked to identify factors that cause them to feel intimidated in a classroom. The top three reasons were difficulty of course content (60 percent of students), professor's teaching style (41 percent of students), and personality style of classmates (39 percent of students). The least cited reason (12 percent of students) was being a gender minority in the classroom.

Perceptions of gender competence: are Christian colleges different

"Too strong for a woman" – these words became the fighting words for University of Maryland professor Bernice Sandler as she was passed over for promotion, which ultimately ended up in the passage of Title IX in 1972 – a landmark event for women in education. Researchers concerned about sexism in education have typically focused on three explanations to explain gender discrimination: (1) patriarchy, which describes male domination; (2) institutional sexism, which describes inequalities in institutional structures and policies; and (3) sex-role stereotyping, which are individuals' belief in cultural gender roles. This paper focuses on the concept of sex-role stereotyping by comparing students at Christian colleges and non-Christian colleges and their perceptions of competence of female versus male students and professors. Statistical analysis of survey results shows statistically significant differences in responses due to both gender and type of college (CCCU or non-CCCU).

A seminal article on gender stereotyping (Broverman, et al., 1972) reported that males were perceived as being more intellectually competent than women. The question of stereotype accuracy has generated a growing body of research. Researchers have found gender differences in a variety of contexts: estimation of IQ (Reilly and Mulhern, 1995), knowledge of politics and sports trivia (Beyer and Bowden, 1997), and prior grades (Kurman and Sriram, 1997). Beyer (1998) investigated gender differences in self-perception accuracy and found that female college students underestimated their performance when performing a "masculine" task (sports questions) but with no gender differences for "feminine" and "neutral" tasks (knowledge of show business stars and of knowledge of literature and geography). In later research, Beyer (1999) found that both male and female students significantly underestimated female students' GPAs and significantly overestimated male students' GPAs. Guimond and Roussel (2001) found that perceived cognitive abilities in math, science, and language exhibit gender stereotyping and that both males and females students have inaccurate perceptions of their own ability because of these perceived gender differences.

College students are not the only group affected by gender stereotyping. In a study on gender differences on faculty evaluations (Arbuckle and Williams, 2003), students evaluated faculty differently depending on both age and gender; young male professors were rated the highest, even though their lectures were presented in identical manners and expressiveness by other professors, whether male or female, young or old. Bauer and Bales (2002) also found that college students evaluated female professors less accurately and more negatively. Based on interviews with faculty and cadets at The Citadel, Siskind and Kearns (1997) assert that faculty treatment by students is worse for female faculty and that the gender bias may well be part of institutional culture.

In 1982, Hall and Sandler prepared a report for the National Association for Women in Education entitled *The Classroom Climate: A Chilly One for Women?* In this report, Hall and Sandler argued that, despite Title IX legislation and historically unprecedented numbers of women in higher education, female students still did not

enjoy full equality in educational opportunities. The authors summarized numerous studies from colleges and universities and documented that the campus experience of women was considerably different from that of men. They labeled this limiting and stifling experience a “chilly climate” and described such a climate as one in which many small inequities as well as faculty and peer behaviors (overt and subtle) create a negative atmosphere for learning and for teaching. It can be experienced by female students, female faculty, men, or those of minority populations.

In a follow-up study, Sandler, Silverberg, and Hall (1996) found that the climate on U.S. college and university campuses had not improved significantly for women, although in recent years a greater appreciation for the complexities of women’s experiences has developed among scholars, administrators, and faculty in U.S. colleges and universities. Despite the increasing numbers of female students, administrators and faculty, they documented that the classroom environment still does not encourage the involvement of female students in the educational process to the same degree as male students. The major findings cited in this report suggest that classroom style and communication patterns are more hospitable to men’s speech preferences than to women’s (i.e., competitive versus collaborative); that typical teaching behaviors reward autonomy, objectivity, and more verbal students; and that the curriculum to a large extent does not include the contributions or perspectives of women. These and other factors affect female student participation patterns, their satisfaction with the educational process, and their self esteem. The report aimed to set forth a vision for enhancing educational opportunities for women by valuing women’s experience, by encouraging faculty members to deliberately engage in behaviors to achieve gender equity in the classroom, and by including women’s perspectives and contributions in the curriculum.

The purposes of this study are two-fold: (1) to assess whether students in Christian colleges have different perceptions of faculty and student competence and treatment than students in secular colleges and (2) to assess the frequency of factors that contribute to a “chilly classroom” for CCCU and for non-CCCU students. In the case of classroom experience, gender can serve as divisions to assess differences of perceptions of student and professor competence. Yet, perhaps classroom experiences and perceptions for students in Christian colleges are different from students in secular colleges. Perhaps, perceptions of student and professor competence are based on an inherent belief/value system that is different for Christian students. For example, if survey responses show a statistically significant difference by gender, perhaps the difference is actually only true for the responses by Christian college students. The understandings that were developed as a result of this study are potentially significant in understanding students’ experience in the classroom, particularly those differences for Christian college students.

Method

Survey requests were sent to 146 liberal arts colleges across the country. These colleges included the 96 colleges that are part of the Council of Christian Colleges and Universities (CCCU) and the 50 National Tier 1 Liberal Arts colleges (hereinafter referred to as non-CCCU) in the 2000 ranking by *U.S. News & World Report*. Survey requests were first mailed to college provosts/ academic officers and then to department chairs of six departments – biology, chemistry, business/economics, sociology, English, and philosophy. The participating chairs then distributed surveys to students for anonymous completion.

Responses were received from 117 departments at 77 colleges – 55 CCCU schools and 22 non-CCCU schools. CCCU responses accounted for 78.5 percent of the total 2042 useable surveys.

The survey had two sections: (1) four questions relating to perceptions of competence for male/female students and professors and (2) eight questions relating to factors that cause students to feel intimidated/less competent in a classroom. Responses were compared by both gender and by type of college (CCCU or non-CCCU) for statistical differences, using the Chi-Square test or the Mann-Whitney (Wilcoxon Rank Sum) test.

Perceptions of Student and Professor Competence

Responses for all four questions were statistically different between male and female students and also between CCCU and non-CCCU students, based on the Chi-Square test. The responses to the four questions are given below; a more detailed breakdown of responses is provided when the Chi-Square results indicate statistically significant differences between CCCU and non-CCCU male or female students.

1. Overall in classes in my major, male students seem to be viewed _____ female students.

	Female	CCCU Male	Non-CCCU Male
generally equally competent as	85.74%	81.33%	89.29%
somewhat less competent than	5.24%	9.41%	6.70%
somewhat more competent than	9.02%	9.26%	.02%
	100%	100%	100%

Chi-Square: male/female, $p=.007$

CCCU/non-CCCU, $p=.004$

male CCCU/non-CCCU, $p=.015$

These results indicate that responses are statistically significantly different for males and females and for CCCU versus non-CCCU schools. The responses for CCCU and non-CCCU females are similar; however, CCCU male students had significantly different responses than non-CCCU male students. Compared with male non-CCCU students, male CCCU students are less likely to believe that male and female students are viewed as equally competent.

2. Overall in classes in my major, questions and opinions from female students are given _____ as those from male students.

	Male	Female	CCCU	Non-CCCU
generally equal value	90.16%	91.62%	90.10%	94.29%
somewhat less value	4.05%	5.47%	5.45%	2.74%
somewhat more value	5.79%	2.91%	4.45%	2.97%
	100%	100%	100%	100%

Chi-Square: male/female, $p=.002$

CCCU/non-CCCU, $p=.002$

Responses were statistically significantly different between male and female students overall and also between CCCU and non-CCCU students. Gender differences, however, were similar whether the students were from CCCU or from non-CCCU schools. Non-CCCU students are more likely to believe that female and male student questions and opinions are given equal value in the classroom.

3. Female professors are treated with _____ male professors.

	Female	CCCU Male	Non-CCCU Male
generally the same respect as	81.66%	82.49%	93.21%
somewhat less respect than	15.92%	13.72%	5.43%
somewhat more respect than	2.42%	3.79%	1.36%
	100%	100%	100%

Chi-Square: male/female, $p=.016$

CCCU/non-CCCU, $p=.000$

male CCCU/non-CCCU, $p=.001$

Differences in responses by gender are primarily due to differences in male CCCU versus non-CCCU students. Interestingly, however, responses of CCCU male students are very similar to female responses (whether CCCU or not). The non-CCCU male responses are very different from both females overall and the CCCU male students. The question arises, therefore, whether the treatment of female versus male professors is a perception issue or a reality issue

4. Overall on campus, male professors seem to be viewed _____ female professors.

	Male	CCCU Female	Non-CCCU Female
generally equally competent as	84.53%	77.54%	86.98%
somewhat less competent than	2.54%	3.04%	1.40%
somewhat more competent than	12.93%	19.41%	11.63%
	100%	100%	100%

Chi-Square: male/female, $p=.007$

CCCU/non-CCCU, $p=.000$

female CCCU/non-CCCU, $p=.008$

Although responses are again significantly different by gender, this time the difference is because of female CCCU versus non-CCCU responses. In fact, responses for male students from both CCCU and non-CCCU colleges are basically similar to those from non-CCCU female students. It is the CCCU female students whose responses are significantly different from the other students. CCCU female students are less likely to believe that male and female professors are viewed as equally competent. The question arises that if male CCCU students view male and female professors as equally competent, why do the female students at these CCCU schools not have the same perception.

The “Chilly” Classroom

Eight factors were identified as potential reasons for students feeling intimidated or less competent in a “chilly” classroom. Students indicated how frequently each of these factors affected their own classroom experiences. Responses for all eight questions were statistically significantly different between male and female students. Responses for four of the questions were also significantly different for CCCU versus non-CCCU students. Again, overall responses are given, with a more detailed breakdown if CCCU responses were significantly different between CCCU and non-CCCU male and/or female students.

5. How frequently have you been in a class (in your major) in which you felt intimidated, less competent, “silenced,” etc.?

	Male	Female
Often	5.64%	6.45%
Sometimes	24.86%	31.13%
Rarely	42.12%	41.44%
Never	27.39%	20.98%
	100%	100%

Mann-Whitney: male/female, $p=.000$

Whether from CCCU or non-CCCU schools, females are more likely to have felt intimidated, etc., in a class within their major. Responses were not statistically significantly different between CCCU and non-CCCU students.

6. How frequently have you been in a class (not in your major) in which you felt intimidated, less competent, “silenced,” etc.?

	Female	CCCU Male	Non-CCCU Male
Often	7.73%	8.50%	12.05%
Sometimes	32.65%	27.05%	30.36%
Rarely	42.78%	40.95%	37.05%
Never	16.84%	23.49%	20.54%
	100%	100%	100%

Mann-Whitney: male/female, $p=.045$

male CCCU/non-CCCU, $p=.071$

Whether from CCCU or non-CCCU schools, female responses were similar. Male students from non-CCCU schools, however, were most likely to have felt intimidated in a class outside their major.

7. How frequently has the professor's teaching style/personality been a reason for feeling intimidated, less competent, "silenced," etc., in a class?

	Male	Female
Often	7.24%	9.38%
Sometimes	31.03%	33.65%
Rarely	36.44%	38.47%
Never	25.29%	18.50%
	100%	100%

Mann-Whitney: male/female, $p=.002$

Whether from CCCU or non-CCCU schools, female students were more likely to be negatively affected by the professors' teaching styles and personality than were male students.

8. How frequently has the personality style of classmates been a reason for feeling intimidated, less competent, "silenced," etc., in a class?

	Male	Female
Often	4.60%	9.54%
Sometimes	24.37%	36.60%
Rarely	37.59%	36.94%
Never	33.45%	16.92%
	100%	100%

Mann-Whitney: male/female, $p=.000$

Whether from CCCU or non-CCCU schools, female students were more likely to feel intimidated because of their classmates' personality styles.

9. How frequently has being a gender minority in the class been a reason for feeling intimidated, less competent, "silenced," etc., in a class?

	Female	CCCU Male	Non-CCCU Male
Often	2.34%	1.89%	0.46%
Sometimes	10.83%	10.55%	5.48%
Rarely	24.87%	16.38%	11.87%
Never	61.96%	71.18%	82.19%
	100%	100%	100%

Mann-Whitney: male/female, $p=.000$
male CCCU/non-CCCU, $p=.0106$

Responses for female students, whether from CCCU or non-CCCU schools were similar. Male responses, however, were significantly different, based on type of school. In fact, responses from CCCU male students were more like those of the female students, in that they also were much more likely than non-CCCU male students to have been in a classroom in which they felt intimidated by being a gender minority.

11. How frequently has the difficulty of the course content been a reason for feeling intimidated, less competent, "silenced," etc., in a class?

	CCCU Male	Non-CCCU Male	CCCU Female	Non-CCCU Female
Often	9.77%	16.52%	15.37%	20.09%
Sometimes	43.26%	41.52%	47.89%	46.73%
Rarely	30.08%	29.02%	24.53%	26.17%
Never	16.90%	12.95%	12.21%	7.01%
	100%	100%	100%	100%

Mann-Whitney: male/female, $p=.000$

male CCCU/non-CCCU, $p=.040$

female CCCU/non-CCCU, $p=.087$

Responses by gender are again statistically significantly different, as are responses by type of schools. This time, however, type of college affects responses for both female and male students. Both male and female students from CCCU schools were more likely than their non-CCCU counterparts to have never felt intimidated by the difficulty of the course content. This result is very interesting, as the reason remains a mystery: is CCCU course content easier; are professors at CCCU schools more willing to explain, both in class and during office hours, difficult course content?

12. How frequently has the class size (either too small or too large) been a reason for feeling intimidated, less competent, etc., in a class?

	Male	CCCU Female	Non-CCCU Female
Often	3.70%	7.17%	10.28%
Sometimes	23.67%	29.29%	31.78%
Rarely	30.02%	31.61%	31.31%
Never	42.61%	31.93%	26.64%
	100%	100%	100%

Mann-Whitney: male/female, $p=.000$

female CCCU/non-CCCU, $p=.071$

Responses by gender were again statistically significantly different. Male students, whether from CCCU or non-CCCU schools, were much less likely to feel intimidated because of class size than females from either type of school. Female non-CCCU students were somewhat more likely to feel intimidated by class size than female CCCU students.

The table provides the percentage of each student group that cited the factor as "often" being a reason for feeling intimidated, less competent, or "silenced" in a

classroom. For all five student categories, “difficulty of course content” is the reason for a student “often” feeling intimidated or less competent.

PROPORTION OF STUDENTS WHO ANSWERED “OFTEN”
FOR THE FACTOR BEING A REASON FOR A “CHILLY” CLASSROOM

	All	Male	Female	CCCU Male	CCCU Female
Difficulty of course content	14.22%	11.51%	16.25%	9.77%	15.37%
Professor’s teaching style	8.51%	7.24%	9.38%	6.66%	9.80%
Personality style of classmates	7.42%	4.60%	9.54%	5.26%	8.73%
Class size (too small/too large)	6.01%	3.70%	7.75%	3.74%	7.17%
Being a gender minority	1.99%	1.52%	2.34%	1.89%	2.13%

The results presented in this table are intriguing. The term “chilly classroom,” prevalent in the psychology and educational literature, connotes that being a gender minority in a classroom (with the emphasis typically on female students) feeling “silenced,” intimidated, and less competent than their male counterparts. Yet, only a very small percentage of students feel intimidated by “being a gender minority.” Conversely, a sizeable percentage of male students (even though less frequently than female students) do “often” feel intimidated in a classroom in which the course content is difficult.

The table below is perhaps a more important one for us as educators, since the percentages indicate responses of “often” or “sometimes” that each factor is a reason for feeling intimidated.

PROPORTION OF STUDENTS WHO ANSWERED “OFTEN” OR “SOMETIMES”
FOR THE FACTOR BEING A REASON FOR A “CHILLY” CLASSROOM

	All	Male	Female	CCCU Male	CCCU Female
Difficulty of course content	59.80%	54.32%	63.89%	53.02%	63.26%
Professor’s teaching style	41.02%	38.27%	43.03%	39.47%	42.26%
Personality style of classmates	38.77%	28.97%	46.14%	27.86%	44.48%
Class size (too small/too large)	33.17%	27.37%	37.53%	27.73%	36.46%
Being a gender minority	12.14%	10.77%	13.17%	12.44%	12.43%

Of particular concern is the observation that a sizeable percentage of students who feel intimidated in a classroom because of the professor’s teaching style – the only factor that we as educators can control. About 40 percent of all students – whether male or female, whether from a CCCU or non-CCCU school -- at least sometimes feel intimidated because of the professor. While between 50 and 60 percent of students at least sometimes feels intimidated because of the difficulty of course content, these percentages are not necessarily undesirable or able to reduced if the course content truly is difficult. A perhaps troublesome result is the high percentages of students who feel intimidated because of the personality style of their classmates. And again, being a gender minority is still the least frequent reason for feeling intimidated or less competent.

Conclusion

Harding (1990) and Hartsock (1983) suggest that in socially-stratified groups, those with less power are more aware than those with more power of the range of perspectives and attitudes represented in the group. If this is true, then researchers who seek to understand the nuances and realities within a given group would do well to listen carefully to those members who are less powerful within the stratification structure. In the context of this study, the gender differences in the responses to the survey questions are noteworthy. These questions are about perceptions, rather than reality; but perceptions are probably more important for a person’s experience in the classroom.

An encouraging result is that over 80 percent of all respondents believe that male and female students are viewed as equally competent. A somewhat surprising – and discouraging – result, however, is the differences in responses between male students from CCCU colleges and those from non-CCCU colleges. Compared to non-CCCU male students and to female students from both CCCU and non-CCCU colleges, a significantly greater percentage of male CCCU students believe that male students are viewed as more competent than female students.

Hall and Sandler’s (1982) research suggests strongly that the cumulative effect of gender messages can contribute to feelings of incompetence, insecurity, and alienation in college women. To that end, the responses for the two questions about male/female faculty are discouraging not only for female professors but especially for female professors at CCCU colleges. More credence should perhaps be given to the responses by female respondents in their assessment of how male and female professors and viewed and treated, since, as conceivably the less powerful within the stratification structure may be more aware of the reality, as suggested by Harding (1990) and Hartsock (1983). Although a significantly greater percentage of non-CCCU males believe that female and male professors are treated with equal respect, female students at both CCCU and non-CCCU colleges as well as male CCCU students do not agree. Even if female students’ perceptions are inaccurate, the male students at CCCU colleges agree with them regarding respect accorded to female and male professors.

Regarding professor competence, responses for female students at non-CCCU colleges were similar to their male classmates, although a sizeable proportion of both female and male students believe that male professors are viewed as more competent. These results are discouraging, particularly for female faculty and students; presumably, the colleges involved in the study hire faculty members who are competent, regardless of gender; why, then, the difference in perception of competence? At CCCU colleges, however, female and male responses were very different. Many more CCCU female students than male CCCU students believed that male professors are viewed as more competent. What messages are CCCU female students “receiving” that leads them to believe that male professors are viewed as more competent, a perception shared by a much smaller proportion of male students.

The results from the second part of the survey dealing with “chilly classroom” factors are somewhat surprising. Being a gender minority is not a major reason for students feeling intimidated, as would be expected given the voluminous amount of research in the literature dealing with gender differences in the classroom. Of course, students themselves may somewhat control the frequency of being in a “chilly classroom” by self-selecting into academic disciplines in which they are not a gender minority or in which they feel capable of the course content.

Regardless of whether male and female responses are similar or different, the bottom line results from this survey indicate that (1) even after decades of equal opportunity legislation, after decades of professional, educated women in the work force, women must still deal with perceptions of men being more competent than women and (2) both male and female students frequently feel intimidated in the classroom and that professor's teaching style is a major reason.

Professors, therefore, have an important role to play in helping students not to feel as though they are in a "chilly classroom." Professors also need to be aware of and address troublesome personality and behavioral issues of students in their classrooms. Faculty should seek to create learning environments in which students are treated with respect not only by their professors but also by their classmates.

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Getting involved:

A Typology of Student Cocurricular Participation at a Christian University

by Dr. John L. Hoffman

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Introduction

This study made use of a developmental transcript that tracks student involvement in over 175 student services and cocurricular activities at a Christian university. The researcher employed exploratory factor analysis to develop a typology of student involvement from 201 developmental transcripts. The results identified two involvement factors—collegiate involvement and leadership involvement—and one non-involvement factor. The non-involvement factor was unique in that the activities associated with it were uniquely religious in nature. Implications for practice are discussed.

Whether one uses the language of “integration” (Tinto, 1993), “involvement” (Astin, 1984), or “engagement” (Kuh, 2001), how students actively participate in their learning experience during college is vitally important. The literature addressing student involvement is comprehensive and has carefully considered the influence of characteristics such as gender, race, ability, socioeconomic status, parental education, etc. What the literature has not yet addressed is the influence of religious affiliation. Equally absent within Christian higher education is an analysis of the relationship between denomination or religious tradition with involvement for students attending Christian colleges and universities. The purpose of this study was to investigate differences in how various cohorts of students are involved at a Christian campus. The researcher gave special attention to denominational, gender, and racial differences during the investigation.

