Dear Readers:
Welcome to another edition of *Growth: The Journal of the Association for Christians in Student Development.* We are once again excited to bring you another volume of pertinent articles and book reviews that speak to our work as professionals in Student Development work. In this issue you will find four feature pieces focusing on issues of reconciliation, academic advising student engagement and evangelical college sexuality. These articles are complimented by a collection of reviews of recently published books that are relevant to our work. We believe this information will be helpful and instructive to student development practitioners.

There have been a few personnel changes in the *Growth* staff this year. Polly Graham has joined us in the role of Technical Editor and has been a wonderful addition to the team. Dr. Jason Morris, Assistant Professor of Higher Education at Abilene Christian University has assumed the role of Book Review Editor and has produced a wonderful slate of reviews in this is first issue. We are very thankful for those who work to make *Growth* possible and are grateful for these new editions to the team.

We want to take this opportunity to offer our apologies to Dr. Mimi Barnard whose name was misspelled in the last issue of *Growth.* Dr. Barnard's name was misspelled both on the cover as well as in the body of the journal.

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 fall of 2011. Publication guidelines are included in this issue on the inside of the back cover. 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 an article.

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

Sincerely,

Skip Trudeau, Co-Editor
Tim Herrmann, Co-Editor

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Articles

Book Reviews

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Progress to Reconciliation: A Journey with Lewis, Bono, and Spider-Man

By David M. Johnstone

Abstract

Reconciliation is a word full of profound inferences. It has implications steeped in the biblical landscape, yet it is also challenging to define. Using Miroslav Volf's guidance, twentieth century fiction, and film and pop music icons, this article seeks to glimpse a deeper biblical vision of grace and reconciliation. Volf observes that "[t]o triumph fully, evil needs two victories, not one." Reconciliation sabotages and steals that victory from evil. Forgiveness and reconciliation do not negate justice; they provide the opportunity to go beyond justice and retribution. Simply put, reconciliation allows a terrible situation to be redeemed.

Progress to Reconciliation: A Journey with Lewis, Bono, and Spider-Man

Reconciliation is a word and idea full of profound inferences. It is often viewed in the context of racial and ethnic strife, yet it has significant relevance to other areas as well. In responding to interpersonal strife, often counsel and training focus solely on conflict mediation. While this tactic is helpful, bringing the loop to a close is often neglected; therefore, reconciliation is not fully achieved because there is more needed than just mediation. Further, reconciliation has broad implications, particularly for the follower of Jesus. It is a word steeped in the biblical landscape. Yet there seems to be a struggle in defining it, clarifying what it should look like and the steps for how to achieve reconciliation.

The impetus for this article has been my observation that there are men and women who actively and successfully engage in community reconciliation. Unfortunately, some of these individuals are also mired in the debris of their personal lives. They have unreconciled relationships with family members and neighbors. These strained and broken relationships become roadblocks to their reliability as reconcilers. The dissonance of their personal and public lives compromises their credibility.[1] Further, for the past dozen years, I have lived and worked on evangelical campuses. I am also familiar with dozens of other campuses across the United States and Canada. One of the common features has been the unresolved tension and conflict that exists at all levels within these campus communities. This paucity of conflict resolution is distressing for observers, members, and communities who seek to assist students in following Christ's admonition to reconcile relationships. I am personally interested in how reconciliation can be encouraged and facilitated at the personal level.

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[1] *John Perkins calls this a "contradiction." His meanings are tied to the notion of both hearing and following the gospel. A contradiction arises when hearing and following do not lead to the same action. The contradictions in this context are advocates of reconciliation who lack congruence in their personal lives with what they advocate.*

While I have never met Miroslav Volf, professor of systematic theology at Yale Divinity School, he has become an important intellectual guide in helping me understand reconciliation. I am reminded of Virgil for Dante Alighieri (Dante, Sayers, & Reynolds, 1981) or George McDonald for C. S. Lewis (Lewis, 1946) and how they served as guides in their fictional journeys together. Volf has become my guide on this particular road to understanding reconciliation. He has given me a glimpse of our destination by observing that full and final reconciliation may not happen until our arrival in heaven (Volf, 2006). However, there are significant paths which can bring us closer to this final goal. Volf (2006) reminds us that a follower of Jesus who seeks to be faithful is expected to seek, pursue, and encourage reconciliation no matter how hopeless its success might seem. Truthfully, in each of our lives we can imagine relationships that seem impossible to reconcile. In many ways this article reflects an adventure into the bewildering hope and possible restoration which can be wrought by the Holy Spirit.

My hope is that Volf and others will help clarify what reconciliation means. Drawing from these and other sources, I would like to suggest how it might be achieved and then how it could and should look. Lastly, I would like to propose a process for encouraging and facilitating it in my own life and the lives of others.

Presuppositions

Before we begin, it is important that I clarify some presuppositions with which I begin this exploration. I believe that forgiveness is an important part of our genetic code as followers of Jesus; it is an inescapable part of the biblical priority to promote reconciliation. Further, I believe that God is active in this world. Our very beings are tied to the fact that Jesus is active and interactive in our personal lives and the larger world. His purpose is to bring about our reconciliation with the Father. Those realities in themselves should make us committed to the idea of reconciliation. If we refuse, then we deny the kindness and grace that God extended to us through Jesus' act on the cross. These premises and presuppositions are the foundation from which I start.

The Journey Begins

In many ways, the implications of this study must be personal. I begin with Volf's suggestion for a starting point; I acknowledge the depth and selfishness of my own actions that have caused offense, consternation, and pain. I realize that these actions are present in minor or major ways in the lives of others as well. While it is important not to embellish (or diminish) my own evil, it is important to take responsibility honestly for my own sin. Taking this responsibility and choosing to "sin no more" (John 8:11) brings us to the first milestone on the path toward reconciliation.

Repentance: The First Milestone

This first milestone brings us to repentance or *metanoia* (in Greek), which is both a visual and an action word. It suggests changing direction or turning around. It literally implies changing one's mind, particularly over a moral matter or concern. Scripturally, it suggests the first steps of conversion or beginning to acknowledge the supremacy of Christ over one's life (Merklein, 1990, pp. 415-419). Surprisingly, repentance is not something people are able to stir up of their own volition. It is viewed by church tradition as a gift from God initiated by the Holy Spirit (Volf, 1996, p. 119).

True repentance involves honest and deep appraisal of what has occurred. Volf (1996) states, "Repentance implies not merely a recognition that one has made a bad mistake, but that one has sinned" (p. 113). Others observe that if assessment or remembrance of sin is not completely honest then reconciliation is sabotaged, meaning that "there is no hope for a peaceful tomorrow that does not seriously engage both the pain of the past and the call to forgive" (Katongale & Rice, 2008, p. 149). True and honest remembering is critical for true repentance; it prevents embellishing or diminishing the act which needs repentance. Further, this remembering enables the victim to neither demonize the perpetrator nor magnify the offense (Volf, 2006).

To repent means that an individual chooses "to make a turnabout of a profound moral and religious import" (Volf, 1996, p. 113). True repentance places the response and power back into the hand of the victim or the one whom has been sinned against. Repentance is a pretty momentous marker on the path to reconciliation. Volf spends a lot of time helping his readers understand the importance of this step. While repentance is critical, for it enables the "sinned against" to respond well, it is not an end in itself.

Forgiveness: The Next Milestone

Confession, demonstrations of remorse, and repentance are increasingly fashionable in our society, but forgiveness is an action that our Western culture struggles to understand. The Greek *aphiemi* (to forgive) implies abandoning an offense, giving up an injustice, or cancelling a debt. It suggests that while a legitimate claim can be made against someone, it is abandoned as no longer being desirable to pursue (Goodrick & Kohlenberger, 1990). Justice is implied in the act of forgiveness. Often forgiveness cannot be truly given unless repentance takes place, which requires a truthful appraisal of the action, causing the need for repentance. Justice could be demanded, but it is deferred or made unnecessary through forgiveness.

While illustrations from popular culture are limited in their usefulness, they can be instructive. In 2007, the release of *Spider-Man 3* included a scene where the true killer of the hero's uncle was identified. After a number of violent and belligerent interactions, the killer (Flint Marko) and the hero (Peter Parker) have a final confrontation. Death and havoc surround the lives of both characters, and the hero himself has made poor decisions. Flint (the antagonist), standing some distance from Peter (the protagonist), surveys the chaos and death he has created and states: "I didn't want this. But I had no choice." Peter, with anger in his voice, challenges him: "We always have a choice. You had a choice when you killed my uncle." Flint tries to explain: "My daughter was dying, I needed money. … I was scared. I told your uncle all I wanted was the car. He said to me 'Why don't you just put down the gun and go home?' I realize now he was just trying to help me. … Then I saw my partner running over with the cash... and the gun was in my hand..." Flint remorsefully laments that Peter's uncle was shot by mistake. Flint continues reflecting with remorse and speaking to Peter: "I did a terrible thing to you; I spent a lot of nights wishing I could take it back. … I'm not asking you to forgive me. I just want you to understand." After a significant pause, Peter looks at Flint, and quietly responds, "I've done terrible things, too." Despairing, Flint comments, "I didn't choose to be this. The only thing left of me now... is my daughter." Then after a pause, Peter states, "I forgive you" (Ziskin, et al., 2007).

The significance of this illustration is that Flint acknowledges the terrible things he has done, yet Peter also acknowledges that he is not without fault. This becomes a visual illustration of forgiveness. In that process of confession and repentance (Hollywood style), forgiveness was extended. A tremendous debt was owed, a tremendous debt was cancelled, and grace was given.

Grace: Going Further

Pursuing reconciliation can become exhausting and many will cease at forgiveness. This stopping point is significant. Settling at this place would be adequate; significant progress would have been achieved. But sadly, one would miss what could have been offered. There is more that could be achieved. As a guide, Volf (2006) keeps prodding and encouraging his readers to keep their eyes up and focused on the path. The milestones after forgiveness offer a country of incredible beauty, and he does not want his readers to miss anything. *Grace* is the name of this splendor.

Grace is one of the most powerful and misunderstood concepts in the current Western world. The Greek word *charis*, often translated *grace*, means *something given*, but more than just a gift—it is something which is given freely, cheerfully, openly, and without coercion (Berger, 1990). By God, it is a gift from him to those who were his enemies in the past and have chosen a different path for themselves; his gift was given when they were still enemies (Volf, 2006). It costs those who repent very little, but as Bonhoeffer (1959) observes, it is very costly for God: "it cost God the life of his Son" (p. 37).

One of the most perceptive descriptions and explanations of grace was in a conversation between U2 front man Bono and the French journalist Michka Assayas. The two were discussing faith and the many spiritual paths available in the world. Bono remarked that much of the world functions in a state of *karma*. "You know, what you put out comes back to you: an eye for an eye, a tooth for a tooth" (Assayas, 2005, p. 204). He observed more specifically that much of the world responds in a retributive manner. *Karma* suggests justice; yet *karma* also provides justification for revenge. Bono continued by observing that "… along comes this idea called Grace to upend all that 'As you reap, so will you sow' stuff. Grace defies reason and logic" (p. 204). He makes it personal by remarking, "I'd be in big trouble if Karma was going to finally be my judge. … It doesn't excuse my mistakes, but I'm holding out for Grace" (p. 204). For Bono, God's grace prevents people from reaping what they sow. No longer will they get what they deserve; or in other words, they get what they do not deserve. This is *grace*; justice is identified, but the consequences are not meted out.

C. S. Lewis also presented a unique explanation of grace. In his book *Till We Have Faces,* the main character Orual has been called before a divine court to explain her accusations against the gods for cruelty and injustice. Before her judicial appearance, the spirit of her deceased teacher counsels her. He explains that while he is not her judge, he must bring her before her "true judges." In confusion, she is taken aback, for she is the accuser, not the accused. The teacher explains further, "The gods have been accused by you. Now's their turn." She despairs and laments that she "cannot hope for mercy." The teacher remarks, "Be sure that, whatever else you get, you will not get justice." Shocked, she asks, "Are the gods not just?" He replies: "Oh no, child. What would become of us if they were?" (Lewis, 1957, p. 297).

Again we see that grace can be viewed as *not receiving* what we deserve, for if we did, what would become of us? Grace is not justice. Orual's teacher knew that justice was not what was needed; grievances might be aired, but absolute and complete justice would be crushing. For Orual's sake, justice would not be given; if justice were actually handed out, the poor decisions and actions of her life would have required a terrible judgment. In a similar way, if justice were served in all circumstances, few of us would survive.

Reconciliation

Volf's encouragement and guidance leads us through repentance, forgiveness, grace, and ultimately to reconciliation. Reconciliation (*apakatallaso* in Greek) is a word only used a few times within the New Testament (see Eph. 2:26, Col. 1:20). In its Greek context, it usually refers to the relationships between men and women, not the divine and human connection. However, in the New Testament, it perfectly describes the intent and purpose of Jesus' sacrifice as viewed from God's desire for *reconciliation* between himself and men and women. While sparingly used in scripture, the word's impact is felt in the depths of Christian theology, tradition, and ideas about community. It is a word that implies the possibility of a hostile relationship becoming intimate; a broken relationship once again becoming friendly (Danker, Bauer, & Arndt, 2000).

What does reconciliation look like for relationships? There appears to be the need for a radical transformation in how people view themselves and align their priorities. It is "a transformation of desire, habits and loyalties" (Katongole & Rice, 2008, p. 151). This transformation is deep and assisted by God's grace; it is not done alone (Katongole & Rice, 2008). It is more "than just purifying desire and mending ways, more even than making restitution to those they have wronged" (Volf, 1996, pp. 117-118). It is a deep and transformative action. Volf guides us to the place where relationships are restored to pre-sin unbroken relationships.

Further Thoughts on the Meanings of Words

As I have engaged with each of these words and concepts, I have tried to make them more robust than our Western Christian culture usually views them. Many of these words are heard so frequently that within certain contexts they have lost their meaning. My hope is that the reader has discerned some of the depth of these words, and that she is able to discern the simple progression which leads toward reconciliation. While the progression is simple, it is not simplistic, and our individual contexts make it complex.

The Simple Journey

At its most simple level, reconciliation is part of the role a follower of Jesus takes in combating evil. It is an aspect of what Christian tradition and history identify as spiritual warfare. Volf (2006) observes that "to triumph fully, evil needs two victories, not one. The first victory happens when an evil is perpetrated; the second victory, when evil is returned" (p. 9). Therefore, an offense, injustice, or sin is evil's first triumph, but retaliation provides evil with a complete victory. Reconciliation sabotages that process and steals the final victory from evil.

A paradigm or model for the process is fairly simple: (a) an offense occurs and a relationship is broken, (b) there is a truthful assessment and "remembering" of what has occurred, (c) the perpetrator repents of his action and seeks forgiveness, and (d) the

victim acknowledges the harm or injustice that has been done yet chooses to extend forgiveness. At that point, grace enters the context of the broken relationship. Volf describes the process in a more eloquent manner:

> By showing how reconciliation reaches completion: a wrongdoing is both condemned and forgiven: the wrongdoer's guilt is canceled; through the gift of non-remembrance, the wrongdoer is transposed to a state untainted by the wrongdoing; and bound in a communion of love, both the wronged and wrongdoer rejoice in their renewed relationship. (2006, p. 149)

Providing some cautions and limitations to this process, Volf continues, "In the here and now this rarely happens—and for the most part should not happen. In a world marred by evil, the memory of wrongdoing is needed mainly as an instrument of justice and as a shield against injustice" (2006, p. 149). Volf's observation sparks the question of whether this "renewed relationship" happens within this world.

In the many discussions about the meaning of reconciliation, *transformation* is often a descriptor used to explain the process. This transformation refers to the relationship between an attacker and victim, the powerful and weak, or the sinner and the sinned against. This transformation is essential in order to reestablish trust and possibly accomplish the forgiveness necessary for reconciliation. Volf uses the phrase "*bound in a communion of love"* (2006, p. 149). A paucity of love is one of the reasons that many relationships break down. Transforming a relationship will require increasing or sometimes just introducing the presence of love. Volf's realism certainly comes into play when we consider the need to love an attacker or someone who has perpetuated injustice against another. Volf realizes that it may not happen as it is often exceedingly difficult. However, followers of Jesus need at least to consider this process, even if they are unable to complete it until eternity. Volf reminds the reader that "Since in Christ we ourselves were reconciled to God while still God's enemies, we in turn must seek to extend unconditional grace to (fellow!) wrongdoers, irrespective of any and all offenses. No offense imaginable in and of itself should cause us to withhold grace" (2006, p. 121). Such grace is incomprehensible. The suggestion that the Holy Spirit initiates the process provides the only hope for success in this enterprise.

Transformation of Relationships

Conventional wisdom suggests that the opposite of love is hate. Some years ago Anthony Campolo, professor emeritus of sociology at Eastern University, suggested that the opposite of love might actually be *power*. Using Jesus as a model, Campolo observed that Jesus put aside his absolute power in order to love humankind. Philippians 2:6-7 illustrates how Jesus "made himself nothing" (NIV) in order that he could love fully. Campolo (1984) sees power as a "coercive force to make others yield to your wishes" (p. 11). While Campolo does not discuss power in terms of reconciliation, I suggest that power could be one of the key factors needed for relational transformation after forgiveness and grace have been extended. If the absence of love is one of the causes of hurtful or sinful actions, using Campolo's thoughts, we might surmise that the perpetrator had some form of power over the victim. Therefore after repentance, confession, forgiveness, and extension of grace, what needs to happen? I believe there needs to be a realignment of power. Let me provide a personal illustration.

In a relationship where there is no need for reconciliation, there is still the need to assess the components of our relationship affected by power. Over the past three years, I have been blessed with a growing relationship with a current student. We are both followers of Jesus, males, and living on a college campus. He is a student, and I am an administrator; he is young, and I am middle-aged; he is single, and I am married; he is a son, and I am a father; he is Kenyan, and I am Canadian; he is black, and I am white. There are plenty of similarities, but there are also plenty of differences. The differences are at the same time minor and yet also defining. Reality is that I, as an administrator at the college he attends, could make this student yield to my wishes. While I have sought to be benevolent in all my interactions with him, I (and he) am aware of my power over him. As we explored how we might become closer than our roles allow, it became clear that one of the factors was our location. Though an immigrant, I know how to navigate through our institution, town, and culture – this made me more powerful. We came to understand that unless we spent time building a history of intentional vulnerability while exploring each other's heritage and priorities, things would most likely not change very much. We anticipate that his graduation will be fairly transformative for our friendship, particularly in terms of the power relationship. Most of all, we realize that until I left my familiar world and placed myself in his environment with situations where I rely on his benevolence and guidance, the power difference in our relationship would remain.

How does this illustration assist us in understanding the need for transformed relationships in the journey toward reconciliation? Obviously, power cannot be set aside in all of our roles, yet in situations where evil, offense, or sin has occurred and forgiveness has been extended, the perpetrator must intentionally place himself in situations where he must trust his victim's mercy and benevolence. Seeking forgiveness is part of this process. When power decreases and the opportunities for loving increase, broken relationships have the opportunity to be transformed and reconciliation has the potential to occur.

Conclusion

Returning to Volf (2006), the reader is encouraged to consider that in reconciliation, essential changes in the relationship of the sinner and victim must occur after forgiveness and grace are extended. This transformation appears to be the element that enables the various parties to move beyond those two initial, but significant, steps toward reconciliation. However, forgiveness and reconciliation do not negate justice; they provide the opportunity to go beyond justice and retribution. Reconciliation allows a terrible situation to be redeemed and placed under the care of the Father.

Reconciliation may ultimately not be possible on this earth. Sometimes, there is such a profound and deep break that it is inconceivable that reconciliation is possible. At the same time, it is important to remind the follower of Jesus that he is the one of hope. On those rare occasions when steps beyond forgiveness are possible, Volf encourages the reader to take them.

