

issn: 1543-3668 number 13, Spring 2014

# growth

ACSD



Association for Christians  
in Student Development



## Mission and Introduction to The Association for Christians in Student Development:

The Association for Christians in Student Development (ACSD) is comprised of professionals who seek to bring their commitment to Jesus Christ together with their work in college student development. Through the exchange of ideas, encouragement of networking, regional and annual conferences, and application of scriptural principles to developmental theory, ACSD seeks to enable its members to be more effective in ministering to students.

The roots of ACSD go back to the 1950s with the formation of the Christian Association of Deans of Women and the Association of Christian Deans and Advisors of Men. The two groups merged in 1980, reflecting a commitment to work together with mutual respect. ACSD has grown and currently represents more than 1,100 individuals from more than 250 institutions. While membership originally centered in Bible institutes, Bible colleges, and Christian liberal arts colleges, the Association has committed itself to linking up with colleagues in all institutions of higher education, both public and private. In support of this emphasis, the Association has sponsored prayer breakfasts and workshops in conjunction with annual conferences presented by major student affairs associated organizations.

Membership in ACSD is open to all persons who have or are preparing for responsibilities in student development areas in higher education and who are in agreement with ACSD's doctrinal statement, constitution, and by-laws. Members receive the Association's newsletter, free access to placement services, reduced rates at annual conferences, and copies of *Growth: The Journal of the Association for Christians in Student Development*.

In keeping with the mission and goals of the Association, the purposes of *Growth: The Journal of The Association for Christians in Student Development* are:

- To provide a forum for members to publish original research.
- To encourage the membership to be active in scholarship.
- To provide members with access to beneficial resource material intended to inform good practice.
- To stimulate research in Christian student affairs.
- To promote the ideals of ACSD and Christian student affairs.



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. In this issue you will find three feature pieces exploring the origins of college administration, leadership development in an athletic environment, and student affairs professionals' influence on college students. 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.

We are very thankful for those who work to make Growth possible including Dr. Jason Morris, Assistant Professor of Higher Education at Abilene Christian University who serves in the role of Book Review Editor and Emily Bryan who joined the Growth staff this year in a copy editing and author liaison role. They, along with our peer review team, have worked hard to produce this year's edition 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 2014-15 academic year. Publication guidelines are included in this issue on the inside of the back cover and are also available via the Association for Christians in Student Development web site. 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 trust that you will enjoy and be challenged by what you find in these pages.

Sincerely,

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

growth



Co-Editors

**Skip Trudeau**

**Tim Herrmann**

Book Review Editor

**Jason Morris**

Assistant Editor

**Emily Bryan**

Technical Editor

**Elaine Friedberg**

Peer Reviewers

**Hannah Adderly**

**Seth Oldham**

**Brady Schaar**

**Hannah Schundler**

**Amanda Steinbeck**

**Kirsten TenHaken**

Design & Layout

**Steven Christensen**

2

Exploring the Influence of Student Affairs  
Professionals on Learning Outcomes

Captains of Erudition: How the First-Generation  
American University Presidents Paved the Way  
for the Student Development Profession

16

30

Athletic Leadership and Chronically Anxious America

# growth



42

Building a Culture of Faith: University-Wide  
Partnerships for Spiritual Formation.

Christ Across the Disciplines: Past, Present, Future

46

50

Beyond Integration: Inter-Disciplinary Possibilities for the  
Future of Christian Higher Education

College Students' Sense of Belonging: A Key to  
Educational Success for All Students

54

58

College Unbound: The Future of Higher Education  
and What it Means for Students

Funding the Future: Preparing University  
Leaders to Navigate the Coming Change

62

66

Soul Care: Christian Faith and Academic Administration



# Exploring the Influence of Student Affairs Professionals on Learning Outcomes

Christopher S. Collins, Ph.D.  
Kristin Paredes-Collins, Ph.D.  
Azusa Pacific University

## Introduction

Research in higher education has demonstrated the degrees to which students are influenced by their peers, faculty, and a variety of other sources (Astin 1977, 1984, 1993, 1996; Pacarella & Terinzini 2005; Kuh & Hu, 2001). However, there is little research to indicate the influence of a growing sector of professionals that is focused on student development: student affairs (Love, 1995). The purpose of this study is to review the literature involving student engagement and the influence of student affairs professionals and to empirically evaluate the level of impact these professionals have at one private Christian university on the west coast.

The following questions guided this study: (1) What are the predictors of engagement with student affairs professionals among students? (2) To what extent does engagement with student affairs professionals affect a student's (a) cognitive complexity, (b) humanitarianism and civic engagement, and (c) intrapersonal development/spirituality? Our hypotheses are: (1) the more students are involved, the more they will be engaged with student affairs professionals, and (2) engagement with student affairs professionals will account for significant portions of the program-specific learning outcomes. This study examines the effectiveness of individual staff members in one student affairs department at a selective, private Christian institution and contributes to the understanding of how this important group of development professionals impacts the college experience.

According to Kuh (2003), smaller schools generally engage students more effectively than large institutions. Astin (1999) similarly demonstrated that “residential liberal arts colleges in general, and highly selective liberal arts colleges in particular, produce a pattern of consistently positive student outcomes not found in any other type of American higher-education institution” (p. 77). Moreover, “students attending private liberal arts colleges, compared to students attending other types of institutions, are more satisfied with the faculty, the quality of teaching, and the general education program, and are more likely to view the institution as student-oriented” (p. 83). A selective, private, Christian institution is the setting for this study; given the findings of Kuh, Astin, and others, this setting is likely to elicit a highly engaging learning environment.

One way to measure the impact of the college environment is to explore the degree to which students are involved. Student involvement, sometimes defined more broadly as the co-curricular experience, has been closely related to Astin’s (1977, 1984, 1993, 1996) concept of involvement, which includes peer interactions. According to Astin, “the student peer group is the single most potent source of influence on growth and development in the college years” (1993, p. 398). Astin (1992) also found that peer interactions were likely to be more influential than faculty interactions in the area of leadership development. Cognitive development and critical thinking are some of the positive outcomes associated with student involvement (Baxter Magolda, 1992). Given the spectrum of student involvement and Astin’s suggestion of the peer group as being the most influential factor in growth and development, it seems that student organizations may be a critical site for such growth.

Reisberg (2000) reported that the hundreds of student organizations on college campuses represent a significant part of the co-curricular experience for many students. However, according to Kuh et al. (2007),

it remains unclear to what extent student organizations, as entities, are nurtured by the larger institution. It is also unclear to what extent institutions seek to partner with student organizations to enhance student member connection to the institutions, or develop the potential of the organization as agents responsible for the betterment of the larger community in which they exist. (p. 10)

For small institutions that strive to foster a highly engaging atmosphere, student affairs professionals typically work closely with various student organizations and campus events. In order to understand the role of peer influence and involvement, the relationship between student affairs professionals and student organizations should be explored.

Research on college impact (e.g., Astin, 1993; Pascarella & Terenzini, 2005) has demonstrated the increased professionalism and depth of education among student affairs practitioners. Astin (1993), Chickering and Reisser (1993), and Pascarella and Terenzini (2005) have extensively documented that some of the most powerful experiences at a university occur outside the classroom. Consequently, it may be beneficial to consider the influence of student affairs practitioners who are tasked with cultivating this aspect of the student college experience, which includes student organizations and overall campus involvement.

According to Love (1995), “student outcomes research is inadequate because the direct influence of student affairs professionals is not assessed and peer influences are not differentiated” (p. 162). College impact theories have been previously discussed and converge around understanding the ways and the degree to which the experience of attending college promotes change in students. Researchers have investigated a range of developmental areas including cognition, ethics, morality, and identity (e.g., Astin 1977, 1993; Pascarella & Terenzini, 2005). However, despite the significant amount of data, there seems to be a missing link in understanding the influence of student affairs. Love (1995) believed that “researchers have failed to consider the possible direct influence (in addition to the already recognized indirect influence) of student affairs and other nonfaculty professionals (e.g., academic affairs administrators, learning center staff) on students” (p. 162). Although Love’s provocative statement is now dated, little has been done to isolate the ways these staff members impact students. One reason for this deficiency may be the variety of duties carried out by student affairs departments.

For example, as previously mentioned, Astin (1993) demonstrated the ways students are impacted by different kinds of peer groups, college environments, and programs. However, student affairs professionals are not considered as a contributing factor of student impact. Some studies have evaluated clubs and organizations as forms of involvement with positive effects on learning without considering the influence of student affairs as a facilitator of involvement (e.g., Lundberg et al., 2007). Therefore, “universities may be overlooking opportunities to enhance students’ experiences and may be underestimating the impact of student affairs professionals on students’ experience” (Love, 1995, p. 162). This paper addresses the overlooked opportunity and specifically incorporates student affairs professionals in the conceptual framework of the student experience.

Models of student leadership indicate the importance of student affairs staff, regardless of specialty, to engage students in dialogue around topics of commitment, purpose, congruency, and citizenship. Komives et al. (2005) asserted that these professionals have the influence to play a very important role in students’ ability to expand their meaning-making capacity. Research in this area indicates that “student affairs staff at all levels of an institution would benefit from rethinking how they link leadership and service both programmatically and structurally” (Dugan, 2006, p. 341).