Literature Review Involvement Typology

Over the years, many researchers have developed typologies of college students using involvement as their differentiating criteria (Astin, 1993b; Clark & Trow, 1966; Horowitz, 1987; Katchadourian & Boli, 1985; Kuh, Hu, & Vesper, 2000; Tabor & Hackman, 1976). Of these, the typology developed by Kuh, Hu, and Vesper (2000) is the most comprehensive. Their typology is based on a sample of 51,155 students attending 128 colleges and universities between 1990 and 1997. The resulting typology divides students into ten involvement clusters ranging from “intellectuals” to “artists” to the “disengaged.” Interestingly, race and ethnicity were not found to be major distinguishing factors between the various clusters, but other factors such as gender or declared major did distinguish groups.

Characteristics Influencing Involvement

Race. Most of the comparative research addressing racial differences in cocurricular involvement compares Black and White cohorts attending Historically Black Colleges and Universities (HBCUs) and Predominantly White Institutions (PWIs). The consensus of these studies suggests that Black students are more involved at HBCUs and experience greater social isolation and alienation at PWIs (Allen, 1987; DeSousa & Kuh, 1996; Loo & Rolison, 1986; Wagener & Nettles, 1998). Allen (1987), for example, reported that 67% of Blacks attending HBCUs reported feeling somewhat or considerably a part of campus life; only 26% of Blacks attending PWIs reported the same. Further, nearly one in five Blacks at PWIs reported the lowest level of involvement as compared with just one in ten at HBCUs. Most studies since have mirrored these results. One notable exception was a study by MacKay and Kuh (1994) that reported no differences in the levels of involvement between Black and White students. It should be noted, however, that the sample for this study was taken from colleges and universities identified as “involving colleges” due to high overall levels of student cocurricular activity.

One additional difference is worthy of note. Loo and Rolison (1986) found that White students at a large PWI felt that ethnic “clustering,” the tendency for students of color to live in a certain set of residence halls, was a form of “racial segregation” and an inhibitor to interracial involvement. Regarding the same phenomenon, students of color reported that the higher representation of students of color in certain residence halls provided “cultural support within a larger unsupportive system” (p. 72). Research by Watson and Siler (1984) has shown that Black students attending PWIs who receive the highest level of support from other Black students are more apt to interact with White students.

Gender. Though most quantitative studies of student involvement include gender as a variable, few have found significant differences between men and women after controlling for other inputs. One notable exception is an older longitudinal study conducted by Chapman and Pascarella (1983). The researchers conducted multiple group discriminant analysis on a sample of 2,410 students to determine the characteristics of students most likely to be involved in social and academic integration activities. They found that men were more likely to be involved in cocurricular activities while women were more likely to date and to be involved in academic or social conversations with their peers.

Religion. Though a number of researchers and theorists have suggested greater consideration for the role of religion in understanding student involvement (Astin, 1993a, Hoffman, 2002; Saggio, 2003; Schlosser & Sedlacek, 2003), few studies have actually included religion variables, none of which are typological in nature.

Methodology

Setting. This study was conducted with students attending Concordia University, Irvine between the years of 1997 and 2001. Concordia University is a Lutheran University that is owned and operated by the Lutheran Church—Missouri Synod (LCMS). All full-time faculty members are required to be members of the LCMS. Of the 764 full-time students enrolled in 1997, 46.9% were Lutheran. After Lutheran, the largest denominational cohorts of students on campus were non-denominational

(15.1%) and Roman Catholic (11.9%). 75.8% of full-time students in 1997 were White, with the largest two racial minorities being Asian-Pacific Islander (8.9%) and Latino (7.9%).

Data collection. During the period from which data were collected, Concordia University formally tracked student involvement in over 175 student services and cocurricular activities through a developmental transcript. The developmental transcript used at Concordia was modeled after transcripts developed and used at the University of San Diego (Cosgrove, 1986; Cosgrove & Marino, 1997). At the end of each semester, students met with staff advisors to register for classes and report involvement in cocurricular activities. This involvement record was then entered into a database by staff in the advising office. The database linked involvement with services and activities to the seven developmental vectors posited by Chickering (1969; also Chickering & Reisser, 1993). The researcher used the transcripts of the 201 students who completed developmental transcripts during at least two consecutive years between 1997 and 2001. This represents 27.9% of the 721 full-time students who attended Concordia for at least two consecutive years during this time period. The demographic characteristics of the sample were highly similar to those of the entire student body with the one exception of under-representing transfers. Whereas many transfer students did elect to complete developmental transcripts, two years of consecutive developmental transcript data were available for a smaller percentage of transfers (11.2% of the sample as compared to 31.8% of the student population) than for students who began as freshmen at Concordia (88.8% of the sample as compared to 68.2% of the student population).

Analysis. The researcher conducted exploratory factor analysis (EFA) of the developmental transcript data to identify involvement factors representing patterns of student involvement. EFA is used “to determine the number of continuous latent variables [factors] that are needed to explain the correlations among a set of observed variables [involvement in activities and services]” (Muthen & Muthen, 1999, p. 133). Since the intention was to identify several factors and not simply a single generalizable involvement factor, Varimax orthogonal rotations were used to maximize the variances of the factors and accomplish a more even distribution of eigenvalues. An eigenvalue is the sum of the squared loadings of factor indicators that load on a potential factor and is used to test the percentage of variance explained by the factor. In other words, eigenvalues assume the existence of an abstract factor (e.g. involvement) and measure the degree to which indicators (e.g. activities) predict the existence and magnitude of that factor.

Whereas statistical tools can determine the best number of factors for a given set of data, these statistical determinations are best understood as a theoretical guideline, not a strict rule. Pedhazur and Schmelkin (1991) note that such criteria are “potentially harmful because they appear to relieve the researcher of the responsibility of making what is in many instances a complex decision, which should be made primarily on the basis of substantive considerations” (pp. 594-595). With this in mind, the researcher used multiple criteria to determine the best number of factors. First, the researcher employed the general practice of disregarding factors with eigenvalues less than one because they explain a low percentage of the potential factor’s variance. The second guideline used by the researcher was the “scree test” (Cattell, 1966). The scree test

searches for a clear break between large and small eigenvalues. Finally, the researcher reviewed the sets of activities that loaded on a given factor to ensure that the grouping had high face validity. The researcher here employed the common practice of only considering activities with factor loadings with beta weights of .30 or greater.

After identifying a final list of factors, the researcher analyzed the factors using confirmatory factor analysis (CFA). The researcher included ten background characteristics as variables in the CFA model to determine the degree to which these were associated with the various factors. The ten background variables were: 1) race, 2) denomination, 3) gender, 4) family income, 5) average hours worked per week, 6) receipt of financial aid, 7) high school grade point average (GPA), 8) scores on standardized entrances exams (ACT and SAT), 9) residence (commuter or in the residence halls), and 10) entry as a freshman or a transfer.

Results

Table 1 reviews the results of the EFA. Five potential factors met the initial unity criterion—having eigenvalues of at least 1.0. Of these, four were patterns of involvement and one was a pattern of non-involvement. Utilizing the scree test, the researcher identified the largest eigenvalue break as being between the third and fourth factors, and limited the set of involvement factors to three. Table 2 reviews the final three factors and the activities that loaded on each with beta weights of at least .30. Table 3 reviews results from the CFA for the entire model.

Table 1

EFA Results

Factor	Eigenvalue	Percentage of Variance	Cumulative Percentage
Factor 1	4.7	9.8	9.8
Factor 2	3.3	6.9	16.7
Factor 3	3.1	6.9	23.2
Factor 4	1.4	2.9	26.1
Factor 5	1.4	2.8	28.9

Table 2**Factor Loadings**

Collegiate		Leadership		Religious Outsider	
Activity	Loading	Activity	Loading	Activity	Loading
Judicial Committee	.56	Student Life Board	.57	Beach Ministry	-.57
Student Senate	.53	Orientation Counselor	.39	Bon Fire Devotions	-.50
Battle of the Classes	.53	Career Center Night	.37	Outreach	-.49
Gym Night		Gym Night	.36	Missions Unstoppable	-.47
Homecoming Week	.41	Intramural Team Captain	.35	Tijuana Mission Days	-.46
Homecoming Banquet	.41	Closing Banquet	.34	Inreach	-.43
Freaky Fridays	.38	Executive Board	.32	Chapel	-.43
Family Weekend	.36	Convocation Committee	.32	AWOL Bible Study	-.41
KAOS	.36	Magic Johnson Theatre	.31	Plays	-.39
Student Activities Committee	.34	Student Activities Coordinator	.30	Special Worship Services	-.38
Intercollegiate Games	.31			Convalescent Home Visit	-.35
Manic Mondays	.30			Concerts	-.34
Door Decorating	.30			Youth Ministry Teams	-.32

Table 3**CFA Results**

Characteristic	Collegiate	Leadership	Religious Outsider
Race			-.13
Denomination			-.19
Gender	-.14		-.11
Family Income			
Hours Worked			
Financial Aid			
High School GPA			
Test Scores (e.g. SAT)			-.16
Residence	.32	.14	-.23
Freshman/Transfer Entry	.17	.18	

Note: All values are beta weights, $p > .05$

Collegiate

This factor was comprised of involvement in 22 activities with loadings ranging from .30 to .61. The activities were highly similar to those expected of Clark and Trow's (1966) "collegiate" orientation, of Horowitz's (1987) "college man," or of Kuh, Hu, and Vesper's (2000) "collegiate" factor. The activities that loaded on this factor are characterized by high levels of social interaction or involvement with school spirit. Noticeably absent from this lister were academically focused activities, religious and cultural programming, and community service activities. Forty-one students (20.4% of the sample) reported involvement one-half standard deviation higher than the mean on activities associated with the collegiate factor. In terms of descriptive statistics, this group was quite similar to the sample as a whole with two exceptions: students of color were slightly underrepresented (17.1% of collegiates as compared to 22.3% of the sample) and commuting students were significantly under-represented (4.9% of collegiates as compared to 23.9% of the sample).

In the CFA analysis, the ten background variables explained 19.2% of the variance for the collegiate factor. Living in the residence halls was by far the strongest predictor of collegiate involvement (.32). Closer analysis revealed that living in the residence halls was a stronger predictor of collegiate involvement for non-Lutherans and students of color than for Lutherans and White students respectively. Entering Concordia as one's first college was a only predictor of collegiate involvement for students of color. Receiving financial aid had a slight, statistically significant influence on collegiate involvement for non-Lutheran students.

Leadership

Tabor and Hackman (1976) and Astin (1993b) each identified a unique group of students as leaders. A similar group emerged in this study. Six of the ten activity indicators for the leadership factor were formal leadership roles on campus. Two of the remaining four were activity programs intended specifically for student leaders, with the final two indicators being activities sponsored by the Student Life Board, the core leadership board on campus. The factor loadings for these indicators ranged from .30 to .57. Reported involvement for 71 of the 201 students in the sample (35.3%) was at least one standard deviation above the mean. This population was quite similar to the sample as a whole with the one exception of commuting students (11.3% of leaders as compared to 23.9% of the sample).

The ten background characteristics explained 10.4% of the variance in the leadership factor. The strongest overall predictor of leadership involvement was entering Concordia as a freshman (.18). This was especially true for Lutheran students. Living in the residence halls had a slight positive influence on leadership involvement, especially for White, non-Lutheran students. Interestingly, higher scores on standardized tests such as the SAT were negatively associated with leadership involvement for students of color. Also interesting was the positive association for non-Lutherans of leadership involvement with higher reports of average hours of weekly employment.

Religious Outsiders

Given that several prior studies identified groups of students who are not involved on campus (Katchadourian & Boli, 1985; Astin, 1993b; Kuh, Hu, & Vesper, 2000), it was not surprising to find a similar group in this study. What was surprising is that 16 of the 19 negative loadings indicated that students were not involved in activities that were uniquely religious in nature—activities such as chapel, bible studies, or religious-related community service. Two of the remaining three activity indicators were for non-participation in plays and concerts, the vast majority of which carry religious themes at Concordia. The final loading, involvement in homecoming, was dropped because of a stronger loading for the collegiate factor (.41 v. -.31) and because it did not fit well conceptually with the other 18 indicators. Loadings for the religious outsider factor ranged from -.32 to -.52. Involvement scores for 66 of the 201 students in the sample (32.8%) were at least one standard deviation above the mean. Whereas the first two factors were highly similar to the sample as a whole, the demographics of religious outsiders were quite different from the sample as a whole. Non-Lutherans, students of color, transfers, and commuters were heavily over-represented in this cohort.

Several statistically significant relationships emerged in the CFA analysis between input characteristics and non-involvement in religious programming. Overall, religious outsiders were likely to be non-Lutherans, students of color, and men. Those who were White or Lutheran were likely to have lower SAT scores. The strongest single predictor was living off campus (-.23), with higher loadings for non-Lutherans. Taken as a whole, the input characteristics explained a full 29.1% of the variance for the religious outsider factor.

Discussion

Non-Majority Students

The results of this study are largely consistent with those of prior typologies (Astin, 1993b; Clark & Trow, 1966; Horowitz, 1987; Katchadourian & Boli, 1985; Kuh, Hu, & Vesper, 2000; Tabor & Hackman, 1976), and may corroborate both research that there are few differences in the involvement of students of color (e.g. the collegiate and leadership factors) (Kuh, Hu, & Vesper, 2000; MacKay & Kuh, 1994), and research that suggests that students of color experience greater levels of social isolation (e.g. the religious outsider factor) (Allen, 1987; DeSousa & Kuh, 1996; Loo & Rolison, 1986; Wagener & Nettles, 1998). Indeed, the results suggest that the experience of students of color is more dichotomous than for their White peers. A significant number of White students seem to be neither highly involved nor highly uninvolved, whereas students of color are more likely to either be highly involved or socially isolated. Further, the results suggest that the experience of religious minorities, in this case denominational minorities at a Christian university, may have similar experiences to those of students of color. If, as noted at the beginning of the paper, social integration is important for retention (Tinto, 1993), or involvement (Astin, 1984) and engagement (Kuh, 2001) are vital for learning, then a significant number of students of color and non-Lutherans are facing significant barriers to a quality educational experience.

Best practice in providing services that enhance learning for students of color at PWIs involves multifaceted programming. One important element of such programming is careful use of ethnic organizations. Tatum (1997) suggests that students have

a “developmental need to explore the meaning of one’s identity with others who are engaged in a similar process” (p.71). In other words, students of color need opportunities to separate from the campus community as a whole to discuss and make meaning of shared experiences. Braxton (2000) identifies this need as the “communal potential” of a campus, a key dynamic that influences student decisions to persist and attain a degree. The same communal need may exist for religious minorities—they need opportunities to meet with other students who share their experiences. Watson and Siler (1984) have demonstrated that Black students involved in such efforts are more likely to interact with their White peers. Hoffman (2004) has shown that enhancements of ethnic organization programming have led to increases in satisfaction and retention rates for students of color. This stated, discussions by researchers such as Loo and Rolison (1986) note that such programmatic efforts, though identified by students of color as vital, are often viewed by White students as acts of self-segregation. The same may be true of programmatic efforts targeting, for example, Catholic students attending a Baptist university. Though programming targeting religious minorities has a basis in the literature and in best practice, it may also carry political overtones of which student affairs professionals need to be aware.

Religious or Denomination as Difference

One of the most significant contributions of this study to current theory is the introduction of religion and denomination as important expressions of diversity, at least at Christian universities. Supporting research by Astin (1993a) and Velez (1985) suggests that this may also be true, though to a lesser degree, at public colleges and universities. Though some at evangelical or non-denominational colleges and universities may be tempted to dismiss or devalue the influence of denomination because their institutions are not formally associated with a denomination, one should first carefully consider the experience of a Roman Catholic student at a non-denominational college, or the experience of a liberal Protestant at an evangelical university. In any case, a holistic understanding of the many individual, cohort-specific, and communal influences on student growth and learning must include an understanding of religious difference.

Commuters

Though not surprising, the results of this study clearly demonstrate that commuting students are less involved in collegiate and leadership activities and more likely to be associated with the religious outsider factor. Recent work by Braxton (2000) suggests that social programming is more important for the retention of residential students, while involvement in academic communities is more important for commuter campuses and commuter students. In this light, the non-involvement in cocurricular activities by commuting students may not be as troubling as the cocurricular non-involvement of residential students. Braxton suggests that universities spend less energy trying to involve commuting students in the cocurriculum, and more energy in assessing the pre-matriculation characteristics of commuters and the influence of such characteristics on measures of student success. Braxton further suggests that colleges with commuter populations conduct regular audits of their student policies to identify and eliminate potential barriers to their success at the university.

Limitations

The study has two primary limitations. The first was the sample. The sample size was small and represented only 27.9% of the entire student body. Transfer students were largely omitted from consideration. Further, the sample does not represent a random subset of students, but only those for whom two consecutive years of developmental transcript data were available. Thus, also omitted from the sample were many students who dropped out and students who opted out of the developmental transcript program. It is reasonable to believe that the involvement of these students is significantly different than that of the 201 included in the final sample.

A second limitation was the source of the involvement data. Whereas the developmental transcript is comprehensive and detailed, it does comprise self-reported data and does not consider the amount of time spent in a given activity, or the degree of engagement with which the student participated.

Closing

Different students engage in their learning experiences in college in different ways and to different degrees. If student affairs professionals are to serve as advocates of holistic student learning, additional research about the unique experiences of religious and denominational minorities will be needed. Such efforts should extend beyond the scope of this project, ideally involving multiple campuses, and should focus on the relationship between various forms of involvement and specific student learning outcomes.

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The Relationship Between Spiritual Well Being and College Adjustment for Freshmen at a Southeastern University

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Abstract

The purpose of this study was to identify the possible relationship between spiritual well being and college adjustment in first-year college students. The Spiritual Well Being Scale and the College Adjustment Scales were administered. Relational analysis was used to investigate 91 college freshmen enrolled in a freshman seminar course at Charleston Southern University, Charleston, South Carolina. This relational analysis included both psychological and developmental aspects of college adjustment in nine specific areas of college adjustment: anxiety, depression, suicidal ideation, substance abuse, self-esteem, interpersonal relationships, family relationships, academic problems, and career problems. A statistically significant relationship was found between spiritual well being and all nine of the scales of the College Adjustment Scales. A moderate correlation was found between spiritual well being and anxiety, depression, self-esteem, interpersonal problems, academic problems, and career problems in college freshmen. A low correlation was found between spiritual well being and suicidal ideation, substance abuse, and family problems in college freshmen. Also, a significant difference was found between religious well being and existential well being scores.

Introduction

Each August, thousands of newly admitted college freshmen across the nation must make the transition from being dependent high school students to becoming partially or fully independent college students. This transition requires a period of adjustment. The process can be relatively smooth and problem free for many. However, for others, the transition and subsequent adjustment to college life can be traumatic and fraught with problems (Archer & Cooper, 1998).

Researchers acknowledge that relationships exist between the physical, mental, and spiritual aspects of each individual's life. For example, psychologists and other researchers know that physiological functions can affect cognitive processes and vice versa (Davis & Palladino, 2000). However, less is known about the relationships between more specific interactions between an individual's physical, mental, and spiritual self. The literature contains substantial information about individual spirituality. It contains a moderate amount of information about college adjustment. Much less studied and written about, however, is the specific relationship between spiritual well being and college adjustment.

Background

While college presents many students with opportunities for personal growth, some students find the demands of college adjustment exceed their coping resources (Leong & Bonz, 1997). Instead of a positive experience, college becomes a source of distress for these students. Many of these students will need help from counselors and psychologists with their adjustment problems (Davis & Humphrey, 2001). Entering college for the first time is a very stressful experience. Many of these students are leaving home for the first time in their lives. They are thrust into a new living environment, often within cramped residence halls.

Students from varying backgrounds, cultures, and regions of the country are expected to peacefully coexist. And finally, most students are faced with a more academically challenging curriculum than they have been accustomed to in secondary school. With all these changes in mind, it comes as no surprise to student development professionals that their freshman population will provide a large percentage of their counseling center clientele.

College counseling centers across the nation are facing increased demand for services. Although the needs for counseling and mental health services are great, the resources to provide them are limited (Archer & Cooper, 1998). Therefore, it is in the best interests of student services administrators in higher education to become proactive in identifying sources for helping students cope with the increased challenges with which they are faced.

While related to the amount of stress present in student's lives, college adjustment is also related to the ways in which individual students cope with their stress (Leong & Bonz, 1997). Therefore, spiritual well being as a coping mechanism is worthy of increased attention and research. Central to the problem background, however, is to understand the ways in which college students and college campuses have changed over the years.

The number of entering college freshmen with serious psychological problems has risen dramatically in the past twenty years. Also, because of better psycho-pharmacological interventions, many students are able to successfully attend college and complete their degree programs today who simply would not have been able to do so only a few short years ago (Davis & Humphrey, 2000).

By learning more about the different ways in which college students cope with the stress of adjusting to college social and academic life, student development professionals will be better able to assist their clientele. Spiritual well being as a coping mechanism is fertile ground for serious inquiry.