These thoughts may seem basic, but they provide challenges that are both substantive and realistic. These challenges are particularly important in a world where reconciliation is encouraged but not always practiced at a personal level. These reflections may not

provide the step-by-step strategy for which we could hope, but they do provide a glimpse of the destination. Being one who tries to encourage others on this path, I am challenged by knowing I have my own unreconciled areas. Volf, Campolo, Lewis, Bono, and even Spider-Man provide me with hope and direction. While this article is not a road map, it intends to direct us to one of the possible roads leading to reconciliation. *Soli Deo Gloria.*

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Academic Advising Models in Faith-Based Colleges and Universities

By Roger D. Wessel and Jenni L. Smith

Abstract

This study examined how academic advising is conducted among private, faith-based colleges and universities. In addition to developing a profile of academic advising at these campuses, academic advising organizational models used by these institutions were examined. Academic advising responsibilities at these institutions incorporated prescriptive and developmental advising methods. Seventy percent of the institutions utilized the "Faculty-Only" advising model. Benefits of using faculty members as advisors include the emphasis that private colleges place on faculty-student contact, enabling students to have a deeper relationship with their professors. Negative implications when utilizing faculty advisors include that they have other job responsibilities and priorities that often come before academic advising.

Academic Advising Models in Faith-Based Colleges and Universities

Academic advising is an important academic and student affairs function on college campuses. Once an unspecified responsibility at many institutions (e.g., Gaw [1933] indicated that academic advising was the "most common occurrence on any campus" [p. 180]), academic advising has emerged as a defined profession, and the existence of academic advising centers on college campuses has become the norm. University administrators have turned to academic advising as a means to increase student retention and university satisfaction rates. Advising provides students with academic information and helps them focus on developing and achieving goals and acquiring decision-making skills.

Because academic advising occupies a strategic role in college student development, the manner in which institutions deliver advising services is important. The roles academic advising performs and the advising model utilized may be significant factors in determining the effectiveness of academic advising. This study sought to develop a profile of academic advising and the advising models used among private, faith-based colleges and universities.

Functions and Roles of Academic Advising

The theoretical framework for the functions and roles of academic advising rests in the student development literature, specifically Nevitt Sanford's (1979) ideal of readiness, challenge, and support and Alexander Astin's (1985a) commitment to student involvement in the learning process. The role of academic advising is to challenge and support students so that they are fully engaged in the learning process. The role of academic advising was not clearly defined until after the 1950s. The "continued formalization of academic advising on most campuses was one response to two forces: student populations that were increasingly numerous and diverse, and faculties that were devoted to research" (Frost, 2000, p. 11). The arrival of elective courses and the widening gap between faculty and students contributed to the development of

advising as a profession. Decreases in enrollment, low retention rates, and student demand for advising encouraged development of the advising field. Academic advising became a means for universities to meet student satisfaction and retention needs (Frost, 1991; Tuttle, 2000; Waggenspack & Hensley, 1992). Academic advising became an organized profession with the formation of the National Academic Advising Association (NACADA) in 1979 (Frost, 1991). NACADA helped "promote the quality of academic advising in institutions of higher education, and to this end, it is dedicated to the support and professional growth of academic advising and advisors" (Beatty, 1991, p. 5).

Academic advisors believed institutions should encourage holistic student development rather than focusing solely on academic goals (Jordan, 2000). The profession emphasized the importance of developmental advising, which incorporated the idea of developing the whole student. Ender, Winston, & Miller (1982) provided one of the first definitions of developmental advising:

> Developmental advising both stimulates and supports students in their quest for an enriched quality of life; it is a systematic process based on a close student-advisor relationship intended to aid students in achieving educational and personal goals through the utilization of the full range of institutional and community resources. (p. 8)

Developmental advising, in which maintaining the proper balance of challenge and support to encourage student growth was encouraged, became the cornerstone of academic advising (Jordan, 2000). Astin (1985b) said that academic advising was one of the weakest aspects of student services on college campuses and an area in which students expressed the most dissatisfaction. He recommended that all members of the campus community, including faculty and professional staff, participate in academic advising in order to maintain contact with students.

In complete contrast to developmental advising, prescriptive advising did not promote holistic student development as the desired goal. Crookston (1972) described the prescriptive advising method, where "the advisor is the doctor and the student the patient. The patient comes in with some ailment. The doctor makes a diagnosis, prescribes something, or gives advice" (Crookston, 1994, pp. 5-6). Prescriptive advising primarily provided information for students, but the students received little help with developmental questions such as vocational goals or needs.

Developmental advising expanded the functions and roles of academic advising. Since the functions of academic advising differed among institutions, Creamer and Creamer (1994) discussed the necessity of a framework to guide developmental advising. Promoting student growth was the essential component of advising, in which advisors helped students set career goals, strengthen self-esteem, broaden interests, clarify personal values, and enhance reasoning skills. Working with the Council for the Advancement of Standards in Higher Education (CAS, 2005), NACADA set standards to provide a framework for advising programs to use (Gordon, 1998). NACADA also comprised a list of Core Values for their members to use as standards. The NACADA Core Values stated that the purpose of academic advising should focus on student learning and personal development and should help students realize, develop, and achieve vocational and life plans (Creamer, 2000; NACADA, 2004).

Organizational Models of Academic Advising

Seven organizational structures for advising were developed with the intention that "those structures would have general institutional applicability" (Habley, 1983, p. 535). The models, helpful in explaining characteristics and functions of academic advising programs (Habley & McCauley, 1987), satisfied program goals set according to the NACADA Core Values and CAS Standards for academic advising programs (Habley & Morales, 1998). These academic advising models were categorized by degrees of centralization. In decentralized advising models, faculty or academic departments provided academic advising services, while a central advising center was utilized in centralized advising models. In shared advising models, "the advising function is divided between department advisors (faculty or staff) and staff in a central administrative unit" (Pardee, 2000, p. 196).

- Decentralized organizational models included the "Faculty-Only" and the "Satellite" models. In the "Faculty-Only" model, all students were assigned to faculty advisors in their major or area of study. In the "Satellite" model, academic departments on campus maintained control of advising for students in their areas of study.

- The single centralized organizational model, the "Self-Contained" model, described a university in which all academic advising took place in a centralized location, such as an advising office.

- Shared models consisted of four model types which had characteristics of both decentralized and centralized models. In the "Supplementary" model, students were assigned to faculty advisors in their area of study and had access to a central advising office which acted as a clearinghouse for information. The "Split Advising" model combined faculty advisors and an advising office. Faculty and professional advisors helped students who had declared majors and the advising office assisted undecided students. In the "Dual Advising" model, faculty advised students on issues related to their area of study; however, the advising office continued to provide information related to general education requirements. The "Total Intake" model gave advising responsibility of all students to the advising office. When a student met certain conditions, such as declaring a major or fulfilling a number of credit hours, jurisdiction of advising transferred from the advising office to the student's academic department (Habley, 1983; Habley & McCauley, 1987).

The Fifth and Sixth National ACT Surveys of Academic Advising combined efforts between the NACADA and the American College Testing (ACT) program to "provide a baseline for practitioners to assess the quality of advising on their own campuses" (Habley & Morales, 1998, p. 1), and examined advising models and programs at two-year public, two-year private, four-year public, and four-year private colleges. Habley (1997) noted a decrease in the use of the most decentralized ("Faculty-Only") and the

most centralized ("Self-Contained") models of advising from the Fourth to Fifth ACT National Surveys. These changes were attributed to trends that blended the two models together. Two-thirds of private, four-year institutions tended to utilize the "Faculty-Only" and "Supplementary" models, and private religiously-affiliated universities with a population less than 2,500 students utilized the "Faculty-Only" model a majority of the time (Habley, 1997; Habley & McCauley, 1987). In small colleges and universities, most advisors were faculty, and it was unusual for these institutions to have an advising center or a professional advising staff (Hemwell & Trachte, 2003).

The Sixth National Survey found that "99% of campuses used instructional faculty to advise in at least some departments" (Habley, 2004, p. 25) and discovered that faculty members continued to play a major role as the primary deliverer of advising services in most institutions. Though faculty remained in an important advising role, the use of the "Faculty-Only" model continued to decline gradually. At the same time, the use of full-time academic advisors or full- and part-time non-teaching advisors increased dramatically from 22% in 1987 to 53% in 2003 in all types of institutions. Academic advising organizational model trends demonstrated movement toward shared responsibility.

> The pattern may reflect the maturation of the field of advising where neither a totally decentralized (traditional) or centralized model is interpreted as the best overall method for meeting student needs. Rather, it appears that campuses are moving toward models that blend the attributes of the Faculty-Only Model with the positive aspects of more centralized models. (Habley, 1997, p. 43)

No matter the trend, Habley concluded that he was unable to attribute certain characteristics of institutions, such as size or type, to a particular organizational model because any institution could utilize any given model.

Academic Advising in the Council of Christian Colleges and Universities

Among the more than 4,300 institutions of higher learning in the United States, 1,746 are private, not-for-profit colleges or universities (The Carnegie Foundation for the Advancement of Teaching, 2007). The majority of these private institutions are religiously affiliated. The Council for Christian Colleges and Universities (CCCU, 2006) has a commitment to integration of scholarship, biblical faith, and service in an intentional Christian environment with full regional accreditation and broad curricula rooted in the arts and sciences. It had a membership of 105 institutions. These institutions, primarily four-year comprehensive colleges or universities from 28 denominations, were located in 30 states and three Canadian provinces. They had enrollments ranging from 400 to 28,000 students.

Academic advising was identified in the Quality Retention Project as one of three issues that could improve quality and retention on CCCU campuses (Schreiner & Shopp, 1999, 2000). The project examined best practices of academic advising in the CCCU based on Student Satisfaction Inventory (SSI) results from over 17,000 students on 76 campuses. The SSI measured satisfaction with advisors in four areas: approachability, concern for the individual student, setting goals with students, and knowledge about major requirements. The findings indicated that effective advisors

had the common qualities of viewing advising as a mission, developing a rapport with students, viewing each student as an individual, and advocating for the student. The inventory found that CCCU institutions tended to use faculty advisors because of their small institutional size. The SSI also indicated that training, recognition and reward, and a manageable advisee load were needed for faculty to be successful advisors. Academic advising was listed as one of the factors that influenced students' decisions to remain at or leave an institution. Walter (2000) found that satisfaction with academic advising contributed positively to persistence to graduation.

To summarize the related literature, as colleges and universities became more comprehensive institutions and offered more learning opportunities, academic advising became an organized profession. Although prescriptive advising was a necessity, developmental advising became the desired norm. Several academic advising models emerged and private, religiously-affiliated institutions tended to use decentralized organizational advising models that focused on heavy faculty involvement.

Method

The purpose of this study was to examine the manner in which academic advising was conducted among private, faith-based institutions, specifically those with membership in the CCCU. The study examined organizational advising models, as classified by Habley (1983), utilized by these institutions and the extent to which they utilized developmental advising methods. The study sought answers to the following questions: How is academic advising conducted among institutions in the CCCU? To what extent do CCCU institutions achieve developmental academic advising goals, as articulated by the Council for the Advancement of Standards (CAS) for advising and the core values of the NACADA? What types of organizational advising models and methods are utilized at these institutions?

Design of the Study

The population for this study was defined as the chief academic advisor for undergraduates at 105 member institutions of the CCCU. This population was chosen because it is representative of many other private, religiously-affiliated colleges and universities. The sample consisted of the chief advising officers for undergraduates at all 105 member institutions of the CCCU; thus, the sample equaled the population. CCCU member institutions were identified through the CCCU's Web site listing of member institutions. The researchers searched each of the 105 CCCU member institution Web sites to locate the person responsible for coordinating undergraduate academic advising on these respective campuses. If no such person was easily identifiable on the Web site, the researchers personally contacted the institution. The researchers were able to identify an individual on each campus who was responsible for coordinating the academic advising function for undergraduates.

Data Collection

Quantitative research methodology was chosen because it enabled the researchers to profile how academic advising was conducted among this population (Glass & Hopkins, 1984). Survey methodology was used to gather descriptive data that was generalized from the sample (Mitchell & Jolley, 1988). After reviewing the related literature, the

researchers developed a survey instrument to obtain the desired information, based on the Tailored Design Method as recommended by Dillman (2000). A web-based online survey was constructed in order to provide specific information to answer the research questions.

In addition to gathering profile information, the survey was designed to help determine the title and role of the individual coordinating advising services and to determine whether or not academic advising operated as a stand-alone office. The survey also contained sections which addressed the delivery of advising services, roles, and functions of academic advising, student development goals for academic advising, and organizational models. A panel of experts reviewed the instrument to assess content validity, readability, and clarity. The panel included an experienced director of academic advising, experienced student affairs administrators, and professors skilled in survey development. The instrument was revised based upon their recommendations. The instrument was then pilot tested for reliability with experienced academic advisors and revised based on their feedback. The section in the instrument entitled "Organizational Models" was based on five of the seven academic advising models developed by Habley (1983). The researchers simplified the organizational models, as defined by Habley, to include only five of the organizational models to make distinctions among the models more apparent. The models were renamed to assist survey participants in better understanding the differences between the models. The section entitled "Student Development Goals for Academic Advising" was based on ideal student development outcomes, as articulated by the Council for the Advancement of Standards (2005) for academic advising.

Pre-notice letters, explaining the purpose of the survey, were sent by mail to each person responsible for academic advising at the 105 CCCU member institutions. Surveys then were distributed by e-mail through an attached link. A follow-up reminder e-mail was distributed a week after the receipt of the original e-mail. The researcher sent out a second follow-up e-mail to nonrespondents which suggested they return the survey or, if they preferred, return an attached Microsoft Word version of the survey. Data collection occurred in April and May of 2007. Of the 105 CCCU member institutions in the population and sample, 67 individuals primarily responsible for coordinating or directing academic advising in those institutions, the individuals who were most knowledgeable about academic advising on those campuses, responded to the survey, yielding a response rate was 63.8%. Not all of the respondents answered every question. The researchers were seeking to develop a profile of how academic advising was conducted on private, faith-based colleges and universities. Since the sample was inclusive of the entire population, the data were analyzed into frequencies and percentages so that trends could easily be observed.

Findings

The findings are organized into three sections: a profile of academic advising in CCCU institutions, student development outcomes, and organizational models.

Profile of Academic Advising in CCCU Institutions

A majority (59.7%) of the respondents came from institutions with an enrollment of 1,000 to 2,999 students. Among the remaining respondents, 25.4% had enrollments of

less than 1,000 students, and 14.9% had enrollments of 3,000 to 9,999 students. Nearly 48% reported that their institution had 26-50 majors/minors available for students. The remaining respondents reported that their institutions offered 51-75 majors/minors (23.9%), 76-100 majors/minors (13.4%), 1-25 majors/minors (10.4%), or 101 or more majors/minors (4.5%).

Nearly 36% of the respondents had the job title Director of Academic Advising, and 34.3% were titled Registrar. Other titles listed were Associate or Assistant Vice President or Dean of Academic Affairs (13.4%), Vice President or Dean of Academic Affairs (4.5%), and 12% listed other titles. Respondents were asked if their institution had a stand-alone office with the singular purpose of providing academic advising, such as an Office of Academic Advising. Nearly 81% reported they did not have a stand-alone office, and 19.4% reported they did have a stand-alone office for academic advising. The majority of respondents (58.2%) reported directly to the Vice President or Dean of Academic Affairs. The remaining respondents reported to the Associate Vice President or Dean of Academic Affairs (13.4%), Vice President or Dean of Student Affairs (7.5%), Registrar (4.5%), or other (16.4%).

Respondents identified all campus groups involved with academic advising at their institution. Ninety-seven percent of the respondents reported faculty was involved with advising, and 26.9% had full-time and/or part-time professional advisors. Paraprofessionals and staff (e.g., graduate assistants, clerical staff) were advisors at 19.4% of the institutions. Faculty advisors were the primary group responsible for academic advising (89.5%), followed by full-time and part-time professional advisors (9.0%), and other (1.5%).

Respondents reported the average number of undergraduate advisees assigned to faculty advisors. Approximately 44% of respondents reported 21-30 advisees. The remaining respondents recorded 1-10 advisees (4.7%), 11-20 advisees (40.6%), 31-40 advisees (7.8%), and 40 or more advisees (3.1%). Respondents also reported the average number of advisees assigned to full-time professional advisors. The majority of respondents (58.2%) did not have full-time professional advisors. The remaining respondents recorded that their full-time professional advisors were assigned 11-20 advisees (4.0%), 21-30 advisees (12.0%), 31-40 advisees (4.0%), or 40 or more advisees (80.0%).

Respondents reported common job responsibilities associated with academic advising at their institution. Thirteen job responsibilities were listed, and respondents checked all that applied. Nearly all of the respondents indicated that advisors provided students with information regarding general education and major requirements (98.5%, see Table 1). Ninety-seven percent reported that advisors assisted students with course registration, helped students develop an educational plan (85.1%), made referrals to other institutional resources and services (83.6%), and provided students with information regarding institutional policies and procedures (82.1%). Slightly more than 73% of the advisors assisted students in assessing their interests and abilities, maintained advising records for students (61.2%), and assisted with freshman and/or transfer orientation (53.7%).

Respondents identified circumstances in which students were required to meet with an academic advisor. A majority of respondents reported that students were required to meet with an advisor for class registration (92.5%), dropping classes (68.7%), and

adding classes (65.7%). Students were also required to meet with an advisor when changing a major (44.8%) and declaring a major (40.3%). Nearly 2% of respondents reported students were not required to meet with an advisor for any reason.

Student Development Outcomes

Respondents were asked to what extent their institution's advising program achieved the six ideal student development outcomes for academic advising programs as articulated by the CAS and the NACADA Core Values. The respondents chose the response (i.e., achieves desired outcome, partially achieves desired outcome, or does not achieve desired outcome) which best matched their opinion for each outcome.

- Intellectual Growth describes an outcome in which the student understands academic information and institutional policies and demonstrates an understanding of the institutional mission and purpose of higher education. For this outcome, 65.6% of respondents reported their advising program partially achieved the desired outcome, 32.8% achieved the desired outcome, and 1.6% did not achieve the desired outcome (see Table 2).

- Nearly 60% of respondents reported that they partially achieved the Personal and Educational Goals desired outcome in which students set and pursue individual goals and use those goals to guide decisions. The remaining respondents reported their advising programs achieved (35.9%) or did not achieve (4.7%) this outcome.

- Realistic Self-Appraisal describes an outcome in which students evaluate their skills, interests, and abilities in order to establish an educational plan and develop decision-making skills. Nearly 30% achieved the outcome, 60.9% partially achieved the outcome, and 9.4% did not achieve the outcome.

- Nearly 36% felt their advising program achieved the Clarified Values outcome, in which students demonstrate the ability to evaluate and articulate personal goals. Nearly 55% partially achieved the outcome, and 9.4% did not achieve the outcome.

- Career Choices describes a goal in which students make career and major choices based on interests, values, and abilities and make connections between classroom and out-of-classroom learning. Nearly 60% of the respondents reported they partially achieved the desired outcome, 39.1% achieved the goal, and 1.6% did not achieve the goal.

- Nearly 68% reported their advising programs had partially achieved the Independence outcome, which describes students who act independently by attending advising sessions, seeking the advice of an advisor, and applying their educational plans. Nearly 28% achieved the desired goal, and 4.6% did not achieve the desired goal.

Organizational Models

Respondents were asked to identify which of five academic advising organizational models most closely matched the academic advising which took place on their campuses. The following descriptions of academic advising organizational models were provided.

- Academic Advising Office Model (centralized): All academic advising, from student matriculation to graduation, takes place within a centralized location, such as an academic advising office. The advising function may exist in conjunction with other student services, such as academic support or career services.

- Faculty-Only Model (decentralized): All academic advising from matriculation to graduation takes place by faculty members inside academic departments. Students often are assigned to a faculty advisor based on their major. No central advising office exists, although the college or university may have a coordinator of academic advising responsible for making advising assignments.

- Satellite Model (decentralized): All students are advised by decentralized academic advising offices located within each academic department. These offices advise students who major in that department. Advisors may be full-time or part-time professional advisors or faculty advisors. Undecided students are not served by a centralized advising office. Instead, they are dispersed throughout the satellite offices.

- Dual Advising Model (shared): Faculty advisors and an advising office share responsibility for all students. Most often, faculty advise students in their area of study, and the advising office is responsible for advising all students on general education requirements and institutional policies and procedures.

- Shared Model (shared): Advising functions are shared by a central advising office and academic departments. Upon enrollment, students are assigned to a central advising office. Once the student has met a certain set of conditions, advising responsibility transfers from the advising office to faculty advisors or full-time advisors in the student's major (academic department).