Given the accountability movement in higher education (Bresciani, 2009), there is an increasing demand for institutions to articulate learning outcomes for curricular and co-curricular programs and assess the degree to which programs achieve these outcomes. The Center for the Advancement of Standards in Higher Education (CAS) developed a series of learning and development outcomes designed to assist co-curricular facilitators in identifying learning outcomes and designing programs and policies to achieve those outcomes. The CAS standards represent criteria that higher education institutions and student support programs are expected and able to meet with the application of reasonable effort and diligence. However, each standard is certainly malleable to the institutional mission.

There are six CAS domains that include a total of 28 corresponding dimensions. For example, the interpersonal competence domain includes the corresponding dimensions: interdependence, collaboration, and effective leadership. Each dimension is an aspect of the domain that is used as a measurable outcome. This study evaluated three domains that the student affairs department at the research site considered most important. These three student outcome domains are as follows: cognitive complexity, civic engagement, and intrapersonal development. These domains represent the outcomes measured in this study to determine the impact of student affairs professionals.

The first domain, cognitive complexity, is comprised of four dimensions that were included in the development of a scale to measure the outcome:

1. Critical thinking: Identifies important problems, questions, and issues; analyzes, interprets, and makes judgments of the relevance and quality of information; assesses assumptions and considers alternative perspectives and solutions.
  2. Reflective thinking: Applies previously understood information, concepts, and experiences to a new situation or setting; rethinks previous assumptions.
  3. Effective reasoning: Uses complex information from a variety of sources including personal experience and observation to form a decision or opinion; is open to new ideas and perspectives.
  4. Creativity: Integrates mental, emotional, and creative processes for increased insight; formulates a new approach to a particular problem.
- (CAS, 2009, p. 26)

This outcome is particularly relevant to student leadership, organizational behavior, and problem solving abilities in multiple environments, and is an important learning outcome for many student affairs programs.

The second learning outcome domain considered in this study is humanitarianism and civic engagement, which is a sense of civic and social responsibility, as well as a global perspective. Four dimensions comprise the different facets of the outcome:

1. Understanding and appreciation of cultural and human differences: Understands one's own identity and culture; seeks involvement with people different from oneself; articulates the advantages and impact of a diverse society; identifies systematic barriers to equality and inclusiveness, then advocates and justifies means for dismantling them; in interactions with others, exhibits respect and preserves the dignity of others.
2. Social responsibility: Recognizes social systems and their influence on people; appropriately challenges the unfair, unjust, or uncivil behavior of other individuals or groups; participates in service/volunteer activities that are characterized by reciprocity; articulates the values and principles involved in personal decision-making; affirms and values the worth of individuals and communities.
3. Global perspective: Understands and analyzes the interconnectedness of societies worldwide; demonstrates effective stewardship of human, economic, and environmental resources.
4. Sense of civic responsibility: Demonstrates consideration of the welfare of others in decision-making; engages in critical reflection and principled dissent; understands and participates in relevant governance systems; educates and facilitates the civic engagement of others. (CAS, 2009, p. 27)

6

Programs working with volunteerism, service learning, and intercultural relations are all focused on this outcome.

The third outcome domain in this study is intrapersonal development, which includes four dimensions. Two of the four dimensions were used in this study, in order to focus on the components that matched the institutional mission. The outcome dimensions are:

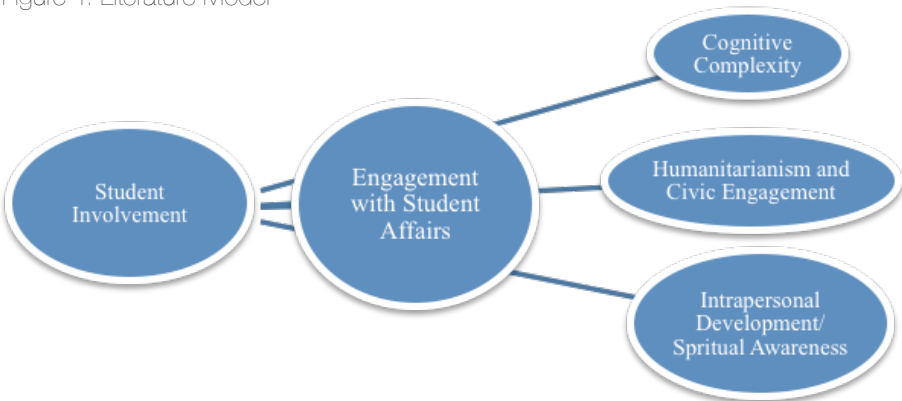
1. Spiritual awareness: Develops and articulates personal belief system; understands roles of spirituality in personal and group values and behaviors; critiques, compares, and contrasts various belief systems; explores issues of purpose, meaning, and faith.
2. Commitment to ethics and integrity: Incorporates ethical reasoning into action; explores and articulates the values and principles involved in personal decision-making; acts in congruence with personal values and beliefs; exemplifies dependability, honesty, and trustworthiness; accepts personal accountability. (CAS, 2009, p. 26)

As a faith-based university, these aspects of the domain were the most relevant for the outcomes identified by the student affairs department.

These types of learning outcome domains (e.g., cognitive complexity, civic engagement, and intrapersonal development) are useful in the field of research for student affairs, as they outline measurable objectives that should be connected to student involvement

and engagement with student affairs. Measurement of these outcomes and the degree to which student affairs professionals may be able to engage with students and impact their development is a concrete way to frame the larger question about the influence of student affairs. Figure 1 demonstrates our hypothesized connection between the degree of student involvement, the level of contact and engagement students have with student affairs professionals, and the three learning outcomes.

Figure 1: Literature Model



Methodology

Data Source

The entire undergraduate population of the small, selective, Christian liberal arts college located on the west coast was emailed an invitation to complete the instrument in exchange for credit on a course assignment in a university-wide convocation program. This process yielded a sample size of 1,208 undergraduate students. Of the sample, 38% were men and 62% were women. About 32% were first-year students, 22% were sophomores, 26% were juniors, and 17% were seniors. About 62% were Caucasian, 14% were Asian/Asian American, 8% were Latino/a, 5% were multiracial, 4% were African American, and 2% were Alaskan Native/Native American/Native Hawaiian/Pacific Islander. Although the sample comprised nearly 44% of the student body, women and Caucasian students completed the survey at a higher rate than other student populations.

Love (1995) warned that surveys asking students about their level of contact with student affairs professionals, staff, or administrators tend to create confusion. Recognizing that students interpret these terms in different ways, this survey provided specific examples of student affairs professionals, including staff from residential life, the career center, counseling center, volunteer center, student activities, etc. In addition, the survey asked a variety of additional questions, including whether or not students have attended the health center and/or counseling center, and the degree to which students are involved

in many co-curricular activities. The Student Involvement and Learning Outcomes instrument, a survey designed by the university where the study was conducted, contains a variety of student demographic and involvement variables. The instrument was designed to assess various institutional student learning and engagement outcomes, including: faith and spirituality, vocation and purpose, identity development, cognitive development, and student affairs engagement. For the purpose of this study, the domains used were those that measured campus involvement, interactions with student affairs professionals, and different components of student learning. Student learning was measured through three constructs designed to match the aforementioned CAS standards: cognitive complexity, humanitarianism and civic engagement, and intrapersonal development and spiritual awareness.

### Data Analysis

The following questions guided this study: (1) What are the predictors of students who are engaged with student affairs professionals? (2) To what extent does engagement with student affairs professionals affect a student's (a) intrapersonal development and spirituality, (b) humanitarianism and student engagement, and (c) cognitive complexity? To assess the characteristics of students who are engaged with student affairs professionals, a multiple linear regression was conducted. The independent variables included eight dichotomous variables that assessed students' involvement with various campus organizations and services provided by or coordinated through the student affairs office. The variables included gender, class year, intramural sports, student government, intercultural/ethnic groups, fraternity/sorority membership, student ministries, and involvement with career, counseling, and volunteer centers. The independent variable was a single construct of nine items that measured the level of engagement students experienced with student affairs professionals, who were identified as working in residential life, the career center, counseling center, volunteer center, or student activities (Cronbach's  $\alpha = .95$ ). Missing data was deleted listwise, and tolerance was set at .6 to limit multicollinearity.

To assess the relationship between engagement with student affairs professionals and various student-learning outcomes, three separate regression analyses were conducted. The construct of nine items that measured the level of engagement students experienced with student affairs professionals was utilized as the independent variable, and the three student outcome factors were utilized as dependent variables. The student outcome variables were: cognitive complexity, measured with a 10-item construct (Cronbach's  $\alpha = .81$ ), humanitarianism and civic engagement, measured with a 15-item construct (Cronbach's  $\alpha = .83$ ); and intrapersonal development and spiritual awareness, measured with a 14-item construct (Cronbach's  $\alpha = .94$ ). See Table 1 for a full description of the independent and dependent variables.