In secular public and private universities, student services administrators report a renewed interest in religion and spirituality. The move toward religion on college campuses is broad-based, however, and includes everything from Judaism to New Age to Buddhism. It represents a growing interest in religion among Americans in general (Spaid, 1996).

College adjustment

Successful adjustment to college during the freshman year is an area of increasing concern for institutions of higher education (McGrath & Braunstein, 1997). Studies show that more students leave their college or university without completing a degree program than will stay and graduate. According to the American College Testing (ACT) data files, institutional attrition across the nation has remained stable since 1983. This

and other reports indicate that, of the nearly 2.8 million students who enter higher education for the first time, over 1.6 million leave their first college or university prior to graduation. Of these, approximately 1.2 million will leave higher education without ever earning their degree. Overall, only 44 percent of 4-year college and university students complete their degree program (Tinto, 1993).

Since 75 percent of students who drop out of college do so within the first two years and the greatest proportion of these drop out after the first year (Tinto, 1993), it is very important to understand the complex issues that influence successful college adjustment during the first year. Most studies on retention and college adjustment attempt to identify the individual factors that predict successful adjustment. These include the student's intentions for going to college, the student's commitment to meet individual goals and the willingness to comply with the academic and social demands of the institution, and interactional factors. These factors include social supports and the extent to which these social supports are perceived by the individual to meet his or her needs and interests. Another interactional factor is the degree to which the student is socially integrated into the college community. One study reports that the more a student was socially integrated in the activities of the campus environment, the more likely the student was to persist in college (Boulter, 2002).

Recent surveys report a number of trends that suggest freshmen are experiencing increasingly more stress. Between 1987 and 1997, the percent of freshmen who reported being overwhelmed increased steadily from 16.4 percent to 29.4 percent, and the percent who sought personal counseling after entering college increased from 34.7 percent to 41.1 percent (Austin, Parrott, Korn, & Sax, 1997).

Research Design and Instrumentation

Selection of Subjects

The participants in this study consisted of 91 college freshmen. The rationale behind the use of the Freshman Seminar (GNED 101) course for selection of the sample was that (1) all new freshmen take this course, and (2) this precludes possible bias in the sample due to course selection. This course provides an introduction to the meaning and significance of higher education, to the challenges inherent in university life, and to the values characterized by the University. This course provides an ideal sample from which to select participants for this study because topics covered in the course include making the transition to campus life, academic/classroom skills, goal setting, and lifestyle decisions (Charleston Southern University, Undergraduate Catalog, 2003-2004).

The analysis was conducted through the use of a correlational design to help determine whether there was a significant relationship between spiritual well being and college adjustment for college freshmen. The correlational analysis used the Pearson Product Moment Correlation test to determine whether a significant relationship exists between the Spiritual Well Being Scale (SWBS) overall score and the scores of the nine (9) scales of the College Adjustment Scales (CAS). These scales include: Anxiety (AN), Depression (DP), Suicidal Ideation (SI), Substance Abuse (SA), Self-esteem Problems (SE), Interpersonal Problems (IP), Family Problems (FP), Academic Problems (AP), and Career Problems (CP). The t-test for Paired Samples was used to determine whether there was a significant difference between Religious Well Being (RWB) scores and Existential Well Being (EWB) scores within the Spiritual Well Being Scales (SWBS) for college freshmen.

Spiritual Well Being Scale (SWBS)

The Spiritual Well Being Scale (SWBS) was developed as a general measure of the subjective quality of life. It serves as a global psychological measure of one's perception of spiritual well being. The SWBS is understood to be holistic. The scale is intended to measure people's overall spiritual well being as it is perceived by them in both a religious well being (RWB) sense and an existential well being (EWB) sense.

By design, the construction of the Spiritual Well Being Scale includes both a religious and a social psychological dimension. The religious "vertical" dimension (RWB) focuses on how one perceives the well being of his or her spiritual life as it is expressed in relation to God. The social psychological, "horizontal" dimension (EWB) concerns how well the person is adjusted to self, community, and surroundings. This component involves the existential notions of life purpose, life satisfaction, and positive or negative life experiences (Hill & Hood, 1999).

The Spiritual Well Being Scale was developed by Ellison (1983) and consists of 20 questions. The Spiritual Well Being Scale is a self-assessment instrument, where participants rate their level of Spiritual Well Being on a 6-point Likert-type scale ranging from strongly agree to strongly disagree. The higher the score, the more purpose in life and life satisfaction one experiences. These scores are summed in order to yield three scale scores; one score for Religious Well Being (RWB), one score for Existential Well Being (EWB), and one score for total Spiritual Well Being (SWB).

The scale is easily understood, requires 10-15 minutes to complete, and has clear scoring guidelines. It is nonsectarian and can be used in a variety of religious, health, and research contexts (Hill & Hood, 1999). Since its first publication in 1982, over 300 requests to use the SWBS in research have been received by the authors (Paloutzian & Ellison, 1991).

College Adjustment Scales (CAS)

The College Adjustment Scales (CAS) is an inventory for use by professionals who provide counseling services to college students. The CAS was developed to provide a rapid method of screening college counseling clients for common developmental and psychological problems (Grayson & Cauley, 1989).

Based on an analysis of presenting problems in college counseling centers, the CAS scales provide measures of psychological distress, relationship conflict, low self-esteem, and academic and career choice difficulties. The nine CAS scales are: Anxiety (AN), Depression (DP), Suicidal Ideation (SI), Substance Abuse (SA), Self-esteem Problems (SE), Interpersonal Problems (IP), Family Problems (FP), Academic Problems (AP), and Career Problems (CP).

The CAS is a 108-item questionnaire and can be administered in approximately 15-20 minutes. The answer sheet is designed to be hand-scored by the examiner and a profile form is provided on the back side of the answer sheet. The profile form allows raw score conversion to *T* and percentile scores. A graph of the profile may be drawn to visually portray the student's scores. The CAS was standardized and validated for use with college and university students. Available research and normative data indicate that the CAS is unbiased with respect to gender and ethnic group membership. The CAS can be administered in either individual or group testing situations (Anton & Reed, 1991).

Findings

Research Question 1

The Null Hypothesis for research question one is: There is no statistically significant relationship between the overall score on the Spiritual Well Being Scale (SWBS) and the Anxiety scores on the College Adjustment Scales (CAS-AN) for college freshmen. The relational analysis used was the Pearson Product Moment test, which determined the observed value of Pearson r to be a moderate correlation of $-.511$ between spiritual well being and anxiety in college freshmen. Since the r critical value (.205) is less than the observed value of r ($-.511$), the Null was rejected. There is a statistically significant relationship between spiritual well being and anxiety in college freshmen.

Research Question 2

The Null Hypothesis for research question two is: There is no statistically significant relationship between the overall score on the Spiritual Well Being Scale (SWBS) and the Depression scores on the College Adjustment Scales (CAS-DP) for college freshmen. The relational analysis used was the Pearson Product Moment test, which determined the observed value of Pearson r to be a moderate correlation of $-.494$ between spiritual well being and depression in college freshmen. Since the r critical value (.205) is less than the observed value of r ($-.494$), the Null is rejected. There is a statistically significant relationship between spiritual well being and depression in college freshmen.

Research Question 3

The Null Hypothesis for research question three is: There is no statistically significant relationship between the overall score on the Spiritual Well Being Scale (SWBS) and the Suicidal Ideation scores on the College Adjustment Scales (CAS-SI) for college freshmen. The relational analysis used was the Pearson Product Moment test, which determined the observed value of Pearson r to be a low correlation of $-.250$ between spiritual well being and suicidal ideation in college freshmen. Since the r critical value (.205) is less than the observed value of r ($-.250$), the Null is rejected. There is a statistically significant relationship between spiritual well being and suicidal ideation in college freshmen.

Research Question 4

The Null Hypothesis for research question four is: There is no statistically significant relationship between the overall score on the Spiritual Well Being Scale (SWBS) and the Substance Abuse scores on the College Adjustment Scales (CAS-SA) for college freshmen. The relational analysis used was the Pearson Product Moment test, which determined the observed value of Pearson r to be a low correlation of $-.315$ between spiritual well being and substance abuse in college freshmen. Since the r critical value (.205) is less than the observed value of r ($-.315$), the Null is rejected. There is a statistically significant relationship between spiritual well being and substance abuse in college freshmen.

Research Question 5

The Null Hypothesis for research question five is: There is no statistically significant relationship between the overall score on the Spiritual Well Being Scale (SWBS) and the

Self-esteem scores on the College Adjustment Scales (CAS-SE) for college freshmen. The relational analysis used was the Pearson Product Moment test, which determined the observed value of Pearson r to be a moderate correlation of $-.529$ between spiritual well being and self-esteem in college freshmen. Since the r critical value (.205) is less than the observed value of r ($-.529$), the Null was rejected. There is a statistically significant relationship between spiritual well being and self-esteem in college freshmen.

Research Question 6

The Null Hypothesis for research question six is: There is no statistically significant relationship between the overall score on the Spiritual Well Being Scale (SWBS) and the Interpersonal Problems scores on the College Adjustment Scales (CAS-IP) for college freshmen. The relational analysis used was the Pearson Product Moment test, which determined the observed value of Pearson r to be a moderate correlation of $-.534$ between spiritual well being and interpersonal problems in college freshmen. Since the r critical value (.205) is less than the observed value of r ($-.534$), the Null is rejected. There is a statistically significant relationship between spiritual well being and interpersonal problems in college freshmen.

Research Question 7

The Null Hypothesis for research question seven is: There is no statistically significant relationship between the overall score on the Spiritual Well Being Scale (SWBS) and the Family Problems scores on the College Adjustment Scales (CAS-FP) for college freshmen. The relational analysis used was the Pearson Product Moment test, which determined the observed value of Pearson r to be a low correlation of $-.349$ between spiritual well being and family problems in college freshmen. Since the r critical value (.205) is less than the observed value of r ($-.349$), the Null was rejected. There is a statistically significant relationship between spiritual well being and family problems in college freshmen.

Research Question 8

The Null Hypothesis for research question eight is: There is no statistically significant relationship between the overall score on the Spiritual Well Being Scale (SWBS) and the Academic Problems scores of the College Adjustment Scales (CAS-AP) for college freshmen. The relational analysis used was the Pearson Product Moment test, which determined the observed value of Pearson r to be a moderate correlation of $-.412$ between spiritual well being and academic problems in college freshmen. Since the r critical value (.205) is less than the observed value of r ($-.412$), the Null is rejected. There is a statistically significant relationship between spiritual well being and academic problems in college freshmen.

Research Question 9

The Null Hypothesis for research question nine is: There is no statistically significant relationship between the overall score on the Spiritual Well Being Scale (SWBS) and the Career Problems scores on the College Adjustment Scales (CAS-CP) for college freshmen. The relational analysis used was the Pearson Product Moment test, which determined the observed value of Pearson r to be a moderate correlation of $-.494$

between spiritual well being and career problems in college freshmen. Since the r critical value (.205) is less than the observed value of r (-.494), the Null was rejected. There is a statistically significant relationship between spiritual well being and career problems in college freshmen.

Research Question 10

The Null Hypothesis for research question ten is: There is no statistically significant difference between the Religious Well Being (RWB) score and Existential Well Being (EWB) score of the Spiritual Well Being Scales (SWBS) for college freshmen. The t -test for Paired Samples was used to compare these scores and determine whether or not there is a statistically significant difference. The obtained value of t at the .05 level of significance for the Religious Well Being (EWB) scores and the Existential Well Being (EWB) scores was 3.326. Due to the fact that the observed value of t (3.326) is greater than the critical value of t (2.000), there is a statistically significant difference between the RWB and EWB scores of the Spiritual Well Being Scale (SWBS). Since the t critical value (2.000) is less than the observed values of t (3.326), the Null is rejected.

Conclusions

Of the nine correlational studies, six were found to have a moderate correlation (.40 - .60) and three had a low correlation (.20 - .40), *although all were statistically significant*. All relationships were found to be negative relationships. In other words, the higher the students scored in spiritual well being, the lower the students scored in the nine areas, indicating fewer adjustment problems. This is precisely what was hypothesized.

The most significant relationship in this study was the relationship between spiritual well being and interpersonal problems (-.534), followed closely by self-esteem (-.529) and anxiety (-.511). This supports the consensus of the literature that those who place a high value on their spiritual relationship are also likely to experience less anxiety, feel better about themselves, and try harder to get along with others. It is important to remember that simply demonstrating a relationship between two variables does not prove causation. However, it also does not negate it. In other words, just because a student scores high on the Spiritual Well Being Scale does not automatically mean the student will be psychologically and developmentally well. Nor does this imply that all students who score low on the Spiritual Well Being Scale will suffer from psychological and developmental problems.

The least significant relationship in this study was the relationship between spiritual well being and suicidal ideation (-.250), followed by substance abuse (-.315). However, this statistic requires a special comment. Since most students reported no thoughts of suicidal ideation, the range of scores on this scale for the 91 subjects was particularly narrow. Ravid (2000) addresses this issue and states that "the correlation obtained may also underestimate the real relationship between variables if one or both variables have a restricted range, i.e. low variance." (p. 155). This appears to be the case with suicidal ideation and substance abuse, although it should be noted that both the relationships were still statistically significant. No participant scored sufficiently high on the suicidal ideation scale to cause concern or require follow-up intervention.

A final area of inquiry was to look within the Spiritual Well Being Scale itself to determine whether or not there were any significant differences between the student's

scores in terms of Religious Well Being and Existential Well Being. A t -test for paired samples indicated that a significant difference was present between the two sets of scores. The mean score for Religious Well Being (52.07) was almost three points higher than the mean score for Existential Well Being (49.64). This indicates to this writer that students felt a little better about their relationship with God and their sense of satisfaction with their spiritual life, than they did about their level of life satisfaction in general.

Summary

This paper began by describing how important spirituality is in the lives of many people. It also described the difficulties faced by thousands of college students each year in making a smooth and successful transition from high school to college. Many dramatic changes take place during this transition that increase the possibility of adjustment problems. Therefore, student services personnel and college counselors are interested in finding ways to help students cope with these changes. A student's level of spirituality was seen as one possible coping mechanism.

Spiritual well being as a coping mechanism is worthy of increased attention and research. Our country is currently at war. Stress and anxiety levels are high and students are concerned about their futures. They are also concerned about loved ones serving overseas. It is apparent to this writer that increased interest in the spiritual realm is at an all-time high. Whether it lasts remains to be seen. However, at this juncture in history, college students are calling upon all their internal resources to help them cope and to continue on with their studies with minimal disruption.

By learning more about the different ways in which college students deal with the stress of adjustment to college social and academic life, college counselors and other student development administrators will be better prepared to assist their students. If spirituality is particularly important to a student, then counselors need to be aware that this is a tool they can use to reach and better assist their client.

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Evaluating a Moral Thinking Assessment Model for Evangelical Christian Liberal Arts Colleges

by Michael A. Hayes

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Abstract

A model using moral judgment and cultural ideology (political and religious ideology) for predicting moral thinking about critical social and political issues, developed by Narvaez, Getz, Rest, and Thoma (1999), was assessed for utility with students at evangelical Christian liberal arts colleges. Freshmen (N = 199) and seniors (N = 230) from 2 evangelical Christian liberal arts colleges participated, completing the Defining Issues Test 2, Inventory of Religious Belief, and Attitudes Toward Human Rights Inventory. The regression model predicted a significant amount of variance for the students in this study; however, the R² value (.22) was much smaller than in Narvaez et al. (.67). The conclusions from the study were that the model could be used to predict moral thinking for students at these colleges, even though the amount of variance explained by the model was fairly low. Also, the model does not have good statistical fit for students at these colleges, indicating the need for further development of assessment models.

Moral Thinking Assessment Model

In many ways the mission and philosophy of American higher education has changed drastically since the founding of the early American colleges and universities. While many of the early schools focused on training men for the ministry, today the academy is in many ways a “multiversity” (Kerr, 1995), embracing a wider diversity of students, pluralistic values, and purposes (Brubacher & Rudy, 1997). In spite of all of the changes, the development of students’ morality has remained a distinct objective (Evans, Forney, & Guido-DiBrito, 1998; Nucci & Pascarella, 1987). In fact, some (Pascarella, 1997) see that American colleges and universities have a “clearly defined role in developing individuals who can both think and act morally” (p. 47) and serve “as an excellent laboratory for moral development” (Evans et al., 1998, p. 172).

This objective of facilitating students’ ethical and moral development is at the core of the mission of evangelical Christian liberal arts colleges (Holmes, 1991). As Holmes (1987) writes, “In a Christian college one must come to see the distinctive ingredients and bases of Christian values and will, one hopes, make those values one’s own” (p. 32). Moreover, a hallmark of these institutions is their goal of integrating faith, living, and learning (Council for Christian Colleges and Universities, 2000; Holmes, 1987; Peterson’s, 1998), to help students weave together their beliefs and their behaviors

(Garber, 1996). According to Holmes (1991), the Christian college's role in moral development goes beyond indoctrination to helping students learn how to think about issues. This goal is embedded in the broader liberal arts tradition. It is paramount for students to learn to analyze their environments, to think critically about issues, and to make informed decisions based on principles related to their faith, "to be Christian through and through" (Holmes, 1991, p. 8). The focus is on educating students to make decisions about their values rather than making the decisions for them.

As these schools strive to develop students academically and morally, they face a multifaceted challenge in the process. On one hand, they encourage students to think for themselves, particularly as it relates to significant moral and social issues. However, this process is influenced strongly by the religious orientation of the campuses, especially on the more politically and theologically conservative campuses. The conservatism of these schools often is reflected in the campus milieu through behavioral standards set forth and enforced by the institution leading to a potential conflict between encouraging students to critically evaluate issues and behavioral options to reach their own decisions, while concomitantly attempting to shape students' character from a perspective that may lean towards an *in loco parentis* approach by limiting and perhaps dictating their choices. In fact, some posit that students living on such campuses might sacrifice themselves academically while attempting to achieve some sense of moral superiority (McNeel, 1994). Therefore, Christian higher education institutions face a challenge in terms of educating students to think for themselves and encouraging them to critically reflect on their experiences (Dirks, 1988; Holmes, 1991), while providing this education within a conservative Christian environment. Rest, Narvaez, Bebeau, and Thoma (1999) identified this conundrum.

If orthodox religious teachings emphasize the moral authority that is transcendent, supernatural, and beyond attempts at human understanding—and that it is improper and sinful to question, critique, and scrutinize its authority—then orthodoxy may reinforce itself, making difficult movement out of orthodoxy. (p. 121)

Can students in these settings advance in their moral judgment while holding to conservative religious and political ideologies?

A substantial body of literature exists on how colleges influence the moral judgment of their students (McNeel, 1991, 1992; Pascarella, 1997; Pascarella & Terenzini, 1991; Rest, 1986; Rest & Narvaez, 1998b; Rest, Narvaez, Bebeau, et al., 1999). The single best predictor of a person's moral judgment is the amount of formal education completed (Rest, Narvaez, Bebeau, et al., 1999). Therefore, as students progress through their undergraduate experiences, their moral judgment, according to moral judgment models based on Kohlberg's (1981) research, should be developing. However, there is a mixed body of literature on how education at religiously-affiliated influences moral judgment (Beller, Stoll, Burwell, & Cole, 1996; Getz, 1984). Getz (1984) reviewed the findings of the literature on moral judgment and attendance at church-affiliated educational institutions, identifying five studies in this area. In three of the studies the students scored higher than their counterparts in moral judgment, in one study students scored lower, and in the final study there were no significant differences. Although the findings in terms of religious education were mixed, Getz' review (1984) of eight studies that focused on the relationship between moral judgment and religious

ideology or belief showed a more consistent relationship. Seven of the eight studies found that religiously liberal people scored higher in moral judgment, while the eighth study found no significant relationship. Based on these results, she recommended continued research on how dogmatic political and religious ideology relate to moral judgment and on what types of religious education might foster or hinder growth in moral judgment.

One key limitation of the body of literature on moral development and higher education, including Christian higher education, is the primary focus on moral judgment instead of other areas of moral and ethical concern. In light of this and the role and mission of its member institutions, the Council for Christian Colleges and Universities (CCCCU) initiated a six-year (1994-2000) research project entitled, "Taking Values Seriously: Assessing the Mission of Church-Related Higher Education," to determine the extent to which member schools were influencing student values. The results of the project indicated that students at the CCCCU institutions rated themselves as political conservatives more often than their counterparts at Protestant and general four-year colleges on the Cooperative Institutional Research Program (CIRP) survey as freshmen (Baylis, 1997) and on the College Student Survey (CSS) as seniors (Burwell, 1997). However, both CCCCU freshmen and seniors tended to score similar to the Protestant and general four-year college groups on the actual political and social issues items indicating that they may be more politically and socially liberal than had been thought, at least when measured by their stances on specific issues of current social importance. These findings would seem to suggest that Christian liberal arts schools are not fulfilling their missions of influencing their students' values on significant social and political issues in the direction or to the extent that they had purposed. This is problematic given that many of these schools market their superior ability in developing students morally (Beller et al., 1996; Dobson, 1998). Obviously, these institutions need accurate assessment models to measure mission attainment in this area and to validate their claims.