A majority of respondents (70.0%) reported that their institution followed the Faculty-Only Model (see Table 3). The second most utilized model was the Dual Advising Model (16.7%). Other respondents reported using the Shared Model (6.7%), Satellite Model (5.0%), and Academic Advising Office Model (1.7%).

Discussion

A limited amount of research exists regarding academic advising and organizational advising models in faith-based colleges and universities. This study may have several implications for these types of institutions as they compare academic advising methods utilized through organizational models. This information may help institutions develop and implement more effective advising programs.

Developmental and Prescriptive Advising

Advisor responsibilities within the CCCU incorporated both prescriptive and developmental advising methods. Prescriptive advising is necessary in order to ensure that students receive proper information regarding general education and major requirements and institutional policies and procedures, and to assist with course registration (Crookston, 1972, 1994). Though advising should provide students with this basic academic information, the advising profession and its professional organization in particular, the National Academic Advising Association, has tended to emphasize a more developmental method to advising. Developmental advising is "a systematic process based on a close student-advisor relationship intended to aid students in achieving educational and personal goals through the utilization of the full range of institutional and community resources" (Ender, et al., 1982, p. 8). A majority of institutions within the CCCU not only provide prescriptive elements of advising for their students, but over 70% indicated that they assist students in assessing their interests and abilities, help them develop an educational plan by establishing academic, career, and life goals, and make referrals to other areas on campus, all of which are developmental responsibilities or methods according to the above definition.

Though many of the advisor responsibilities coincide with developmental advising definitions, all of the CCCU institutions reported that they have not completely achieved the six student developmental goals based on the CAS for advising programs. The establishment of CAS Standards for advising programs and the NACADA Core Values were meant to provide guidance for developmental advising (Creamer & Creamer, 1994). In order to serve their students well, institutions who currently are not meeting CAS Standards and NACADA Core Values should place priority on making the necessary changes to meet these best practices.

One concern regarding this perception is that a range of only 25-35% of CCCU institutions reported achieving student developmental outcomes, even though over 70% of the same institutions stated that their advisors do have developmental advising responsibilities such as developing a goal-oriented educational plan with students. The prevalence of developmental advising responsibilities should translate into achievement of successful student development outcomes.

In order to understand why a majority of institutions were only partially achieving these outcomes, it would be helpful for these institutions to set a goal of achieving the professional standards set for advising programs. If institutions understood fully the CAS Standards for advising programs and NACADA Core Values, they could use these as benchmarks to establish their own developmental advising mission and goals. Once established goals are in place, they would be more likely to work toward these goals and may be successful in achieving these student development outcomes. Once a mission and goals for advising have been created, institutions may evaluate whether their current method or model of advising adequately meets those goals. If the advising method is not meeting developmental goals, the institution should reevaluate the manner in which academic advising is conducted. A good place to start would include how advising is coordinated and situations in which students are required to meet with an advisor.

A majority of the CCCU institutions reported that academic advising was coordinated through the Registrar's office, which at most institutions is primarily responsible for enrolling students in classes and maintaining student records. This additional

responsibility for advising can take many forms depending on the specific needs of the institution. In some institutions, the Registrars' role in advising may be only to assign students to advisors. Since the main function of the Registrar's office is to enroll students in classes, and the importance placed on advising differs with each institution, it is important to realize some potential negative implications that may exist by coordinating academic advising through this office. When advising is coordinated through the Registrar's office, the goals of advising may change. Nearly 93% of CCCU institutions reported that students are required to meet with an advisor for class registration. Over 60% reported that students are required to meet with an advisor to drop and add classes. Both of these situations are generally prescriptive in nature. The advisor checks to make sure students are on track, and if the schedules are appropriate, the students are sent on their way.

In comparison to these high percentages for more prescriptive advising situations, only 40.3% reported that students were required to meet with an advisor when declaring a major and 44.8% when changing their major. These percentages are lower, especially considering that these are circumstances in which developmental advising would be extremely useful. Changing or declaring a major are potential opportunities for institutions to utilize developmental advising methods such as discussing vocational goals, developing an educational plan, and referring students to other areas on campus that can enhance their learning. The achievement of student development is in danger when students associate academic advising solely with course registration and the Registrar's office. Students need to understand that meeting with an advisor involves more than scheduling classes. Meeting with an advisor can help students to learn goal setting, to create educational plans, and to discuss career and major decisions.

An advising program should emphasize the establishment of goals and an educational plan based on those goals. Though CCCU institutions report that their advisors undertake this responsibility, somehow it is not translating into the outcomes they expect when viewed from a developmental advising approach. Out of all the CCCU institutions, several may have placed the coordination of advising in the Registrar's office for no other reason than because course registration and advising seem to be a good fit. In many ways, they are. But if these institutions want to do more than partially achieve student developmental outcomes, they may need to reconsider where advising is coordinated, what they want their advising goals to accomplish, how the students' views of advising affect these outcomes, and what type of organizational model is best for their institution.

Academic Advising Models

The findings reported that 70% of CCCU institutions utilized the Faculty-Only model of advising. This finding is consistent with other research that showed that private, religiously-affiliated universities with a population less than 2,500 used the Faculty-Only model a majority of the time (Habley, 1997; Habley & McCauley, 1987). Therefore, it is easy to see why faculty was shown to be the main group responsible for advising in this study. In fact, the Sixth National ACT Survey reported that faculty members continue to play a major role as the primary deliverers of advising services in most institutions (Habley, 2004). Research also showed that most advisors were faculty, and therefore it was unusual for small colleges and universities to have an advising center

or a professional advising staff (Hemwell & Trachte, 2003). Correspondingly, only 19.4% of respondents reported having a stand-alone office for academic advising.

Ninety-seven percent of respondents reported that their institution utilized faculty advisors in some way. Utilizing a Faculty-Only model or a majority of faculty advisors has several implications. Some benefits of using faculty as advisors include the emphasis that smaller institutions place on faculty-student contact (Walter, 2000). Smaller institutions generally tend to have reduced class sizes, enabling students to have a deeper relationship with their professors. According to Astin (1985), students benefit from this out-of-classroom interaction. Astin described academic advising as a form of student involvement. His theory of student involvement stated that the greater the student's involvement, the more the student learned and developed. Students may be more comfortable talking to an advisor with whom they are acquainted within the classroom setting. In addition to the benefit of faculty-student contact, faculty advisors may be more knowledgeable than others about specific major requirements and career options in their own field of study. The use of faculty as advisors is also beneficial to the institution itself. Utilizing faculty advisors reduces the cost of services for the institution (Pardee, 2000).

Though faculty-student interaction and knowledge about major requirements are important, there are also negative implications when utilizing faculty advisors a majority of the time. Most importantly, faculty advisors have other job responsibilities and priorities that come before academic advising. Since CCCU institutions have curricula focused in the liberal arts, the primary responsibility for most faculty is to teach. Therefore, nearly all of their time inside and outside of the classroom may be consumed by this endeavor. Also, some faculty members may be involved in other tasks ranging from research to committee assignments. The time spent on academic advising may be at the bottom of their priority list, especially if they are not compensated for the responsibility. Additionally, multiple responsibilities may limit the time that faculty are available to the students they advise. The limited time given to students, therefore, restricts the more expanded time needed for utilizing developmental advising methods, including the discussion of deeper topics such as student goals, interests, and assessment of abilities. According to the respondents, some of the faculty advisors were assigned up to 40 advisees. If faculty advisors have limited time available, and a large advisee load, they more than likely cannot take the time to go over developmental advising issues. In comparison, the survey findings reported that the average advisee load for professional advisors was 40 or more students. However, it is professional advisors' full-time jobs, rather just one of many responsibilities.

The ways in which students are assigned to faculty advisors may also be a concern. If faculty advisors have knowledge primarily in their own field of study, they might have limited knowledge and lack up-to-date information on other disciplines, general education requirements, and policies and procedures. Since many students remain undecided in their major and career choice during the first year or two, faculty advisors may not be able to meet these students' needs adequately for major or career guidance. Assigning undecided students to faculty advisors may not be the best way to serve this population properly.

Pardee (2000) stated that faculty must have "availability, competence, and willingness… to perform the advising function" (p. 202). If faculty members are not

willing to advise or receive little recognition or rewards for advising, they may not dedicate significant time or effort to making their advising effective. Some faculty may be required to advise and may not be competent advisors, no matter how much training they receive. Faculty members may lack proper training in academic advising. Institutions in the CCCU must realize the importance of these issues and address them. Faculty members also need to realize the value of academic advising to the institution and student development. If CCCU institutions continue to use the Faculty-Only model or a majority of faculty advisors, extensive training on developmental advising methods should be established. Methods to evaluate and assess the quality of the advising students receive also should be developed. In order to provide incentives for quality faculty advising practices, it would be beneficial to have some form of reward or recognition system in place (Schreiner & Shopp, 1999).

Even though small institutions tended to use the Faculty-Only model a majority of the time, research reported that the use of this model was in a gradual decline. The use of professional advisors in institutions of all sizes increased 31% from 1987 to 2003 (Habley, 2004). Trends in advising organizational models have moved toward a shared system of responsibility, in which institutions have determined the need to incorporate aspects of both a decentralized and centralized model and in which "campuses are moving toward models that blend the attributes of the Faculty-Only Model with the positive aspects of more centralized models" (Habley, 1997, p. 43).

According to other reported uses of organizational models and comments made by respondents in the survey, the movement toward a shared organizational model may be where CCCU institutions are headed. The second most utilized organizational model among respondents was the Dual Advising model, in which faculty advisors and an advising office share responsibility for all students. According to Habley (1983), the Dual Advising model is classified as a shared organizational model. The third most utilized model among CCCU respondents was what the researchers defined as the Shared model, in which a central advising office and academic departments share advising functions. The use of the Dual Advising model and Shared model indicate that CCCU institutions are indeed utilizing shared organizational models. If this trend toward using shared models continues, the number of CCCU institutions using these models may also increase. In order to combine the benefits of using both faculty and professional advisors (Habley, 1997), it would be beneficial for these institutions to gradually move toward a shared organizational advising model as time and institutional resources allow.

Determining the appropriate organizational model to use depends on many factors related to the institutional culture, including the number of majors offered, the type of institution (in this case, private), specificity of degree requirements, the role of faculty, and the needs of the student body (Habley & Morales, 1998). Some institutions may find it easier to use a decentralized model. Others would benefit from having advising coordinated through a central office. The needs of the student body may also play a role in the manner in which advising is organized. If the institution has a large number of students who have not declared a major, they would be best served by professional advisors who are trained to meet those needs. Similarly, institutions may discover the need to utilize a different model or type of advisor if they have a large number of international students, first-generation students, or even honors students, all of whom

are well served by developmental academic advising (Habley & Morales, 1998).

No matter what type of model these institutions choose to utilize, it is extremely important to use their established mission and goals for advising to create an institutional consensus for academic advising. Academic advising is affected by how the institution as a whole views advising. Advising cannot be effective if there are differing viewpoints on the way in which advising should be conducted (Tukey, 1996). Faculty, staff, and administration need to agree on advising methods and understand how academic advising is coordinated

One way to establish consensus is to look at institutional policies regarding advising. Academic advising should find its purpose within the institutional mission statement. If student development is important to an institution, academic advising should utilize a developmental advising approach. Once the advising program reflects the institutional mission, then institutions may measure whether or not they are meeting their advising goals and evaluate the effectiveness of their academic advising model. Current advising practices at these institutions could continue to be utilized, but even small changes in the implementation of advising may promote student development and help fulfill the university's mission.

Recommendations and Limitations

This study was limited to the 105 private Christian institutions with membership in the CCCU. If this study were replicated, it may be helpful to survey other private, religiously-affiliated universities to determine if academic advising is conducted in similar ways. If this were the case and the size of the sample increased, it may be helpful to use a more complex statistical analysis to evaluate the manner in which academic advising is conducted among institutions with similar enrollment numbers. The researcher did not use a more complex statistical analysis in this study because the purpose was to present a profile of how academic advising was conducted among institutions in the CCCU. However, it may have been beneficial to ask respondents if they were members of the National Association for Academic Advising (NACADA). Statistical analysis could be used to determine if members of NACADA utilized developmental academic advising methods or achieved student development goals differently from those who were not members.

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Table 1

Job Responsibilities of Academic Advisors

Responsibilities	Response	
Respondents were directed to check all that applied	N	%
Provide students with information regarding general education and major requirements	66	98.5
Assist students with course registration	65	97.0
Help students develop an educational plan by establishing short-term and long-term academic, career, and life goals	57	85.1
Make referrals to other institutional resources and services (e.g., counseling, career development, study abroad programs, etc.)	56	83.6
Provide students with information regarding institutional policies and procedures	55	82.1
Assist students in assessing their interests and abilities	49	73.1
Maintain advising records for students	41	61.2
Assist with freshman and/or transfer orientation	36	53.7
Conduct group advising sessions	23	34.3
Maintain degree audit for students	18	26.9
Clear students for graduation	14	20.9
Maintain transfer records	5	7.5
Other	3	4.5

Table 2

Student Development Outcomes

Item	Achieves Desired Outcome	Partially Achieves Desired Outcome	Does Not Achieve Desired Outcome	Total
Intellectual Growth – Student understands academic information and institutional policies; demonstrates understanding of institutional mission and purpose of higher education.				
N	21	42	1	64
%	32.8	65.6	1.6	100.0
Personal and Educational Goals – Student understands academic information and institutional policies; demonstrates understanding of institutional mission and purpose of higher education.				
N	23	38	3	64
%	35.9	59.4	4.7	100.0
Realistic Self-Appraisal – Student evaluates skills, interests, and abilities to establish educational plan; develops decision-making skills.				
N	19	39	6	64
%	29.7	60.9	9.4	100.0
Clarified Values – Student demonstrates ability to evaluate and articulate personal goals.				
N	23	35	6	64
%	35.9	54.7	9.4	100.0
Career Choices – Student describes career and major choice based on their interests, values, and abilities; makes connections between classroom and out-of-classroom learning.				
N	25	38	1	64
%	39.1	59.4	1.6	100.0
Independence – Student acts independently by attending advising sessions, seeking the advice of an advisor, and applying their educational plan.				
N	18	44	3	65
%	27.7	67.7	4.6	100.0

Table 3

Organizational Advising Models

Institution Follows the Organizational Advising Model	Response	
	N	%
Faculty-Only model	42	70.0
Dual Advising model	10	16.7
Shared model	4	6.7
Satellite model	3	5.0
Academic Advising Office model	1	1.7
Total	60	100.0

Gender Differences in Student Engagement among Emerging Adults Attending a Small Faith-Based University

By Melvin P. Shuster, Ph.D

Abstract

The single best predictor of the success of university sponsored student development activities is the degree to which the students are engaged in these activities (Kuh, 2007). Sax (2008) observes though that much of our understanding of the impact of the college experience is based on the study of students in the aggregate, with relatively little work done on how the college environment differentially influences men and women. The present work investigated gender differences among Emerging Adults (ages 18- 29) (Arnett, 2000) in their engagement of university sponsored activities at a small faith based university located in Northern California. The study found that women were significantly more engaged in student government while men were significantly more engaged in sports. Recommendations are made for institutional policy and future research.

Introduction

Universities offer their students a wide variety of curricular and extracurricular activities during their time in school. One goal of these activities is to assist the students in their overall development. A major factor in the success of the university's efforts to promote development is the degree to which the students are engaged in the institutionally sponsored activities. Harper, Carini, Bridges, and Hayek (2004) observe that student engagement, both in and outside of the classroom, is positively correlated with many outcomes such as cognitive and intellectual development. In fact, according to Kuh, the level of engagement of the student in educationally purposeful activities is the "single best predictor of their learning and personal development" (Kuh, 2007, p.1). These observations suggest that any investigation of the impact of the university experience on development should include a look at how students are engaging the university culture, specifically the opportunities, roles, and responsibilities which they are offered.

A social phenomenon, described by Arnett (2000), provides a context for understanding students' motivation for engaging the university culture. Arnett argues that this phenomenon, which he titled Emerging Adulthood, includes individuals 18 to 29 who, in general, are taking longer to settle into adult roles than past generations. Their engagement with the university culture is motivated by a desire to explore their life and career path. Specifically, Arnett (2004) found that they attend college in order to 1) learn skills that will help them find a good job, 2) take a variety of courses, 3) have the opportunity to explore different majors, 4) have fun; romances, friendships, camaraderie, and partying, 5) be inspired by new ideas, and 6) experience personal growth.

Sax (2008) subscribes to the belief that students benefit by engaging the university culture. She points out, though, that much of our understanding of the impact of the college experience is based on the study of students in the aggregate with relatively little work done on how the college environment differentially influences men and women. Given this lack of knowledge, Sax argues that a major focus of future research should be on how males and females are affected differently by their college experiences.

The focus of the present study was to investigate how students were engaging the opportunities, roles, and responsibilities offered at a small, faith-based university in Northern California. The goal was to identify possible gender differences in this engagement. The hope is that by investigating these gender differences, as recommended by Sax (2008), the findings will shed light on the connection between Arnett's (2004) theories concerning Emerging Adults' expectations for college and Kuh's (2007) student development engagement theories. A stronger, empirically-based link between these two theories will assist college personnel in their effort to provide activities which their students deem important and which also promote development.

The literature review was limited to those topics covered on the survey used to collect the data. The survey was a modification of one used by Nelson (2003) in his investigation of Emerging Adulthood. The topics include gender differences in 1) general engagement of the university culture as evidenced by participation in fine arts events, musicals, and clubs, 2) religiosity, as evidenced by attendance at on-campus Bible studies and involvement in school-sponsored mission trips, 3) involvement in student government, 4) involvement with on-campus work, 5) exercising and involvement in sports, and 6) study habits, as evidenced by hours spent each week studying.

Literature Review

Pascarella and Terenzini (2005) summarized several developmental models by Josselson (1973, 1987, 1996), Baxter Magolda (1992), and Gilligan (1986) that attempt to differentiate between how men and women have engaged the campus environment. These models suggest that compared to men, women's struggle for identity tends to be more focused on how effective they perceive themselves to be and how connected they are to others. Women tend to be more active in listening and recording rather than talking and asking questions. They are more active in gathering the ideas of others and more focused on values of care and connection than justice. Commenting on these views, Sax (2008) observed that one might suppose from these theories that a woman's development is more dependent on her connections with others in the community and on developing a care orientation than a man's development.

Research related to gender differences in university culture engagement was conducted in 2005 by the Office of Institutional Research at the university under investigation. The school conducted an institution-wide survey of the student body using the questionnaires provided by the National Survey of Student Engagement (NSSE) (B. Clark, personal communication, May 30, 2008). The questionnaire asked the students about the length of time that they were spending preparing for class, working on- and off-campus, participating in co-curricular activities, relaxing, and socializing. A comparison of the freshmen and senior men and women found that the only significant gender difference in engagement activities was between the male and female freshmen in the amount of off-campus work. The females were working off-campus significantly more hours each week than the males.

A review of the literature by Kinzie et al. (2007) found that college men were more engaged than women in high-status leadership positions and participated more in intercollegiate athletics and recreation. Kinzie determined that freshmen and senior college men spent more time than women in non-academic activities such as relaxing, socializing, and exercising while women spent more time in academic pursuits, attending art exhibits, and participating in community-based activities.

Sax (2008) found differences between freshmen men and women in several categories that could potentially influence how they engage and otherwise experience the college environment. She found that freshmen women were increasingly younger than men, more likely to come from racial/ethnic groups that have traditionally been marginalized, and from families with lower median family incomes. Women were more likely to attend a university to satisfy their parent's wishes, choose a university near home, and rate themselves lower in most measures of self-confidence. Although study time for both genders has decreased substantially in recent years, women were more oriented toward academics, more consistent in their academic engagement, and less interested in politics. Sax discovered that, in general, men spent more time partying, drinking beer, playing sports, and watching television than women. She did not find any evidence to suggest that relationships are more important for the development of females than males. This finding, she notes, is in contrast to the theories put forth by researchers such as Gillian and Josselson. Sax observed that connectedness was important for both gender's development but influenced males and females differently. For example, involvement in sports and exercise was associated with higher academic achievement among women but had a negative association among men. For religious convictions, intercollegiate athletics were associated with greater religious commitment for men and a weaker level of commitment for women. In the area of political involvement, time spent studying or doing homework and attendance at commuter universities were associated with enhanced political engagement for men but not for women. Finally, Sax found that women were experiencing more stress than men, as evidenced by their reporting feelings of being overwhelmed twice as often as men.