## Results

Upon first review of comparison groups in the dataset, it was clear students were much less engaged with student affairs professionals than with faculty. This finding was not surprising, given that the university has over 200 full time faculty and only 56 student affairs professionals, only of which about half maintain a high level of involvement with students. Although 40% of students agreed or strongly agreed that they engaged with faculty in discussions about life-purpose and personal struggles (based on 12 questions related to faculty engagement), only 20-25% agreed or strongly agreed that they have engaged with student affairs staff members on this level (based on 12 questions related to student affairs staff engagement). One of the core objectives to this study was to expand our understanding of this group of students and the impact of engagement.

The regression analysis allowed the various elements of the survey to provide a more nuanced picture of the predictors of engagement with student affairs and, consequently, the outcomes connected to engagement with student affairs professionals. Multiple regression was conducted to determine the best linear combination of student involvement and demographic variables (i.e., gender, class year, intramural sports, student government, intercultural/ethnic groups, fraternity/sorority membership, student ministries, and involvement with the career center, the counseling center, and the volunteer center) for predicting engagement with student affairs professionals. Assumptions of linearity, normally distributed errors, and uncorrelated errors were checked and met. The means, standard deviations, and intercorrelations can be found in Table 2. This combination of variables significantly predicted engagement with student affairs professionals,  $F(10, 1169) = 7.60, p < .001$ , with involvement with the career center, counseling center, a fraternity or sorority, campus ministry, and class year significantly contributing to the prediction. Albeit significant, only 5% of the variance in engagement with student affairs professionals can be explained by the student demographic and involvement variables. According to Cohen (1988), this effect size is smaller than typical. The beta weights, presented in Table 3, suggest that involvement with the counseling center and campus ministry contributed most to engagement with student affairs professionals, and that younger students were more likely to be engaged.

Three separate regressions were conducted to assess the relationship between engagement with student affairs professionals and three outcome variables: (1) intrapersonal development and spirituality, (2) humanitarianism and civic engagement, and (3) cognitive complexity. Means, standard deviations, beta weights, and effect sizes can be found in Table 4. Engagement with student affairs professionals significantly predicted a student's intrapersonal development/spiritual awareness scores,  $F(1, 1206) = 43.37, p < .001$ , and humanitarianism and civic engagement scores,  $F(1, 1206) = 67.38, p < .001$ . According to Cohen (1988), the effect sizes are smaller than typical. Student affairs engagement was not significantly related student's cognitive complexity scores,  $F(1, 1206) = 1.83, p = .177$ .



The limitations of this study include small effect sizes for all significant results, a dataset that is not representative of the site of the study (in terms of gender and racial/ethnic composition), and lack of ability to assess students' level of involvement (e.g., leader or member) within each organization.

## Discussion

Given the statistical significance of these models and the connections between student involvement, engagement with student affairs, and their ability to predict learning outcomes, an important objective of this study is to make the information available for departments of student affairs that are trying to assess and increase their impact on the student learning outcomes. First, the design of the study progresses toward responding to the gap in the literature by looking beyond student involvement, to understand how involvement is linked to engagement with individuals working in student affairs. The study further progresses since it does not relegate engagement with student affairs professionals as the end goal, but rather identifies learning outcomes that should develop from both involvement and engagement. In using the practical results of this study to inform policies, programs, and resources, the institution would benefit from (1) defining certain learning outcome goals for specific programs, (2) measuring the contribution of student affairs professionals to the overall outcome, and (3) developing a deeper understanding of elements that contribute to these outcomes.

## Student Involvement

The first hypothesis was that greater degrees of student involvement would equate to greater degrees of engagement with student affairs. This hypothesis was based on the fact that student affairs professionals facilitate significant opportunities for co-curricular involvement. It seemed logical that students who were highly involved would have greater exposure to student affairs professionals, thereby exhibiting higher levels of engagement. Overall, our analysis indicated only four of eight involvement variables related to co-curricular activity are significant predictors of student affairs engagement. Involvement with the counseling center and campus ministry programs were the highest individual predictors, followed by the career center and involvement with a fraternity or sorority. As a cohesive measure, involvement was a significant predictor of engagement.

Although the results lend to rejecting the null-hypothesis, the analysis did not reveal the explanatory power expected. One potential reason for this finding is that exposure to student affairs professionals due to involvement does not equate to engagement. For example, student government and ethnic club involvement significantly contributed to the model. These students may have exposure to staff members, but are not necessarily mentored, guided, or influenced by student affairs staff. Conversely, the counseling center, the most significant predictor of engagement, focuses on individual relationships. Further, within campus ministries, staff may be more inclined toward relationship-building and

influence, as opposed to facilitating structure. This area might be a significant one for a student affairs department to evaluate goals for subunits. For instance, the student affairs professionals at this university might evaluate how to be strategic in their influence and impact. Given that the overall student affairs staff to student ratio is 1:53 in comparison to 1:16 for faculty, identifying indicators and goals for engagement and the impact of such engagement might prove to be valuable. Through comparison, this analysis does not suggest faculty and staff numbers should be equitable, but illustrates the need for a strategic plan to influence a student body with fewer numbers. Within the 75-80% of the student body who were neutral or disagreed that they were influenced by student affairs, there could be groups of overlooked students. Although our analysis did not target a niche of students that were not engaged, specific programs might not be as effective in reaching students.

### Learning Outcomes


Our next hypothesis was that engagement with student affairs would lead to higher scores on the learning outcome variables: 1) Intrapersonal Development/Spiritual Awareness, 2) Humanitarianism and Civic Engagement, and 3) Cognitive Reasoning. This particular student affairs unit adheres to the CAS standards and has identified these three domains as part of the core learning outcomes for their programs. As a church-related university, Intrapersonal Development/Spiritual Awareness is an important learning outcome. Faith and learning are integrated in all areas of the curricular and co-curricular environment. Although the student ministries involvement variable is most obviously linked to this outcome, mentorship and programming in most departments connect in some way as well. The results of the analysis indicated that engagement with student affairs professionals had a significant, positive impact on this outcome. Albeit small, the role of student affairs engagement is noteworthy, ultimately indicating that when a staff member is able to provide guidance, mentorship, and influence for students, growth in spiritual awareness is likely.

Humanitarianism and Civic Engagement is another learning outcome that is more directly linked to programming in the volunteer center and intercultural affairs. The results of this analysis are in tension. Involvement with the volunteer center or intercultural affairs was not a significant predictor of student affairs engagement. In essence, it could be hypothesized that these programs impact students through facilitated activities, as opposed to individual staff members having high levels of influence on the identified learning outcomes. However, engagement with student affairs significantly predicts Humanitarianism and Civic Engagement. Perhaps the students that were both involved in the activities and engaged with the staff members contributed to the significant results for this outcome. If this outcome is a high priority for a student affairs unit, then the practical questions that should emerge are how involvement and engagement can be coupled to produce higher outcome levels, and how engagement can increase with limited resources.

On the third learning outcome, Cognitive Reasoning, engagement with student affairs professionals was not a significant predictor. This composite variable is more connected to classroom activities than the other two learning outcomes, but is still an important objective for co-curricular activities. The objective blends the curricular and co-curricular environment by connecting personal experiences and challenges to classroom experiences. The outcome involves making decisions through council, building upon strengths, and considering other points of view. Our analysis could be used to emphasize that the student affairs unit is not meeting their goal for influencing students on this outcome. The question, however, may be more directed to the entire learning environment (curricular and co-curricular), as opposed to only considering student affairs. Given that the learning outcome involves a blend of these environments, it may be valuable to review the degree to which these two components of the learning environment collaborate to achieve the desired outcome. The lack of collaboration between faculty and student affairs professionals may serve as a barrier to achieving the highest potential outcome on Cognitive Reasoning.

#### Conclusion and Future Research

In light of what is known about the historical influence of student involvement, there is practical utility in the information provided in our analysis. This study represents a small, exploratory step toward understanding the impact for the limited number of students who are engaged with student affairs professionals at this university. The most significant implications of this study are for student affairs professionals who might utilize this type of data to make strategic decisions and further extend mission-centered impact across the student body.

Future research needs to thoroughly investigate whether or not there are certain groups of students or types of experiences that are negative predictors for student affairs engagement. If there are, these traits and experiences preclude those students from having the best opportunity to advance along these learning outcome continuums. Although it is not always simple to identify ineffective environments, it is essential to address these environments to maximize deep learning. Future research should also extend these measurements into a longitudinal dataset to assess how students change over time. This type of research will enable more explanatory analysis and provide a clearer picture of these learning and development outcomes. This study demonstrates that student affairs professionals make significant contributions to the core functions and objectives of the university. Beyond the role of student affairs, administrators should further evaluate the ways in which the co-curricular environment facilitated by staff members can complement and enhance these learning outcomes for students. 

Christopher S. Collins is Assistant Professor of Higher Education at Azusa Pacific University and holds a Ph.D. in Higher Education from UCLA.

Kristin Paredes-Collins is the Associate Editor of Christian Higher Education and a writing coach for graduate students in the School of Behavioral and Applied Sciences at Azusa Pacific University. She holds a Ph.D. in Higher Education from APU.