Building on a previous study by Getz (1985) in which she developed a measure of attitudes toward human rights and major social and political issues, Narvaez, Getz, Rest, and Thoma (1999) studied the relationships among moral judgment (using the original Defining Issues Test [DIT]), religious ideology, political ideology, and religious orientation and how they predict attitudes toward human rights and major social issues. They found that political and religious ideology combined into a factor that they called cultural ideology. This, in conjunction with moral judgment, combined to form a variable they called orthodoxy/progressivism, which in turn yielded strong regression coefficients in predicting the participants' moral thinking (i.e., attitudes toward human rights) in a sample drawn from two Protestant churches ($R = .79$; $N = 96$) and in another sample consisting of students from a local state university ($R = .77$; $N = 62$). Individuals who were more progressive tended to score more liberally on their attitudes on human rights, while more orthodox people tended to score more conservatively. Therefore, orthodoxy/progressivism predicted a significant amount of variance in moral thinking on significant social issues.

Rest, Narvaez, Thoma, and Bebeau (1999) replicated the previous study (Narvaez et al., 1999) in an attempt to establish the validity of the second version of the DIT (DIT2). To do so, 200 respondents from four levels of education (ninth-grade students,

senior high graduates, college seniors, and graduate school and professional school students) completed both the DIT and DIT2 and the same measures of religiosity, political ideology, and attitudes toward human rights as used by Narvaez et al. (1999). They found that the multiple regression model with the original DIT as the measure of moral judgment produced a multiple R of .56 ($df = 151$), while the model with the DIT2 produced a multiple R of .58 ($df = 191$). The authors found that their sample scored more conservatively on moral judgment, religious ideology, and attitudes toward human rights as compared to the Narvaez et al. (1999) study. In addition, the participants rated themselves as more politically conservative. Since the R values were somewhat lower in this study with a more conservative sample as compared to the more liberal sample in the Narvaez et al. (1999) study, Rest, Narvaez, Thoma, et al. (1999) recommended additional research to determine whether the strength of the regression model would remain stable between liberal and conservative samples. This current project was undertaken in response to this recommendation, replicating the study with a population with more education and a higher degree of conservatism, and to the need for a valid model for assessing students' moral thinking at Christian colleges and universities.

In addition, the studies by Narvaez et al. (1999) and Rest, Narvaez, Thoma, et al. (1999) asserted that moral judgment and cultural ideology, an unobserved variable comprised of political and religious ideology, combine to "produce moral thinking" (p. 478), thereby claiming causal processes among the variables. Structural equation modeling is used to confirm proposed theories implying causation, particularly with unobserved variables, those which cannot be observed directly. If a model has good statistical fit, "the model argues for the plausibility of postulated relations among variables; if it is inadequate, the tenability of such relations is rejected" (Byrne, 2001, p. 3). Although the model proposed in the Narvaez et al. and Rest, Narvaez, Thoma, et al. studies proffered a causal theory, neither study used structural equation modeling to assess the fit of the model.

The purpose of this study was to assess the utility of a model used to predict moral thinking on major social issues (Narvaez et al., 1999) in evangelical Christian liberal arts institutions. The model used moral judgment and cultural ideology, which was comprised of political ideology and religious ideology, to predict to moral thinking. In addition, this study sought to extend the model by assessing the statistical fit of the model. The research questions that framed this study were:

1. Do moral judgment and cultural ideology (i.e., political ideology and religious ideology) combine to explain a significant amount of the variance in moral thinking in students at evangelical Christian liberal arts colleges and universities as in the Narvaez et al. (1999) study?
2. Does the model predicting moral thinking from moral judgment and cultural ideology for students at evangelical Christian colleges have good statistical fit?

By answering these questions, the study will provide evidence of whether the model used in Narvaez et al. (1999) is generalizable to a very conservative population with higher levels of formal education. Since Christian higher education institutions accent

student moral development, they need to develop ways to assess whether their students do indeed acquire high levels of moral thinking.

Method

Participants

A multistage sampling procedure was used to select students for this project (Babbie, 1990; Fowler, 1993; Henry, 1990). The first stage involved selecting schools that met specified criteria. The schools had to be:

1. evangelical Christian colleges with a holiness tradition
2. fully accredited by the Southern Association of Colleges and Schools (SACS)
3. full members of the CCCU

In selecting the schools, attention was given to using a homogeneous sample to determine whether the predictive variables would still account for a significant amount of variability in moral thinking with this group of students. In addition, the study sought to delimit the schools by instituting undergraduate enrollment size requirements of more than 1,000 to ensure the availability of enough students to participate in the project. Of the 29 CCCU schools accredited by SACS, three schools met the criteria and were invited to participate. Although all three schools initially agreed to participate, only two actually did. More than one school was sampled to assess for any institutional effects as part of a larger research project.

The second stage of sampling involved selecting students at these schools. While this article is focused on the utility of the moral thinking assessment model for Christian liberal arts schools, other research questions were addressed as part of the larger study. One of the questions of the larger study sought to compare how new and advanced students performed on the model; therefore, both freshmen and seniors were sampled from each school. A convenience sampling strategy was utilized by administering the questionnaires to students in classes primarily consisting of first-year students or seniors at the two schools (Henry, 1990). Institutional research personnel at each school generated a list of courses from all departments that were identified as freshman- or senior-focused or were clearly scheduled for students to complete early in the general education core or nearer to the end of their programs of study. Once these lists were generated, course enrollment numbers were examined to ensure adequate sampling. Then, the necessary numbers of courses were selected to ensure a sufficient sample. Research personnel at the schools sought permission from the course instructors and scheduled dates for data collection.

The researcher visited numerous courses at each campus. The schools were given pseudonyms (Epsilon College and Theta College) to protect their confidentiality. At Epsilon College, the researcher visited five introductory psychology courses to administer the battery of instruments to their first-year students and gathered data from eleven upper division courses from a variety of disciplines to collect senior data. In addition, the researcher visited four introductory Bible courses at Theta College to collect data from their freshmen and administered the battery in five upper division courses from five different departments. The total numbers in the sample from Epsilon College and Theta College were 199 and 230 respectively, yielding a total sample size

of 429. At Epsilon College, 94 freshmen participated along with 105 seniors, while 111 freshmen and 119 seniors completed valid protocols from Theta College. For the entire sample 262 (61.1%) were female, and 167 (38.9%) were male. The participants were advised of the nature of the study, were permitted to withdraw from the study at any time without penalty, and completed an informed consent form.

Materials

Each participant was asked to complete three instruments. These included the DIT2 (Rest & Narvaez, 1998a), the Inventory of Religious Beliefs (Brown & Lowe, 1951), and the ATHRI (Getz, 1985). The political ideology item was asked on the DIT2 as part of the standard data collected on that test. The respondents provided other demographic data on that scale as well, specifically educational level, gender, and age.

Defining Issues Test 2 (DIT2). The DIT2, a paper-and-pencil test, was used to measure moral judgment for this study. According to Rest and Narvaez (1998b), the DIT2 is based on Lawrence Kohlberg's theory (Kohlberg, 1984). The DIT2 consists of five ethical dilemmas with twelve issues following each dilemma. Respondents rate and rank the issues in order of importance. These responses are analyzed to determine several scores. The primary score of interest for this study, the P score, reflects the percentage of principled moral reasoning preferred by participants. In terms of reliability, α falls between the upper .70s and lower .80s; test-retest reliability is comparable. In the Narvaez et al. (1999) study, α was .71 for the entire sample for both studies. In this study, Cronbach's α reached only .54. This was due to a more homogeneous sample in terms of the DIT2 P scores. In addition, the reliability estimate was lower since the years of formal education were restricted in this sample (Rest & Narvaez, 1998b).

As aforementioned, political ideology was measured by one self-report item that is embedded in the DIT2. This item reads, "In terms of your political views, how would you characterize yourself?" (Rest & Narvaez, 1998a)? Respondents selected one of the following responses: Very Liberal, Somewhat Liberal, Neither Liberal nor Conservative, Somewhat Conservative, or Very Conservative. Narvaez et al. (1999) reported that this approach was used instead of one that would ask respondents to respond to political issues since the ATHRI, which is comprised of politically-related items, was being used to measure the criterion variable. In addition, they reported that other researchers had used the same approach. No psychometric data have been published for this item.

Inventory of Religious Beliefs. This study used Brown and Lowe's (1951) Inventory of Religious Belief to measure religious ideology. The 15-item inventory seeks to measure the level of agreement with beliefs that reflect conservative Christianity. Items deal with issues like life after death, beliefs about Scripture, Jesus' virgin birth, salvation, and evolution. Bassett (1999) reported that the split-half reliability was .77 and that the Spearman-Brown formula yielded a coefficient of .87. In the Narvaez et al. (1999) study, Cronbach's alpha was .95. In this study, Cronbach's alpha reached .76, which may be due to the religious homogeneity of the sample. The range of possible scores is from 15, which indicates low agreement with Christian beliefs, to 75, which reflects agreement with these issues of Christian dogma. The items are measured on a Likert-type scale from 1 (strongly agree) to 5 (strongly disagree). To maintain consistency with the study being replicated, the scores were reversed so religious conservatism was indicated by higher scores.

Attitudes Toward Human Rights Inventory (ATHRI). The ATHRI (Getz, 1985) was used to measure students' moral thinking by assessing their views on public policy issues. The instrument consists of 48 items, while the version used in the Narvaez et al. (1999) study consisted of the original 40 items (Getz, 1985). To accurately replicate the Narvaez et al. study, only the 40 original items were used in this study. Each of the 40 items is scored on a five-point Likert-type scale. Item content includes questions on abortion, free speech, women's roles, euthanasia, homosexuality, religious freedom, and the role of government and limits on its authority. Scores range from 40 to 200, with higher scores indicating a leaning toward advocacy for human rights issues. On the original scale lower scores corresponded with the advocacy of civil rights; however, to maintain consistency with the Narvaez et al. (1999) study, the scores were reversed. In terms of reliability, the ATHRI had strong reliability in the Narvaez et al. (1999) study ($\alpha = .93$). In this study, Cronbach's α was .80. Again, this was likely due to the lack of considerable variance in the sample.

Procedure

Permission to conduct the research was provided through the chief student development officers and other appropriate personnel on both campuses. Lists of classes with primarily freshmen or seniors in them were requested. Once the lists were received, a systematic sampling of courses based on a distribution by disciplines and departments was conducted. Once this stage of sampling was completed, classes were randomly sampled until roughly 125 students at each school for each classification (i.e., freshman or senior) were identified. Then, the official at each school was contacted to request permission to complete the administration of the questionnaires in the identified classes. In turn, the officials contacted the instructors of the classes to seek permission. Classes were selected until at least 125 students per school per classification completed the batteries.

The researcher traveled to each campus to visit the classes. After explaining the nature of the study, the researcher provided students who agreed to participate with the informed consent form, requesting that they sign and return it, and with the three instruments to complete. The instruments were coded to ensure confidentiality and matched for each respondent. The three instruments were presented in random order to attempt to control for order effects. Once the informed consent forms and questionnaires were completed, they were returned to the researcher. No inducements were used.

Results

Means and standard deviations were calculated for the following scores: DIT2 P, the Inventory of Religious Beliefs (IRB), the political ideology item on the DIT2, and the ATHRI. Table 1 displays these descriptive statistics for the entire sample and for each institution. In addition, the results from the second study from Narvaez et al. (1999) are provided for comparative purposes. Comparing this study's descriptive results with the Narvaez et al. college sample should provide some perspective on the relative conservatism of this sample.

One-sample t tests ($df = 428$) were conducted on each of the variables for the overall sample using the Narvaez et al. (1999) means as the comparison amounts. Each of

the variables was significantly different at the $p < .001$ level. DIT2 P scores can range from 0 to 95, indicating the percentage of principled moral reasoning preferred by the individual. The entire sample for this study scored much lower than the Narvaez et al. sample, and the standard deviation was somewhat smaller for this study, reflecting the homogeneity of the sample. The IRB total variable has possible values of 15 to 75, with higher scores indicating religious conservatism. This study's sample mean score was close to the top of the range, which was significantly higher than the Narvaez et al. finding. In addition, the standard deviation was much smaller for this study. These results confirmed that this study's sample was extremely religiously conservative. The political ideology item was measured on a Likert scale from 1 to 5, with higher scores indicating a more conservative self-rating. The significant difference between the samples' political ideology scores indicated that this study's sample was much more politically conservative. Interestingly, the standard deviation scores were nearly identical. The ATHRI Totals can range from 40, which indicates a more conservative mindset toward critical social issues and less advocacy of civil liberties, to 200, which signifies a liberal stance. This study's sample scored significantly lower, signifying its conservatism toward advocacy for civil rights, plus its standard deviation is slightly smaller, showing the homogeneity of the sample again. In summary, these results indicated that the sample for this study was considerably more conservative on each measure than the sample in the comparison study.

To determine the relationships and potential multicollinearity among the variables in the multiple regression equation to be tested, Pearson product-moment correlation analyses were run on each variable pair. The coefficients are listed in Table 2. Five of the coefficients among the variables reached statistical significance. The strongest r value (i.e., $-.35$) was between the ATHRI total and the political item, indicating that only 12.3% of the variance can be explained in one variable by the other. The first study in the Narvaez et al. (1999) project found a stronger relationship with an r value of $-.58$ ($r^2 = 33.6\%$) which accounted for nearly three times the variance between the variables. This pattern of weaker correlations in this study as compared to Narvaez et al. remained consistent with each of the pairs of variables. Although a number of the correlation coefficients reached statistical significance, the multicollinearity among the variables was not at a level that compromised the results of the multiple regression analyses or the structural equation modeling (Garson, 2003; Licht, 1995; Sheskin, 2000).

A multiple regression analysis was run using the predictor variables (i.e., DIT2 P, political ideology, and religious ideology) to explain the variance in criterion variable, ATHRI scores. By conducting this analysis the R^2 values and β weights from this study could be compared to the findings in Narvaez et al. (1999). The regression model yielded a statistically significant result ($F = 39.57$, $df = 3$, $p < .001$, $R = .47$); however, the R^2 value (.22) indicated that only a small amount of the variance was explained by the predictor variables. These results indicated that the model did account for a significant amount of variance in moral thinking in conservative Christian college students. Table 3 displays the regression results in terms of B , the standard error of B , β , and t for the entire sample.

These results are of particular interest since this study sought to replicate the Narvaez et al. (1999) methods with a different population. In the second study in Narvaez et

al., which was based on the sample of students from a major Midwestern university, the political item, IRB total, and DIT2 P score predicted a significant amount of variance in the ATHRI with $R = .82$, which compared to $R = .47$ for the entire sample in this study. The β weights from that study were .27 for the DIT2 P score, $-.25$ for the IRB total, and $-.52$ for the political item. These values compared to .29, $-.11$, and $-.30$ respectively in this study. Therefore, the P score achieved a similar weight in this study, while the IRB and political items did not. These findings indicated that the P score was as strong a predictor of moral thinking in the Narvaez et al. study as in this study. However, the IRB and political variables did not account for as much variance in moral thinking in this study as in Narvaez et al.

Although previous studies that used the moral thinking prediction model did not use structural equation modeling to assess the model's fit with the data from those studies, the model lent itself to confirmatory analysis (Byrne, 2001). Another key reason for using structural equation modeling was that the cultural ideology variable, the variable comprised of the political ideology item and the IRB, could not be measured directly as an unobserved or latent variable (Arbuckle & Wothke, 1999; Byrne, 2001). Since structural equation modeling enables the researcher to present a causal model and to display the direct and indirect effects among the variables (Pedhazur, 1997), this technique was used, using the DIT2 P score and cultural ideology, comprised of the IRB total and the political item, to predict to ATHRI. The maximum likelihood for estimating the model was used. Table 4 provides the weights for the model, the standard error of the estimate, the critical ratios for the paths, and the corresponding p values. Figure 1 displays the path diagram. The diagram includes standardized regression weights since the B values were in different units of measurement, facilitating easier comparison of the "magnitude of effects of different causes" (Cohen, Cohen, West, & Aiken, 2003, p. 464) from the different variables.

To determine the overall goodness of fit of the model, a χ^2 test was run. A good model is characterized by a low χ^2 score that does not reach statistical significance (Cohen et al., 2003). The χ^2 value for the model was 5.20 ($df = 2$; $p = .074$), which did not reach statistical significance. However, Hoelter's Critical N , the size of the sample needed to accept the χ^2 results at the .05 level, was 493. Therefore, the model cannot be accepted based on the χ^2 results due to the insufficient sample size. However, Garson (2003) recommended using more than the χ^2 test as the sole determinant of goodness-of-fit. Therefore, the root mean square error of approximation (RMSEA) was used to determine the goodness-of-fit as well. RMSEA "does not require the author [to] posit as plausible a model in which there is complete independence of the latent variables" (Garson, 2003, p. 17), unlike other indicators, and is not affected much by sample size like χ^2 . A model has good fit if the RMSEA score is $\leq .05$ and adequate fit if the score is $\leq .08$. The RMSEA score for the model was .061, indicating that the model had adequate fit. In addition, certain measures "are appropriate when comparing models which have been estimated using maximum likelihood estimation" (Garson, 2003, p. 18). One such measure is the Browne-Cudeck criterion. To assume good fit, the Browne-Cudeck criterion should be close to .9. This value was 29.49, indicating a lack of fit. Since two of the measures did not indicate good fit, the model cannot be accepted. Although each of the paths in Table 4 reached significance ($p < .001$), they are meaningless since the overall model could not be accepted (Garson, 2003).

Discussion

This study indicated that the regression model does predict a significant amount of variance in moral thinking in students at evangelical Christian liberal arts institutions; however, the model does not have good statistical fit. Moreover, though the model's regression results were significant, the amount of variance predicted was much lower for this study as compared to other published studies (Narvaez et al., 1999; Rest, Narvaez, Thoma, et al., 1999). The sample for this study was very conservative religiously and politically and was less apt to advocate for civil rights as compared to the Narvaez et al. (1999) study. These differences were expected since students were sampled from evangelical colleges. However, the DIT2 P scores were significantly lower than the students from the Narvaez et al. study, who were sampled from a large Midwestern university. This was somewhat surprising since Pascarella and Terenzini (1991) found that the highest scoring type of institution was the church-affiliated liberal arts college. However, very little research on moral judgment has been done in very conservative evangelical Christian liberal arts colleges, and the campuses selected for this study were likely more conservative than those Christian liberal arts schools studied before. With this in mind, the findings from this study seemed to confirm the literature concerning moral judgment and religion which consistently points to the relationship between religious conservatism and lower postconventional thinking (Rest, Narvaez, Bebeau, et al. 1999). The moral judgment scores were likely influenced considerably by the conservative political and religious ideologies of the students. Perhaps the students had the ability to think at higher levels but chose to use faith-based principles to make moral decisions, as was the case with the fundamentalist seminarians in Lawrence's study (1979).

There were a few key limitations to this study. The sampling used limits the generalizability of the findings to the population of all students at Christian colleges. The multistage sampling procedure presents several key problems. The schools sampled are in the Southeastern United States, while the vast majority of CCCU member institutions are outside of this region. In addition, each school is associated with a different denomination or faith tradition which, in turn, influences the schools and their students in different ways (e.g., how religion and ethics are taught, how students are exposed to particular social and political commitments, etc.). The research design for this study does not account for these differences which may influence student responses. Therefore, generalizing to all CCCU members or Christian colleges may be questionable. In addition, as discussed by Pascarella and Terenzini (1991), the observational methods used in this study will not allow for definitively answering the question of whether any of the changes in moral development can be attributed to a specific college effect or maturation. Specific to this study would be the difficulty in substantiating claims that Christian colleges "caused" certain effects. Furthermore, the range of responses on the instruments used in this study was restricted due to the homogeneity of the sample. This resulted in attenuated coefficients in correlational and regression analyses. In addition, it likely decreased the reliability estimates of the instruments.

The primary implication of this study is that evangelical Christian liberal arts colleges, which accent student moral development, can use the model to help them predict how their students think about significant social and political issues. Having

such models should help such schools assess their students' moral development outcomes, thereby demonstrating that they have accomplished their missions. This is of particular importance since even schools regarded as having exemplary moral and civic development programs seldom assess these outcomes. Historically, schools have chosen not to assess these programs and have lacked valid and reliable tools to do so. Assessment models, such as the one utilized in this study, can help these campuses assess their mission achievement, improve in these areas, and inform their programs (Colby, Ehrlich, Beaumont, & Stephens, 2003). As schools begin to use results from assessment models like this, they can determine or tailor specific interventions that can facilitate the desired change. Obviously, this is predicated on the idea that colleges have a sense of what moral thinking they desire in their students.