A major contributor to the study of student engagement is the Indiana Center for Postsecondary research located on the campus of Indiana University. Their annually administered survey has included student responses from more than 1,300 colleges and universities since its inception in 2000. (National Survey of Student Engagement (NSSE), 2008). Indiana researchers indicate that since the likelihood of statistical significance is increased by sample size and NSSE samples are relatively large, most of the differences in gender engagement that they observe are statistically significant at an alpha of 0.05. They suggest that a more useful comparison involves the establishment of a practical significance level of perhaps five percent (Shimon Sarraf, personal communication, June 16, 2009). A review of the NSSE (2008) gender-related findings using this criterion revealed the following. The percentages of students engaged in all the response categories for both freshmen and senior men and women in the areas of spiritual activities, preparing for class, and work on- and off-campus were within the five percent practical difference range. In the areas of participating in exercise and physical fitness, the percentage of freshmen men in the "very often" category was eight percent more than freshmen women, while the percentage of senior men was seven percent greater than the senior women in the "very often" category. The percentage differences in the other categories "never," "sometimes," and "often" were within the five percent practical range. For participation in co-curricular activities, the percentage of freshmen and senior women in the "zero" time spent category was seven percent more than for the corresponding men whereas the percentage differences in the other co-curricular categories of, "1-5," "6 - 10," "11 – 15," "16 – 20," "21 – 25," "26 – 20," and "more than 30" hours per week were within the five percent range. For relaxing and socializing and the same response options, eight percent more freshmen women and nine percent more senior women spent "1 to 5 hours each week" involved in these activities than the corresponding men. There were no practical differences in the other response categories.

Given the findings of the literature review, the hypotheses were that compared to men, women:

1. would exhibit the same overall engagement of the university culture. This hypothesis stems from fact that NSSE (2008) found no gender differences in participation in clubs and groups. Even though Sax (2008) found that women were more likely to participate in these activities, the NSSE sample provides a better representation of the school under investigation. The NSSE sample was taken from freshmen and seniors while the Sax sample included only freshmen. It was believed that any greater levels of engagement on the part of women, perhaps due to a perceived developmental need to connect, would be evidenced by women being more involved in fine arts activities, musical presentations, and clubs.

2. would demonstrate equal levels of engagement in spirituality/religious activities. This hypothesis is based on findings from both Sax (2008) and NSSE (2008). Sax found that religious commitment is strengthened for both genders at religious institutions such as the one under investigation. NSSE found no practical differences in gender participation in spiritual activities. It was thought that this commitment would be evidenced by equal involvement in weekly on-campus Bible studies and school-sponsored mission trips.

3. would be equally interested in student government. This hypothesis was more tentative than the others and stems from two conflicting findings that were difficult to separate. First, less interest among women in student government is suggested by Sax's (2008) finding that women, in general, entered college with less interest in politics. She found, though, that women's interest in political engagement tends to increase and men's decreases with attendance at a residential campus, such as the one being investigated. Sax (2008) does not propose any specific reasons for why women would be more motivated in the area of political involvement than men by attendance at a residential campus, but perhaps, as the theorists summarized by Pascarella and Terenzini (2005) suggest, more involvement by women is part of an overall desire to connect with the community. In the absence of any more definitive findings on this topic, it was believed that these two phenomena, entrance characteristics and impact of the college community, would balance out in the present cross-sectional study.

4. would be more active in seeking jobs while in school. This hypothesis stems from the work by Sax (2008) and NSSE (2005). Sax found that women were entering college from families with lower median family incomes than men. This suggests that they would more likely seek work to support their time at college. Although the needed funds might be obtained in other ways besides through work. Also, the NSSE study at the university under investigation found that freshmen women were working off-campus significantly more hours each week than men.

5. would, based on the findings from Kinzie (2007), NSSE (2008), and Sax (2008), participate less in exercise and sports.

6. would, based on the findings from Sax (2008), NSSE (2005), and NSSE (2008), be spending the same amount of time studying. This hypothesis stems from the belief that the NSSE (2005) university-specific study and the NSSE (2008) national study, which found no significant difference between the times that men and women spent preparing for class, more accurately describes the university under investigation than Sax's findings that freshmen women were more academically oriented than men.

Methods

Participants

We administered a survey to 155 students between the ages of 18 and 26 attending a small, faith-based university in Northern California. The mean age of the participants (97 females, 58 males) was 20.4 years (*SD= 1.5*). The participants were predominantly Caucasian (74%). The class standing breakdown of those surveyed was 13.6% freshmen, 29.2% sophomores, 31.8% juniors, and 25.3% seniors.

Measure

The 109-item survey was a modification of the survey used by Nelson (2003) with several items adjusted for the college community being studied. The questions used for the present study were taken from Nelson's survey section on college involvement. These nine questions queried the students about the nature of their engagement with school-sponsored activities. The actual questions are presented in the Results section. Chapel attendance was not included in this analysis because it was required by the university.

Statistical Analysis

A cross-tab analysis was performed on the nine questions dealing with students' engagement in university-sponsored activities. This analysis was performed using a chi-square test of independence with gender as the independent variable and the somers'd statistic used to measure the strength of association. The Null hypothesis was that the specific activity tested was independent, at an alpha of 0.05, from gender.

Results

A summary of the survey questions and student responses is presented in Table 1. A cross-tab analysis of all nine questions found only two university-sponsored activities to be significantly related to gender at an alpha of 0.05, involvement in student government and college-sponsored sports. The Pearson Chi-square (asymmetric) and somers'd for involvement for student government was 0.014 and -0.182 respectively, while the same findings for college-sponsored sports was 0.007 and 0.193.

The Chi-square findings reflect the fact that roughly 16% of the men and 34% of the women said that they were involved in student government, whereas approximately 37% of the men and 18% of the women said that they were involved in college-sponsored sports. The somers'd significant findings for student government and

college-sponsored sports suggests that in each case, the strength of association was significant but weak.

A comparison of the significant findings with past research reveals agreement in the area of sports and disagreement in the area of student government. As with the present study, Kinzie (2007), Sax (2008), and NSSE (2009) found that males were significantly more involved in sports than females. Contrary to the present study, Sax (2008) found that more men were interested in politics than women.

Discussion

Several observations can be made concerning these findings as they relate to the original hypotheses.

1. Overall engagement

The hypothesis was that women and men would exhibit the same overall engagement with the university culture. The findings support this hypothesis. This was evidenced by the fact that the Pearson Chi-square test for gender and the three activities studied, fine arts activities, musical performances, and clubs, was not significant at an alpha of 0.05. This finding could mean that there was no differential desire between men and women to connect with their environment in the ways studied. This explanation is in line with Sax's (2008) findings that connectedness is important to both males and females. The findings could also mean that there were gender differences in students' interests in the activities studied and/or gender differences in the students' ability or opportunity to engage these specific activities. Interestingly, the findings suggest that neither males nor females were heavily involved in the activities studied. This does not mean that the students studied were not engaged in some way with the university culture, just not with these activities. Also, it is possible that the survey did not include those students that were involved in the investigated activities.

2. Religiosity/spirituality

The hypothesis was that men and women would report equal levels of engagement in spiritual/religious activities. The findings support this hypothesis and are in line with the findings from Sax (2008) and NSSE (2008). This was evidenced by the fact that the Pearson Chi-square test for gender and the spiritual/religious activities studied was not significant at an alpha of 0.05. It is possible that, because of the faith-based nature of the institution under study, students exhibiting similar levels of religiosity are attracted to the school. Also, as suggested in the original hypothesis, perhaps the culture at the university under investigation influences men and women equally in the area of religious commitment.

3. Student government

The hypothesis was that women would be equally involved in student government as men. The findings indicate that women were significantly more

involved in student government than men. This result does not support the original hypothesis. As the original hypothesis stemming from Sax's (2008) work indicated, there were at least two competing factors related to the level of engagement of men and women in student government: less interest in politics among entering women and a general increase among women, and a decrease among men in interest in politics with length of attendance in a residential campus. These findings suggest that in the area of involvement in student government, these two factors did not cancel out as originally hypothesized. This could mean that there was greater interest among incoming women in student government and/or that the college environment influenced women more than men to become involved in student government. The difference in the finding from Sax could also reflect a difference in how the students interpret the terms "politics," as used by Sax, and "student government," as used in the present study.

4. Seeking jobs

The hypothesis was that women would be more active in seeking jobs than men. The findings do not support this hypothesis. No significant gender differences were found in the area of seeking jobs. It could be that this difference in results from the previous NSSE (2005) study at the investigated university reflects the fact that the NSSE findings were based only on freshmen and senior students responses whereas the present study included a cross-section of students from all class levels. It is interesting to note that a larger percentage of students of both genders were involved in working on campus than any other activity that was investigated. It appears that this university attracts both men and women who need to work in order to pay for their time at college.

5. Exercise and Sports

The hypothesis was that men would be spending more time engaged in sports and physical activity. The study found that indeed, a significantly larger percentage of men were involved in sports than women. This finding supports the original hypothesis and is in line with work by Kinzie (2007), Sax (2008), and NSSE (2008).

6. Studying

The hypothesis was that women would be studying the same length of time as men. The findings support this hypothesis; no significant difference was found in male and female study times. The findings are in line with the work by NSSE (2005) and NSSE (2008). Even though course enrollment data was not collected, the finding that only 3.5% of the males and 6.3% of the females were studying over 21 hours each week suggests that both genders are under-engaged in this activity. This belief is based on the traditional measure of adequate study time (24 hrs. per week for a 12-unit course load).

Conclusions and Recommendations

The findings for each of the six areas studied suggest the following recommendations and further questions.

1. Overall Student Engagement

The fact that both genders were largely disengaged from those activities studied makes it difficult to examine any gender differences in engagement and raises several questions. What were students doing with their time? Are the college-sponsored activities providing an effective format for promoting student development? What activities, which promote development, would garner more student engagement? College personnel should collect data on student aspirations along the lines suggested by Arnett (2008) and further investigate student engagement patterns. These data could then be used to inform the choice of which college-sponsored activities are offered by the school.

2. Spiritual/Religiosity

The institution should address the general lack of student engagement by using the spiritually-oriented campus activities, such as chapel, to provide a Biblical foundation for engaging one's environment. The college personnel might focus on passages such as Ephesians 2:10 and explain the value in engaging the campus activities for exploring God's plan for their life.

3. Student Government

The institution should build upon the finding that one-third of the women were involved in student government and use this interest to promote personal development in areas found by Sax (2008) to be more often associated with women, such low self-confidence and problems dealing with stress. Internship programs could be established which match young women interested in student government with women, both on- and off-campus, who are experienced in the world of politics and government.

4. On-Campus Work

The institution should make use of the fact that many students engaged the culture through their on-campus employment. College personnel could intentionally use this employment venue to promote and encourage student development and exploration by 1) communicating to the students the connection between their employment and their desire to explore and learn job skills, 2) encouraging those who work with the students to view themselves as role models, and 3) intentionally connecting job descriptions with the institution's student development goals.

5. Sports

The institution should build upon the findings that one-third of the men were active in sports and Sax's (2008) finding that for men, involvement in sports is positively associated with greater religious commitment. Courses could be developed which intentionally seek to promote faith development using the arena of sports.

6. Studying

The finding that both genders were not fully engaging their subjects by way of studying suggests that they may not understand the role that studying plays in achieving their hopes for the future. An effort should be made to communicate the fact that studying is an important way by which they can seek God's will for their lives.

Universities promote student development by establishing on- and off-campus activities and encouraging students to engage in these activities. Often program development must be accomplished with tighter budgets and ever more limited resources. At the same time, students are increasingly interested in spending their college years exploring life and career options. Given this situation, it behooves college personnel to seek to better understand how and why students are engaging the campus culture and use this understanding to inform the choice of school-sponsored activities that the institution offers.

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Table 1: Student Involvement Questions- by gender-percent

	Category 1	*Category 2*	*Category 3*	*Category 4*
How many short-term missions' trips have you been on while enrolled at _____ University?	**Three or more**	**Two**	**One**	**Zero**
Males	0.0	7.0	17.5	75.4
Females	3.1	7.2	16.5	73.2
How many weekly on-campus Bible studies do you participate in?	**Three or more**	**Two**	**One**	**Zero**
Males	0.0	7.0	33.3	59.6
Females	2.1	0.0	26.8	71.1
Are you now or have you ever been involved in student government in any way?	**Yes**	**No**		
Males	15.8	84.2		
Females	34.0	66.0		
Are you now or have you ever been a member of an on-campus club?	**Yes**	**No**		
Males	47.4	52.6		
Females	48.5	51.5		
Do you have a paid job on-campus?	**Yes**	**No**		
Males	57.9	42.1		
Females	47.4	52.6		
Are you now or have you ever been involved in a college-sponsored sport?	**Yes**	**No**		
Males	36.8	63.2		
Females	17.5	82.5		
Are you now or have you ever been involved in college-sponsored fine arts activities, such as theatrical performances?	**Yes**	**No**		
Males	5.3	94.7		
Females	13.4	86.6		
Are you now or have you ever been involved in a college-sponsored musical presentation?	**Yes**	**No**		
Males	14.0	86.0		
Females	10.3	89.7		
How many hours each week do you study?	**21+/16 to 20**	**11 to 15**	**6 to 10**	**0 to 5**
Males	3.5/5.3	33.3	40.4	17.5
Females	6.3/18.8	31.3	33.3	10.4

Sexuality Among Evangelical College Women

By Rachel Keener Killam and Heather Davediuk Gingrich

Abstract

While some studies have examined the attitudes and perceptions of women with regard to their sexuality, none have investigated evangelical, female college students. This study explored attitudes and perceptions among eight evangelical Christian college women attending an evangelical university in the Western United States. Qualitative interviews were conducted and transcripts analyzed to determine underlying themes. Themes that emerged were (a) shame, (b) (c) fear, (d) ambivalence, (e) ignorance, (f) lack of sexual subjectivity and agency, (g) presence of sexual subjectivity and agency, (h) same-sex attraction, (i) female sexuality as God-given and natural, and (j) the importance of open dialogue regarding female sexuality. Results indicate a need for counselors and the evangelical community to contemplate renewed understandings of female sexuality including a re-examination of biblical interpretations on this topic. The potential positive role of Christian psychotherapists, pastors, professors and mentors with respect to the development of healthy sexuality for young women is discussed.

Sexuality Among Evangelical College Women

While a few studies have investigated female sexual attitudes and perceptions, none have specifically addressed the sexual attitudes and perceptions of evangelical college women. In the current study the authors set out to examine what messages women were hearing from church, family, and culture regarding female sexuality, and what themes emerged surrounding the attitudes and perceptions they had with regards to their own sexuality. We will first briefly summarize the literature in this area, after which we will discuss the method and results of the current study.

Attitudes and Perceptions of Females towards Sexuality

A number of themes regarding attitudes and perceptions of women about their sexuality can be found in the literature. The themes of shame, fear, ambivalence, ignorance, importance of open dialogue, sexual subjectivity, and sexual agency are described below.

The subject of shame has sundry meanings and understandings. McClintock (2001) defined shame in relation to sexual shame:

> Shame can be our own internal disappointment at not achieving our ego ideal, or it can be absorbed from family and community values. Shame takes place within the individual and also within the community…Shame can be understood as that feeling that creates a need to hide or cover up. (p. 21)

Shame in relation to female sexuality can also be understood in terms of theological shame, meaning that some Christian theology asserts that being female is shameful (Barger, 2003; Neal & Mangis, 1995). Shame has also been induced when female sexuality is defined as dirty, dangerous, bad, sinful, and even abnormal (Crawford & Popp, 2003; Harrison & Heyward, 1994; Lamb, 2001).

Another prevalent theme is fear. In educational settings (schools and churches), popular culture, and family environments, female sexuality often has been associated with unintended pregnancy, HIV/AIDS and other STDs, and victimization from male predators, which could inspire a fearful sexual self-concept (Fine, 1988; Teitelman, 2004). Fear in relation to female sexuality also has emerged when females have been labeled negatively regarding their sexual feelings, behaviors, or self-expression (Crawford & Popp, 2003). Finally, some women have experienced fear of losing a relationship if they do not have sex with their partner (Walker, 2007).

Researchers have also reported that some females feel ambivalent about their sexuality (Crawford & Popp, 2003; Lamb, 2001; Muehlenhard & Peterson, 2005; Rosenau & Tan, 2002). This has been explained as women being excited about their sexuality, while at the same time feeling anxious and worried because of the fear associated with it (Muehlenhard & Peterson 2005). Ambivalence may also be experienced when women want to be sexual or sexually aroused but believe that they must have permission from males or be seduced into experiencing these desires (Lamb, 2001). Finally, some Christian women may experience ambivalence because sexuality and sexual desire, though normal and natural, may be understood as sinful (Rosenau & Tan, 2002).

Another existing theme in the literature on female sexuality is ignorance. Some studies suggested that there is an extant, misinformed understanding of sexuality in regards to desire: that males have insatiable, uncontrollable sex drives and women are non-sexual and must be coerced or manipulated into sexual activity (Baumeister, Catanese, & Vohs, 2001). Other studies have recognized that females experience sexual desire and emphasize that females are created with the clitoris, the only human body part whose sole function is pleasure (Angier, 1999; Stayton, 1996). Researchers have suggested that there are a lack of venues that teach or discuss the full spectrum of female sexual desire and that there is silencing of meaningful discussion regarding female sexuality (Shoveller, Johnson, Langille, & Mitchell, 2004). It seems that misinformation and lack of information perpetuate a sense of ignorance surrounding female sexuality.

Several studies mentioned the importance of open dialogue for females regarding their sexuality. Almost 20 years ago, Fine (1988) conducted a groundbreaking study on the missing discourse of desire in public education when discussing female sexuality. This study emphasized the notion that female sexuality was taught negatively, without addressing the positive aspects of sexual desire. Amidst this discussion was the recognition that females need safe, open spaces to dialogue about their sexuality.

More recently, female sexual desire has not been so much ignored as exploited in that "Images and discourses of young women's sexual desire are commodified and sold back to them through fashion, beauty and lifestyle products, music and accessories" (Harris, 2005, p. 40). Open dialogue, in a safe environment, is therefore still needed in order to allow women to experience normalcy and obtain guidance in relation to their sexuality (Lamb, 2001; Tolman, 2002).

The literature also revealed that women often lack a sense of sexual subjectivity. Sexual subjectivity has been defined as the "ability to acknowledge, accept, and take pleasure in the feelings associated with one's body" (Teitelman, 2004, p. 1293). In other words, a female who demonstrates sexual subjectivity recognizes that she is the subject of her own life and desires. She takes ownership of her sexual feelings instead of being the object of male sexual desire and only acting on what he defines as sexual.

In a study examining feminist theory and Christian tradition, Harrison and Heyward (1994) summarized the lack of sexual subjectivity that has been experienced among Christian women. They cited the idea that in Christian history, women are meant to live for others; women did not always have body rights, did not have moral claim that their bodies were their own, had no authority as to where they put their bodies and how they used them, and no say in with whom their bodies were shared. In essence women did not belong to themselves, but to men. This concept bred the idea that while women may experience longings, desire, and sensuality, they must submit in obeisance to another's desires.

Sexual agency is a related, although distinct concept from sexual subjectivity. Teitelman (2004) defined sexual agency as "being able to make active decisions about one's body and to control, shape, and change one's sexual practice" (p. 1293). The cultural message that women often receive is that females are the objects of male sexual desire. As a result of this message, many females feel disconnected from their own desire (Harrison & Heyward, 1994). The disconnection from their own desire can make it difficult for females to assert volition in their sexual relationships, hindering them from telling their partners exactly what they do or do not want (Tolman, 2002). The sense of sexual objectivity, that is, the belief that a female is an object to be enjoyed and used on someone else's terms, can lead women to feel a lack of control and confidence with regards to expressing what they want and do not want in a sexual relationship or in expressing their sexuality (Teitelman, 2004).