Table 1  
Description of Variables

	Definition
<i>Student Demographic and Involvement Variables</i>	
Class level	Coded 1 = <i>first-year</i> , 2 = <i>sophomore</i> , 3 = <i>junior</i> , 4 = <i>senior</i> .
Gender	1 = <i>men</i> , 2 = <i>women</i> .
Career Center	1 = <i>no</i> , 2 = <i>yes</i> .
Counseling Center	1 = <i>no</i> , 2 = <i>yes</i> .
Fraternity/Sorority	1 = <i>no</i> , 2 = <i>yes</i> .
Intramurals	1 = <i>no</i> , 2 = <i>yes</i> .
Intercultural/Ethnic Club	1 = <i>no</i> , 2 = <i>yes</i> .
Student Government	1 = <i>no</i> , 2 = <i>yes</i> .
Volunteer Center	1 = <i>no</i> , 2 = <i>yes</i> .
Student Ministry	1 = <i>no</i> , 2 = <i>yes</i> .
<i>Scale Variables</i>	
Engagement with Student Affairs	Composite variable using the mean of 9 items: I have had many conversations with Student Affairs Staff (Residential Life, Career Center, Counseling Center, Student Activities, etc.) regarding: my specific life-purpose, my development as a leader, and my desire to live a life of service. I have felt comfortable disclosing my personal struggles with Student Affairs Staff related to: my life purpose, leadership challenges, and personal thoughts about living a life of service. Student Affairs Staff have guided me in my search for: personal meaning and purpose in my life, my desire to grow as a leader, and ways to live a life of service. Each individual item was coded on a 5 point scale, with 1 = <i>strongly disagree</i> , 2 = <i>disagree</i> , 3 = <i>neither agree nor disagree</i> , 4 = <i>agree</i> , 5 = <i>strongly agree</i> . (Cronbach's alpha = .95).
Intrapersonal Development/Spiritual Awareness	Composite variable using the mean of 14 items: My faith shapes how I think and act each and every day, My religious faith is extremely important to me, I look to my faith as a source of inspiration, I look to my faith as providing meaning and purpose in my life, I consider myself active in my faith or church, My faith is an important part of who I am as a person, I spend a lot of time contemplating God's will for my life. I have a good sense about God's purpose for my life. I am confident that I know how I should be using the gifts and talents that God has given me, Most of the time I feel close to God, I depend on my faith in God for decision-making and direction, I look to God for strength, support, and guidance, and I view myself as a spiritual person. Each individual item was coded on a 4 point scale, with 1 = <i>strongly disagree</i> , 2 = <i>disagree</i> , 3 = <i>agree</i> , 4 = <i>strongly agree</i> . (Cronbach's alpha = .94).
Humanitarianism and Civic Engagement	Composite variable using the mean of 15 items: I have identified my mission in life, I make a difference in the lives of those around me, I am taking actions now that are moving toward my mission in life, I am making a contribution to society, I care a great deal about reducing poverty in the United States and throughout the world, I give significant portions of time and money to help other people, I speak out for equality for women and minorities, I feel a deep sense of responsibility for reducing pain and suffering in the world, I am concerned that our country is not doing enough to help the poor, and I am active in efforts to promote social justice. Each individual item was coded with a 7-point scale, 1 = <i>never true</i> , 7 = <i>always true</i> . To what extent students are involved in service at present, with the volunteer center, with a club, and in class, and overall community service involvement. Each individual item was coded with a 5-point scale: 1 = <i>very little</i> , 5 = <i>very much</i> . (Cronbach's alpha = .83).
Cognitive Complexity	Composite variable using the mean of 10 items: When I do not understand a concept in an assigned reading, I look it up on the internet or in another book, If faced with a difficult situation, I seek counsel from others before I make a decision, I apply personal experiences to my work in the classroom, I have a sense of relaxation and accomplishment when a task is complete, I can recall projects where I have added another dimension beyond the expected norm, I perform tasks with precision, I enjoy hearing others perspectives even when they are different from my own, I use past experiences to make decisions in the present and for the future, I recognize moral dilemmas in difficult situations, I am open to hearing others point out my weaknesses and strengths. Each individual item was coded with a 5-point scale: 1 = <i>never true</i> , 5 = <i>always true</i> . (Cronbach's alpha = .81).

Table 2  
Means, Standard Deviations, and Intercorrelations for Engagement with Student Affairs Professionals and Student Involvement Variables  
(N = 1180)

Variable	M	SD	1	2	3	4	5	6	7	8	9	10
Engagement with Student Affairs Scale	5.16	2.13	.05*	.09**	.16***	.07*	.04	.03	.04	.12***	-.02	-.04
Predictor Variables												
1. Gender	1.61	.49	-	.03	.04	.13***	-.24***	.06*	-.05*	.04	.07*	.02
2. Career Center	1.40	.49		-	.12***	-.12	.06*	.12***	.08**	.02	.13***	.11***
3. Counseling Center	1.22	.42			-	-.03	-.01	.06*	.01	.03	-.02	.09**
4. Fraternity/Sorority	1.29	.45				-	.02	-.12***	-.01	.01	.01	.02
5. Intramurals	1.16	.37					-	.02	.05*	.01	.05*	.03
6. Intercultural/Ethnic Clubs	1.13	.34						-	.07*	-.04	.09**	.08**
7. Student Government	1.01	.11							-	.06*	.01	.08**
8. Student Ministry	1.11	.31								-	.04	.02
9. Volunteer Center	1.12	.33									-	-.01
10. Class year	2.31	1.12										-

\* p < .05, \*\* p < .01, \*\*\* p < .001

Table 3  
Multiple Regression Analysis Summary for Predicting Student Affairs Engagement (N = 1180)

Variable	B	SEB	β
Gender	.19	.13	.04
Career Center	.34	.13	.08**
Counseling Center	.79	.15	.15***
Fraternity/Sorority	.36	.14	.08**
Intramurals	.25	.17	.04
Intercultural/Ethnic Clubs	.20	.18	.03
Student Government	.54	.54	.03
Student Ministry	.80	.19	.12***
Volunteer Center	-.23	.19	-.04
Class year	-.14	.06	-.07**

Note. Adjusted  $R^2$  = .05;  $F(10, 1169) = 7.60$ ,  $p < .001$

\* p < .05, \*\* p < .01, \*\*\* p < .001

Table 4  
Multiple Regression Analyses Summary for Student Affairs Engagement Predicting Student Learning Outcomes (N = 1208)

Learning Outcome Variables	M	SD	B	SEB	β
Intrapersonal Development/Spiritual Awareness	6.58	1.77	.16	.02	.19***
Adjusted $R^2$ = .034; $F(1, 1206) = 43.37$ , $p < .001$					
Humanitarianism and Civic Engagement	10.32	2.0	.22	.03	.23***
Adjusted $R^2$ = .052; $F(1, 1206) = 67.38$ , $p < .001$					
Cognitive Complexity	3.55	.80	.02	.01	.04
Adjusted $R^2$ = .001; $F(1, 1206) = 1.83$ , $p = .177$					

\*\*\* p < .001



## References

- Astin, A. (1999). How the liberal arts college affects students. *Daedalus*, 128, 77-100.
- Astin, A. (1996). "Involvement in learning" revisited: Lessons we have learned. *Journal of College Student Development*, 37, 123-134.
- Astin, A. (1993). *What matters in college? Four critical years revisited*. San Francisco: Jossey-Bass.
- Astin, A. (1992). What really matters in general education: Provocative findings from a national study of student outcomes. *Perspectives*, 22, 23-46.
- Astin, A. (1984). Student involvement: A developmental theory for higher education. *Journal of College Student Personnel*, 25, 297-308.
- Astin, A. (1977) *Four critical years: Effects of college on beliefs, attitudes, and knowledge*. San Francisco: Jossey-Bass.
- Bresciani, M.J. (2006). *Outcomes-based academic and co-curricular program review*. Sterling, VA: Stylus Publishing.
- Chickering, A.W., & Reisser, L. (1993). *Education and identity* (2<sup>nd</sup> ed.). San Francisco: Jossey-Bass.
- Dugan, J.P. (2006). Involvement and leadership: A Descriptive analysis of socially responsible leadership. *Journal of College Student Development*, 47, 3, 335-343.
- Komives, S.R., Owen, J.O., Longerbeam, S., Mainella, F.C., & Osteen, L. (2005). Developing a leadership identity: A grounded theory. *Journal of College Student Development*, 46, 5 593-611.
- Kuh, G.D. (2003). What we're learning about student engagement from NSSE. *Change*, 25-32.
- Kuk, L., Thomas, D., & Banning, J. (2007) Student organizations and their relationship to the institution: A dynamic framework. *Journal of Student Affairs*, 27, 9-20.
- Kuh, G.D., & Hu, S. (2001). The Effects of student-faculty interaction in the 1990s. *Review of Higher Education*, 24, 309-332.
- Love, P.G. (1995). Exploring the impact of student affairs professionals on student outcomes. *Journal of College Student Development*, 36, 162-170.
- Lundberg, C.A., Schreiner, L.A., Hovaguimian, K.D., Slavin Miller, S. (2007). First-generation status and student race/ethnicity as distinct predictors of student involvement and learning. *NASPA Journal*, 44, 1, 57-83.
- Pascarella, E.T. (2006). How college affects students: Ten directions for future research. *Journal of College Student Development*, 47, 508-520.
- Pascarella, E.T., & Terenzini, P.T. (2005). *How college affects students: A third decade of research*. San Francisco: Jossey-Bass.
- Reisberg, L. (2000, September 29). Proliferation of campus clubs: too much of a good thing? *Chronicle of Higher Education*, 47(5), p. A47-A48.
- Schuh, J.H. (2009). *Assessment methods for student affairs*. San Francisco: Jossey-Bass.