However, schools must be mindful that the model accounted for a very low amount of variance in moral thinking and lacked good statistical fit. With this in mind, these institutions must assess the fit of the model on their campuses, and when indicated, include other predictor variables consistent with the literature to enhance the model's fit. In fact, schools can develop specific measures for themselves to include in the model. These measures would be particularly useful if there are specific programs that encourage moral discourse and reflection. Some recent research by McNeel, Frederickson, and Granstrom (1998) has enhanced the model's predictive power with a more religiously conservative sample than in the Narvaez et al. (1999) study by adding measures of how participants hold their faith. In essence, these measures assessed whether conservative Christians approached their faith dogmatically or were open to other insights to their faith. Christians who held their faith less dogmatically tended to endorse positions that were more supportive of human rights. Perhaps these or similar measures should be used when using the model with conservative Christians. In addition, these models should be assessed for goodness-of-fit.

Other fruitful areas for research include using cognitive ability as a predictor since it correlates highly with moral judgment yet is distinct from it (Rest, 1979). In addition, other recent research has shown that growth in moral reasoning was enhanced by a college's curriculum and the student's ability to think critically (Mentkowski & Associates, 2000). The link between critical thinking and moral reasoning was more pronounced in the first two years of college. Therefore, further research should evaluate the role of critical thinking in predicting attitudes toward human rights. Furthermore, certain aspects of the institution's culture or ethos could be assessed, especially since the "hidden curriculum" tends to have a strong influence on morality (Colby et al., 2003). For instance, the level of academic challenge at an institution may affect the level of critical thinking achieved by students which, in turn, may affect the level of moral judgment. Obviously, some of the institutional characteristics, the campus culture itself, and student subcultures could be assessed more thoroughly through qualitative methods like interviews, document analysis, focus groups, and observation (Kuh & Whitt, 1988; Upcraft & Schuh, 1996; Whitt, 1996). By doing this, these studies could understand more fully how the college affected students' moral thinking. One particular issue related to the institution's effects on moral thinking that should be considered in future studies is the degree to which moral development is central to the mission and goals of the college. As Colby et al. (2003) identified in their study of schools that promoted moral and civic development, "Leadership from administrators,

faculty, and campus centers is central to their success, as is establishing a campus culture that supports positive moral and civic values" (p. xv). For schools to facilitate student moral development, they must address these issues in the core and major curricula and offer experiences outside of the classroom that contribute to this growth.

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Table 1.

Means and standard deviations for moral judgment, religious ideology, political ideology, and attitudes toward human rights

Variable	Epsilon	Theta	All	Narvaez ^a	t ^b
DIT2 P	33.36 (14.47)	28.60 (12.60)	30.81 (13.69)	48.58 (15.13)	19.40 ***
IRB	70.18 (4.92)	70.33 (4.76)	70.26 (4.83)	55.48 (14.78)	-35.91 ***
Political	3.79 (0.92)	3.65 (0.92)	3.71 (0.92)	2.85 (0.94)	-26.88 ***
ATHRI	136.77 (13.76)	136.12 (12.56)	136.42 (13.12)	159.16 (17.26)	63.44 ***

Note. Standard deviations are in parentheses. DIT2 P = Defining Issues Test 2 P score; IRB = Inventory of Religious Beliefs; Political = political ideology item; ATHRI = Attitudes Towards Human Rights Inventory.

^a Narvaez et al. (1999) Study II

^b t test difference is the one-sample t test for differences between the entire sample for this study and the sample for the second study in Narvaez et al. (1999).

*** p < .001.

Table 2.

Correlations between variables

Variable	DIT2 P	Political	IRB	ATHRI
DIT2 P	---			
Political	-.06	---		
IRB	-.11 *	.31 **	---	
ATHRI	.31 ***	-.35 **	-.23 **	---

Note. DIT2 P = Defining Issues Test 2 P score; Political = political ideology; IRB = Inventory of Religious Beliefs; ATHRI = Attitudes Towards Human Rights Inventory.

* p < .05. ** p < .01. *** p < .001

Table 3.

Multiple regression results

Variable	B	SE B	β	t	Sig.
P score	.29	.04	.27	6.60	***
Political	-4.27	.64	-.30	-6.63	***
IRB	-.29	.12	-.11	-2.32	*

Note. DIT2 P = Defining Issues Test 2 P score; IRB = Inventory of Religious Beliefs;

Political = political ideology.

* $p < .05$. *** $p < .001$.**Table 4.**

Regression weights for Regression Model

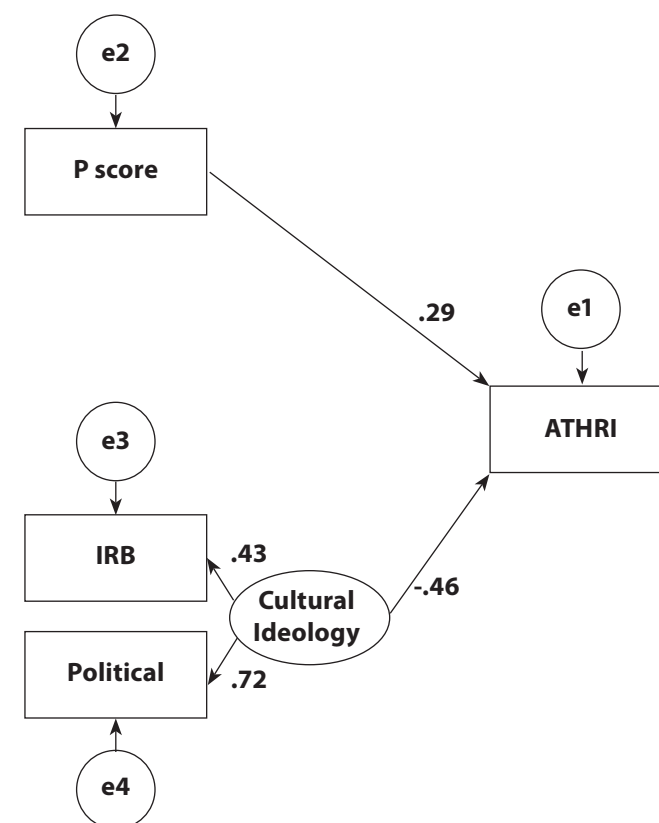
Path	Estimate	SE	CR	<i>p</i>
ATHRI \leftarrow P score	0.27	.04	6.66	.000
IRB \leftarrow Cultural	3.14	.72	4.38	.000
Political \leftarrow Cultural	1.00			
ATHRI \leftarrow Cultural	-9.03	2.06	-4.39	.000

Note. DIT2 P = Defining Issues Test 2 P score; IRB = Inventory of Religious Beliefs;

Political = political ideology; ATHRI = Attitudes Toward Human Right Inventory.

Figure 1. Path diagram for predicting moral thinking.

Note. P score = Defining Issues Test 2 P score; IRB = Inventory of Religious Beliefs; Political = political ideology; ATHRI = Attitudes Toward Human Right Inventory.



Christian world view integration

"A believer's role in sanctification."

by Don Shepson

Don Shepson is a Resident Hall Director and Director of Intramurals and Recreation at Gordon College.

Introduction

Student Development Offices around the country seek to develop students holistically into people who are able to move into the world following graduation and live integrated lives in accordance with Biblical practices. The underlying theological foundation beneath these hopes and goals is the doctrine of sanctification. There is a constant tension about how student development professionals can and should assist our students in this process of sanctification.

Willard suggested that the difficulty of entering completely into our sanctification "is due entirely to our failure to understand that 'the way in' is the way of pervasive inner transformation and to our failure to take the small steps that quietly and certainly lead to it" (Willard, 2002, p. 10). This paper will seek to discover how the intention of the believer toward that inner transformation called sanctification actually occurs and what things are helpful in bringing it about. After all, the goal of every Christian ought to be that "Christ be formed in you" (Gal 4:19). Bandura extensively studied in the field of social learning theory and his work will give us insight into the impact that self-efficacy has upon various personal and collective outcomes such as sanctification. We will find that a believer's intention toward sanctification can have significant impact upon the goal actually being reached. We will also discuss a number of practical things the Christian can do to assist in this process of growing in sanctification.

Theological and Biblical Background

Sanctification comes from the word meaning, "to make holy." The KJV translates the original Greek and Hebrew as "sanctify, holy or hallow," and the RSV translates as "consecrate or dedicate." This applies to any "person [Deut 7:6], place [Ps 5:7], occasion [Ex 25 – Num 10], or object 'set apart' from common [Jos6:19], secular use as devoted to some divine power" (White, 2001, p. 1051). Devotion to a divine power is the primary concern of Hebrew cultic worship. In addition, "these were never purely ritualistic matters but were concerned with one's way of life [Ps 24:3f.]" in response to the holiness of God (Seebass, 1999, holy, OT section, ¶ 6). Holiness "lies at the heart of the Biblical doctrine of sanctification" (Lewis & Demarest, 1994, p. 187). In the Old Testament the Israelites were to demonstrate their given holiness (Lev 11:4; cf. 19:2; 20:7-8, 26) through their moral and spiritual obedience to God (Deut 18:9-14; 28:9, 14) (Lewis & Demarest, 1994, p. 188). The poetic literature views sanctification as a

blamelessness, or moral integrity to be sought after (Ps 37:37; 101:2; Job 1:1, 8; 2:3; 12:4; Prov 20:9) (Lewis & Demarest, 1994, p. 189). The prophetic literature shows the failure of people in their efforts of holiness (Isa 6:5; 64:6; Dan 9:4-16) and points toward the time when the Holy Spirit would demonstrate the messianic age (Isa 42:1; 44:3; Ezek 36:27; Joel 2:28; Mal 3:1) (Lewis & Demarest, 1994, p. 189).

In New Testament understanding however there is a shift in definition away from the cultic towards the prophetic, "The sacred no longer belongs to things, places or rites, but to the manifestations of life produced by the Spirit" (Seebass, 1999, Holy, NT section, ¶ 2). For example Jesus is called "the Holy One of God" (Mk 1:24; Lk 4:34), because he operates in the power of the Spirit of holiness (Rom 1:4) (Seebass, 1999, Holy, NT section, ¶ 4, 7). For God's people there is also a necessary association with the Holy Spirit as they follow Christ (1 Co 1:30; 6:11; 2 Thess 2:13-14; 1 Pet 1:1f.). Finally,

Holiness is a condition of acceptance at the parousia and of entering upon the inheritance of God's people (Col 1:12; Acts 20:32; 26:18). In all these cases holiness implies a relationship with God which is expressed not primarily through the cultus but through the fact that believers are "led" by the Holy Spirit (Rom 8:14). As in the OT, holiness is a pre-ethical term. At the same time, as in the OT, it demands behavior which rightly responds to the Holy Spirit (Seebass, 1999, Holy, NT section, ¶ 7).

The New Testament demonstrates that there are a number of emphases found regarding sanctification. In the Gospels and Acts there is a stark portrayal of significant differences that are necessary to be a disciple (i.e. one who is sanctified) of God (Matt 5:48; 22:37; Mark 16:17-18; Acts 10:44-48). The Johannine language seems to insist upon holiness in this lifetime (Jn 1:29; 1 John 3:2f; 5:4f, 18) (Muller, 1979, p. 323-4).

Hebrews and 1 Peter offer a different perspective. "These writings emphasized the objective establishment of believers in holiness rather than subjective form of the sanctified life" (Muller, 1979, p. 324). Believers are sanctified by God (Heb 2:11; 9:13-14; 10:10, 14, 29; 13:12) through the Holy Spirit (1 Pet 1:2, 18f.) (Mullen, 1996, p. 712) in order that they may grow in holiness. Believers are to "throw off everything that hinders" and "run with perseverance," "fixing our eyes on Jesus" (Heb 12:1-3). In the end, believers are responsible for certain things, even though God fills/empowers to do this work.

The Pauline literature seems the most thorough on this issue. The book of Romans is filled with various actions to attend to regarding the believer's sanctification (Rom 6:1-11, 13, 19-22; 8:13; 12:1-3). Galatians 5:16-26 gives a list of actions that is necessary for the believer to avoid and practice. All of these things occur because God commands believers to sanctify themselves. Scripture is littered with statements of things that the believer ought to focus on in order to grow in sanctification, even though complete holiness is not something that believers will be given in this lifetime as Paul indicates (Muller, 1979, p. 323).

Sanctification is the working out of holiness in the life of each believer through the power of the Holy Spirit, which ultimately results in eternal life (Rom 6:19-22; 1 Thess 4:3-7). Because God is holy and expects holiness, the believer spends his life and energy making himself holy as well (Lev 19:2; 20:26; 1 Pet 1:15-16) through obedience to God (Lev 22:32; Isa 8:13; 1 Pet 3:15). Erickson (1998) defines sanctification as "a process by

which one's moral condition is brought into conformity with one's legal status before God.... In particular, sanctification is the Holy Spirit's applying to the life of the believer the work done by Jesus Christ" (p. 980). He sees a dual aspect of sanctification as related to holiness, first as a "formal characteristic of particular objects, persons, and places" and then as "moral goodness or spiritual worth" (pp. 980-981).

The nature of sanctification needs to be understood in relation to justification. The differences will assist in understanding the believer's role and responsibility in sanctification. Justification, simply stated, is God pardoning and accepting believing sinners (Packer, 2001, p. 643). Justification is considered to be an instantaneous event, complete in a moment, which occurs as a result of faith in the death and resurrection of Jesus Christ (Rom 4:23-15; 10:8-12). Furthermore, it is a "forensic or declarative matter" (Eph 1:7-8) and an "objective work affecting our standing before God, our relationship to him" (Rom 5:16f.; Jn 1:12) (Erickson, 1998, p. 982).

Sanctification begins the moment when the believer has faith in Jesus as Savior and Redeemer. Similar to justification, it is also something that has been given to the believer by God (Heb. 10:10, 14; 9:13-14), through Jesus Christ (1 Cor. 6:11, 1:30); it "is a supernatural work" (Erickson, 1998, p. 982). But sanctification is also a process that requires all of our earthly lives. It is something that "is an actual transformation of the character and condition of the person" and which is a "subjective work affecting our character" (p. 982). Grudem defines sanctification as "a progressive work of God and man that makes us more and more free from sin and like Christ in our actual lives" (1994, p. 746). The primary interest is the way in which sanctification increases throughout the life of the believer.

Philippians 2:12-18

Murray (1955) identifies perhaps the most important text relating to the role and responsibility each believer has in their own sanctification (Phil 2:12-13),

... We must also take account of the fact that sanctification is a process that draws within its scope the conscious life of the believer. The sanctified are not passive or quiescent in this process. Nothing shows this more clearly than the exhortation of the apostle... (Phil 2:12-13). And no text sets forth more succinctly and clearly the relation of God's working to our working (p. 148).

This Biblical text clarifies this process as the Apostle Paul appeals to the Philippian church to work out their salvation as obedient believers with a common mindset for the sake of Christ and the gospel regardless of their circumstances (Fee, 1995, p. 229). Paul's unit of thought (1:27-2:18) is designed as a chiasm with this passage as the concluding piece, and with an application and final appeal to the church in Philippi based on the pericope. What is in view for Paul is the Gospel, first for the believers in Philippi and their obedience resulting in unity and a witness to the world (p. 229). This passage must also be viewed in light of suffering that was occurring in Paul's life (Phil 1:12-30; 2:17; 3:8) and in the Philippian church (Phil 2:18) (Bockmuehl, 1998, p. 162). This is an application and appeal:

First in the call to a serious common pursuit of the Christian life, empowered by God and marked by the obedience that also characterized the life of Jesus (vv. 12-13).

This obedience is then concretely applied in a threefold exhortation to the Philippians: to be faithful without complaint in their relations with each other (v. 14); to show integrity in their witness to the outside world (vv. 15-16); to rejoice in the sacrificial offering of their faith to God, of which Paul's own life and ministry form a part (vv. 17-18) (Bockmuehl, 1998, pp. 148-149).

Historically, this letter was written to "all the saints in Christ Jesus who are at Philippi, with the bishops and deacons" (1:1). Philippi was a "leading city of the district of Macedonia, and a Roman colony" (Acts 16:12) and one in which Paul was imprisoned (Acts 16:23). This imprisonment was most likely around A.D. 60-61 (Silva, 1988, pp. 4-5) which fits with his house arrest in Acts 28:14-31 following his appeal to Caesar. There is a sense of intimacy and friendship throughout this letter as Paul communicates his thankfulness for support in his ministry by sending someone to him (2:25-30) as well as financial support (4:14-18). Even at the cost of their own affliction (2 Cor 8:1-5). Similarly, the literary context of the passage demonstrates a close affection for the Philippians. Philippians 2:12-18 actually completes a larger unit of thought (Phil 1:27-2:18) in which the overall letter to the Philippians was meant "to encourage a spirit of unity among them [the believers]" (Bruce, 1983, p. 19). Paul simultaneously encourages the church in Philippi to work out their salvation corporately and individually, even as they suffer.

Paul starts this passage reminding the Philippian church about their obedience. For him "faith in Christ is ultimately expressed as obedience to Christ" (Fee, 1995, p. 233). Paul is working off of what has just been said (2:8) about the obedience that Christ demonstrated. He is encouraging them to remain obedient, "Christ-like obedience to God, and by extension to the gospel of Christ" (Bockmuehl, 1998, p. 150). But what does this look like? Paul gives an imperative, which describes their obedience, "work out your salvation." This constitutes the main thought of the paragraph (2:12-18). The understanding of the phrase has been hotly debated and numerous commentators fall on either side of the issue; whether or not Paul is speaking about "salvation" of the corporate life of the community or addressing individual believers. In either case, there is an admonishment to work out this salvation. Additionally, there is a conceptual tension between v. 12 and v. 13; it is God who works in this process (Silva, 1988, p. 135).

Many commentators think that Paul is talking to the church as a corporate body in a sociological sense rather than a strictly theological understanding (Michael, Martin, Hawthorne and others). They all point to Michael's (1924) pivotal article (see reference list). The wider context of this passage (1:27 - 2:18) seems to demand a corporate understanding. Paul is "endeavoring to impress upon the Philippians the duty of their forming one compact, harmonious body free from all disputes and dissensions, each member sacrificing personal desires and ambitions in order to promote the good of the whole" (Michael, 1924, p. 442). This comes in light of Paul's admonition against caring for personal interests (2:4); therefore the corporate emphasis should be noted (Martin, 1987, p. 115). Furthermore it is possible, as Silva (1988) explains the other side, that "in you" (2:13) can also be translated "among you" (p.135). Similarly, the verb "work out" and the reflexive pronoun "in you" are both plural, which would indicate that the action is to be corporate in nature. Finally "with fear and trembling" is to be understood in light of fellow man and not in light of God (1 Cor 2:3; 2 Cor 7:15; Eph 6:5) (Peterlin, 1995, pp. 70-71).

Opposed to the corporate view above commentators equally assemble (O'Brien, Silva, I. H. Marshal), stating that Paul is speaking of an individual understanding of salvation in this passage. They argue the word "salvation" is not used in Philippians as in a corporate salvation (1:19, 28). So why would Paul all of a sudden switch from his apparently corporate perspective (2:1-4)? If this term were used in the corporate sense it would mean "preservation of danger, deliverance of impending death" (Bauer, Arndt, Gingrich, 1979, p. 801). This verb can be defined "of that which is accomplished by one's activity," indicating an individualistic sense (Balz & Schneider, 1981, p. 271). Even though the verb "work out" and the reflexive pronoun "your own" are plural they are not reason enough to say this proves the corporate nature in which Paul was intending, "They simply indicate that all the believers at Philippi are to heed this apostolic admonition" (O'Brien, 1991, p. 279). O'Brien argues that the pronoun is best understood in its customary reflexive sense rather than in a reciprocal manner (p. 279). Finally the individuals named in this letter indicate "the group would have had difficulty changing without the individuals devoting themselves to the task of personal change as well" (Melick, 1991, p. 110).

It seems best to conclude this evaluation by observing that "The context [of this verse] makes it clear that this is not a soteriological text per se, dealing with 'people getting saved' or 'saved people persevering.' Rather it is an ethical text, dealing with 'how saved people live out their salvation' in the context of the believing community and the world" (Fee, 1988, p. 235). Similarly, regarding salvation, this issue must be viewed as being both/and; a corporate and individual aspect, as well as a present experience and a future reality (Bockmuehl, 1998, p. 151). "The corporate dimension is clear from the exhortations to unity and steadfastness in 1:27ff. and again in 2:14-16. The individual concern is safeguarded by the reciprocal 'each other' of 2:3-4, the reflexive pronoun here in 2:12 ('your own salvation'; cf. 2:3-4)" (Bockmuehl, 1998, p. 151).

The attitude with which the Philippians are to work out their salvation is with 'fear and trembling' (Bockmuehl, 1998, p. 153; Fee, 1995, p. 237). These are the specifics of humility reflected earlier (2:3-4) in which Paul identifies Christ as the ultimate example (2:5-8) (Hooker, 2000, p. 512).

"Using a play on words, Paul said they were to 'work out' because God 'works in.' God's work provided both the motivation and the ability to do his good pleasure" (Melick, 1991, p. 111). God is the one who makes spiritual progress possible even though believers have a role. It is apparent that God's work is what prompts any response or obedience from us first. Verse 13 is *the end*, or the reason for verse 12, which is *the means*. "Because salvation in its entire scope necessarily includes the manifestation of righteousness in our lives, it follows that our activity is integral to the process of salvation" (Silva, 1988, p. 138).