The theme of same-sex attraction also came up in the literature. There is some evidence that women's sexualities and sexual orientations are complex and couched in a socio-cultural framework that leads to variations in female sexual orientation that do not necessarily exist among men (Garnets & Peplau, 2000). For example, early attachments to several different types of people, along with physiological functioning that differs from males, can allow females to have same-sex attractions without viewing themselves as lesbian or bisexual (Pepelau, 2001). Emotional dependency often precedes same-sex attraction between women (Howard, 1991).

Young Christian women can sometimes become confused about their sexuality when they experience same-sex attraction (Howard, 1991). A number of authors have suggested ways to be of help to these young adults as they attempt to sort out this aspect of their sexuality (c.f., Gagnon, 2005; Hallman, 2008; Howard, 1991; McMinn, 2005).

Additional Issues Related to Christianity and Sexuality

While some of the literature on evangelical Christianity and sexuality has been addressed above, there are some additional relevant areas that bear mentioning. Church attendance, for example, has been found to affect the sexual choices Christians make, and is related to lower levels of sexual permissiveness, including first coitus or cohabitation (Bassett et al., 2002).

Negative conceptions of sexuality, particularly female sexuality, have appeared in the writings of some influential Church fathers who perceived sex as a vice and understood female sexuality to be inferior and a liability (Stanton & Hostler, 2001). For example, St. Augustine averred that women were not made in the image of God; Aquinas suggested that the female gender was some sort of mistake; and Tertullian purported that a woman caused the Fall of man and is the reason Jesus had to die on the cross (Neal & Mangis,

1995). These views have remained implicitly imbedded in much of the evangelical tradition, particularly in the area of inducing shame upon female sexuality (Runkel, 1998).

Currently, there are Christian authors, theologians, and mental health professionals who are contributing a more positive, hopeful, and informed framework for female sexuality. Some of these include redemptive and egalitarian views of the female body (Barger, 2003; Kidd, 1996; World Council of Churches, 2004), holistic understandings of female sexuality that include a full range of sexual desire and sexual self-definition (Friedman & Irwin, 1996; Heyward, 1996), and renewed questions that help Christians positively relate their sexuality with their spirituality (Barton, 1996; LaCelle-Peterson, 2008; Nelson, 1996).

Current Study

As mentioned earlier, some studies have been conducted with regards to women's attitudes and perceptions with regards to female sexuality. However, to our knowledge no such studies have been conducted using evangelical college women. In this qualitative study, eight evangelical college women were interviewed in order to determine what themes would emerge around the attitudes and perceptions they held about their own sexuality.

Methodology

Participants

General information about this study was presented in two Psychology classes at an evangelical university in the Western United States. Thirty women expressed interest in being interviewed and provided contact information. Each potential participant was sent a preliminary questionnaire asking for basic demographic information that assisted in selecting a sample of women whose histories were as different from each other as possible. Informed consent was obtained from the eight single women selected for participation.

The participants, six juniors and two seniors, ranging in age from 19 to 23, were self-identified evangelicals and signed a Statement of Faith (the same as that of the National Association of Evangelicals) in order to attend their university. Six were non-denominational, one had a Nazarene affiliation, and one was affiliated with the Assemblies of God. Several had backgrounds in other denominations including Southern Baptist and Catholicism, but identified most closely with a non-denominational affiliation. Seven participants identified themselves as Caucasian and one identified herself as a combination of Swedish, Portuguese, Norwegian, and Mexican. Their parents had annual incomes ranging from below 25,000 dollars to above 200,000 dollars. Six participants had not experienced sexual abuse and two had. Five had not engaged in sexual intercourse, two had engaged in consensual sexual intercourse, and one participant experienced non-consensual sexual intercourse. All had engaged in some type of sexual activity exclusive of sexual intercourse (including kissing, breast fondling, genital fondling, and oral sex). Finally, seven of the participants were Psychology majors and one was an English major.

Interview Format

The interviews, ranging from one to two hours, were semi-structured and based on the *Listening Guide* method (Gilligan, Spencer, Weinberg, & Bertsch, 2003). This qualitative approach to data collection and analysis recognizes that people's experiences and self-understandings are "embodied in a culture and in relationship with oneself and others" (Gilligan et al., 2003). Instead of a directive, researcher-centered interview, the *Listening Guide* method allows for the researcher to follow the lead of the person being interviewed. It allows the participant to disclose her story, letting any themes emerge so that the person's voice is not overridden by the researcher (Gilligan et al.). This method is not a simple analysis that categorizes and quantifies, instead it is attuned to "the story being told on multiple levels and to experience, note, and draw from the listener's resonances to the narrative" (p.159).

The open-ended interview questions were designed to facilitate an atmosphere where women could share stories about their sexuality, their perceptions of female sexuality, and be a springboard for women to talk about how they have experienced their sexuality (see Appendix A). The interview questions were developed by the researcher with input from authors who have conducted research in this field and/or have used the *Listening Guide* method (e.g., Sharon Lamb, Ed.D, personal communication, April 5, 2006; Deborah Tolman, Ed.D, personal communication, March 30, 2006). Feedback was also obtained from professors, graduate students, and practice interview participants to help clarify the structure and comprehensibility of the questions.

Data Analysis

The interviews were audio-recorded, transcribed, and analyzed using the *Listening Guide*. Analysis involved a four-step process that required several listenings/readings of transcripts of the each interview. The process allowed the researcher to listen for several different voices (themes) emerging from an individual's narrative (Gilligan, et al., 2003). The first step is listening for the plot of the narrative. The second step requires the researcher to listen for the first-person pronoun, "I," in order to understand how the participant spoke about herself. The third step is recognizing different themes that emerge in the narrative, and the fourth step is a synthesis of the data gathered in the first three steps.

Results

Themes that emerged from the data were (a) shame, (b) fear, (c) ambivalence, (d) ignorance, (e) lack of sexual subjectivity, (f) lack of sexual agency, (g) same-sex attraction, (h) female sexuality as God-given and natural, (i) open dialogue regarding female sexuality, and (j) the presence of sexual agency and sexual subjectivity. Examples from interview narratives are provided below to illustrate each of these themes. Pseudonyms are used to protect participant confidentiality.

Shame

The theme of shame emerged in every interview from many different contexts in each participant's narrative. Shame was identified approximately 45 times, whether it was described as a participant's own shame, or shame she identified in relation to female sexuality in general. Other words related to shame were *untouchable*, *silence*, *abnormal*, *embarrassed*, *uncomfortable*, and *hidden*.

The theme of shame emerged in several different narratives in relation to the fact that female sexuality even exists. Many participants reported that messages they received about female sexuality in and of itself, or in relation to sexual desire, lust, masturbation, or pornography, was that it is not talked about or is a topic that should not be talked about. Below are excerpts from the transcripts of several participants that are representative of many of the other narratives connected to shame.

Beth:

> I've heard of something too in the Christian world. I think girls experience this more than guys. It's sometimes seen as such a shameful thing, um, I think it's more shameful, like, I think girls experience it more, like you can't talk about it, you can't feel this way, like girls don't struggle with lust, girls don't struggle with masturbation, stuff like that, and girls who do can't talk about it…girls don't go through those things.

Jessica:

> … like it's an embarrassing thing almost for girls to talk about the fact that they have—just don't mention the word sex…maybe that's because we all live in this society that it's okay for guys and not okay for girls.

Shannon:

> …we don't talk about women who masturbate or we don't talk about women who struggle with pornography or we don't talk about women who lust, but they do, and um, we don't talk about those kinds of things….but women don't do that [struggle] because women don't lust because we are emotional and we care about people and its not about sex[said with a tone of sarcasm].

Fear

Fear was identified approximately 50 times and was reported by all of the participants. Other words associated with fear were *detached, uncomfortable, abnormal,* and *dangerous*. The following illustrate a number of ways in which fear emerged. These examples represent several participants' experiences.

Megan reported fear related to victimization: "When I think of sexuality and when I think of sex, I think of having been abused, and so it's like something that automatically for me has a bad connotation." She also stated that, "I have correlated the abuse with being feminine, and like, if I weren't a girl, then it wouldn't have happened." Jessica expressed a fear of being negatively labeled:

> …females are viewed first of all, not really open to, what's the word…are just not naturally sex-driven, everyone knows guys want sex and girls are supposed to not and not really be a sexual person because if they are they they're viewed negatively.

Lydia shared her fear of losing her relationship:

> …he told me that if I didn't have sex with him or something, that if a girl came up to him and was like, messing with him, he probably wouldn't say no (to sex)…

> I actually started thinking about having sex with him because I was like, well you know, I don't want to, I would like to wait until marriage, so I don't want to lose him.

Ambivalence

Ambivalence was identified in only six instances within the contexts of three participants. The following narratives demonstrate ambivalence:

Shannon explained that though she enjoyed being sexually aroused, there was also a negative aspect to her arousal:

> I love it [being sexually stimulated]. It's awesome; it feels great because it's super enjoyable…I think I feel cheap, and I feel easy, and I feel really ashamed of that, like I let that happen or I wanted that to happen…I guess in my head, at some point, I wanted to be touched.

Pam's description is similar to Shannon's:

> It (sexual activity) was always something I enjoyed but, um, I feel guilty about it, and I just remember, honestly I didn't think I was doing anything wrong, but there was something about it that I was like, I don't feel right, like I feel dirty… but I knew it was wrong, but because I enjoyed it, I would do it anyways.

Ignorance

In some interviews participants expressed a recognition of ignorance regarding what women know and do not know about their own bodies and sexuality. Participants tended to be quite aware of the ignorance expressed in messages about female sexuality and typically did not believe the messages they heard. A total of fifteen examples of ignorance were expressed in the interviews from the narratives of 7 of the 8 participants.

When asked to define sexuality, Pam used ignorance as part of her response: "…when I think sexuality and women, I think of an expression in Christian women of like the ignorance, or maybe like, we don't know much about our sexuality." Megan stated, "… everybody tells us that it's okay for men to be sexual, but women aren't."

Sara:

> "I think I always get a guy's perspective because typically guys are the pastors, so I think they use universal concepts of sexuality for both guys and girls. And so girls are getting this teaching of what is coming from a guy….I'm hearing from a female professor who has experience in this area, like dealing with people in this area…just seeing how things can be twisted just from the perspective from the pulpit."

Lack of Sexual Subjectivity and Sexual Agency

Though participants did not explicitly use the terms *sexual subjectivity* and *sexual agency*, narrative contexts were used to identify the presence of this theme. Lack of sexual subjectivity was expressed in three of the interviews within a variety of contexts. Lack of sexual agency was expressed three times, represented in two interviews. Shannon spoke of what women do to please men, demonstrating her awareness of a general lack of sexual subjectivity among women at her university:

> I think boys are like, 'see, they care about us' [when female students dress modestly], and I'm like, no they don't, it's just another ploy as a matter of, like,

> pleasing you [boys]… and like the secular world, it's like wear a mini-skirt because they [boys] want that, and here [evangelical university], wear jeans and a hoodie….I feel like, in the Christian world we think we're getting through to women if, like, they dress more appropriately, or like they act more this way…I still feel like it comes down to a cultural norm of what's acceptable or desirable, you know, in the secular world, it's the same.

Shannon also expressed an experience of lack of sexual agency:

> I have this hard time saying no to boys, but I'm like, this is a good idea, this is a bad idea, like saying no isn't really an option…how can I say no? Like, I got myself to this point, like, I just don't get to be like, 'no,' like basically I asked for this, I put myself in this position, but now I'm suddenly backing out of it, like it ['no'] doesn't feel like an option really.

Presence of Sexual Subjectivity and Sexual Agency

While the participants demonstrated a lack of sexual subjectivity and agency, they also expressed the presence of sexual subjectivity and agency. Sexual subjectivity appeared in only two interviews, once in each interview. However, sexual agency appeared 19 times and was present in all but one interview. Words associated with sexual subjectivity and agency were *journey, exploration, learning, empowerment, value, confidence, discernment, awareness, informed,* and, *redefining.* The following statements represent how participants exemplified sexual subjectivity and sexual agency.

The following two statements represent sexual subjectivity in relation to sexual activity. Jessica said: "I wanted him to know that I wanted it as much as he did and that I enjoyed it as much as he did." Lydia made a similar statement: "I do want him, I do think about us, I do think about us doing stuff."

The next three statements demonstrate sexual agency. Shannon said: "My way of saying no is by not putting myself in the situation" Beth described her sexual agency this way:

> There were times when he wanted to go further and I'm like, no, I'm not okay with it…I've just been kind of strong as to like where my boundaries are, and like my boundaries have shifted in some areas because there are some things that I am comfortable with that I thought I'd be uncomfortable with and things that I thought that perhaps I wouldn't be uncomfortable with that I was.

Jessica stated:

> It's something I did because I wanted to not because I had to, the very beginning of my change from just giving my life to God then all the changes, my sexual life is not the only thing that's changed…but it's all been joyously changed, like, please, change me, and I actually feel awesome about it, I love it. I love that I haven't had sex for two years.

Same-Sex Attraction

Another theme that emerged was same-sex attraction. The two participants who disclosed same-sex attraction initiated dialogue on the subject, did not specifically identify themselves as homosexual, and have different experiences from one another. Shannon explained that her experience with same-sex attraction was due to intense intimacy that started becoming sexual:

> Like, um, everything's like super intense, like intimate relationships among women…at some point, that like breeds an attraction…and dealing with that understanding, wondering myself, where it comes into play in the Christian world, and I wonder if other women experience it.

Sara shared her experiences with same-sex attraction, reporting gender identity struggles that began in elementary school:

> So growing up masculine things were easier to praise than feminine. Feminine stuff like dressing up and wearing make-up and everything was more of like an obligation than just something fun or just something part of growing up, you know, and so for me with older brothers, I'm like I'm going to go play sports; I'm going to do all this other stuff; I don't want to be dressing up and whatever, um, actually so the first time I was asked if I was gay, I was in 3rd grade from a girl from church…I kind of grew up with people questioning me.

Sexuality as God-given and Natural

All but three participants mentioned the idea that sexuality is God-given and natural at least once, and it was mentioned seven times among five participants. The following are a few examples of how this theme emerged in the narratives. Shannon simply stated: "…my understanding or belief is that the Lord has designed us this way, we are sexual beings."

Jessica said it like this:

> I definitely think that women aren't allowed to express themselves as much. I think they should be able to. I think God made us both sexual creatures, men no more than women. Women should be allowed to embrace that.

The Importance of Open Dialogue

All but one participant, in some way, expressed the need and importance of open dialogue regarding female sexuality. Participants expressed that their lives became healthier when they were able to talk about their sexuality. The importance of open dialogue was mentioned 17 times. The following statements represent the overall nature of open dialogue expressed in the narratives.

Shannon:

> In my head a step closer to a healthy sexuality is let's talk about it, like right or wrong let's talk about it, and let's discuss it and let's be honest about it and let's be real about it. So I guess that to me is a step toward a more healthy expression of sexuality and just that it's being brought to the surface.

Beth made this statement about the importance of open dialogue:

> Things have to be talked about, we have to be open about these things or else people are just going to go, you know, in crazy directions because they don't know or no one's willing to encourage them in any way.

Finally, Pam talked about the importance of open dialogue in relation to the church:

> I think it should be something that um, it should be talked about a lot more than it is. I think, um, and especially the, going back to like masturbation and stuff, a lot of girls put a lot of guilt and shame, including like, myself, um, 'cause it's

> never talked about and we never really know like what to do with it, you know, or just anything we experience sexually.…So, I mean, with the church I just think it should be talked about in order for us to formulate opinions on it, like we need to talk to others about it.

Summary and Discussion

The identified themes regarding sexuality in a sample of evangelical college women were (a) shame, (b) fear, (c) ambivalence, (d) ignorance, (e) lack of sexual subjectivity, (f) lack of sexual agency, (g) presence of sexual subjectivity and sexual agency, (h) same-sex attraction, (i) the importance of open dialogue, and (j) sexuality as God-given and natural. These themes emerged implicitly and explicitly in each participant's narrative.

With the exception of the viewing of sexuality as God-given and natural, all of the themes that emerged from the data of this study are also themes that have been reported in published studies, mostly within non-evangelical contexts. The ways in which these themes were expressed in the participant narratives of the current study were also similar to what has been discussed in previously conducted research. Therefore, there appears to be considerable similarity between the perceptions and attitudes of this sample of evangelical Christian college women and reports of women in general. Overall, the results demonstrated both healthy and unhealthy perspectives, positive and negative themes, summarily revealing a complex, paradoxical, and realistic representation of female sexuality among this sample of evangelical women.

Of particular significance was the presence of sexual agency. All but one participant expressed sexual agency in their narratives. This finding is important because it suggests that although the participants at times demonstrated a lack of sexual agency, they were also finding ways to assert their will and make their own choices. Many shared that they were in the process of defining their own sexuality, a process which included renewing their understandings of Scripture, learning that their sexuality is good and valuable, and developing a sense of discernment regarding misinformation that they had received from culture or some evangelical settings. Finally, several participants shared stories about Christian professors, mentors, and counselors who have helped them become agents of their sexuality. As the participants asserted, defined, renewed, developed, and discerned their sexuality, they demonstrated sexual agency.

One theme that was unique to these participants as compared to reports in the non-evangelical literature, was that several viewed their sexuality as God-given and natural. They recognized that if God created them female and sexual, there had to be something good about their sexuality—that their sexuality was integral to their personhood. In this way, these participants made a connection between their sexuality and spirituality, making this theme particularly noteworthy.

Implications for the Counseling Field and Evangelical Communities

Evangelical participants in this study conceptualized their sexuality similarly to those in the extant, secular literature in both negative and positive ways. In negative terms, this could imply that evangelical college women are influenced by distorted understandings in culture. It is also possible that some evangelical contexts have integrated distorted cultural understandings of female sexuality and misused the Bible and Christian history to justify those understandings. For instance, some popular evangelical literature

suggests that males are active pursuers—people of agency, while females are portrayed as passive receivers, helpless, in need of being rescued—lacking agency (Eldredge, 2001). Some participants expressed concern surrounding the messages they have received from the church, and some literature suggests that our ecumenical history does not shed realistic or redemptive light on female sexuality (c.f., Neal & Mangis, 1995; Runkel, 1998; Stanton & Hostler, 2001). If the participants in the current study represent other evangelical, Christian women, then this amplifies the need for Christians and counselors alike to be agents of restoration and encouragement in relation to female sexuality. The findings of this study could help evangelical theologians, pastors, Christian education curriculum writers, and counselors recognize and address false assumptions about female sexuality that are present in scriptural interpretations and teachings.

Although, as mentioned above, some of the Christian literature related to sexuality is negatively distorted, there is also a great deal of Christian literature that speaks redemptively on behalf of human sexuality (Barger, 2003; Kidd, 1996; LaCelle-Peterson, 2008; McClintock, 2001; Sayers, 1971; World Council of Churches, 2004). It seems that there may be a gap between scholarly insights and evangelical praxis in that the findings of the research being conducted in the area of sexuality may not be reaching the leadership within evangelical communities. Fortunately, as this study demonstrated, some women are taking the responsibility to understand, discern, and define their sexuality. They are dialoguing with Christians who are offering renewed perspectives, and they are living as agents of their own sexuality. As evangelicalism tends to place a lot of emphasis on purity with regards to sexual behavior, development of the presence of sexual agency could be seen as particularly important.

The importance of open dialogue with regards to female sexuality within Christian circles was emphasized by participants in this study. Church leaders including youth pastors, mentors, Christian education directors, and Christian mental health professionals would do well to intentionally create opportunities to discuss female sexuality in small group settings, as well as one-on-one.

A number of participants discussed the positive influence of older, respected Christians, such as mentors and professors. This finding should serve as even further encouragement for Christians in these positions to address these issues, recognizing that their input could contribute not only towards healthy views about female sexuality, but increased sexual agency. Further research studies would need to be conducted to determine if open dialogue can be successfully programmed into Christian education curricula (e.g., in churches or schools), or whether it is dialogue within the context of personal relationships with respected Christian mentors (whether lay people, counselors or pastors) that is the most powerful.

Same-sex attraction was identified by two out of the eight Christian college women in this study. Although the extent of this theme is not possible to determine through a case study approach using such a small sample, this finding does suggest that Christian counselors and the Christian community at large need to be willing to not only acknowledge that the issue exists, but also recognize the need for Christian women to address their experiences in this area.