# Captains of Erudition: How the First-Generation American University Presidents Paved the Way for the Student Development Profession

Drew Moser, Ph.D.  
Taylor University

## Abstract

This paper seeks to explore the origins of college administration, particularly student development, as a profession unique from faculty positions by researching the influence of key American university presidents at the dawn of the 20<sup>th</sup> century. This paper explores precipitating factors leading to the rise of this new type of president, scornfully coined “Captains of Erudition” by Veblen (1918), and the emergence of the student development field. An evaluation of this generation of presidents is offered, followed by a section highlighting key consequences of this pivotal period for higher education today. Original presidential writings from the early 1900s by key university presidents on the subject of university administration are explored, as well as historical pieces evaluating their presidencies and their decisions leading to the realm of student development as a distinct class of higher education administration.

The costs of higher education are subjected to great scrutiny at present. As the economic downturn forces colleges and universities to attempt to do more with scarce resources, the college administrative profession experiences increased pressure to defend its existence, its size, and its purpose. A Goldwater Institute study published by Greene (2010) studied the growth of administrators in higher education institutions from 1993-2007. During this period, the number of administrators per 100 students rose 39.3%, while teaching, research, and service positions grew only by 18%. Whether or not critiques on “administrative bloat” in the academy are fair or necessary is beyond the scope of this paper. It is sufficient to acknowledge that the profession of college administrators is a contentious and controversial existence during difficult economic times. In its important article, “The Lattice and the Ratchet,” The Pew Higher Education Research Program (1995) highlighted the growth of the administrative profession by offering the image of a lattice:

Just as most institutions enjoyed real revenue growth in the 1980s, so apparently did most institutions substantially expand their administrative and academic support staffs. The result has been an extension of the scale and scope of an administrative lattice that has grown, much like a crystalline structure, to incorporate ever more elaborate and intricate linkages with itself. (p. 99)

This paper explores the origins of the rise of what is now known as the student development profession. Specifically, this paper focuses on the tenures of key university presidents at the dawn of the 20<sup>th</sup> century. Do their tenures plant the seeds for the student development profession? In what ways? These questions are explored by first highlighting precipitating factors leading to the increased profile and scope of the university presidency. Then this paper discusses the influence of the generation of university presidents in the post-Civil War era. Finally, this paper concludes with implications of this pivotal shift in the presidential role and the subsequent field of student development.

#### Precipitating Factors

Brubacher and Rudy (1997) wrote an insightful description of the college president during American higher education’s infancy:

What about the organization of the college below the president? When colleges were in their infancy there was no organization below him, or rather the president was the whole administration. He did the work which in the nineteenth and twentieth centuries was delegated to such lieutenants as deans, registrars, and librarians. (p. 27)

In other words, the president was a one-stop shop of college administration. By 1910, university administration was a distinct career path which could be pursued wholly separate from the teaching profession (Bledstein, 1976). In the course of higher education history, this is a relatively short time for such a fundamental shift. What role did college and university presidents play? It is helpful first to consider the contextual factors at play on the stage of American higher education at the dawn of the 20<sup>th</sup> century. Only then can the influence of the first generation of university presidents on the field of student development be truly understood and appreciated.

### The Rise of the Extracurriculum

Rudolph (1990) noted a vital extracurriculum developed within American colleges by the 1870s. Student-initiated literary societies, the Greek letter fraternity movement, and organized athletics all became vital components of the collegiate extracurriculum. This extracurriculum, according to Bledstein (1976), “remade the college campus into a distinct American phenomenon. In the generation before the Civil War . . . the college was being transformed” (p. 248). This extracurriculum soon came to overshadow the educational experience in the lives of college students. Rudolph (1990) referred to its presence as a monster in which “taming it would now become as necessary a project as the long-delayed reform of the curriculum itself” (p. 155). The unintentional consequence of the extracurricular “monster” was a robbing of the college professor of a measure of prestige and authority (Rudolph, 1990, p. 157). Thus, the American college had evolved into an enterprise in which the faculty only had limited authority over the college student. Given the explosive growth experienced in American higher education after the post-Civil War era, the American college became ripe for the emergence of administrators to fill this newfound gap in student oversight and power.

### The Post-Civil War Boom

In the aftermath of the Civil War (post-1865), many of the colleges that survived experienced tremendous growth. Rudolph (1990) highlighted perhaps the greatest benefit the Civil War had on the American college: “The Civil War in many ways clarified the dimensions and the prospects of the American experiment. It swept away the pretensions of the southern plantation aristocracy. . .” (p. 242). The notion of college being exclusively for the elite was now in question. Daniel Coit Gilman, the first president of Johns Hopkins University, proclaimed in 1906 that “it is neither for the genius nor the dunce, but for the great middle class possessing ordinary talents that we build colleges” (Bledstein, 1976, p. 293). Such a statement would have been unthinkable prior to the Civil War by most college presidents. Yet colleges in the post-Civil War era began actively recruiting, not just receiving, students (Bledstein, 1976). In addition, tuition charges from 1880 to 1920 were stable and relatively affordable for college students (Thelin, 2004).

Additionally, the Morrill Acts of 1862 and 1890 played a powerful role in the growth and expansion of the American college in the post-Civil War era (Rudolph, 1990; Thelin, 2004). Agriculture, technical education, and professional competency training such as medicine and law further broadened the base of the American college. Bledstein (1976) wrote, “Inflation in size was matched by inflation in the variety of consumer services . . . American universities established themselves on as broad a base as possible” (p. 297).

The paradigmatic shift of middle-class Americans to consider college as accessible, the active recruiting of students by colleges, and the reasonably affordable sticker price created an atmosphere for significant growth. From the 1870s to the 1880s, the total number of bachelor’s degrees awarded by American colleges increased 28%, and an additional 56% in the next decade (Bledstein, 1976). Not only were existing colleges growing in their enrollments, but new institutions emerged. In 1870, there were 563 institutions of higher education. By 1890, the count had grown to 977 (Bledstein, 1976).

With this growth came growing pains. As enrollments rose, so did the demand for more faculty and administrators (Schwartz, 2002). In the latter half of the 19<sup>th</sup> century, educators began to show signs of discontent with their quality of life, and Americans began to distinguish between “academic” functions and “professional” or “technical” functions (Bledstein, 1976, p. 269). The explosive growth in the post-war era, coupled with these seeds of discontent, created an opportunity for a revolution in the very nature and structure of American higher education. Americans began to look to Germany for a new model to guide their institutions.

#### The Birth of the American University

F. W. Clarke (1901) summarized this revolution:

All this material progress, by which our civilization is distinguished from civilizations of former times, has its roots deep down in the investigations of men who sought truth for its own sake, and whose work was done, in great part, within the universities. Germany, small in area, weak in natural resources, has seen this principle most clearly . . . True culture means productive scholarship, and that is the moving force behind our modern civilization. Its home is in the universities; and to them we must look for our greatest advancement in the future. (p. 104)

America heeded Clarke’s (1901) words. Higher education would no longer simply teach and train the privileged elite of America. It would also research and advance students beyond the undergraduate level. The proliferation of degree offerings of the new American university was a “bulwark against an aristocracy of wealth” (Rudolph, 1990, p. 279).

The rise of the new American university fostered an interesting perspective on the traditional college. The old college was considered simply that: old. Rudolph (1990) lamented, “The collegiate tradition in the United States could not find new inspiration in



the spirit of the German university without some loss to the collegiate way” (p. 272). The old ways of participating in the college experience quickly faded and its image began to suffer. Clarke (1901), in a particularly scathing critique, wrote, “The college stands for a lower grade of work, with definite limitations; the university represents higher attainments and a more nearly university scope” (p. 99). Additionally, University of Chicago president W. R. Harper (1900) expected three of four existing colleges to be reduced in status or modified into junior colleges. He may have been the first to predict that this restructuring of the higher education landscape in America would result in the “growth of a system in the higher educational work of the United States, where now no system exists” (Harper, 1900, pp. 45-46).

The use of the word “system” was prophetic and visionary. In the decades after the Civil War, higher education in American was transformed from simply a local effort to educate to a nationwide system to be grown, sustained, organized, and managed. The system was voracious. Rudolph (1990) writes, “The developing universities revealed an appetite for expansion, a gluttony for work, a passion for growth which constituted one of their most fundamental characteristics” (p. 343). Upon a cursory glance, one may be inclined to believe that this growth was simply evolutionary. The American higher education scene was maturing. The post-Civil War era brought stability and civilization that fostered opportunities for universities to flourish.