Paul is not telling the Philippian church that they are responsible for their own salvation. The aspect of salvation that is in focus in this section of Philippians (2:12-13) is the idea of sanctification. "The point is that, while sanctification requires conscious effort and concentration, our activity takes place, not in a legalistic spirit, with a view to gaining God's favor, but rather in a spirit of humility and thanksgiving, recognizing that without Christ we can do nothing (Jn 15:5)" (Silva, 1988, p. 140). "Thus Paul exhorts the Philippians to work out their salvation (Phil 2:12), and to move forward in holiness, upon the ground established for them by the grace of Christ, toward the goal of being

utterly refashioned according to Christ's image (Rom 8:29)" (Muller, 1979, p. 323). The Philippians are able to work out their salvation "precisely because God himself is 'at work' (*energôn*) in and among them" (Fee, 1995, p. 237).

Verse fourteen is practical in nature as Paul addresses specific issues in order for the Philippians to be people who are obedient, working out their salvation. Paul does this by pulling together all that has gone before in the pericope (1:27-2:13) into a final appeal (Fee, 1995, pp. 240-241). Specifically they are to live life void of two negative attitudes: grumbling and questioning. "The purpose and result of laying aside such grumblings and bickering are that you may become blameless and pure" (Bockmuehl, 1998, p. 156).

This is a reminder of what Paul has already prayed for the Philippian church (1:9-11) and "focuses on the completion of the sanctifying process (though with the clear implication that the Philippians' spiritual progress must manifest itself in the present experience)" (Silva, 1988, pp. 145-146). Paul wants them to "hold fast the word of life." "By their lives, the Philippians were actually holding fast to the gospel [through moral conduct]. By doing so, their lives also became the measuring rod and illumination of the world around them" (Melick, 1991, p. 113). As believers obediently live their lives out in such a way so as to demonstrate the salvation that God has worked in them, which is necessarily done through unity in the church regardless of any suffering they may experience, they will shine the truth of their salvation into a lost world. Salvation is worked out as believers allow God into every area of their lives to transform them. Believers need to be obedient to Him. This obedience takes on a practical aspect when looking at the community. It is in Christian community that believers demonstrate what their lives are really about and it is in community that the outside world is able to see authentic faith.

Sanctification is accomplished through the cooperative effort of the believer. It is obvious now that Christians have been given positional holiness by God as they believe in Jesus Christ (Justification) and that they have a responsibility to strive toward or "work out" their experiential holiness (Sanctification) in order to receive their final heavenly reward (Glorification). It is also obvious that this process is one in which God has given his people the grace to do this work, for he has established it and empowers it (Lewis & Demarest, 1994, pp. 209-213). "The initiative in the process is always God's, and we would in fact do nothing without his initiative. However, that initiative is not something we are waiting upon. The ball is, as it were, in our court. ... The issue now concerns what we will do" (Willard, 2002, p. 82). It is therefore the responsibility of the believer to actually bring these changes about. Modern psychology can assist in clarifying and strategizing the ways in which this may occur.

Empirical Integration

Bandura (1994) has developed a concept called "perceived self-efficacy" within social learning theory that is of help. Simply put, this is "a belief in one's personal capabilities" (Bandura, 1997, p. 4). They are "beliefs in one's capabilities to organize and execute the courses of action required to manage prospective situations. Efficacy beliefs influence how people think, feel, motivate themselves, and act" (Bandura, 1995, p. 2). Self-efficacy, therefore, plays a direct role for the believer in "working out your salvation" (Phil 2:12). As the believer grows and develops a proper self-efficacy toward a particular outcome (holiness) they will become more successful in their efforts to grow in their

sanctification.

Willard (2002) writing on this process of spiritual formation and growth in sanctification has a three-part model for spiritual change (VIM - Vision, Intention, Means) (pp. 85-91). He says "If we – through well-directed and unrelenting action – effectually receive the grace of God in salvation and transformation, we certainly will be incrementally changed toward inward Christlikeness" (p. 82). It is our "well-directed and unrelenting action," or intention that will bring about our sanctification. If "intention" is to have the desired effect upon the believer it must first come about as the result of a proper vision of life in the kingdom.

The vision that underlies spiritual (trans)formation into Christlikeness is, then, the vision of life now and forever in the range of God's effective will – that is, partaking of the divine nature (2 Peter 1:4; 1 John 3:1-2) through a birth "from above" and participating by our actions in what God is doing now in our lifetime on earth (p. 87).

A believer's intention then, is actually deciding to participate in this work of taking on the divine nature because "an intention is brought to completion only by a decision to fulfill or carry through with an intention" (p. 88). This is only accomplished as the believer recognizes that they actually have the aptitude and means to follow through on this course of action, what Bandura calls perceived self-efficacy. "We must intend the vision if it is to be realized. That is, we must initiate, bring into being those factors that would bring the vision to reality" (Willard, 2002, p. 84).

Three Bandura (1982, 1993, and 1995) studies shed light on the theological concept of sanctification as stated above. All three address the way in which people believe they can develop in some way. While Bandura does not view these theories with an eye toward spiritual formation there does seem to be significant areas of interplay between them, specifically as the Christian seeks spiritual growth in experiential holiness, or sanctification.

Bandura (1995) suggests that there are four main ways to develop a strong sense of efficacy, accomplishing this growth as people engage in the process of self-regulative change (such as spiritual formation or sanctification). These are through mastery experiences, social modeling, social persuasion and identifying their physiological and emotional states (pp. 3-5). The first is simply the idea that success builds a belief in one's efficacy through "acquiring the cognitive, behavioral, and self-regulatory tools for creating and executing appropriate courses of action" (p. 3). Social modeling can come through vicarious experiences, "seeing similar others perform successfully can raise efficacy expectations in observers who then judge that they too possess the capabilities to master comparable activities" (Bandura, 1982, pp. 126-127). Third, social persuasion is when others verbally encourage another regarding ability for a particular task. Additionally, they construct circumstances that will bring about the desired result in others (Bandura, 1995, p. 4). Finally, self-efficacy comes as people rely on their physiological state to judge capabilities as they strive toward a goal (pp. 4-5).

All the studies related to self-efficacy show that the "higher the level of perceived self-efficacy, the greater the performance accomplishments. ... The stronger the perceived efficacy, the more likely are people to persist in their efforts until they succeed" (Bandura, 1982, pp. 127-128). The first three of these sources of self-efficacy can be

seen in Paul's letter to the Philippians. The sacrificial giving that the church did for Paul (2:25-30; 4:14-18) can be understood as performing a mastery experience. Second, Paul clearly models what he wants them to do and become, he says (Phil 3:17) "Brethren, join in imitating me, and mark those who so live as you have an example in us" referring to Timothy and Epaphroditus (Phil 2:19-30). Timothy and Epaphroditus are presented as further models (Fee, 1995, p. 261). Finally, Paul is writing to them, socially persuading them to work out their salvation.

These things, however, only make up sources of self-efficacy. More importantly are those ways in which self-efficacy regulates human functioning. They can be thought of as strategies for attaining various goals. For the Christian these will assist the believer in bringing about his or her own sanctification and to use Paul's term will "work out your salvation" (Phil 2:12). Bandura identified four major means and all of them have been studied and tested in great detail independent of one another; they include cognitive, motivational, affective, and selection process (1995, pp. 5-11). The "self influences thus operate as important proximal determinants at the very heart of causal processes" (Bandura, 1993, p. 118). In other words, these four determinants play a significant role in establishing and directing the way in which people go about performing certain actions or even what or who they will become.

"Most courses of action are initially organized in thought" (Bandura, 1993, p. 118), therefore, it is in the *cognitive processes* where any conception of ability or vision first takes place. As an individual thinks about what they want to become, or how they would like to live and act, they will first need to develop ideas about those things. The goal will need to be cognitively developed and thought through. Additionally, they will need to think strategically about how to bring those things about and they will need to determine if they have the ability in the first place (Bandura, 1993, p. 120). We can see this in Paul's letter to the Philippians. In chapter two, he sets out the vision for the way in which the Philippian church is to live and act, as Christ is their example (Phil 2:5-11). He sets the goal for them and provides them with hope and encouragement to achieve that goal since "God works in you" (Phil 2:13). "People of high efficacy set challenges for themselves and visualize success scenarios that provide positive guides for performance" (Bandura, 2000, p. 212). The opposite is true as well for those who doubt their cognitive efficacy.

The second manner in which self-efficacy regulates human functioning is through one's *motivational processes* and which is derived from the cognitive processes. That is, self-efficacy "determine[s] the goals people set for themselves, how much effort they expend, how long they persevere in the face of difficulties, and their resilience to failures" (Bandura, 1995, p. 8). Clearly the Philippian church was motivated to serve Paul as they sent him financial and relational support regardless of the cost to their church (Phil 2:25-30; 4:14-18; 2 Cor 8:1-5). Paul wanted this to continue (Phil 2:12). He understood that proper motivation leads to "performance accomplishments" (Bandura, 1995, p. 8).

The third influence upon a person's self-efficacy comes through *affective processes*. Like the motivational processes growing out of the cognitive processes, the affective processes stem from the motivational processes. "People's beliefs in their capabilities affect how much stress and depression they experience in threatening or difficult situations, as well as their level of motivation (A. Bandura, in press). This is the emotional mediator

of self-efficacy beliefs” (Bandura, 1993, p. 132). When people are positive and have a high sense of self-efficacy emotionally they are able to take on more stressful situations in order to attain their goals. They are able to go through more difficulty as they seek to attain those goals (Bandura, 1995, pp. 8-10). Similarly, Paul wrote the letter to the Philippians from a prison cell (Phil 1:7, 13-14) to encourage the small church to be faithful to their calling regardless of their circumstances (3:12-17, 4:8-9, 12-14). The theme of suffering weaves its way throughout the letter (1:5-7, 27-30, 3, 4:11-13).

The church is to maintain certain characteristics that will help them in their witness as they work out their salvation; steadfastness (1:27-30), unity (2:1-2), humility (2:3-11), obedience and purity (2:12-18). Additionally, Paul is an example to them as someone who can rejoice (Phil 1:18, 19; 2:17-18; 4:4-6) having a positive affect that will bring about the desired result.

Finally, Bandura says that “people are partly the products of their environments. Therefore, beliefs of personal efficacy can shape the course lives take. ...Any factor that influences choice behavior can profoundly affect the direction of personal development” (Bandura, 1993, p. 135). This is called *selection processes* where people are able to exert influence upon themselves based on the choices they make about the environment they decide to engage in (Bandura, 1995, p. 10). Paul encourages his church to work together as a whole to maintain Godly character (Phil 4:2-3).

Each of these processes is interrelated and affects one another holistically (Bandura, 1982, p. 124). Willard (2002) also recognizes the importance of viewing independent aspects of the individual (thoughts, feelings, choices, body, social context and soul) as a complete whole when seeking to understand the process of sanctification in spiritual formation (pp. 27-44). There should be obvious connections between Willard’s six aspects of a human life and Bandura’s four ways in which self-efficacy regulates human functioning (cognitive, motivational, affective, and selection process). They relate directly to one another and in addition fit with Willard’s VIM model of spiritual change. Bandura recognizes that each of these areas, while studied separately for individual evaluation and testing, contain a sense in which they all play a part in developing an over-all self-efficacy. This is especially true when viewing the concept of self-efficacy from a corporate standpoint in what is called “collective efficacy” (Bandura, 1982, p. 143). “Perceived collective efficacy will influence what people choose to do as a group, how much effort they put into it, and their staying power when group efforts fail to produce results” (Bandura, 1982, p. 143). This is additionally noted in Paul’s letter as he encourages the church to be unified (Phil 2:2-4).

While Bandura has not directly studied self-efficacy as related to spiritual formation, there do seem to be some connections as well as implications for Christian education and student development. It is crucial that believers do the things necessary to maximize their self-efficacy related to sanctification. This means thinking about the goal of sanctification and how to accomplish it. It means learning how to motivate one’s self toward the goal. It means learning about those affective things in one’s life so as to minimize the negative and maximize the positive. Finally it means placing yourself into an environment that will help in the process, such as a committed residential community. Additionally Christians need to take note of their successes in order to continue them and draw additional efficacy from them, looking to those saints (Biblical, historical and current) who are ahead in the process as examples. Believers also need to

do this work within the context of the church, allowing others to encourage and support this process and effort. As a result it seems that the physiological and emotional states will be judged correctly by the individual seeking to grow in their sanctification.

Conclusion

This study sought to understand the role and responsibility that believer’s have in their sanctification. In order to reach a conclusion, it was necessary to discover the definition of sanctification theologically and biblically. Additionally, a specific evaluation of Philippians 2:12-18 showed that indeed Christians do have a role in their sanctification. Further support came from Bandura’s understandings and studies of self-efficacy within social learning theory which offered conclusive evidence toward that end. If believers are to grow in their sanctification they must make use of a number of strategies to be successful in pursuit of their goal. This will be done by carefully regulating their human functioning through proper self-efficacy as well as increasing their levels of self-efficacy related to sanctification. As the believer maintains a proper vision of Christlikeness, living intentionally through active engagement towards that end they will be on the way toward growth in their sanctification. As student development offices continue to focus their efforts on these implications, greater success will come as we are able to increase the levels of assistance in our students toward this end.

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In a Strange Land? Educational Identity and the Market System

A Review Essay by Todd C. Ream, Ph.D.

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The quantity of every commodity which human industry can either purchase or produce, naturally regulates itself in every country according to the effectual demand, or according to the demand of those willing to pay the whole rent, labour and profits which must be paid in order to prepare and bring it to market.

—Adam Smith from *An Inquiry into the Nature and Causes of the Wealth of Nations*, 1776

For years, the identity of institutions of higher education in the United States rested under the guise of tax-exemption. With this sense of exemption also came the understanding that these institutions were here to serve the common good. By comparison to their counterparts in the for-profit segment of the population, colleges and universities were here to discover and transmit knowledge. They were here to form the character of the next generation. For many institutions, they were also here to prepare the next generation for a life of service to the Church. However, the recent wave of literature concerning the relationship colleges and universities share with Adam Smith's description of the market system indicates something has changed. No one would probably challenge the idea that the nature of our students has evolved in such a way as to now include them amongst those individuals Smith described as being willing to pay. One may want to challenge the possibility that educators are also slowly but surely becoming associated with those individuals Smith described as being paid in order to bring a commodity to market. If nothing else, colleges and universities are beginning to find themselves in a strange land. A review of the recent literature in the field of higher education is needed to not only bring clarity of vision to this strange land but also to assess the new challenges being posed to the identity of Christian educational institutions finding themselves in growing numbers under the influence of the market system.

In order to appreciate this recent wave of literature, perhaps it might prove necessary to explore in more contemporary terms the dynamic Adam Smith initially identified over 225 years ago. Although many such assessments exist, one in particular that stands out is Charles E. Lindblom's *The Market System: What It Is, How It Works, and What To Make of It*. Like Smith, Lindblom seeks to detail "the overarching structure of [the] social organization called the market system" (2001, p. 2). He indicates that the demise of communism, the opening of global markets, and the acceleration of improvements in information technology precipitated significant changes in the operation of market economies. As a result, he contends, "A market system is a method

of social coordination by mutual adjustment among participants rather than by a central coordinator” (2004, p. 23). Many economists agree with Lindblom and argue that mutual adjustment among participants is now continuously reoccurring. Perhaps this same sense of mutual readjustment is now continuously reoccurring in higher education as well.

The recent wave of literature concerning the relationship shared by institutions of higher education and the market system would certainly indicate that, at some level, this sense of mutual readjustment is now part of the institutional identity of colleges and universities in the United States. Perhaps one could even divide this body of literature into three distinct groups. One could argue that a number of books published over the course of the last couple of years are best described as being practical observations. These contributions are typically made by people who are serving in or who served in significant administrative posts in institutions of higher education. These primarily normative works may not reflect the same empirically comprehensive spirit demonstrated by some other scholars who investigate this issue. Nonetheless, the breadth of experience represented by these authors makes for helpful reading for practitioners and scholars alike. Two particular works that typify this genre of literature include Derek Bok’s *Universities in the Marketplace* and Donald G. Stein’s edited volume entitled *Buying In or Selling Out?* Bok formerly served as the President of Harvard University and as the Dean of Harvard University’s Law School. Stein has served in a variety of senior administrative posts at Emory University. Both authors demonstrate not only a real depth of understanding of the concerns facing higher education but also have the ability to use personal narratives, when appropriate, to support their points.

One also could contend that a number of books may find their origins in experiences similar to books generated by Derek Bok and Donald G. Stein. These works also include more empirically comprehensive forms of research. One example of this kind of work is Joseph C. Burke’s edited volume entitled *Achieving Accountability in Higher Education*. In this work Burke and his associates seek to define what accountability looks like for public institutions of higher education in an environment influenced by the market system. As a result, this work explores the impact of these changing circumstances on areas such as admissions and budgeting. A second example of a work that includes a balance of practical experience with empirical forms of research is Richard S. Ruch’s *Higher Ed, Inc.* This work proves to be a departure from the rest of its contemporaries in the sense that it explores conditions which facilitated the emergence of the for-profit university. On one level, the growing influence of these institutions may rest in the way they respond to the needs of the market system by establishing programs that provide primarily practical training. On another level, their influence may rest in how they are impacting other institutions in the non-profit segment.

Finally, many of the works that have emerged over the last couple of years also exemplify forms of empirical research often found in the field of higher education. For example, in *Knowledge and Money*, Roger L. Geiger explores how the cost structures of research universities have changed in recent years. Geiger is then able to explain how these changes have not only provided these institutions with an unprecedented level of wealth but also unforeseen forms of formal and informal accountability. In particular, he explores how these conditions have impacted areas such as research activity and undergraduate education. Whereas Geiger’s work is primarily historical in terms of

its empirical approach, Sheila Slaughter and Gary Rhoades’ *Academic Capitalism and the New Economy* is primarily sociological. By tracking changes in the behavior of primarily research universities, Slaughter and Rhoades develop a theory of what they define as academic capitalism. This theory asserts that the behavior of corporations along with both federal and state forms of government proves to be difficult to separate from the behavior of universities. As the market system continues to evolve, one cannot ignore the nature of these relationships. One also must be increasingly vigilant about identifying these relationships and the impact they have on a variety of academic functions.

In the end, three themes seem to unite these texts and their respective attempts to come to terms with the new reality in which colleges and universities currently find themselves. First, the primary context for most of these efforts is the research university. This type of institution, as defined by the Carnegie Foundation, has served as the major trend-setter in American higher education for at least a century if not slightly longer. The establishment of institutions such as Clark University and The Johns Hopkins University in the late-1800s led to revolutions in institutional identity among institutions with much longer histories such as Harvard and Yale. It makes sense to start by assessing how the market system is reconfiguring the identity of research universities. If nothing else, the majority of faculty members in American higher education typically received the final installment of their education from one of these institutions. By comparison to the research university, scholars have yet to exert little effort in the direction of determining how the market system is influencing the identity of comprehensive universities not to mention liberal arts colleges.

Second, as a result of the fact that the research university serves as the primary context for this sample of scholarship, it makes sense that another point of emphasis is the changing nature of knowledge. In the end, the authors of these efforts appear to be seeking to come to terms with a serious point of tension. In a general sense, the advent of the research university yielded an understanding of scholarship that included the discovery of new knowledge for its own sake. Funding for these efforts was typically provided by private foundations or by federal or state-level government agencies. The impetus behind these provisions of funds was the belief that the discovery of new knowledge, even for its own sake, had reciprocal benefits for the well-being of the public. The backdrop was thus one of the advancement of liberal democracy. The current era is witnessing a shift in this backdrop as funding for these efforts is now being provided in larger measures by for-profit corporations. One example of this shift is the advent of the research and development parks beginning to populate the edges of many research universities. Scholars have also yet to exert much effort in determining how the market system is influencing the definition of scholarship operative within comprehensive universities and liberal arts colleges.

Finally, these efforts also tend to come to terms with questions concerning the nature of the populations pursuing knowledge in these environments—those populations primarily being faculty members and students. In many ways, the market system is reconfiguring the nature of faculty members as being those individuals who, in Adam Smith’s terms, produce a product being brought to market. On one level, those individuals willing to pay the whole rent are more and more becoming for-profit corporations. On another level, students in increasing numbers also are beginning to

view themselves as also being amongst those who are willing to pay the whole rent as well. Many students may still seek a post-secondary form of education with the intent of pursuing knowledge for its own sake and thus contributing to the common good. However, more and more students view their efforts as a means of obtaining a particular form of employment. The relationship students share with faculty members is becoming a contractual one. Students pay for this service and faculty members deliver. Although many faculty members in research universities are resisting this shift, the for-profit university recognized this shift and capitalized on it. While scholars have yet to come to terms with how dynamics of this relationship are changing within the comprehensive university or within the liberal arts college, a fair assumption is that faculty members in these institutions have also felt the pressure to succumb to the logic (or false logic) of the “I pay . . .” rationale as exerted by growing numbers of students.