Limitations of the Study

Due to the small sample size and qualitative nature of this study, results are not generalizable to either other evangelical college students or other populations of women. The use of predominantly Caucasian, psychology majors further limits external validity, as does the use of participants who were comfortable enough discussing their sexuality to volunteer. Also, due to the sensitive nature of the research topic and interview questions, it is possible that some participants may have resisted full disclosure.

Due to the small population of the evangelical university there is a chance that participants knew each other and may have discussed interview questions prior to the interview. The possible sharing of information may have allowed participants to engage in the interview with prepared or edited comments.

Although using the *Listening Guide* as the qualitative method for data collection and analysis was an attempt to make the process as objective as possible, the method may seem too subjective for some readers. In its defense, the researcher went into the interviews expecting to find mainly negative themes, but instead found a mixture of positive and negative themes.

Conclusion

Despite some of the negative perceptions and misconceptions regarding female sexuality, and the seemingly slow rate of cultural and ecclesiastical change, at least some young, single, Christian women are refusing to accept distorted understandings of their sexuality and are embracing their God-given sexuality. The challenge for Christian mental health professionals, pastors, and lay leaders, is to find ways to positively influence young women with regards to their perceptions and attitudes about their sexuality, as well as help them develop a sense of sexual agency with regards to their sexual behavior.

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San Francisco : Jossey-Bass.

Reviewed by Polly A. Graham and Matthew J. Graham

As the Spirit moves us: Embracing spirituality in the postsecondary experience is a collection of professors' perspectives on the way in which their spirituality influences their professional lives. The nine authors are Christian communication professors at secular institutions who are writing in response to a higher education trend that represents spirituality in "unconventional, and to some extent shocking, ways" (p. 3). While the authors are responding to ambiguity with regard to spirituality, their efforts do not sufficiently clarify or make useful how spirituality, and specifically Christian spirituality, can inform their educational philosophies. While they seek to legitimate a place for spirituality in education, their examples lack substance, leaving the reader wondering what exactly constitutes the embracing of one's spirituality in a professional setting. Many of their presumed spiritual experiences could simply be considered good pedagogical practices. However, their assertion that spiritually-infused pedagogy can address the fragmented education that many college students experience is refreshing, as it is representative of the current openness to spirituality in higher education (Astin, 2003; Chickering, Dalton, & Stamm, 2006; Kuh, 1995). It is this openness that provides Christian educators a platform from which to speak, and in view of the fact that this work falls short of providing constructive methods and practices, it is clear that there is a need for Christian practitioners to contribute rigorously and perceptively to the spirituality conversation.

The authors communicate their spiritual experiences by means of autoethnography, which Ellis and Bocher define as "… an autobiographical genre of writing and research that displays multiple layers of consciousness, connecting the personal to the cultural" (2000, p. 739). This makes for a very readable volume as various theoretical ideas are woven into personal stories. Also noteworthy is the observation that the autoethnographic approach lends itself, quite naturally, to the existential orientation of this book. Narrated by a first-person voice, the notion of the objective researcher is jettisoned and replaced by the idea that even the researchers' own experiences are subject to critical reflection. Quickly, one notices an emphasis placed on the ethnic and cultural backgrounds of the authors in relation to the ethnic and cultural milieu in which they are situated. All told, the autoethnographic approach makes for a readable, accessible personal narrative which places a premium on the experiences of the authors and their own reflections on the cultural situation in which the research was conducted.

At this juncture, it is appropriate to ask whether or not autoethnography is a suitable platform from which spirituality in the classroom and in research should be discussed. As noted above, the product of such an approach yields a subjective reflection that is flexible; the author is not bound by any strict stylistic structure. In an organic way,

issues surrounding ethnicity, culture, and gender are brought into clear sight by virtue of the autoethnographic approach. This allows for very diverse research to be included—from being on the scene of a fatal car accident to serendipitous friendships. Thus, the autoethnographic approach can be helpful in that it allows authors to speak personally and freely, yet, in the case of this book, autoethnography becomes a means by which existentialist spirituality infuses otherwise ordinary teaching practice with, at times, a hollow sense of spiritual meaning.

While some authors present their spiritual experiences in more helpful ways than others, it is clear that these Christian professionals work in a secular environment. For example, a typical evangelical would not be accustomed to using the terminology that the authors of this text rely heavily on, words such as *synergy, life spirit, spiritual connection, center within,* and *inner work*. The name of Jesus is only used once in the text. The varying diction could point to a different understanding of some important spiritual issues, but it could also be indicative of the authors' understanding of and consistent interactions with non-Christian professionals and students. Perhaps some of this terminology should be incorporated into the work of Christian professionals (even those at evangelical institutions) as they seek to speak in terms that others in academia would both understand and welcome. To be sure, one should follow this suggestion with great caution as the vocabulary of Christian theology is quite precise whereas spirituality terminology seems to be broader in its scope. Moving away from a traditional Christian terminology and into broader spiritual terms may mean a significant loss of explanatory power. However, it could also help in having a respected voice in the spirituality dialogue.

Through what seems at times like audible voices, this work reveals some of the struggles and hostilities that Christians at secular institutions must endure. Their call for "character education, meaning development, and improvement of ethics, morals, and the spiritual qualities of a person" is clearly in line with what all Christian and many non-Christian higher education professionals desire for their students' education (p. 90). However, as previously mentioned, their methods come up short. Some of what was represented as spiritual pedagogy felt more like good teaching practices than something inherently spiritual—e.g., writing narratives, role-playing, using stories or fables, practicing a theory vs. simply memorizing, etc. However, much of their nominal spiritual activities served to affirm practices that Christian student develop professionals already perform, such as building relationships, being compassionate, listening to students' stories, being good stewards, and encouraging reflection. With the current openness to spirituality in higher education, Christian practitioners should seize the opportunity to share the knowledge that they have regarding this subject matter. *As the Spirit moves us* demonstrates there is a need for thoughtful and sophisticated Christian voices on the topic of spirituality. Christian student development professionals are in many ways poised to speak articulately and knowledgably on this topic, as their daily work involves the intersection of spirituality and education. As the Spirit moves us, may we be willing and motivated to speak.

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New York, NY: Palgrave MacMillan.

Reviewed by Melvin P. Shuster, Ph.D

In their book, *Christianity and moral identity in higher education,* Glanzer and Ream address the issue of moral education in the United States. The authors present three arguments. First, they argue that since that time in America when Christian humanism was the foundation for moral education within higher education, there has been a shift away from what the authors refer to as more fully human approaches to moral education to less human approaches. This transition has occurred, so say the authors, because of the failure to find a universal, nonsectarian form of humanism upon which moral education could be taught. Second, they argue that a more humanistic approach to moral education requires that the institution employ a metanarrative or "story which provides individuals a guiding identity by which to order and understand their other identities, purpose and the overall story of the world" (Glanzer, 2009, p. 25). Finally, they make the case that Christian Humanism provides the best metanarrative for moral education.

The authors' support for their three arguments is based on a combination of historical research, reasoned argument, case study, and survey-based research. Argument one is based on an examination of the historical changes occurring within higher education in America. Their description and interpretation of these events is consistent with those of other authors such as Marsden (1994), Hart (1999), and Roberts (2000). Argument two is based on reasoned argument. Simply put, they believe that an understanding of and adherence to a set of virtues is needed to be fully human and that the individual can only derive these virtues from a meta-narrative. Their argument is compelling in that it demonstrates how meta-narratives can provide a connection between two traditional foundations for moral education, Aristotelian notions of virtue and the contemporary psychological developmental theories. Argument three is based on case study and survey research. Their case studies appear to be thorough, accurately representing those schools that are under investigation, and insightful, pointing out both the benefits and limitations of each foundation. Their survey research represents an impressive effort that includes the examination of 156 institutions that currently use various foundations for moral education that flow out of the Christian metanarrative. In their arguments Glanzer and Ream do not address some of the more practical issues related to undertaking moral development within the university such as issues related to departmental jurisdiction, the influence of economic pressures on what is taught, and the challenges associated with having faculty from different religious traditions. They do address the issues of coordinating curricular and co-curricular activities and the role of faculty, administrators, and staff as models of the desired moral identity.

The authors develop their first argument initially by presenting the psychological and philosophical concepts necessary for understanding the discussion of moral education in American higher education. Then their historical review and analysis focuses on several key topics, including the struggle to reconcile the Christian tradition's sense

of morality with those ideals stemming from the Greek and Roman traditions, the place of the Enlightenment and Democratic Identity traditions in moral development, the factors associated with the marginalization of moral education with the resulting increased emphasis on only forming the student in the less human, more narrow area of the student's professional life, the rise and fall of the secular scientific approach to moral education, the removal of moral education from the curriculum and the transfer of the formation of character issues out of the purview of the faculty and the classroom and into the arena of co-curricular activities, and the student development personnel with their emphasis on the cognitive, structural framework for development. They end their historical discussion with a review of the quandary that higher education is now in with the lack of any basis for judging moral claims.

Their second argument makes the case that a more humanistic moral education requires adherence to a meta-narrative that individuals and communities can use as a reference point for understanding their individual identities, setting priorities, and defining virtues and vices. They claim that this meta-narrative or meta-identity must take priority over the individuals' other identities and that each culture develops methods or rituals by which the priorities of the meta-identity are reinforced in the life of the individuals.

The authors' third argument that Christian Humanism provides the best meta-narrative begins with a critique of some current non-humanistic foundations such as Political Moral Formation and orientations that flow out of race, ethnicity, gender, and sexuality as well as foundations that blend traditions. Then their examination of humanistic foundations compares and contrasts Common Ground Humanism, Secular Humanism, and Religious Humanism. Their more in-depth study of Christian Humanism begins with a presentation of their findings from a survey that includes 156 institutions associated with the Coalition of Christian Colleges and Universities and the Lilly Fellows Program. From these findings, they chose nine schools to investigate in more depth that "demonstrated evidence of a comprehensive interest in moral education (Glanzer, 2009, p. 133). Individually, these exemplars emphasized traits such as faithful service, virtue, social justice and service, virtue and service, and holiness and service. The authors continue by examining the nature of moral identity, moral autonomy, and critical thinking within the context of the Christian Humanism-based moral education. It is noteworthy that they address two of the traditional criticisms of Christian Humanism as a basis for moral education: the claim of indoctrination and the reluctance to promote critical thinking. In the last two chapters, Glanzer and Ream address a perceived weakness with the traditional methods of integrating faith and learning within the Christian Humanism tradition. They believe that these integration efforts should be broadened to include "the redemptive development of humans and human creation" (Glanzer, 2009, p. 183). These broadened efforts should promote the development of the student's Christian identity. Finally, they discuss how this broadened focus on Christian identity could be promoted vis-à-vis a proposed curriculum and by those who oversee the co-curricular arena.

The text provides those dealing with student development several important insights that are worth noting. Specifically, the authors present:

1. An understanding of the broader historical and cultural context surrounding student development in higher education,

2. A well thought-out rationale for adopting a university-wide meta-narrative,

3. Insights on the implications of adopting different foundations for moral development, and

4. Insights on how to construct curricular and co-curricular programs that flow out of the Christian Humanistic meta-narrative.

Overall, I found the book to be an informative and insightful overview of the transitions that have occurred in moral education in higher education in America. The text also provides a valuable rudimentary framework for constructing curricular and co-curricular programs that promote moral education.

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Magolda, P., & Gross, K. E. (2009). *It's all about Jesus: Faith as an oppositional collegiate subculture.*

Sterling, VA: Stylus.

Reviewed by Carol A. Lundberg

Searching for a text on qualitative research, I stumbled upon a book entitled, "It's all about Jesus." I assumed it was misclassified until I recognized one of the authors, Peter Magolda, a well-respected ethnographer whose rigorous studies I knew well. Intrigued about Magolda's connection to Jesus and about Jesus' connection to qualitative research, I placed my order.

The book is an overview of a two-year study of Students Serving Christ (SSC), a pseudonym for an evangelical student organization at a Midwestern public university. Magolda and Ebben Gross participated with the organization as observers, though their consistent and lengthy involvement in the group demonstrates that qualitative researchers cannot be entirely separate from the groups they study. In the end, Ebben Gross reflects on the extent to which the organization treated her as one of its own, including her in photos of the group, even recognizing her graduation at the SSC end-of-year banquet. Both Magolda and Ebben Gross reflect on the group's likely interest in influencing their own spiritual development, suggesting that might have contributed to SSC's willingness to offer them entry to the organization for the purpose of the study. These reflections and myriad others make the text captivating.

The first three chapters introduce the student organization and provide an overview of ethnographic research, providing a helpful tutorial about values of qualitative research, especially ethnography. The language and writing style is easy to follow, unmasking the mystery surrounding rigorous research. Magolda and Ebben Gross tell their own stories of spiritual search and development in an attempt to interrogate themselves and identify ways that their own identities may have influenced the study. It is rare that professionals tell their stories of spiritual struggle, so this section captivated me more than I would like to admit. This is the first book I have found that includes both a short introduction to research and then follows with an actual study modeling that approach.

The next eight chapters introduce the key players in the study and then chronicle the development of the organization through the academic year, including the system of training by which committed members become more deeply involved in the organization. I was readily transported to the SSC meetings through detailed description of them, including surroundings, dialog, public presentations, and observations about the demeanor and behavior of participants. The authors describe SSC as a learning organization within the university, one that is rarely noted or attended to by university officials. As such, the authors suggest that colleges and universities may be missing out on understanding the ways learning occurs in such organizations and how such learning could be extended. The authors situate the study in terms of its meaning for higher education in general. For example, they connect the evangelical mission of SSC to the broader literature about the spiritual development of college students, including the

centrality of spiritual search in the college student experience (Dalton, 2001), a shift in student interest away from formal religions and toward spirituality (UCLA, 2003; Jablonski, 2001), and efforts on the part of evangelical students to integrate their faith into the daily aspects of their lives (Leland, 2004). This was the practice of both authors throughout the book: describe and explain what they observed, then connect it to the broader landscape of higher education.

Chapters 12 and 13 introduce overarching ideas about the organization and its students. The final chapter is written by seven members of SSC after they read the manuscript. This series of members' responses, written in their own words, functions as a sort of final member check. Throughout the book, I was impressed by the ethnographers' intent to understand the perspectives of the SSC members; giving them the last word showed a gutsy consistency with that approach.

As an evangelical Christian, I was struck by the depth of understanding both the content and meaning of elements of SSC. For example, in chapter 8, Magolda describes SSC's evangelistic training, during which students learn to explain Jesus as the bridge that established a relationship between people and God. It involves drawing an illustration of two sides of a gap (man on one side and God on the other), showing that sin creates a chasm between man and God. Jesus bridges that gap, establishing a relationship between man and God. This is an illustration that I taught recently to the 5th-grade Sunday school class at our church, so I was particularly intrigued by Magolda's presentation of it. His accurate and detailed description of the bridge analogy (complete with drawings) was fascinating, particularly because it comes from someone who does not believe it to be true. Moreover, he describes SSC's strategy for using it as a comfortable and accessible way of explaining the gospel of Christ. The unique side of this is that he presents it all as an outsider. This is the value of the book.

As the authors suggest, this book is useful for evangelicals to understand the way outsiders perceive us and it is also useful for nonevangelicals interested in understanding the perspectives, values, and practices of an evangelical subculture. As an evangelical Christian, I was captured by the ways some rituals that seem commonplace to me were noteworthy to the researchers. Some examples of that include the extent to which the Bible is central to the teaching and learning process, viewed as an authoritative source; the students' interest in weaving their faith into their daily lives in terms of its informing their behavior, values, and life decisions; and the organization's goal, both corporately and for individual members, to put Jesus first in all they do. Likewise, I was intrigued by the observations that were unsettling to the authors. For example, the organization's use of the male pronoun "man" to refer to all people in the bridge illustration was noted by Magolda. Though the bridge metaphor was designed to be a simple and winsome way of communicating the gospel message, the lack of gender neutrality in the presentation detracted from its appeal. In the closing chapter, one of the SSC members describes Magolda as being oversensitive to this, arguing that they meant "mankind." The issue of male privilege as it showed up in language was a distraction for Magolda, which can be helpful to note. However, the SSC member's comment shows she did not understand the critique, given her defense that they meant "mankind," which is also not gender neutral. Her response hints at the natural inclination for evangelicals to be defensive in reading this text and also suggests the ways such defensiveness can diminish our learning from it.

On a personal level, this book was remarkably encouraging to me. Having grown weary of negative stereotypes and broad assumptions about who I am as an evangelical, I find myself eager to hide that element of my identity. Too often, I worry that others assume my faith means I have a particular voting record, judgmental stance, and moral superiority. I found this text to be heartening in its identification of the values and motivations that are shared by members of SSC, values that I think are shared pretty broadly by evangelicals in general. In my opinion, the title, *It's all about Jesus,* is an apt description of evangelical values and motivations. The book delivers what the title describes, as the authors detail how, in day-to-day living, the students make their lives all about Jesus.

As outside observers, Magolda and Ebben Gross note some aspects of SSC that were confusing, given the mission of the organization. This is a gift because we rarely get an honest perception of ourselves from outsiders. Indeed, the perspectives and questions in this area are both refreshing and concerning. For example, they describe the organization as insular, despite its goal of reaching out to non-Christians. They note that the primary function of the organization is to support Christians and to draw in marginally-committed Christians, rather than to reach people who have never embraced the Christian faith. The authors suggest that for the organization to be true to its mission of reaching outsiders, students should engage more deeply and consistently with students who do not share the same faith and students should be more aggressive in sharing their faith. They comment that sometimes the students being "evangelized" don't even realize that's what is happening because the SSC students are so gentle in their approach. I was intrigued by the notion that self-proclaimed "outsiders" would argue that evangelicals should be more aggressive in their efforts to reach others or that evangelicals would be more effective if they spent more time scattered, rather than always gathered. Indeed, their role as outsiders is what makes this text fascinating, especially for insiders.

The authors stepped into a fairly typical evangelical organization for two years and then tell us what they observed. Those of us who occupy such organizations, whether they are campus organizations, churches, or colleges and universities, will benefit from listening to the perspectives of these outsiders. Rarely will a neighbor, friend, or student feel safe enough to tell us what they really think. Magolda and Ebben Gross offer such a perspective.

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Hunter, J. D. (2010)*To change the world: The irony, tragedy, & possibility of Christianity in the late modern world.*

Oxford University Press, USA.

Reviewed by Mimi Barnard

James Davison Hunter's *To change the world: The irony, tragedy, & possibility of Christianity in the late modern world* has caused a great deal of consternation of late. As a Christian educator, I'm pleased by the cognitive dissonance I've found among colleagues and friends—one friend, someone I would consider a Christian elite, if there is such a thing, said he couldn't get past the "elite part." Others are concerned about the targeting of well-known Christian leaders, and some are happy to have someone finally articulate what they feel.

James Davison Hunter, the Labrosse-Levinson Distinguished Professor of Religion, Culture, and Social Theory at the University of Virginia and Executive Director of the Institute for Advanced Studies in Culture, organizes the book into three essays, "Christianity and World-Changing," "Rethinking Power," and "Toward a New City Commons: Reflections on a Theology of Faithful Presence." He asks the reader to reconsider the current, prevailing view of culture:

> The essence of culture is found in the *hearts and minds of individuals*—in what are typically called "values." Values are, simply, moral preferences, inclinations toward or conscious attachment to what is good and right and true. Culture is manifested in the ways these values guide actual decisions we individuals make about how to live—that is, how we spend our time; how we work; how we play; whom we marry, and how and why; how we raise our children; whom or what we worship; and so on. By this view, a culture is made up of the accumulation of values held by the majority of people and the choices made on the basis of those values. (p. 6)

He then critiques several popular Christian perspectives of culture. He begins with Chuck Colson's "bottom up" approach, "'If our culture is to be transformed, it will happen from the bottom up—from ordinary believers practicing apologetics over the backyard fence or around the barbeque grill... *the real leverage for cultural change comes from transforming the habits and dispositions of ordinary people*'" (p. 8). Continuing his critique of a bottom-up approach, he cites James Dobson's "The Truth Project," a Focus on the Family initiative that was created for "'the possibility for exponential change within the body of Christ... as we expect thousands will be transformed by this curriculum'" (p. 9).