However, a deeper exploration into the explosion of American universities at the dawn of the 20th century reveals a very strategic plan on the part of a new generation of university leaders. The expanse and scope of the new American university desperately needed order amidst the chaos (Rudolph, 1990). These were large and influential organizations in need of leaders to manage them. Rudolph (1990) wrote, “These men . . . seized the initiative in American higher education after the war in the way that John D. Rockefeller seized it in oil, Andrew Carnegie in steel, Washington Duke in tobacco . . .” (pp. 244-245). It was at the dawn of the 20<sup>th</sup> century that the adopted German research model of higher education now gave way to a distinctively American university. The English university, upon which the American college was first modeled, focused its efforts upon producing gentlemen aristocrats. The German university emphasized the production of scholars. The American university emphasized neither culture nor scholarship, but preparing Americans for lives of service (Rudolph, 1990). Thus, this new American university needed a new type of leader. The era of the “Captains of Erudition” had begun, the penultimate administrators to the field that is now known as student development.

#### The Rise of the “Captains of Erudition”

A new and distinct professional class of higher education administrators had “emerged in the generation after 1870 as a specialized group of men who pursued their individual careers by running colleges and universities” (Bledstein, 1976, p. 287). The issue of growth introduced what Rudolph (1990) described as “the whole apparatus that came

growth

to be known almost everywhere by the loose term ‘the administration’” (p. 417). This loose term became a full-fledged force by 1900. By 1902, college presidents were even encouraged to “undertake special training” (Veysey, 1965, p. 306).

This new breed of professional university presidents “were leaders unparalleled in the history of American higher education . . . As administrators, they built the superstructure of a distinctive American institution” (Bledstein, 1976, p. 331). This generation of university presidents was led by C. W. Eliot of Harvard, D. C. Gilman of Johns Hopkins, N. M. Butler of Columbia, J. B. Angell of Michigan, A. D. White of Cornell, and W. R. Harper of Chicago. It was with this generation that the clergyman college president became a relic and the executive president became the standard.

Graves (1901) further explained this new breed of university administrators:

With the inauguration of President Eliot in 1869, the present ideal of a college president began to develop . . . A college president, in its latest ideal, is an executive in the fullest sense of the word. Though in entire sympathy with education, he is a business man and a broad-minded man of affairs . . . He may be a scholar—and very often is—or even a minister: but these qualities are merely incidental and have little to do with his success as an administrator. The “executive” president is at present the latest and best type, and in developing our science of administration we may safely follow his lead. (p. 683)

#### *Primus Inter Pares to Simply Primus*

This paradigmatic shift in the role of the university presidency bore some common themes. First and foremost was a distancing, both intentional and unintentional, from student life and the teaching role. In all of the correspondence between Gilman and Eliot, “not once did they concern themselves with the management of student affairs. . .” (Rudolph, 1990, p. 272). The growth of American universities, coupled with the robust extracurriculum, developed a chasm between the students and the administration, one not easily bridged.

Even more intentionally, university presidents at this time overtly promoted and defended the existence of an administration completely separate from faculty. Thwing (1900) wrote what claimed to be the first book on the subject, titled *College Administration*. Eliot himself wrote a volume entitled *University Administration* in 1908. Eliot (1908) also propagated administrative culture within the faculty, looking for promising young men who might become administrators. This encouraged a demarcation of the teaching and administrative roles. Administrators began treating faculty as clients (Bledstein, 1976). Eliot (1908) himself posited that administrators deserved higher salaries than their teaching counterparts, as their work “did not offer the satisfaction of literary or scientific attainment; the long, uninterrupted vacations which teachers enjoy, or the pleasure of intimate, helpful intercourse with a stream of young men of high intellectual ambition” (p. 15).

No longer could the university president be considered an educative force. He (they were all male) was now an administrative force (Rudolph, 1990). This fundamental shift in the role occurred due to dynamic and powerful contextual factors, coupled with university administrators who actively embraced their new role and even encouraged the change. With Eliot leading the way, the new type of university president became a chief executive officer, with his primary duty being supervision. The responsibilities of the presidency were now simply too broad and expansive, leading Eliot to conclude that the administrator who tried to do everything himself “would in the end do little and that little ill” (Brubacher & Rudy, 1997, p. 366).

The university president was no longer *primus inter pares* (first among equals). He was now simply *primus* (first). They had seized power and ultimate control. Even Thomas Jefferson’s University of Virginia, founded proudly upon the *primus inter pares* model, eventually succumbed (Brubacher and Rudy, 1997, p. 366). The institutional power now rested solely in the hands of a few men. The issue that emerged: What to do with it?

#### Innovations From the Presidency

**The corporate university.** First to go was the old mold of president as a professor with a few additional duties. In its place appeared an aggressive, sometimes authoritative businessman. Presidents such as Eliot, White, and Harper became known for introducing the business world to now industry-standard techniques of corporate promotion and exploitation (Bledstein, 1976). Rather than borrow what companies were doing well, they clearly saw things they were not doing (but should have been) and applied them in the higher education context. This innovation not only aided the explosive growth of American universities in sheer numbers; it also increased the university profile in the eyes of industry and commerce.

Not all saw this as a positive development. Thorstein Veblen (1918), prominent sociologist and economist, offered a stinging critique of the university adoption of a corporate model in *The Higher Learning in America: A Memorandum on the Conduct of Universities by Business Men*. In this memorandum, he scornfully labeled the university presidents “Captains of Erudition,” lamenting that the presidents have grown the universities to such an extent that business principles are now indispensable (Veblen, 1918, p. 221). In Veblen’s view, the business pursuit of higher education greatly diminished scholarship. He found common ground with those such as Eliot, who clearly distinguished between the roles of teacher and administrator. However, where Eliot promoted the administrator role, Veblen critiqued it, lamenting the “commercial frame of mind of the university administrator” in light of “the professional frame of mind of the seeker and teacher of pure knowledge” (Bledstein, 1976, p. 288).

Regardless, due to the work of the first-generation university presidents, higher education in America could now be accurately depicted as a system and an industry, one that many businesses at the time would envy.

**Faculty growth.** For all of the animosity created by the administrator presidents, their toil and innovation certainly benefited teaching faculty in some key areas. First, the sheer number of faculty positions grew tremendously. The number of faculty members more than tripled between 1870 and 1900 (Bledstein, 1976). More students meant more demand for teachers. Second, presidents not only wanted to raise the profile of the university administrator; in many ways they also wanted to increase the status of the teacher to recruit better scholars. President Eliot made this point clearly at his inaugural address at Harvard in 1869: “Very few Americans of eminent ability are attracted to this profession. The pay has been too low, and there has been no gradual rise out of the drudgery . . .” (Bledstein, 1974, p. 277).

These emphases on size and scholarship resulted in a perhaps unintended yet inevitable consequence. The sheer size of the American universities resulted in the need for organization among the teaching faculty into what is now known as academic departments, each with its own structure of hierarchy. The University of Chicago grew from one department of biology in 1893 to five more specialized biological departments within a few years (Rudolph, 1990). This “meant five new department chairmanships, five new little hierarchies . . .” (Rudolph, 1990, p. 400).

Thus, the presidential vision of a distinct teaching role and a distinct administrative role had failed. University presidents had grown their schools to such a size that it necessitated teaching faculty to take on some administrative duties as mid-level faculty administrators. While the distinct boundaries between administration responsibility and teaching responsibility may have blurred to some extent, the university administrators achieved a different kind of victory: infusing administrative culture into the academy itself. Rudolph (1990) summarized the phenomenon:

The American colleges and universities, in their development from simple institutions to complex organizations, not only replaced the old-time professor with the academician, that trained specialist who knew the rights and privileges and responsibilities of a profession and who in so many of his experiences was indistinguishable from other organization men, but the colleges and universities also required a new kind of executive officer, new methods of financing, new areas of administration. Growth fed upon growth, and the answer to the problems of growth—unless it was to be chaos—was organization. (p. 417)

Within the hierarchy established by the first-generation university presidents, a departmentalization was developed, a set of organizations within the organization. Educational philosophy aside, size alone required this sense of order (Rudolph, 1990).

**Industry standardization/accreditation.** By pioneering the administrative role and transforming universities into a corporate model, the first generation of university presidents brought order amidst chaos within their respective institutions. But their thirst

for administrative order could not be quenched merely by organizing on a local scale. They intentionally sought to bring about standardization and accreditation across the system in their dispensation. The first step was to establish more uniformed college entrance requirements. The first published work on college admissions appeared in 1902 by Edwin C. Broome, then the headmaster at Andover. In it, Broome (1902) calls upon universities to use examinations for admission in order to bring some uniformity to the expansive growth and diversity in American higher education. Rudolph (1990) corroborated, citing that “the first College Board examinations were held in June 1901; by 1910, twenty-five leading eastern colleges and universities were making use of the standard examinations of the college board” (p. 438).

Broome’s words did not fall on deaf ears. In the post-war period, university associations were established: The National Association of State Universities (founded in 1896), the Association of American Universities (founded in 1900) and the Association of Land Grant Colleges (founded in 1900). All were concerned with bringing order and standards to the chaos of American higher education. In 1906, these three groups convened in Williamstown, Massachusetts, to lay the groundwork for collegiate and university accreditation (Rudolph, 1990).