The concern which eventually comes in relation to these scholarly efforts involves what bearing or influence do they have on the identity of Christian institutions of higher education. Most of these institutions are either comprehensive universities or liberal arts colleges. In fact, only six institutions of higher education (Baylor University, Boston College, Fordham University, Georgetown University, Pepperdine University, and the University of Notre Dame) in the United States are even simultaneously classified as having religious missions of a Christian nature while also being research universities. A vast opportunity for further inquiry is becoming evident. However, critical speculation at this point proves to be necessary as one seeks to come to terms with the influence of the market system upon Christian institutions of higher education. While some may argue that the market system is compatible with Christianity, others would argue its incompatibility. By contrast to these extremes, the market system is neither compatible nor incompatible with Christianity. The market system, like liberal democracy or like socialism, is a socially constructed reality demanding critical engagement from a Christian perspective. Such a perspective is not only necessary in terms of maintaining the aspirations of Christian educators but also in terms of advancing these aspirations amidst evolving conditions of the market system.

The identity of Christian institutions of higher education, whether they are research universities, comprehensive universities, or liberal arts colleges, is vested in the relationship they share first and foremost with the Church. The life practiced together in baptism, the hearing of the Word, and in the Eucharist forms Christian identity and in turn forms the identity of the institutions the Church fosters. To name only a few, what it means to be Baptist, Catholic, Reformed, or Wesleyan, depends not only on how one reflects upon the past but also upon how one is sent forth by the Church each week into the future. Christian educational institutions may vary in terms of how they prioritize the tasks in which they engage. The relationship shared between research, service, and teaching will look different from campus to campus. However, the relationship these campuses share with the Church must supersede and even guide the interaction they have with either federal or state-level government agencies or for-profit corporations. In order to advance their respective missions, Christian research universities may need to seek funding from these agencies with greater frequency than Christian liberal arts colleges. Their identity, and thus their motivation in terms of seeking external funding, will also vary from public research universities or from private, non-sectarian research universities.

In the same light, the definition of what constitutes scholarship may also differ. The definition in place at a comprehensive university or a liberal arts college will at some level differ from the definition in place at a research university. That definition will also differ at a Christian college or university because of the relationship that faith shares with learning. For example, at Pepperdine or at Fordham this definition differs from other public or private, non-sectarian research universities due to the manner in which their Church of Christ and Jesuit Catholic heritages respectively inform their identity as institutions. Obviously, these institutions will need to seek external forms of funding to help sustain their research efforts. Such funding may come from private foundations, federal or state-level government agencies, or even for-profit corporations. The question is not whether to pursue external funding but under what terms or conditions to pursue it. In many ways, the influence of the market system has not changed the crux of this question but simply added a new arena in which it must be asked. Some forms of funding may enhance the relationship faith shares with learning. Some forms of funding may neither enhance nor diminish it. However, as was the case with funding from some private foundations and some federal or state-level government agencies, some forms of funding from for-profit corporations may also diminish the relationship faith and learning share. As a result, agents pursuing such resources must not only ask themselves questions concerning the intended consequences but also questions concerning the unintended consequences incurred if such resources were secured.

The level of concern begins to rise when one examines the way the market system has begun to modify the relationship shared by educators and students. One critique of the scholarship generated to date is that it typically limits the definition of an educator to the individual who serves in the curricular arena versus also including the individual who serves in the co-curricular arena. In reality, the quality of the education an institution generates is greatly determined by the level of integration it facilitates between the curricular and the co-curricular arenas. For individuals who serve on Christian campuses, the real concern begins to emerge when the covenantal nature of the relationship shared by educators, curricular and co-curricular alike, and students begins to be usurped by the contractual one. The concern shown for a student by an educator is not based upon a student's ability to fulfill his or her end of the “I pay . . .” rationale. By contrast, concern is shown because of the potential inherent within each student as an individual created in the image of God. This potential supersedes one's ability to pay. Christian identity on an individual and on a communal level is born out of the covenant God forms with the Church and that members of this body in turn establish with others they serve.

The recent wave of scholarship concerning the influence of the market system upon higher education provides some fascinating indicators as to the challenges colleges and universities will continue to face in the future. Although these resources are primarily of explicit service to individuals serving in either public or private, non-sectarian research universities, they also provide an implicit service to individuals serving in Christian colleges and universities. As a result, new questions need to be asked. On one level, one needs to ask what influence the market system is exerting upon the religious identity of Christian colleges and universities. On another level, one also needs to ask what influence the religious identity of Christian colleges and universities is having upon the market system. Neither open embrace nor hostile resistance to the market system will

prove to be productive for Christian institutions of higher education seeking to advance their respective missions. For better or for worse, the identity of Christian institutions of higher education exists within the larger market system. The land at times may prove strange. However, complicity in relation to the natural regulations detailed by Adam Smith inevitably will weaken not only the identity of Christian institutions of higher education but perhaps also the larger market system within which these institutions find themselves.

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Scholarship and Christian Faith: Enlarging the Conversation.

Douglas Jacobson and Rhonda Hustedt Jacobson;

A Review Essay by Jim Ferreira

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In *Scholarship and Christian Faith*, the authors and contributors undertake to “enlarge the dialogue” about the nature of Christian scholarship in the academy today. The book is addressed to Christian scholars in both religiously affiliated schools as well as those who pursue their scholarship in secular settings.

The format of the book is engaging. The authors present their viewpoint on the topic in the first five chapters. Each of the first four chapters is followed by an essay by a Christian scholar, which illustrates or highlights the salient points made in that chapter. The contributing scholars represent education in both Christian and secular settings, both in their training as well as their current work settings. The format of the book itself exemplifies the kind of dialogue that the authors call the Christian community of scholars to engage in.

The premise of *Scholarship and the Christian Faith* is that the long-standing model of Christian scholarship, the “integration of faith and learning” (integration model), is an insufficient paradigm to fully understand the richness of diversity within the community of Christian scholars. Noting the differences in church background, spiritual tradition, academic discipline, and work setting represented in Christian scholarship today, the authors propose to “explore the diverse ways in which Christians as individuals and members of their communities of faith understand their faith to be connected with their scholarship and their scholarship with their faith” (153).

In the prologue, Rodney Sawatsky, President of Messiah College, suggests that many individuals today hold the view that Christian scholarship is in decline and he challenges readers to begin to develop a new perspective. Noting the traditional viewpoint, often framed in the terms of the “integration of faith and learning,” Sawatsky offers a broader view suggesting that Christian scholarship must also include perspectives of “hope and love”. Focusing on the concept of hope, he challenges Christian scholars to refrain from holding too dearly to the past as the only standard for what it means to be Christian scholars or a Christian college and, instead, to look to a future where we develop new meanings of the concept of Christian scholarship. He challenges the reader to be a part of an “enlarged dialogue” about these meanings, inviting other perspectives and moving toward a scholarship based in the hope of moving toward wisdom.

On this foundation, the authors begin their treatment of the topic by examining the widely held perspective of Christian scholarship advanced by scholars including Arthur Holmes (1975), Nicholas Wolterstorff (1976), and more recently George Marsden in *The Outrageous Idea of Christian Scholarship* (1997). Their examination includes a brief review of the history of the “integration model” and then highlights the benefits the model offers to the conversation concerning Christian scholarship, as well as its

limitations. While the “integration model” offers important ideas for consideration in this discussion, the limitations of a single-perspective, deeply rooted in reformed theology and a strong philosophical foundation, diminish its usefulness for the full spectrum of individuals who bring differing Christian traditions and disciplinary perspectives to the work of Christian scholarship.

In chapter two, the authors further explore their thesis by considering the lives and scholarly work of two Christian scholars -- Ernest Boyer, commissioner of education under President Jimmy Carter and head of the Carnegie Foundation for the Advancement of Teaching, and Nancy Murphy, professor of Christian Philosophy at Fuller Theological Seminary. Through the writing and lives of these scholars, the authors conclude that the Christian scholar cannot separate their personal lives from their scholarship; scholarship is intimately and inseparably a part of who they are as scholars. In the words of Robert Wuthnow (1993), Princeton University sociologist, these scholars exemplify “living the question”. Drawing upon these examples, the authors conclude that our work as scholars emanates from who we are as Christians; our faith provides the foundation for our scholarship.

Chapter 3 expands upon concepts introduced in the previous chapter and offers another lens through which to understand the similarities and differences that characterize the ways in which Christian scholars approach their work. The authors observe that scholars rarely reflect deeply upon the ways in which their personal faith relates to their approach to scholarship in the area of their discipline. The chapter considers various theological, spiritual and political traditions that Christian scholars bring to their work and briefly reflects upon the potential impact these dispositions may have on the way faith and scholarship are related. The authors use a paradigm offered by Richard Foster in *Streams in the Desert* (1998) to explore six spiritual traditions from which most Christians, and therefore Christian scholars, engage their faith. They offer a seventh tradition to this list suggesting that it might be more descriptive of many modern Christian scholars -- “the seeking tradition”. They frame their discussion of political dispositions in the work of H. Richard Niebuhr in *Christ in Culture* (1951) considering the ways in which scholars perceive the relationship of faith to the culture in general. They conclude this section by suggesting that “our scholarship as Christians will be formulated and better received if we are more aware of the subtle ways in which our theological, spiritual, and political dispositions affect our work” (97).

In the next chapter, the authors discuss the difficulty of developing a single definition that broadly defines scholarship in the academy, but to frame their discussion, they offer the following definition: “Scholarship is disciplined and creative reflection on the natural and humanly constructed world disseminated for the benefit of others and judged by appropriate standards of excellence” (123). The authors examine a paradigm proposed by Ernest Boyer in *Scholarship Reconsidered* (1990), which suggests that four types of scholarship are present in modern academia -- discovery, integration, application, and teaching. They also consider Howard Gardner’s work on “multiple intelligences” (1983) as they build a conceptual framework for their proposal of three modes of scholarship in the present-day academy: analytical scholarship (sometimes seen as a more traditional mode of scholarship), strategic scholarship, and empathic scholarship. While scholars generally lean toward one of these modes as their predominant style, they suggest that good scholarship generally reflects a balanced use

of each mode. The authors conclude this section of the book by reflecting on “morals, manners, motivation, and vocation” (129), which they see as essential elements of the scholarly endeavor that must be weighed by every Christian scholar.

The final chapter discusses the difficult position in which Christian scholars often find themselves as they navigate between two very real, yet at times very different, worlds -- the Church and the academy. They note that Christian scholarship will always be a “two-way street” with scholars struggling with the balance between the “influence of faith on learning” and the “influence of learning on faith.” Christian scholars generally find themselves in one of these two camps, but are always influenced by the other. Their primary mode of influence profoundly affects the role their faith plays in its relationship to learning in their lives and in their scholarship.

The book closes with an epilogue by Kim Phipps, Provost of Messiah College, who challenges readers to remember the community nature of the university and the “interrelatedness” this community endeavor necessitates. It is through this quest for true community that the “conversation” described in this book will emerge. Phipps challenges administrative leaders -- the roles often held by student development educators -- to remember that they are leaders of learning communities. She suggests that “Administrators ought to see themselves -- and faculty and students out to perceive them -- as scholars with a unique role within the community, a role that often defines the nature of the institution” (179).

The authors set out to “enlarge the conversation” about Christian scholarship. In the pages of *Scholarship and Christian Faith*, they have begun the conversation in a thought-provoking way. The content and format of the book will challenge the reader to reflect more deeply on what they bring to their own scholarly work. While it is not the kind of book that student development professionals are likely to run to amidst the many demands of the practice of our work, maybe it should be. The book is written to Christian scholars. As Kim Phipps suggests in the epilogue, each of us who values our work as student development educators should see scholarship as at least a part of our work. The authors challenge Christian scholars to be reflective about the paradigms with which they evaluate their approach to the relationship between their faith and the learning that is so deeply a part of their lives and work. The content of this book will stimulate this kind of reflection.

Rethinking Student Affairs Practice

P. Love and S. Estanek

A Review Essay by Eileen Hulme, Ph.D.

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Change has become one of the culture's central organizing features in the 21st century. In their book, *Rethinking Student Affairs Practice*, Patrick Love and Sandra Estanek challenge student services professionals to embrace change by expanding the mental filters and frameworks that guide their work. The authors skillfully present a conceptual schema that exhorts individuals to think differently about what they do while taking into consideration institutional constraints. The four interrelated elements they present, valuing dualisms, transcending paradigms, recognizing connectedness and embracing paradox, are offered as departures from the Newtonian worldview that has dominated both scientific inquiry and organizational behavior for decades. Subsequent sections of this thought-provoking book challenge the student affairs professional to "rethink" their current practice and move beyond their existing assumptions. Part one explores existing processes by examining leadership, intrapreneurship and assessment. Part two delves into the paradigms that shape our beliefs about obtaining and managing resources. The book concludes with an intriguing section on student affairs competencies that will shape the future of the profession.

Paradigms represent the assumptions that are made about the nature of reality. The authors suggest that a new paradigm has emerged that challenges the Newtonian assumption that the world is stable, predictable and can be controlled through objective science. The development of a new science of reality challenges student affairs professionals to consider a reordering of existing mental patterns that take into account an unstable world marked by complex systems are open and evolving. Love and Estanek suggest that dualistic thinking that divides elements into two opposites and favors one over the other should be understood and valued as part of the context of an institution. However, the authors propose that this paradigm, while accepted, can be transcended by recognizing that the divided elements are not discrete, but rather exist in "orbit about one another." (pg. 17) Life is viewed as fundamentally interdependent, collaborative and related. Paradox is another form of understanding the relationship of opposing elements. This relationship suggests that opposites can simultaneously exist together. The book provides specific examples of how each of these elements relate to student affairs work.

While challenging student affairs practitioners to examine their basic worldview, Love and Stanek also present a compelling argument for examination of our existing processes including leadership and assessment. The authors recognize the critical importance of leadership that is distributed through the entire organization. Pervasive leadership results in strong relationships and adoption of an ethos of organizational learning. It ultimately results in substantive and transformative change by building on the shared passions of the organizational members. This type of leadership in action results in what the authors

term "intrapreneurship." Intrapreneurship challenges existing assumptions, embraces possibilities and lives in the future. This type of leadership is infused with what Love and Estanek term an assessment mindset. This suggests that assessment is a continual process of learning which produces evidence to improve practice. An assessment mindset is cultivated in an individual by encouraging a reflective practice that creates the future and diffuses the past.

Diminishing resources has become a central management challenge for student affairs administrators. The authors use the concepts of pervasive leadership and intrapreneurship to address resources from a more proactive and creative mindset. They challenge professionals not to see themselves as victims of fewer resources, but rather individuals who can leverage a variety of resources in new and imaginative ways. Technology is also addressed as a resource to be embraced and not shunned. The duality of either being a person with technological prowess or a person with strong people skills is challenged. Professionals are encouraged to be active participants in the shaping of technology on college campuses.

The final section of the book is devoted to the emerging future of the field of student affairs and argues that professionals working in the field must be about intentionally creating and influencing that future. This new future must embrace a global perspective and realize higher education's responsibility to educate citizens prepared to thrive in a multicultural society. Scenario planning and futures forecasting provide techniques to help individuals and student affairs staffs consider the range of possible scenarios and to engage in collaborative dialogue to influence the inherently unpredictable future.

The strength of this book lies in its attempt to inspire the creation of new ways to view student affairs by challenging the type of thinking that limits creative thought and by proposing a fresh rethinking of our current structures. However, from a Christian worldview perspective, the book is valid yet incomplete. The following paragraphs will critique the four elements of Love and Estanek's conceptual schema, i.e., valuing dualisms, transcending paradigms, recognizing connectedness and embracing paradox using related scriptures. This critique is not intended to serve the purpose of an in-depth theological exposition of each concept but rather to present an expanded perspective for continual reflective thought.

Rethinking Student Affairs Practice is fundamentally about thinking differently about student affairs practice. It brings to light processes and resources that need to be reexamined. Thinking differently and bringing about change are inherent in Christian thought. Romans 12:2 states: "Do not be conformed to this world, but be transformed by the renewing of your mind that you may prove what the will of God is, that which is good and acceptable and perfect." And the very essence of Christianity is to be fundamentally changed by a life-altering relationship with the Son of God. Therefore, the challenge to think differently and to allow yourself to be continually changed is well within Christian thought. However, the motivation to think differently and to live lives open to change may be fundamentally different. Christians are challenged to renew their minds not as a means of being more culturally relevant or to compete in a fast-paced, ever changing society. Their challenge to change comes from a deep desire to please a loving, compassionate, righteous God. The change may appear in its outward vestiges as similar but the motivational attitude that drives the action and ultimately the outcome is drastically different.

Understanding the connectedness of the world is also sympathetic with Christian thought. Romans 8:28 states that “And we know that God causes all thing to work together for good to those who love God, and are called according His purpose.” The fact that all things work together addresses the type of connectedness that Love and Estanek speak of in their book. The very essence of the concept of the body found in I Corinthians 12 suggests an interdependence among people that is often not found in our highly competitive, self-oriented world. Love and Estanek’s encouragement to understand that the universe is not understood by dividing and controlling singular elements but rather but a systemic, holistic view of life is clearly within a Christian worldview. But again, the concept is not complete without a serious consideration of the unforeseen forces that create and maintain this cohesive connected universe. Christians would assert that the essence of God is central to recognizing and embracing connectedness.

And finally, embracing paradox is at the heart of the New Testament. We are called to love our enemies. We are created in the image of God yet have the capacity for sin. Influential leaders in the New Testament were also influential persecutors of the faith. However, for the Christian to embrace paradox does not imply that we non-critically move to the center between the two divergent points of view. This may simply create an amoral relativism that does not create positive change. Yet, at the same time paradox should not force us into an entrenched dualistic perspective on life that limits God. The challenge of embracing the paradox is to understand our great and abiding need for God. This book is a valuable tool for challenging our existing paradigms and moving us toward the renewing of our minds.

Conceiving the Christian College

Duane Litfin

A Review Essay by David M. Johnstone

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There are multiple times in one’s life when a person must evaluate his or her priorities. I believe these occurrences are more frequent for those working with students in higher education. The traditional undergraduate age is one where students often, for the first time, encounter the serious personal implications of faith, calling, relationships and self discipline. Those in student development who are committed to walk beside students will invariably ask these questions of themselves. However, more significant self scrutinizing questions do arise as well. Trauma, crisis and death place the personal debate over core values and foundational assumptions directly in one’s face. Beyond the personal wrestling and defining values, an institution and its community members must also take time with these types of questions.

Duane Litfin has helped identify the questions that need to be asked by Christian higher education. In *Conceiving the Christian College*, the president of Wheaton College presents multiple assumptions shared by evangelical and other faith based institutions. He observes that some of the ideas he is bringing to attention are ones that “are so overworked as to be, paradoxically, under-appreciated, under-developed, or even misunderstood” (p. 1). In spite of this failure to appreciate them at a deep level, he asserts that each is “crucial, to the task of Christian higher education” (p. 2). These notions must be dealt with “skill and sophistication” (p. 2) as they are foundational to the Christian educational institute. While Litfin realizes that he is not presenting novel ideas for discussion and that at a certain level these particular ones are overworked, he believes that it is critical for those in Christian higher education to revisit them (p. 2).

Litfin’s means of engaging with the reader is to present each chapter in the form of a challenge. These are challenges he is personally dealing with and ones he asserts will be worthy of note for all those involved in Christian higher education. At the beginning of his work, he presents a foundational challenge which he articulates as “To understand more clearly our own identity” (p. 11). He distinguishes between systemic and umbrella institutions, both as faith based, and both worthy of respect, but both being very different. An umbrella institution is defined as one that seeks “to provide a Christian “umbrella” or canopy under which a variety of voices can thrive” (p. 14). While a significant part of the umbrella institution represents the sponsoring Christian tradition, it is also home for a myriad of other perspectives and voices. Litfin further acknowledges that in such a place “some voices may be unhesitatingly secular, others open but searching, while still others may represent competing religious perspectives” (p. 14). It is a community which affirms Christianity, but does not expect all community members to think christianly. While having high regard for these umbrella institutions, he also defines an alternative to this model, in what he calls the systemic institution.

The systemic school is one defined as seeking “to engage any and all ideas from every perspective, but they attempt to do so from a particular intellectual location, that of the sponsoring Christian tradition” (p. 18). Litfin’s definition identifies that these institutions are pervasively and systematically permeated with Christian thought. Genuine “Christian thinking will permeate the school’s ‘academic and student life programs’” (p. 19). This discussion provides the foundation for the rest of the book. Litfin’s primary concern for the rest of the volume is the challenges and discussions he brings up as they pertain to systemic institutions.

In chapters entitled “To see more fully who we serve” and “To keep the center at the center,” Litfin tackles the slogan [and almost cliché] “Christ centered education” (p. 64). He clearly defines a Christ centered education as being vastly important. He is concerned that the slogan is so familiar that it seldom carries the depth that it once possessed. Litfin observes that it too easily “rolls off our tongues” (p. 36). However, familiarity should not lead to contempt, therefore this idea must be part of the systemic institution’s fabric.