After critiquing these leaders of the Christian Right, Hunter next addresses the social reform efforts of the Christian Left, namely Jim Wallis and Don Eberly. He cites Wallis, head of the Sojourners Community, as offering a "manifesto… to make it possible for other Christians to compete with the Religious Right: 'the issues of political morality we now confront are too important to be left to only one voice. We testify that there are other visions of faith and politics in the land. New voices are critically needed. We

especially appeal to the media to let new voices now be heard'" (p. 14). The "eloquent advocate" Don Eberly supports a "'broad-based voluntary reform movements led by citizens and community leaders. . . . these voluntary social movements include, among others, the fatherhood movement, the marriage movement, the character movement, and the teen-abstinence movement'" (p. 15).

Hunter also critiques Andy Crouch's "Culture Making" approach for really being "cultural materialism," quoting Crouch's perspective of culture, "'We make sense of the world by making something of the world. The human quest for meaning is played out in human making: the finger-painting, omelet-stirring, chair-crafting, snow-swishing activities of culture.' In short, ideas, symbols, ideals, worldviews, and the like are not free-floating and autonomous from lived reality. They are, rather, mediated through things" (p. 28). In addition to deconstructing the prevailing view of culture, Hunter avers, "Christians have failed to understand the nature of the world they want to change and failed even more to understand how it actually changes" (p. 99).

I read the book in preparation for a two-day seminar with the author and a group of about 20 Christian leaders. By page 5, as Hunter builds his case about Christian rhetoric, I was thinking (positive inflection), "Oh, he knows my school":

> there are colleges, such as Christendom College, Indiana Wesleyan University, Bethel University, and Abilene Christian University, that publicly declare their intention to train students who will "change the world," or "reclaim our culture for Christ and His Church."

By page 17, I was thinking (conflicted, contemplative, not-so-positive inflection), "Oh, he knows my school." He knows, at least from the Internet, the institution where I spent 22 years of my life, where I finished my undergrad degree, met my husband of 28 years, raised my children, and served on the faculty and administration. Hunter was right—in West Texas, the impetus to "change the world" for the better is strong. As a young faculty member, I liked this rhetoric and thought it was the most obvious path for any Christian who desired to serve, to make a difference in the world.

For the past several years, moving into the 2008 elections and beyond, I've thought about what it means to be salt and light in the world. I've been unimpressed with some public Christians, especially politicians and preachers, the mighty who've fallen, leaving behind families, staff, followers, and congregations, and giving unbelievers justifiable reason for mockery and disdain. Would it be possible to have a more gracious, hospitable Christian witness in the cacophony of voices on the airwaves? I work in Washington, D.C., the marketplace of ideas and influence. There are times when I'm the only Christian attending a meeting or event, when I hear intelligent, influential people talk about my faith in ways that sadden me. How will we be salt and light if the "brand," for lack of a better word, is sullied and confused?

This same conflicted feeling came upon me as I was reading *To change the world*. I was surprised by the way Hunter addressed the Christian Right, Christian Left, and Neo-Annabaptists. I don't know Chuck Colson, James Dobson, Jim Wallace, or Shane Claiborne, but Andy Crouch is a friend. Some have been offended by the depth of criticism espoused in *To change the world*—it's important to remember that Hunter is an academic, and that practicing critique is what academics do for fun. Academics enjoy

the process of critiquing and being critiqued, as it sharpens their own thinking; rarely does one academic actually persuade another who holds a differing opinion, as each perspective would have been thoroughly vetted over time. Most often, they agree to disagree—this is standard practice in the academy.

And I'm saddened by the lack of generosity of spirit toward Hunter, as I posit that he's done us a great favor, asking believers to consider our witness critically. I've wondered if some reviewers have actually read the entire book—Hunter and Andy Crouch are more congruent in their thinking than not. If Andy, who's challenged evangelicals to compete in the center of the marketplace, talks of homemade chili as a way of creating culture, I understand. And after reading the book, I understand even further why Hunter suggests that the prevailing view of culture is weak, that it is actually created by the elites.

It is Hunter's suggestion of "dense networks" instead of great men [or women], (i.e., Martin Luther, John Calvin, William Wilberforce, Dorothy Day, Martin Luther King), that actually cause cultural change: "…charisma and genius and their cultural consequences do not exist outside of networks of similarly oriented people and similarly aligned institutions" (p. 38). I'm most struck with Hunter's assertion that:

> when networks of elites in overlapping fields of culture and overlapping spheres of social life come together with their varied resources and act in common purpose, cultures do change and change profoundly. Persistence over time is essential; little of significance happens in three to five years. But when cultural and symbolic capital overlap with social capital and economic capital and, in time, political capital, and these various resources are directed toward shared ends, the world, indeed, changes. (p. 43)

During the two-day seminar with Hunter, many at the table spoke longingly of earlier years, when Christianity was at its zenith in the United States—at times, the conversation was gloomy. I was one of four women at the table, and I challenged the gloomy spirit, as the practices of humankind, their ascendance and descendance, do not impact the God of the Universe, who was, who is, and who is to come. I explained that, though many Christian colleges and universities have "change the world" rhetoric, they do this in hospitable ways, by having what Hunter calls a "faithful presence" (p. 244), connecting theory and practice in gracious, supportive ways, the sort of programming that establishes "dense networks," that is embedded throughout Christian colleges and universities.

I recommend Hunter's book because it is important to consider how to practice our faith in ways that invite non-believers to engage with believers, to build relationships, and to find commonality. The world faces big problems that need big answers. No matter the context, we can all practice a hospitable faith, participating in dense networks that support gracious leaders, being salt and light, having what Hunter calls a "faithful presence."

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Morgan, R. J., & Smedley, C. T. (2010). *Transformations at that edge of the world: Forming global Christians through the study abroad experience.*

Abilene, TX: Abilene Christian University Press.

Reviewed by Genesis J. DeLong

In our increasingly interconnected world, the cross-cultural experience has never been a more relevant or important tool for preparing students to become global Christians with a tested, authentic faith and an ability play an active role in the global community. However, with a growing number of colleges and universities placing a high priority on global engagement, faith-based educators face the challenge of providing quality study abroad opportunities that support their institutional mission and facilitate spiritually transformative experiences for both students and the global community whom they serve (Morgan & Smedley, p. 16). *Transformations at the edge of the world: Forming global Christians through the study abroad experience* seeks to address this and other challenges by bringing together a collection of 13 thought-provoking essays written by a diverse group of faculty and study abroad practitioners from a variety of Christian faith-based U.S. institutions. Consequently, the stories and insights presented throughout this book provide the reader with a rare glimpse into the best practices and methodologies behind many of the most successful faith-based off-campus programs today. The result is an inspirational book that borders on a how-to guide for study abroad programs and a catalyst for all higher education professionals to understand the transformative power of the cross-cultural experience and to take an active part in the goal of forming globally engaged Christians.

Transformations is divided into four sections—each with a specific theme—that take the reader on a journey inward toward self-reflection, then outward toward a global focus. Each chapter contains one essay in which the author or authors discuss an aspect of the section's theme through the lens of the educational program(s) in which they are involved. The book's editors, Ronald J. Morgan, associate professor of history and director of ACU in Oxford for Abilene Christian University, and Cynthia Toms Smedley, director of educational immersions at the University of Notre Dame's Center for Social Concerns, provide their own helpful insights throughout the book with the goal of stimulating readers "to tap the rich potential of the study abroad setting" (p. 234).

In part 1, "The Journey Inward," contributors from Abilene Christian University, St. Olaf College, University of Notre Dame, and George Fox University focus on individual spiritual formation and emphasize the need for students to experience a feeling of dislocation in order to engage in self-reflection and discover who they are in the world. In chapter 2, John D. Barbour of St. Olaf College articulates how travel abroad can truly impact the life of the traveler when approached from the viewpoint of a pilgrim rather than a tourist:

> The kind of tourist we criticize asks only: "Am I getting my money's worth? Is it worth it?" The pilgrim should ask: "Am *I* worthy of an encounter with the holy, worthy to enter this church, mosque, or temple?" Many tourists judge the worth of the culture they visit and never examine what travel reveals about their own culture's values. The pilgrim, in contrast, should judge himself. (Morgan et al., p. 53)

The book shifts its focus from self-reflection to community in part 2, "Inward Journey to Outward Living: Community as Teacher," as contributors from Gordon College and the University of St. Thomas discuss how they approach spiritual formation by intentionally immersing students in community, liturgy, contemplation, and service during their time abroad. For example, in chapter 5, John Skillen of Gordon College describes how students in the Gordon in Orvieto program learn to adapt to a slower, more contemplative lifestyle that teaches them the value of developing spirituality within the context of community.

The focus on community continues in part 3, "Coming Face to Face with the Social Other: Bridging Intercommunal Divides," with emphasis on the transformative power of the face-to-face encounter. Here, authors from Abilene Christian University, the Council for Christian Colleges and Universities' (CCCU) Middle East Studies Program, and Westmont College stress the importance of bridging cultural divides by entering the world of the "other" and truly experiencing the world from a new point of view. Chapter 9 presents a unique cultural setting as David P. Holt describes the feelings and challenges students experience while living as minorities in a Muslim culture during the CCCU's Middle East Studies Program. Chapter 10 provides a different perspective on the cross-cultural experience within U.S. borders by relating students' encounters with the "other" during Westmont College's San Francisco Urban Program.

Finally, the authors move from community to a wider global focus in part 4, "The Year of the Lord's Good Favor: Cultivating Solidarity with the Global Poor." Here, authors from Azusa Pacific University, the Creation Care Study Program, and Goshen College provide insights into programs that focus on a Biblical approach to serving poor communities. In a change of pace from the focus on undergraduate programs throughout the rest of the book, chapter 11 highlights Azusa Pacific University's Master of Arts in Transformational Urban Leadership program, which immerses students in urban poor communities through field internships and research and service collaborations with indigenous organizations throughout the world (Morgan et al., p. 196). In this chapter, Richard Slimbach uses the Incarnation of Christ as an example of what it means to develop true empathy for the poor:

> Jesus didn't remain in a sequestered religious or cultural "bubble," nor did he conduct "mission trips" from the heavens to earth. He became little, weak, minority, vulnerable, dependent, and misunderstood. He entered the world's pain, problems, and thought systems through direct, firsthand encounters that involved costly identifications. (Morgan et al., p. 194)

In *Transformations*, readers become privy to both painful and joyful accounts of students' personal growth as the authors use journal entries and letters from their own students to describe transformative experiences that have taken place during their programs. Additionally, the authors share their own personal insights into specific methodologies that have facilitated spiritual growth and transformation in their programs. For example, in chapter 1, Janine Paden Morgan of Abilene Christian University describes her use of liturgy and the Bible story of Jacob to teach students about God's faithfulness during the ACU in Oxford semester. In keeping with the book's how-to feel, Morgan shares these liturgies at the back of the book as a resource for study abroad practitioners who may want to incorporate this idea into their own programs.

For faculty and practitioners with direct involvement in the field of study abroad, *Transformations* provides inspiration for creating meaningful off-campus experiences that bring students into a deeper faith and a Biblically-based global mindset. By employing a distinctly Christian approach and providing an in-depth look at a wide variety of successful faith-based off-campus programs, this book stands out as truly unique amongst the books currently available on the topic and sets itself apart as an invaluable resource for practitioners in the field.

However, this book is not limited to those directly involved in the field of study abroad. I recommend *Transformations* as a resource for professionals in all areas of Christian higher education, since it educates readers about the transformative nature of off-campus study and the importance of the cross-cultural experience for today's college students. As Morgan emphasizes in the book's conclusion, the transformative potential of off-campus programs is only as strong as the broader institutional commitment to that vision (Morgan et al., p. 235). To this end, *Transformations* provides the basis for facilitating an important dialogue on our campuses centered on the shared goal of forming globally engaged Christians ready to meet the challenges of the 21st century.

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Abilene, TX: Abilene University Press.

Reviewed by Chris Abrams

Even a cursory examination of the history of Christian higher education reveals the struggle Christian institutions had and continue to have functioning according to their distinct missions. And for many CCCU institutions, this does not just mean functioning in a "Christian" way but according to their historical and denominational foundations. This is not a new conversation within Christian higher education, as I find myself having this type of conversation nearly daily at the institution where I serve. However, in Albert Meyer's book *Realizing our intentions: A guide for churches and colleges with distinctive missions,* Meyer encourages the reader to go beyond the conversation to action if Christian/denominational colleges are to live out their distinct missions. Meyer is well equipped to further this conversation as he has served on the North Central Association Committee on Liberal Arts, as CEO for the Mennonite Board of Education, and as visiting fellow at the Center for the Study of American Religion at Princeton University.

Meyer's text is divided into four parts: (1) *The Larger Scene*, (2) *Who Might Want Schools that are Different*, (3) *Current Issues,* and (4) *Healthy Long-Term Church-School Relationships,* with each part divided into multiple chapters. Most sections examine historical as well as present-time elements that have greatly influenced the current state of church-related higher education. Meyer also injects unique facts that help the reader to understand better the difficulty church-related institutions have meeting their missions while increasing their viability within the greater academy. For example, "The AAUP denies to religiously based institutions the name 'university' because 'they do not, at least as regards to one particular subject, accept to the principles of freedom of inquiry'" (p. 142). Interesting, considering that over the past 20 years, many church-related schools associated with the CCCU have changed from "college" to "university" yet the organization that represents faculty from coast to coast does not recognize the name/structure/status of the institutions where many of their members serve.

Part one, *The Larger Scene*, examines trends, recent developments, the secularization of higher education, organizational dynamics, generalizations from experience, the recent past, and the present situation in order to assist the reader in understanding the challenges intentionally denominational colleges have, are, and will face. In this section, Meyer discusses what some have noted as a nearly irresistible trend toward secularization for many denominational institutions along with the research showing that in terms of enrollment, institutions with distinctive denominational affiliations greatly outperformed those with "nominal" denominational affiliation between 1980 and 1991. In part one, Meyer also examines many of the legal issues denominational institutions face and will continue to wrestle with and how those issues effect funding. The reader is also equipped to realize what is meant by the "secularization" of higher education.

In part two, *Who Might Want Schools that are Different*, Meyer discusses a "different"

curriculum, "different" instruction, why some churches might want schools that are different, and international secularization. Meyer helps the reader appreciate the tug-o-war between higher education and the public interest for what is found in the curriculum as well as how faculty many times arrive at what is found in general education. He also suggests that it is imperative for denominational institutions to understand who they represent and what the educational needs are of that constituency in order to have missions that meet their distinctive purpose. This section also encourages denominational institutions to examine "community" as an element of the teaching-learning relationship between the institution and the students they serve, among many other areas of conversation.

In part three, *Current Issues*, Meyer articulates multiple areas that institutions with distinctive missions must address. The first is diversity. Many denominational institutions have historically been homogenous. Thus, helping students interact with the greater world is imperative, but can be difficult. Meyer also discusses the ever-increasing pluralistic society Christian higher education must navigate, as well as the idea of academic freedom and institutions where faculty and staff are required to affirm a particular Christian worldview.

In part four, *Healthy Long-Term Church-School Relationships*, Meyer's discussion moves to institutions with distinctive missions moving forward. The author examines student peer culture, enrollment and growth considerations, how Boards of Trust should be involved in the process, as well as thoughts on how Churches can more intentionally direct institutions under their care. Meyer offers some interesting thoughts regarding Boards of Trust involvement that I found quite different from my experience working with Boards of Trust in the past, for example, Board involvement in the formation of institution-guiding documents, unlike the current process where Boards approve documents created by faculty, staff, or administrators.

Realizing Our Intentions is an important work for any administrator, faculty, or staff member working at an institution with a distinct denominational/Christian mission. Meyer brilliantly analyzes historical foundations, current events, denominational mission, societal shifts, and means for advancing the calling of denominational Christian higher education in a clear and succinct method. Although I agree with nearly everything discussed by Meyer, I am still left with one main question. How does Meyer bring together his understanding of how institutions with distinct Christian missions should operate with the current financial viability questions that face many of our institutions today?

In Meyer's chapter entitled *a student peer environment that furthers the mission*, he suggests that the idea that institutions must increase enrollment to increase revenue is not necessarily true. However, two of the three institutions he uses as examples are Haverford College and Harvard University; the other is a state institution. As we all know endowments have dropped over the past few years; with that being stated, Harvard's endowment, according to the *Chronicle of Higher Education* August 22, 2010 almanac issue, stands at a meager 25 billion and Haverford's is 336 million. I would ask Meyer to compare apples to apples. The majority of CCCU institutions or institutions with distinct Christian missions have endowments below 50 million with not one within 80 million of Haverford's 336 million. Revenue through tuition is the lifeblood of the majority of CCCU institutions. Harvard will survive if not one student shows up next fall. However,

its reputation will always ensure that more students will desire to attend than Harvard is willing to accommodate. The conversation I would like to explore further is minding mission at an institution that relies on tuition so heavily and doesn't have the reputation to attract ten times the number of students it can accommodate.

Next, as Myers accurately reports, between 1980 and 1991, few institutions grew like CCCU institutions. However, this has not necessarily been the case over the past few years. A recent examination of North American Coalition for Christian Admissions Professionals (NACCAP) 2010 Fall Day 10 report data shows 55 percent of CCCU institutions that participated in the survey reported their institution failing to meet enrollment goals. And a recent study by the CCCU indicated that distinctive missions and faith-learning integration are not nearly as important to prospective students as was once the case. How do recent enrollment challenges, an economic downturn, and changing student perceptions play into how institutions mind their missions? These are the questions that have the rubber meeting the road.

As stated previously, everyone associated with the distinct missions related to denominational Christian Higher Education should embrace *Realizing our intentions* as an excellent resource and as a place to get us steps closer to meeting our unique educational goals, however challenging questions on how to direct distinctly denominational Christian colleges in these challenging days still abound.

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Wright, N. T. (2010). *After you believe: Why Christian character matters.*

New York, NY: HarperOne.

Reviewed by Tim C. McCarthy

Abstract

N. T. Wright's *After you believe: Why Christian character matters* is reviewed as a resource for the work of spiritual formation in university ministry. In his book, Wright develops a framework for Christian virtue formation that goes beyond Aristotelian ethics and aims for a superior *telos* captured in the biblical threads of *worship* and *ruling*. Wright's book provides a strong foundation for helping students understand the significance of character in their ongoing faith journey and vocation in the world. It could benefit from greater attention to the work of the Holy Spirit, the role of suffering, and the role of the principalities and powers in the formation of Christian persons.

In *After you believe: Why Christian character matters* (2010), Bishop N. T. Wright articulates a thorough theological basis for the formation of "virtue" based on the rich biblical vision that he has already developed in his other works. According to Wright, God's fundamental purposes for humanity, revealed throughout the Scriptural narrative, are (a) representing creation in *worship* toward God as *priests*, and (b) representing God in *ruling* over creation as *kings*. On the basis of this biblical vision, Wright argues, humanity has a clear *telos* to aim for, and an indication of the kinds of practices that would be coherent with that *telos,* anticipating now what God intends to do with creation in the future. Wright's book offers profound insight for anyone who is struggling with why "good" behavior matters, and how Christian beliefs translate into Christian behaviors that have eternal significance.

Wright begins by contrasting two common ways of looking at virtue, ones which we would be familiar with from our own discussions with students, parents, and colleagues. Many people view rules and their accompanying positive and negative consequences as the only way to ensure that people will be "good" and "moral." Conversely, especially in the postmodern world, being "true to yourself" is often identified as the best way to achieve one's human potential. Yet history and personal reflection prove these to be inadequate means for achieving true virtue.

As described by Wright, Aristotle's classical view of virtue formation was marked by three characteristics: having a worthy goal (in this case, personal moral achievement), determining the steps that are necessary to achieve that goal, and practicing those steps until they become second nature. Wright argues that this view could only hint at the reality; the biblical vision fulfills what Aristotle could only envision, by empowering humanity to become the redemptive kings and priests that God created them to be, bringing justice, beauty, and love to every corner of the cosmos. God works this transformation through habits of mind, heart, and body that anticipate and cooperate with God's already-unfolding renewing work in the world, producing the virtues of

faith, hope, and love, the fruit of the Spirit, and Christian unity. Wright concludes by describing what he describes as a "virtuous circle": the particular habits that, compounded together, have proven to be useful to the church in the formation of character throughout the centuries.