In 1908, the Carnegie Foundation sponsored a conference on entrance requirements. The primary focus of the conference was to define a “unit” of admissions credit. The result was the “Carnegie Unit,” the forerunner of the now commonplace “credit hour.” The Carnegie Unit was “in some ways the ultimate organization, the epitome of academic accountancy, the symbol of the search for standards” (Rudolph, 1990, p. 438). It persists as a fundamental component of American higher education administration.

These advancements in the standardization cause led Hawkins (1997) to proclaim the years from 1895-1920 as the “Age of Standards” (p. 318). He credits university presidents for launching the standardization movement, and many of the achievements of the Age of Standards are still foundational components of academic administration today (Hawkins, 1997, p. 326).

**Building the administrative lattice.** The first generation of university presidents had achieved a remarkable amount of strategic change within the industry. As explored above, they were responsible for bringing enough order to the collection of post-war colleges and universities even to be considered an industry unto themselves. They had grown their institutions in size and prominence, introduced and developed academic departmentalization, and established industry standardization and accreditation. What resulted was the further distancing of the president from the day-to-day business of the university, specifically the development of its student body.

### The Rise of the Student Affairs Profession

Eliot envisioned the presidential role as one of an “educational seer,” a head visionary who would be removed from the burdensome and tedious tasks of day-to-day administration

in order to focus on policy and university planning (Brubacher & Rudy, 1997, p. 367). This required a savvy ability to specialize duties, hire people to fulfill those duties, and delegate them appropriately. Brubacher and Rudy (1997) provided a brief and generalized progression of this trend:

On the whole the first specialization of the presidential function was the appointment of a librarian. Next, recognition was extended to the office of registrar . . . The median decade for the appearance of deans was the 1890s, with the subdivisions into deans of men and deans of women coming some time later. (p. 367)

The president ultimately became free to be the seer Eliot envisioned through the hiring of vice presidents and deans. Ward (1934) claims that Eliot appointed his first dean of faculty in 1870. Schwartz (2003) dates this first appointment in 1890, coinciding with the first appointment of a dean of students. Regardless, this proved to be the foundation of what is now called the student affairs profession. Thomas Clark of the University of Illinois was one of the first to carry the title “Dean of Men” (Schwartz, 2003, p. 220). LeBaron Russel Briggs was Harvard’s first dean of men, and promoted his newly established office by publishing *Routine and Ideals* (1903), a collection of speeches he had given to schools, colleges, and his students at Harvard. Schwartz (2003) writes that

Men like Briggs ushered in a new era in American higher education. Swelling enrollments at the turn of the 20th century had brought many students to campus who found the dual challenge of rigorous academic study and social freedom overwhelming. (p. 220)

By 1900, 81% of institutions had established the office of dean of men (McGrath, 1999).

Harper (1903) of the University of Chicago explicitly lobbied his governing board for deans to be further distanced from the traditional teaching role. He advocated that deans “should be given greater freedom from teaching, and especially should this be done in cases in which there is clearly marked ability for investigation” (Harper, 1903, p. xlvi). He also suggested that the University of Chicago should create a distinct deanship to focus on student issues, claiming that the current deans’ administrative work is “sufficient to engross their time” (Harper, 1903, p. xlvii).

The expanding administrative lattice had begun. Not only had the university presidents achieved the expansive growth that allowed them to become the “Captains of Erudition,” but they had even replicated their system of administration many times over within their own institutions. This paved the way for the realm of student development, beginning with the deans of men and women.



## Discussion

**Implications.** At the dawn of the 20<sup>th</sup> century, the Captains of Erudition's views were revolutionary. To those in agreement with Veblen (1918), they were scandalous. Yet they provide a profound, albeit indirect, implication for higher education today. The old time college president viewed the college through one lens: education. The new university president changed the lens altogether, encouraging higher education through an educational *and* corporate lens. Areas of present interest to a university president now considered essential were seeded by the Captains of Erudition: marketing, revenue-streams, profit-centers, etc. (Slaughter & Rhoades, 2009). Though it would be a stretch to directly link the Captains of Erudition to the proprietary sector at the forefront of discussion in higher education today, this paper at least reveals that the ability to consider such endeavors originated in the efforts of the Captains of Erudition.

Additionally, the first generation of university presidents carved out what is now its own career path: higher education/student affairs administration. This career path can be pursued entirely separately from academic teaching. In addition, the university presidents created a pathway for scholars with administrative leanings and skills to become administrators. Either route allows for possibilities to participate in the administrative profession and reveals the extent to which the Captains of Erudition infused administrative culture into the fabric of the American university.


Ironically, this creation of an administrative career path birthed a new scholarly pursuit: higher education/student affairs administration as an academic discipline (or collection of disciplines). Graves wrote in 1901 that “next year President Wheeler, at the University of California, will institute a course of lectures on college administration, and that Dr. Harper intends eventually to establish a chair in the subject . . . ” (p. 685). Cremin (1997) observed that Columbia was the first to offer a Ph.D. in the field of education in 1893 (p. 407). Many other schools soon developed their own graduate programs in education and educational administration. Henderson (1960) proposed doctoral degrees in higher education as a beneficial way to train college administrators in the 1960s. An association committed to the network, support, and scholarship of higher education studies was birthed in 1976 and called the Association for the Study of Higher Education (“ASHE History,” <http://www.ashe.ws/?page=163>). Student affairs organizations such as College Student Educators International (ACPA), Student Affairs Administrators in Higher Education (NASPA), and The Association for Christians in Student Development (ACSD) can also thank the first generation of university presidents for their pioneering work in developing the student affairs profession. A collection of peer reviewed journals also exists, such as the *Review of Higher Education*, the *Journal of Higher Education*, the *Journal of College Student Development*, and *Growth: The Journal of the Association for Christians in Student Development* to name a few.

Another implication of the pioneering work of the Captains of Erudition is that, to some extent, they encouraged what is now known as a great chasm between faculty and

administration within higher education institutions. The problem is so pervasive that the Pew Higher Education Research Forum (1995) went so far as to claim that on “most campuses there is an inherent tension between academic and administrative units . . . . More often, that tension yields an unproductive competition for resources” (p. 99). Often caught in the middle of this tension are those middle managers, also known as deans. They must walk a fine line serving both the faculty interests as well as the wishes of the upper administration to be change agents and belt-tighteners of the institution. This precarious posture of deanship led Wolverton, Gmelch, Montez, and Nies (2001) to proclaim that “deans serve two masters” (p. 1). Often, neither master is incredibly pleased. This poses unique challenges for student development professionals, who often feel sidelined or ignored by faculty and academic administration. Where faculty and administration navigate a tenuous relationship, student development professionals often live on an island unto themselves.

### Conclusion

This paper attempted to trace the history of the university administrator back to its origin as a means to understand the development of the student affairs profession. Research on the subject continually and overwhelmingly led to one source: the first generation of university presidents, who rose to power in the wake of the American Civil War. Whether or not their tenures as presidents achieved good or ill is beyond the scope of this paper. It is sufficient to say that the Captains of Erudition left a profound mark on the American higher education landscape, and without their innovations, the student development profession as we know it may not exist. Their forceful leadership brought about expansive and explosive growth as well as systemic standardization, and further established student affairs administration as a profession and academic discipline. Their legacy in many ways mirrors the legacy of American higher education: loud, demonstrative, successful, and contentious.

Veblen (1918) distinguished between the frame of mind of the university administrator and that of the teacher. Bledstein (1976) rightly noted that, “for the past three quarters of a century, the debate about the nature of American higher education has continued to be conducted in Veblen’s terms” (p. 288). While the office and study of higher education/student affairs administration has proved sustainable, it will always be married to the faculty. This marriage is tenuous, controversial, and fraught with pitfalls, but it is a codependent union. The Captains of Erudition arranged it, and now colleges and universities must find their way to a fruitful, mutually beneficial relationship. 

Drew Moser (Ph.D., Indiana State University) is an Associate Dean of Students and Director of the Calling and Career Office at Taylor University.