He also raises some concern with phrases which have become tired clichés, such as “all truth is God’s truth” (p. 99) or “integration of faith and learning” (p. 127). These and others are profound statements that need to be restored at all levels of the college and university. These phrases and distinctives need to be scrutinized, reflected on, and agreed upon by all faculty and administrators. They should be more than platitudes presented to donors and parents in order to recruit more students and increase endowments.

While Litfin is president of Wheaton College, he does not use this book as a means of gratuitously advancing the college’s impact on Christian higher education. He uses Wheaton as part of his illustrations, but does not hesitate to use other schools as well to convey his points. The volume is a cohesive unit, yet each chapter could easily stand alone. The target audience seems to be all of those in the academy; however the discussions lean slightly towards the faculty community. While his thoughts are laced with implications and practicality, they also move into the philosophical realm. This more intricate discussion is helpful for those seeking to understand the issues at greater depth; however the many facets of the issues are a challenge for those not prepared to invest time and mental energy. In short, this is a volume that is accessible to all who work in higher education, but it does not limit itself to a shallow discussion of the issues it raises. It provokes both the veteran educator and the novice at the same time.

Personally I appreciated the glimpses I caught of Dr. Litfin himself. His book presented serious issues facing Christian Higher Education. Yet, they were presented in a manner which displayed that he too is still learning even after many years in the academy. I warmed to the fact that he was comfortable that this book was not the end of the discussion.

I believe that this is an important volume to help Christian Higher Education define its identity and purposes. Following in the steps of Arthur Holmes’ reflections in *The Idea of the Christian College*, *Conceiving the Christian College* is gracious in its presentation, but provoking and challenging in its purpose. As Dr. Litfin has written, his “... purpose is not so much to explore the slope as to render it less slippery” (p. 4). This particular comment encapsulates how this volume is shaped. *Soli Deo Gloria*.

College of the Overwhelmed: The Campus Mental Health Crisis and What To Do About It

Richard Kadison, M.D. and Theresa Foy DiGeronimo

A Review Essay by Michael Lastoria, Ed.D.

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Timely, thoughtful, and well-organized ... are adjectives that came to mind after having read *College of the Overwhelmed*. Kadison and DiGeronimo argue there is a mental health crisis affecting college students; specifically the authors cite the “extraordinary increase in serious mental illness on college campuses today.”

The book is timely given that 81% of college and university counseling center directors report seeing more students with serious psychological problems than were seen five years ago, and 63% report a growing demand for services without an appropriate increase in resources (National Survey of Counseling Center Directors, 2003). Furthermore suicide is the second leading cause of death (after accidents) among college students, and accounts for more deaths than all other student medical illnesses combined. Finally, the recent suicides at NYU and the Shin family’s landmark \$27 million lawsuit against MIT alleging negligence in the care of their daughter, Elizabeth, have brought the mental health problems of college students to public attention.

In light of this crisis the authors ask, how much responsibility do schools have for the emotional health of their students. Realizing that our campuses are not residential treatment centers for students with unstable mental health, the authors argue that proponents opposing funding for strengthening mental health services on our campuses “do not fully understand the ramifications of *not* helping these students. The mental health crisis on campus affects far more than just the mental health counselors; it affects the individual students, the student body in general, and the entire institution.” (p.156)

Kadison and DiGeronimo’s work is thoughtful. In large measure they have done their homework. They rely heavily upon survey data, scholarly journals, and popular media when appropriate, these sources being cited frequently when making their arguments. The lead author, Kadison, serves as the Chief of Mental Health Service at Harvard University and brings a wealth of experience to this work. He speaks with a compelling, yet gentle, authority at a time when leadership is badly needed to address the growing concern of providing adequate mental health services to the students at our institutions.

Addressed primarily to parents of prospectives and current college students, the book is also a useful resource for student life professionals. It is divided into two parts. The first part (chapters 1-4) address the problem: *Why are some kids so unhappy at college?* Part one is an easy to read primer, especially for parents and new professional staff.

The first chapter, *Normal Developmental Issues*, discusses identity, relationships and sexuality, and the interpersonal world of the college student. These issues, while common, mark a period of transition for students, many leaving home for the first time ... and change equates to stress at any age. Chapter 2, *Pressure and Competition*, cites additional

sources of stress for today's student: the pressure to achieve academically while being socially popular, the expectation of many parents for continued close communication ("the cell phone as eternal umbilicus," Marano, 2004), and conformity to parent's wishes in career choice. Minority and international students face even greater challenges given the racial and cultural problems often encountered on predominantly white campuses (insert most Christian college campuses). The authors argue that, while not entirely new, these stressors are being experienced by students in greater measure as our culture of high expectations continues to raise the bar for success and achievement. The inevitable fallout is a classic situation for "early burnout."

Not mentioned, however, is a point made by several respected scholars in the November/December 2004 issue of *Psychology Today*. The article titled *A Nation of Wimps* (Marano, 2004) cites the opinions of child psychologists David Elkind, Jerome Kagan, and historian Peter Stearns, author of *Anxious Parenting: A History of Modern Childrearing in America*. Marano believes that as parents go to great lengths to take the bumps out of life for their children, the net effect is making our kids *more* fragile and, ironically, may be one reason that college students are breaking down in record numbers. Parental hyperconcern, geared more toward academic achievement and social success rather than child development, is backfiring. Add to this mix grade inflation and the "dumbing down" of the curriculum, many institutions' response to the less than adequate academic preparation of today's student, and the picture becomes more complicated. While not negating the authors' point, these omitted elements ought to be added to the discussion. In a few cases cited I found myself wondering about the wimp factor (e.g., "postgraduate crisis" syndrome, p.72).

Chapter 3, *Financial Worries and Social Fears*, discusses the rising costs of a college education and the increase in crimes on today's campuses (robberies, fistfights, assaults, and rapes). No one doubts that the increased costs of a college education add to student stress, even when parents can afford the higher price tag. Facts are cited to support this claim. But "facts" can be chosen to make an argument more convincing and a problem more sensational. The fact that between 1981 and 1994, the cost of education increased 153 percent at public universities and over 200 percent at private universities (p. 65) is accurate in raw data form. But this fact doesn't differentiate the "sticker price" of education from the *net cost* to a family. The latter adds financial aid dollars that reduce the total cost to families. Data from the 2004 College Board Trends in Student Aid shows that when comparing the price vs. net cost of for 2003-04 compared to 1984-85, the average sticker price increase was 75%, but the net cost increase (the burden to a family) was 38%. Again, this does not negate the point of higher costs translating to more student stress, but may reduce the stress to parents when reading chapter three.

Chapter 4, *Crisis on Campus* is the longest chapter in the book and lists the most common forms of mental health problems experienced by students today. Depression, sleep disorders, substance abuse, anxiety disorders, eating disorders, sexual addiction/promiscuity, and suicide are all discussed. The authors consider these common problem behaviors as "functional" in that they serve a purpose, and are usually substitutes for prior coping mechanisms that no longer work. In large measure each of these symptoms is a response to students feeling emotionally disconnected and out of control. The chapter is well organized and offers much needed information to parents. It is also valuable to college administrators and staff who need to know what problems students have, with what frequency, and how campus mental health services are becoming hard pressed to serve these students in need.

Two minor critiques of this section are in the form of omission. In discussing eating disorders the authors define criteria for diagnosis using a check list for anorexia, bulimia, and binge eating. However, not mentioned are the "subclinical" forms of these problems which constitute an even greater problem on our campuses. The number of students, particularly females, who suffer from *some* of the symptoms of an eating disorder, while not meeting the standard for "full diagnosis" is epidemic. Accepting subclinical estimates of female students on our campus with "disordered eating" more accurately describes the scope of the problem. In addition, parents told by their daughter that "there's no problem, because I don't meet the criteria," need to know that there may still be a very real problem. Secondly, while the section on student suicide accurately reports the severity of the problem, it would have been helpful to mention that suicide among college students appears less frequent than among an age-matched non-student population (7.5/100,000 vs. 15/100,000, Silverman, 1997, in ASFP Screening Project, October 2004). While agreeing with the authors that student suicide needs to be addressed more carefully, it appears that the college environment and its stressors are one of many culprits.

Part II, *The Solution* (chapters 5-7), contains chapters written to colleges (administrators and counseling center directors), parents, and students. I found it refreshing that the authors devote a significant portion of the book to a solution. Works of this nature often devote the major effort to describing the problem accompanied by a brief "summary and suggestions" chapter at the end.

Chapter 5, addressed to college personnel, should be required reading for key administrators and counseling center staff. It serves as a good reminder of the multifaceted nature of the counseling center's mission, including counseling, education, and prevention. Appendix C contains a useful list of questions for administrators and directors to use in assessing their own mental health services.

Chapter 6, addressed to parents, encourages the development of strong communication skills emphasizing listening and talking without lecturing, dictating, or criticizing. There is a symptoms checklist for the problems mentioned in chapter 4, and a guide for parent's use when communicating a concern with college personnel about their son or daughter. Also listed are questions for parents to ask college administrators that will help them assess the quality of campus mental health services. Student personnel professionals may find themselves quizzed more frequently as parents and students shop around for the college with the best fit ... the quality of mental health services will now be appearing on the "check it out" list.

Chapter 7, addressed to students, will not likely be read by students unless a parent says "I'd like you to read this and then I'd like to hear what you think about it." Nevertheless, the information is sound, practical, and helpful to students and to those in student activities responsible for generating prevention programming. Finally, the author includes four appendices containing helpful resources for follow-up information. Appendix B is a wonderful primer on psychotropic medication.

College of the Overwhelmed is a superb guide for parents, an important resource for college personnel, and a potential help for students. The authors' point is clear. Students today are reporting more mental health problems than in the past. Parents are becoming more concerned. Colleges will be held more accountable to meet this growing demand for the mental health care of students. And it is important that we do so.

Serving the Millennial Generation

M. D. Coomes and R. DeBard

A Review Essay by Todd S. Voss, Ph.D.

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We have been waiting. Those of us in Student Development who have intently immersed ourselves in the Millennial Generation research (and warnings) of Schneider and Stevenson (1999), Martin (2001), Lancaster (2002), Sax (2003) and Howe and Strauss (1991, 2000, 2003) over the past several years have experienced the void between research and thoughtful analysis, between explanation and application. We have been waiting with others, who for the purposes of practicality have been holding out for a “three hour tour” of this generation now entering the gates of higher education. But now the waiting may be over. Thanks to the contributions of a variety of authors, “New Directions for Student Services” (2004) has come to the rescue presenting seven brief but substantive chapters that offer more than the previous “analysis” approach to serving this exciting generation.

Before declaring this the Holy Grail however, three points of caution are suggested at the outset: While the editors of this series, Michael Coomes and Robert DeBard, effectively weave together several practical components of serving this new generation, it should be noted that six of the seven chapter authors hail from the same Midwest public institution. Consequently, the reader needs to realize a lack of diversity in authorship context will limit to some extent the depth of the ideas expressed. Secondly, since there is admittedly a dearth of research regarding Millennials, Howe and Strauss are referenced ad nauseum throughout this series. Finally, it is important to note that the entire work is only ninety-nine pages, hence the reader looking for richer insight into specific topics and characteristics will need to either look elsewhere or be patient as the writings catch up with actual successful practice. With those three cautions in mind, the review below represents a window seat tour of this helpful and insightful book.

The first chapter succinctly outlines the viability of using a generational model approach in understanding students, and then effectively discusses the current generations co-existing on today's college campuses. This chapter is highly recommended for those who need a refresher in generational research, and a reminder of the caution needed when stretching generalizations too far. The second chapter builds on the first by discussing the importance of the historical context of every generation. This brief history lesson concludes with an excellent conversation about Pop Culture and the fundamental impact it has on driving history. The third chapter is a salient and effective dialog regarding the overriding themes of this Millennial generation. Generational concepts ranging from being special, sheltered, confident, conventional, team focused and achievement oriented are comfortably outlined and supported. The reader can quickly begin to connect these character traits with the trends being witnessed on campus.

The fourth chapter seamlessly moves the reader into a conversation about the current models of Student Development and the intriguing implications of the Millennial generation on these models. The author suggests several challenges this new generation may provide on commonly accepted assumptions regarding how students develop and mature and outlines their new requirement for connectedness and the ubiquitous parental influence perhaps impeding their growth. Chapter five drills deeper into the classroom learning experience as the author uses the *Seven Principles for Good Practice in Undergraduate Education* (Chickering and Gamson, 1987) as a foundation for enhancing student learning. Each of the seven principles are clearly discussed and then several applications regarding Millennials in the classroom are provided including dealing with high expectations for success (it is suggested that Millennials who have achieved academic success have done so with very little effort), parental involvement, technology, and disabilities (possibly the largest generation with identified learning issues). Chapter six initially discusses the changing demographics of Millennials including racial and ethnic diversity especially in the Asian and Hispanic student populations and the expected increase within the category of students struggling with sexual identity issues. The author of this chapter then carefully outlines the changes most campuses are already experiencing regarding student attitudes toward diversity and social issues such as the mixed messages of racism, gender and sexism, sexual orientation, political polarization and social justice choices. Implications for college administrators are then discussed to help institutions build on the strengths and challenges of this generation. Obviously, for those of us employed in Christian colleges, the implications and responses associated with diversity issues including sexual orientation will need additional campus culture research, alignment and development that goes beyond the scope of this book.

John Lowery connects the concepts together in the final chapter of “Serving the Millennial Generation” by employing the seven key characteristics previously suggested by Howe and Strauss (2000) to organize a brief discussion of fresh student affairs delivery systems. Helpful insights regarding parental involvement, gearing up for greater counseling center support, educating students and parents regarding appropriate avenues for resolving conflict, using the welcomed and expected advantages of technology and utilizing team approaches are a few of the best. One final observation from this author deserves additional attention. A side comment on page eighty-nine may provide significant hope for Christian colleges in particular. The author suggests a renewed interest in the concept of “in loco parentis” among the very parents who helped usher in its demise, and their students who are much more accepting of institutional involvement and direction. What this suggests is a greater increase in interest for Christian colleges among the Millennial generation and their parents who are seeking a stronger institutional mission and a more appropriately balanced campus.

The potential for positive transformation within colleges and universities in the next decade is truly amazing. Strauss suggests that if “done right, we could see a new golden age of campuses.” (in Lowery, 2001, p.11) But with that possibility, comes a great obligation: to deliver higher education in a way that not only meets the demands of this new generation of students, but one that understands how the resources, delivery methods, mission and spiritual development need to come together in new ways. The role of Christian colleges in this task has never been more acute. More than ever, we are training our replacements, and setting the course for the future of higher education.

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Building Partnerships for Service-Learning

Barbara Jacoby and Associates

A Review Essay by Jeffrey P. Bouman, Ph.D.

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In publishing their 2003 *Building Partnerships for Service-Learning*, Barbara Jacoby and Associates have produced a fitting follow up work to her 1996 *Service-Learning in Higher Education: Concepts and Practices*. In order for the pedagogy and philosophy of a meaningful service-learning program to work, a campus must carefully attend to its partnership connections, both internal and external. Building on her earlier case that service-learning as experiential education effectively promotes student learning and development by addressing human and community needs in a context of reflection and reciprocity, Jacoby adds to the formula the necessity of meaningful partnerships.

Borrowing from the health professions' 2001 statement on partnership, Jacoby defines a partnership as "a close mutual cooperation between parties having common interests, responsibilities, privileges and power" (p. 7). More than simply an exchange of resources, a true partnership builds on a 'partnership synergy' to create something new that is beyond simply the sum of its parts. Staff and faculty on Christian college and university campuses would do well to ponder this notion of synergy, and ask how the Biblical imagery of a body with many parts might inform a less egocentric view of the world for institutions with a purportedly Christian bent. As in much of what is labeled "Christian" in contemporary American society, Christian higher education must continue to ask what defines an institution as such, and how the counter-cultural values of Christianity can inform a bureaucracy such as a college or university.

Practitioners and researchers at Christian colleges and universities have been surprisingly slow to engage in the rapidly expanding service-learning movement for a variety of reasons, not least of which are dominant perceptions regarding the limited good service-learning programs provide students and community. By containing the value of excellent service-learning pedagogy to student learning, student development, and civic renewal, Jacoby has left aside the larger benefits of enabling students to connect their intellectual passions, the skill of their hands, and their more comprehensive faith commitments in a unified loving God with heart, soul, mind and strength. What sets Christian colleges apart ought to be their insistence that their core mission amounts to nothing less than a total pursuit of biblical Shalom. Lest this high standard be misunderstood, I'll quickly point out that Christian colleges and universities have a long way to go toward even adopting many available sound principles of service-learning and civic engagement from the larger higher education community, much less becoming leaders as institutions and individuals. While there is clearly much room for improvement, what better ground to stand on in approaching

both internal or external partnerships than a solid theological understanding of human dignity as a reflection of *imago Dei*, and of God's common grace in enabling all varieties of communities to reflect that image?

Refreshingly, Jacoby and associates go far beyond what one might expect in a book on service-learning partnerships. The partnerships forged between a campus and its local community partners, be they schools, non-profit or government agencies, or clinics, are only one type of many necessary partnerships. Helpful chapters on partnerships within colleges between student- and academic-affairs units, on inter- and intra-campus partnerships, on partnerships with students, on colleges partnering with K-12 educators and school systems, on specific neighborhood partnerships, corporate partners, and international partnerships all enhance a broad discussion of what real partnerships might look like to the campus taking its institutional civic commitments seriously.

The many contributors delve deeply into current literature and highlight existing programs related to the social, intellectual, and fiduciary benefits of thoughtful and effective partnerships available to institutions of higher education. Within institutions, Cathy McHugh Engstrom advises a careful collaboration between student- and academic-affairs departments. Her analysis unfortunately omits the external relations perspective. While student- and academic affairs departments are often the primary campus locations of offices of service-learning, without a strong communication link to the public relations and external relations department, many opportunities for community collaboration can be missed. Development offices, often central in grant-writing efforts, must also be included in the collaborative link. Engstrom wisely advises the formation of an advisory board with representation from a variety of internal and external stakeholders. On a related theme, for campuses seeking to begin a program in service-learning, or self-audit existing programs, Maryland's Jennifer Pigza and Marie Troppe present three models of potential campus infrastructure for service-learning: concentrated, fragmented, or integrated (110-11). For a campus's greatest success, they recommend an integrated model with multiple engaged departments linked to multiple connections to the external community.

Irene Fisher and Shannon Huff Wilson from the University of Utah recommend that partnerships between campus administrators and students mirror the benchmarks for campus/community partnerships: reciprocity, integrity, and equal voices. They also advocate long-term relationships between students and institutional leaders, service-learning program administrators, faculty, alumni, local community leaders and residents, and state and national service organizations. Three Campus Compact administrators suggest that effective partnerships between and among institutions of higher education will better enable the academy to fulfill its civic commitments. Campus Compact benchmarks (2000), and Judith Ramaley's lessons (2000) serve as the ground on which they argue that, "an ideal partnership among several institutions synchronizes the partners' multiple academic strengths and goals with multiple facets of community interests" (133). Challenges to this kind of effective inter-institutional collaboration include: the complexity of higher education, the autonomous nature of colleges and universities, poor planning and design, a failure to maintain communication and relationships, weak, divided, or inconsistent program leadership, a clash of different cultures, and a lack of clarity about goals (137).

Factors to consider for effective relationships with local community partners include the time available to spend on partnership activities, inter-institutional fit, attention to power dynamics between partner organizations, effective communication, acknowledging the expertise of each partner, and an effective plan for evaluation and assessment.

Especially relevant and often ignored in conversations about partnership are corporate partners. Stacey Reimer and Joshua McKeown provide a helpful reminder that corporations as well as universities and colleges are waking up to the social realities that there is a cost to the lack of action regarding social injustice and inequity. Taking account of the vast differences between higher education and industry, this shared responsibility can be leveraged for the gain of both if each is considered within the context of learning organization literature.

While Jacoby's anthology provides tremendous breadth to the discussion, three additional sources should be considered by Christian colleges considering strengthening their efforts in service-learning partnerships. Regan Schaffer's article connecting institutional mission to service-learning in *Christian Higher Education*, (Spring, 2004), alongside Todd Ream's recent "Tales from Two Cities" article in *Growth* (Spring 2004) provide a very helpful backdrop to evaluating the potential of service-learning partnerships in Christian higher education. And Nicholas Wolterstorff's prescient speech, given at Wheaton College in 1982 and reprinted in Joldersma's *Educating for Shalom* (2004, pp. 27-35), supplies a portrait of the historical landscape for Christian colleges that is the best theoretical and historical impetus available for skeptical faculty members or administrators. When service-learning partnerships are viewed as avenues for more effectively realizing the mission of the Christian college, situated as a contributing institution to the larger mission of the "holy catholic Church," then paying closer attention to the plethora of available partnerships becomes a much more urgent and relevant enterprise.