Early in the book, Wright points to how many global events point to our world's desperate need for people of true character. He states, "In the wider world, the challenge we face is to grow and develop a fresh generation of leaders, in all walks of life, whose character has been formed in wisdom and public service, not in greed for money or power" (Wright, 2010, p. 26). This burden of character formation for the sake of the world is clearly one that student development professionals share.

Wright's rich understanding of the biblical narrative, of the *telos* of all creation, and of humanity's role within that *telos*, is a needed corrective to some of the predominant evangelical theologies that drive evangelism and discipleship. Superficial gospels that merely guarantee rescue from hell and a secure berth in an other-worldly heaven do not readily provide an explanation for why our public and private moral behavior matters. In response, Wright explains a biblical framework that weaves the personally transforming elements of the gospel with the redemptive destiny of all creation, the destiny with which our lives can anticipate and cooperate now through the habits and practices that we adopt. Those of us who disciple students can encourage them that today's choices are important because of the way that they contribute to their formation as the worshippers and rulers in the world that God created them to be.

Students in today's generation often speak about "being true to yourself," which means, most often, being true to what you feel or crave. According to Wright, Jesus teaches that "The authenticity that really matters is living in accordance with the genuine human being God is calling you to become" (Wright, 2010, p. 108). Students need to hear Christ's invitation to aim for this kind of authenticity, not just for a cheap authenticity that excuses them from changing the potentially destructive patterns of their lives.

Depending on the tradition our ministries hail from, worship may emphasized to the neglect of mission, or vice versa. Wright's simple biblical matrix of *worship* and *mission* should provoke us to consider the structure and efforts of our ministries. On the one hand, we need to ask, *How are we giving opportunity for students to make a habit of gathering up the praises, laments, and requests of creation and all nations and offering them to God*? On the other hand, we must ask, *How are we giving opportunity for students to make a habit of bringing God's love, justice, beauty, and truth into the greatest needs and opportunities of our moment in history*?

Wright's "virtuous circle" is a helpful matrix for evaluating the ways in which our ministries invite students into a more faithful discipleship. Wright affirms the importance of locating ourselves in the drama of Scripture, of learning from illustrative stories from Scripture and other sources, of surrounding ourselves with worthy examples of virtuous people, both historical and present to us, and of participating meaningfully in a community of faith, in particular its various practices of worship and mission, eventually leading us back to Scripture. This is a worthy description of what ought to characterize our work with students.

Wright gives little attention to the Holy Spirit's sovereign work over and above the habits and practices he describes. I would have appreciated a more detailed explanation of the interplay between human and divine agency in the formation of people in the image of Christ. I found myself asking, as many students often do, "What can we *expect* in our transformation, and what is left to the mystery of God's sovereign work in our lives?"

In explaining the role of suffering in our transformation, Wright gave the most attention to persecution – the inevitable result of faithful discipleship in a hostile world. Yet many of us also struggle deeply with why godly people seem to experience suffering that is not tied to persecution. It would be helpful to have a more nuanced understanding of how and why God permits suffering in our spiritual formation.

Finally, Wright also gives very little attention to the influence of the "principalities and powers" in spiritual formation. In the ministry of Jesus, the apostles, and the early church, the first act of discipleship in the lives of those who came to them was often to release them from spiritual bondage. Many of our students are dealing with significant spiritual baggage and even demonic influence that may stand in the way of forming the kinds of habits that point them toward their destiny as kings and priests in God's world, and this aspect of formation needs to be addressed in more detail.

Overall, Tom Wright has provided a deeply meaningful, highly readable explanation of how God forms people into the likeness of Christ for the good of the world. Wright is a master of helpful illustrations that explain deep theological concepts, and is obviously aware of the challenges that "normal" Christians face. *After you believe* is best read in concert with his previous two books, *Simply Christian* (2006) and *Surprised by hope* (2008), so that one has a clear understanding of his theological underpinnings. Whether read by practitioners, or studied together with students in a small group, Wright's books continue to be valuable resources for understanding the depth of our faith and its implications for our lives.

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Smith, C., & Snell, P. (2009). *Souls in transition: The religious and spiritual lives of emerging adults*

Oxford: Oxford University Press.

Reviewed by Philip D. Byers

Half a century before the term "emerging adult" entered the lexicon of academicians and developmental theorists, C. S. Lewis lamented the state of contemporary culture. Lampooning those theorists who denied the existence of objective good, Lewis (1944) famously opined, "We make men without chests and expect of them virtue and enterprise… We castrate and bid the geldings be fruitful" (p. 26).

Decades later, the culture has changed. Yet while the text of Christian Smith and Patricia Snell's *Souls in transition* is significantly less lyrical and more empirical than Lewis' famous essay, its conclusion is essentially the same: context matters. In this follow-up to Smith and Lundquist-Denton's landmark work *Soul searching* (2005), Smith and Snell (2009) dispel and diminish common myths about emerging adults, including those purporting massive declines in religious interest and overwhelming self-identification as "spiritual but not religious." Most importantly, however, Smith and Snell elucidate how every trait of emerging adults – whether positive or negative – is the behavioral fruit of the context into which society has socialized these adults.

Smith and Snell unfold their argument in a systematic fashion, interspersing anecdotes from personal interviews with data from the most recent wave of the longitudinal National Study of Youth and Religion (NSYR). The majority of the book is empirical. Smith and Snell fill the pages with graphs and tables analyzing emerging adult religion according to religious affiliation (ch. 4), desirable life outcomes (ch. 9), religious trajectory as predicted by previous waves of the NSYR (ch. 8), and in comparison to adults from previous generations (ch. 3). This empirical focus does not deter the authors from illustrating their assertions with case studies, as they examine new subjects (ch. 1) and revisit some from *Soul searching* (ch. 7).

Because so much of the book depends upon quantitative research, methodological critiques are especially pertinent. In her study of sexuality and spirituality among emerging adults, Freitas (2008) critiques Smith's approach in *Soul searching*, asserting that his methodology is flawed to the extent that it focuses on phone surveys and interviews to the exclusion of written responses. Particularly, Freitas claims that emerging adults raised in a culture hostile to religious faith are subsequently hesitant to communicate authentically in public (p. 54). Even a cursory reading of Smith's interviews, however, casts doubt on this critique. While the emerging adults in question may have struggled to articulate their beliefs, an objective reviewer could scarcely accuse them of obscurity – vulnerability and transparency, it would appear, are *du jour* in emerging culture.

Likewise, some sociological examinations of religion are critiqued for over-emphasizing *articulation* of belief while ignoring the extent to which religion influences life *behaviors*. While this criticism may be appropriate for some studies, Smith and Snell avoid this pitfall with their emphasis on religion's connection to desirable life outcomes.

Specifically, the authors examine some of the hottest issues among conscientious emerging adults, including mass consumerism and social concern and action (ch. 9).

Just as *Soul searching* coined the term "moralistic, therapeutic deist" (MTD), Smith and Snell use *Souls in transition* to introduce new religious designations for emerging adults (ch. 6). Avoiding the reductionist generalizations which so commonly stalk discussions of emerging adults, Smith and Snell identify the nuances that distinguish Committed Traditionalists from Selective Adherents or the Spiritually Open. Most helpful are their distinctions between the Religiously Indifferent, the Religiously Disconnected, and the merely Irreligious, distinctions which vividly illustrate what the authors call the "very different religious and spiritual outlooks and orientations" of emerging adults (p. 179). Comprehending the differences between these types of emerging adults will prove valuable for higher education practitioners.

While the explication of the six main religious types of emerging adults is certainly the keystone of the book, one may argue reasonably that the fulcrum upon which the study pivots is comprised of those chapters examining cultural distinctives of emerging adult life. In chapter two, Smith and Snell inspect emerging culture at a broad level before getting specific in chapter five with a thematic examination of emerging adult religion.

Indeed, these are the chapters which form the basis for Smith and Snell's conclusions and which should most inform conscientious higher education practitioners. Any competent sociologist can proctor surveys, run data, and report findings. The quality which separates true cultural critics from pedestrian reporters, then, is the ability to interpret and analyze those findings, and the authors excel here.

For instance, the authors demonstrate that emerging adults of all religious traditions tend to maintain views of religion which are individualistic and anti-institutional. This finding is interesting, if not novel. Far more fascinating, however, and eminently more helpful is their evaluation of *why* this is so. Noting the cultural victory of the Liberal Protestant ethic, Smith and Snell also root their findings in the influence of evangelical theology on the culture at large. At one point, the authors extend this so far as to argue that these emerging adult values are "simply one cultural mutation away from historic evangelical orthodoxy" (p. 291).

Like Jean Twenge (2006) before them, Smith and Snell demonstrate how today's emerging adults are little more than products of the society into which adults have socialized them. By itself, this realization would do little more than corroborate what researchers like Twenge and theorists like Jamie Smith (2009) have already posited: cultural practices and values are spiritually and, consequently, behaviorally formative. Smith and Snell make their unique contribution, however, by highlighting the role of parents and other involved adults. Revisiting and corroborating the findings from *Soul searching*, the authors emphasize the matchless potential of parental and adult influence. In their conclusion to the study, Smith and Snell lament how "in the name of individual autonomy… the usually most crucial players in teenagers' lives [parents] disengage from them precisely when they most need conversation partners" (p. 284). At numerous points within the study, Smith and Snell explicitly implicate other adults as well – the adult influence is not limited to parental involvement.

For higher education practitioners, this book is a source of great hope. If for no reason other than curiosity, educators should engage this treasure trove of statistics and findings of which the above is merely a pittance. More importantly, though, practitioners should

interact with and digest this material as a reminder of the gravity of their vocation. Earlier in the same essay, C. S. Lewis asserted that "the right defence against false sentiments is to inculcate just sentiments" (p. 14). Unlike the cynics who simply deride emerging adults for their flaws, then, *Souls in transition* reminds its readers that they share the responsibility. Seeking to "inculcate just sentiments," then, practitioners can approach their work empowered by this helpful reminder that they shape context, and context matters.

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Reviewed by André Broquard

Abstract

As people who are deeply engaged in the developmental aspects of college students' lives, Student Affairs professionals may have a limited perspective of higher education as whole. It is important that time is given to understand the issues and concerns that are presented in higher education. *Governance and the public good*, edited by William Tierney, provides the practitioner with a broad landscape of the current landscape of American higher education.

It is important for Student Affairs professionals to be literate in student development theories and current student trends. Working with students on a daily basis requires a solid knowledge and understanding of the developmental stages of growth. Equally as important, but often overlooked, is literacy in issues concerning general higher education structure and operation. One such area of limited understanding for Student Affairs practitioners is institutional governance. In particular, we fail to develop a wide institutional perspective concerning the aspects and developments of higher education governance. In reviewing *Governance and the public good*, edited by William Tierney, I found a valuable description of the current state of higher education governance and helpful description of institutional governance.

Tierney and the ten co-authors provide a relevant review on higher education governance and its impact on the student and society. Each chapter is beneficial in adding to the ongoing conversation concerning the structure and leadership of higher education. In the introduction, Tierney offers a framework for the discussion by recognizing three trends and two tensions that face higher education. The trends consist of privatization, politicization, and restructuring. The tensions are accountability and autonomy.

Privatization has most significantly impacted the funding of public institutions and, in turn-tuition levels. According to Tierney, this trend is a result of a shift in assumption "that education is a public good toward a belief that it is a private benefit" (p. 5). This philosophical development has led to institutions and specifically the individual student owning a larger share of the cost of education. The trend of politicization is borne out of institutional constituencies vying for increased involvement with the governance of the institution. This includes broad of trustees, regents, and state legislators but also involves the administrative and faculties bodies. If higher education is a public good, then each constituent may be entitled to input. However, if higher education takes on a private benefit the involvement of outside constituencies is limited. The trend of restructuring acknowledges the rise of the higher education "administration and bureaucracy" (Tierney, 2006, p. 7) in the 20th century. In the last decade, the restructuring has resulted in a greater administrative presence and less faculty involvement.

It does not take much involvement in higher education to be a part of conversations regarding the two tensions of accountability and autonomy. Government officials on the state and federal level are calling for accountability in higher education. Parents and students have become more aware of their return on investment and are demanding greater input and service from the institution. At the same time, institutions are working to keep academic and administrative autonomy. The quest for accountability is often seen as a threat to autonomy. However, if higher education is a public good, then external voices need to be regarded while the institution maintains academic discretion.

The other chapters in the book elaborate on these five themes. The authors are all excellent sources, providing first-hand experience with the subject. They each address the framework of the trend and tensions. There is not total agreement on how institutional governance should respond to the current situation, but the authors' viewpoints are complementary. The various perspectives are helpful for the higher education practitioner in understanding the climate surrounding higher education as well as the important elements and entities involved in the governance process. In reviewing the references for each chapter, it is clear that along with being knowledgeable of the subject, the authors refer to solid literature on which they built their arguments. Each reference list provides excellent resources for further study.

Judith A. Ramsey provides a foundational chapter describing the higher education institution of the future. She asserts that mutual engagement is necessary on the part of all higher education constituents: academic and administrative leaders, executive leadership, governing boards, and legislative leaders. It will only be through agreement and cooperation that higher education will continue to contribute to the public good.

A particularly useful chapter is "Lost in transition: Governing in a time of privatization," by Karen Whitney. Whitney reviews the nature of privatization in three related, but unique ways: as an event, as a process, and as a continuum. As she writes about higher education governance, she provides helpful history and philosophy that have contributed to the current movement toward privatization. Privatization "is defined as the shifting proportion of public, state-appropriated funds to non-state sources such as student tuition and fees, contracts for services and grants, and gifts as the principal institutional funding sources" (p. 31). Ultimately, as the privatization of higher education takes place, it will demand institutional leaders to find effective means in which to partner with state leaders to guide the university or college successfully. Institutions will need to "negotiate" (p. 44) with state leaders to determine the balance between funding and autonomy.

There are two chapters that describe governing boards and provide foundational knowledge. Jane V. Wellman writes a chapter entitled "Rethinking state governance of higher education" and David A. Longanecker contributes a chapter entitled "The 'new' new challenge of governance by governing boards." These two chapters are primers on state governance—which includes both governmental and institutional structures. They provide clear definitions and descriptions of the responsibilities of state governing bodies. Wellman recognizes the political and policy pressures that governing boards experience. The pressure caused by the shift toward privatization is highlighted with the review of three states—Virginia, Colorado, and Washington State. Longanecker answers three basic but vital questions in his chapter. Who governs? To whom is the board member obligated? What is governed? In answering these questions, Longanecker

identifies board members as laypeople selected or elected because of their influence to focus on the institutional and student concerns. Again, these chapters serve as helpful tutorials on state governance of higher education and provide an understanding of the important issues surrounding higher education.

Jay Dee, in a chapter entitled "Institutional autonomy and state-level accountability," discusses the need to balance the paradoxical concepts of accountability and autonomy. After defining the terms within the higher education context, Dee applies the organizational concept of "loose coupling" (p. 134) to the situation. He believes that the state-institution relationship can hold both institutional accountability and autonomy in balance through "shared commitments" and "trust" (pp. 149, 150). Dee recommends five structures that proactively pursue a cooperative arrangement to achieve the delicate balance of accountability and autonomy.

Governance and the public good is an excellent resource. It will provide anyone interested in higher education who desires further knowledge, perspective, and understanding of higher education governance a firm foundation. Tierney has contributed a worthwhile resource to the literature base of higher education governance, especially for the Student Affairs practitioner.

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Wright, M., & Arthur, J. (Eds.). (2010). *Leadership in Christian higher education.*

Exeter, UK: Imprint Academic.

Reviewed by David M. Johnstone, George Fox University

Having studied and experienced Christian higher education for over 15 years, it was with some excitement (in a nerdy way) that I picked up this volume. While I did not recognize the editors, the volume looked intriguing. Having heard the thoughts and reflections of North American scholars and educators on leadership topics, I was looking forward to the insights of those from international venues. I was intrigued and hoped that this book might provide a new perspective on what it means to be a follower of Jesus within higher education, particularly at the top leadership levels.

The volume is a compilation of reflections from scholars and administrators who share the common commitment toward higher education with an Anglican or Episcopal flavor. Further, the bulk of the reflections are tied to personal experiences through the distinctive nature of higher education within the British system. The international flavor arises as the authors reflect on challenges and blessings of maneuvering through institutional connections with the Anglican Church in various parts of the world.

Each writer is currently or has been the primary leader at one or more institution of higher education. Therefore, it is a series of reflections and challenges by men and women who have served as chief executive officers for universities associated with Church of England or the Episcopal Church. Each has also sought to be a faithful follower of Jesus. The compelling part of this book is that they represent regions and institutions from Africa, North America, India, New Zealand, and England. They provide broad insights with varied experiences. However, they generally limit themselves to thoughts on their own academic journeys and provide insights on what they have encountered or faced as principals or vice-chancellors (or *presidents* in the American and Canadian context).

Their common assertion is that no matter how an institution's demographics unfold, if it desires to maintain a Christian or denominational role to its character, its primary leader must be a faithful follower of Jesus. This person must be committed to justice, integrity, and faithfulness. Having this type of principled leadership will permeate the ethos of the institution. Therefore examining how a vice-chancellor faithfully lives out his or her leading of an institution becomes one of the focuses of the collection. Writing in a way to challenge those reflecting and desiring leadership at a college or university, the authors try to demonstrate faithful diligence in the counsel and challenge they provide.

James Arthur, professor of Education and Civic Engagement at University of Birmingham, identifies the current concern facing higher education leadership. He observes that often the pressures of society negate the mission of a faith-based institution. "…what we see is an academic leadership that too often subscribes to the safe course of allowing political expediency to dictate mission and policy which has resulted in a secularization that is erasing their *raison d'etre"* (p. 9). This inevitably creates an ambiguity in terms of both purpose and identity.

In an attempt to clarify the purpose of a Christian institution, South African Gerald Pilay, past Vice-Chancellor at Liverpool Hope University College, suggests that a "Christian education nurtures a liberal education that is an education for freedom. It is unfettered freedom hence faith, philosophy and science... nurtured alongside each other. If it is goal directed then its purpose is to produce the rounded citizen with a global sense… the Christian foundation also hopes that its scholarly efforts will help create a humane society" (p. 56).

But intent is not sufficient for a Christian institution to stand as distinctive. Beyond the vision and purpose of an institution, Dame Janet Trotter, former principal of the College of St. Paul and St. Mary, observes that: "The Vice Chancellor and the senior team always need to act in the light of the Christian values espoused, devolving power, developing healthy relations, seeking organic sustainable growth and fostering corporate responsibility: in effect… providing opportunities for God's grace to flow through its life and work" (p. 76). They must be faithful men and women.

Then Michael Wright, Vice Chancellor of the Canterbury Christ Church University, reflects on the shaping impact that the faith of a president has on an institution: "... without the committed (Christian) leadership which only a chief executive and autonomous and appropriately constituted governing body can provide, the Christian purposes of an institution will be at risk" (p. 87). The counsel provided by these writers was like the advice given by a mentor.

Beyond the text, technically, there seemed to be limited editing. Letting authors stand alone has merit. But there were no discernable threads and little cohesion that pulled this volume together into a whole. It was disjointed and disappointing. This work has some good personal counsel but little insight into the growing conversation around the philosophy and ethos of Christian higher education.

Because of the diversity of the authors, I was hoping for a broad perspective on Christian international higher education. As stated above, the book focused primarily on church- or denominationally-related institutions, so the hoped-for breadth was limited. While church-related colleges are part of Christian higher education, this focus was much narrower than the title suggests. Candidly, this collection of essays should not have suggested that it was examining leadership in Christian higher education; more accurately, it focuses solely on executive leadership within Anglican higher education. *Soli Deo Gloria.*

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Publications Policy

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All articles should be consistent with the Doctrinal Statement, Article III of the Constitution and By-Laws of the Association for Christians in Student Development.

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4. Reviews of articles in other journals relevant to Christian Student Development.
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   - 10-15 pages for original research articles
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6. Include the current *vita* information for each author: address, title, degree(s) and institutions where earned, and specializations.
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