## References

- Bledstein, B. J. (1976). *The culture of professionalism: The middle class and the development of higher education in America*. New York: W.W. Norton & Company, Inc.
- Briggs, L. R. (1903). *Routine and ideals*. Boston: Houghton Mifflin.
- Broome, E. C. (1902). *A historical and critical discussion of college admission requirements*. (Doctoral dissertation, Columbia University). Retrieved from [http://books.google.com/books?id=pnYXAAAAYAAJ&pg=PA5&lpg=PA5&dq=a+historical+and+critical+discussion+of+college+admission+requirements+1902&source=bl&ots=W6gllv3oUL&sig=GRSOrFMHuTtCzYFTPxR1YGh9z4g&hl=en&ei=WVXVTLn0FcGYnweH5YW8CQ&sa=X&oi=book\\_result&ct=result&resnum=1&ved=0CBMQ6AEwAA#v=onepage&q=a%20historical%20and%20critical%20discussion%20of%20college%20admission%20requirements%201902&f=false](http://books.google.com/books?id=pnYXAAAAYAAJ&pg=PA5&lpg=PA5&dq=a+historical+and+critical+discussion+of+college+admission+requirements+1902&source=bl&ots=W6gllv3oUL&sig=GRSOrFMHuTtCzYFTPxR1YGh9z4g&hl=en&ei=WVXVTLn0FcGYnweH5YW8CQ&sa=X&oi=book_result&ct=result&resnum=1&ved=0CBMQ6AEwAA#v=onepage&q=a%20historical%20and%20critical%20discussion%20of%20college%20admission%20requirements%201902&f=false)
- Brubacher, J. S., & Rudy, W. (1997). *Higher education in transition: A history of American colleges and universities* (4<sup>th</sup> ed.). New Brunswick, New Jersey: Transaction.
- Clark, F. W. (1901). The evolution of the American university. *The Forum*, XXXII, 94-104.
- Cremin, L. A. (1997). The education of the educating professions. In L. Goodchild & H. Wechsler (Eds.), *History of higher education: The ASHE history reader* (2<sup>nd</sup> ed.) (pp. 403-414). Boston: Pearson Custom Publishing.
- Eliot, C. W. (1906). American universities: Their resemblances and their differences. *Educational Review*, 31.2, 109-134.
- Eliot, C. W. (1908). *University administration*. New York: Houghton Mifflin Company.
- Graves, F. P. (1901). The need of training for the college presidency. *The Forum*, XXXII, 680-686.
- Greene, J. B. (2010). *Administrative bloat in American universities*. (Policy Report No. 239). Retrieved from Goldwater Institute website: <http://www.goldwaterinstitute.org/article/4941>.
- Harper, W. R. (1903). *The president's report*. Chicago: University of Chicago.
- Harper, W. R. (1900). *The prospects of a small college*. Chicago: University of Chicago.
- Hawkes, H. E. (1930). College administration. *The Journal of Higher Education*, 1.5, 245-253.
- Hawkins, H. (1997). Toward system. In L. Goodchild & H. Wechsler (Eds.), *History of higher education: The ASHE history reader* (2<sup>nd</sup> ed.) (pp. 318-332). Boston: Pearson Custom Publishing.
- Henderson, A. G. (1960). Finding and training academic administrators. *Public Administration Review*, 20.1, 17-22.
- McGrath, E. J. (1999). The dean. *The Journal of Higher Education*, 70.5, 599-605.
- Nidiffer, J., & Cain, T. R. (2004). Elder brother of the university: Early vice presidents in late nineteenth century universities. *History of Education Quarterly*, 44.4, 487-523.

- Pew Higher Education Research Forum (1995). The lattice and the ratchet. In B. Ruben (Ed.), *Quality in Higher Education* (pp. 97-108). New Brunswick: Transaction Publishers.
- Rudolph, F. (1990). *The American college and university: A history*. Athens, GA: University of Georgia Press.
- Schwartz, R. A. (2003). The rise and demise of deans of men. *The Journal of Higher Education*, 26.2, 217-239.
- Slaughter, S., & Rhoades, G. (2009). *Academic capitalism and the new economy: Markets, states, and higher education*. Baltimore: Johns Hopkins University Press.
- Thelin, J. R. (2004). *A history of American higher education*. Baltimore: Johns Hopkins University Press.
- Thwing, C. F. (1900). *College administration*. New York: The Century Co.
- Veblen, T. (1918). *The higher learning in America: A memorandum on the conduct of universities by business men*. New York: B.W. Huebsch.
- Veysey, L. R. (1965). *The emergence of the American university*. Chicago: University of Chicago.
- Ward, M. S. (1934). *Philosophies of administration current in the deanship of the liberal arts college*. New York: Columbia University.
- Wolverton, M., Gmelch, W. H., Montez, J., & Nies, C. T. (2001). *The changing nature of academic deanship* (ASHE-ERIC Higher Education Report No. 28.1). San Francisco: Jossey-Bass.



## Athletic Leadership and Chronically Anxious America

Gary Ross, M.A.  
Taylor University

### Abstract

We are fast becoming (or perhaps already have become) a society that to its detriment values security over risk and safety over adventure. As such, we consistently sacrifice opportunities to grow through challenge. Perhaps the most unfortunate consequence of this orientation toward safety is that our nation, now more than ever, lacks leaders of character. Consequently, America is faced with what I believe to be the defining problem of our time. We need a way to develop leaders who can forge ahead with self-control and moral clarity in the midst of growing uncertainty. Thankfully, while it may appear there are fewer and fewer places that are developing such leaders, I do not believe we are without hope.

I believe one answer can be found in the carefully constructed, highly competitive athletic environment. Such environments represent one of the few remaining cultural strongholds for leadership and character development in twenty-first-century America. On the outset, one must understand I am talking about an environment that is completely antithetical to those that produce and encourage the shocking antics of the latest ESPN prima donna. Instead, this article will argue for the idea that the carefully constructed, highly competitive athletic environment, infused with intentional and relentless coaching focused on developing Christ-like people, will result in the production of well-differentiated leaders who can revive America. Products of such environments are not reactive, do not blame others for their failures, and are not afraid to take stands in the face of pressure. In addition, in order to “survive,” they must wholeheartedly embrace a belief that short-term pain is necessary for long-term gain and are willing to live out that belief. In short, such leaders have “nerve” enough to lead.

America is self-destructing. According to Jim Nelson Black (1994), author of *When nations die: America on the brink: Ten warning signs of a culture in crisis*, our nation is going the way of many of the great empires of millennia past whose social, cultural, and moral decay marked the end of their prominence. Black (1994) lists 10 characteristics of our nation that indicate we are following their lead: a crisis of lawlessness, a loss of economic discipline, a rising bureaucracy, a decline in education, a weakening of cultural foundations, a loss of respect for tradition, an increase in materialism, the rise of immorality, the decay of religious belief, and a devaluing of human life (p. xviii).

According to Black (1994), “In the great empires of history we see a picture of our own world; and in the fatal decisions that have lead time after time to catastrophe, we have a stark warning of the consequences of cultural and moral decay” (p. 4). A common quick-fix approach employed by many of our nation’s leaders, be they absentee fathers or senators, has been to throw money at the problem. Consider the following statistics Black (1994) recounts from a survey done in 1993 by the Heritage Foundation and Empower America regarding governmental attempts to stem the tide of decay.

Between 1960 and 1993, where total government spending increased from \$142 billion to \$787 billion: America experienced a quadrupling of divorce rates, a 200% increase in teenage suicide, and a 75 point drop in average SAT Scores. In addition, the number of children in single parent homes increased threefold. (Black, 1994, p. 6)

As David Barton reports, “Total pregnancies for unwed girls between 15 and 19 soared from 100,000 in 1963 to 650,000 in 1987. Premarital sex among teenage girls has jumped from 23% to 70%, and incidents of violent crime leapt from 250,000 in 1962 to 1.7 million in 1990” (Black, 1994, p. 87).

As it relates to our current predicament, the French Revolutionary Alexis de Tocqueville appears prophetic. He observed that “...the rise of the all-powerful state is the root of the waves of egoism, selfishness, and self-seeking that perennially overcome great societies at critical times in history” (Black, 1994, p. 69). As Michael Leahy’s research indicates, the U.S. is now the world’s largest exporter and the world’s fourth largest consumer of pornography, an industry that is nothing if not insidiously indulgent and self-centered (Salon, 2013).

While an argument can be made regarding the dangers inherent to massive and overly powerful governments, that is not our purpose here. America’s attempts to right the ship through increasing bureaucracy are mentioned here only inasmuch as they represent one of the many ways her *leaders have been ineffective*. Instead, our purpose is to provide a different way forward. To do that means looking at our problems, our solutions, and our leadership differently. To that end I turn to Edwin Friedman.

Before his passing in 1996, Friedman was a former Rabbi, a consultant for many decades to churches, synagogues, business organizations, and government agencies including the United States Army's General Staff in Europe, a member of Johnson's White House Administration, a marriage and family therapist in the greater Metropolitan D.C. area for over 40 years, and author of a number of books including *A Failure of Nerve: Leadership in the Age of the Quick Fix* (1999, 2007). Given his extensive experience in the three non-medical "help" sectors of our society (government, religion, clinical counseling) and birthed from his studies in Family Systems Therapy pioneered by Dr. Murray Bowen of Georgetown Medical School, Friedman (1999, 2007) developed a convincing argument regarding America's current situation. He argued that America's leadership problems are emotional and systemic in nature (Friedman, 1999, 2007, p. 61). Put simply, contemporary American institutions are exhibiting the identical symptoms of a chronically anxious family (Friedman, 1999, 2007, p. 61).

He believed that our businesses, governments, churches, and families are tainted by the presence of reactivity, a herding for togetherness, blame displacement, and quick-fix solutions to problems. These symptoms lead to and are perpetuated by a failure of nerve in leadership (Friedman, 1999, 2007, pp. 55-58, 61). This "condition" has significantly handicapped, and in many cases eliminated, the leadership abilities of otherwise strong and courageous men and women. The handicapping is so debilitating as to prohibit the very people who could lead us in a new direction from doing so. Nevertheless, America finds itself in need of what Friedman (1999, 2007) calls "well differentiated" leaders, willing to stand tall in the face of "the raging anxiety storms of our times" (p. 14).

It is my contention, and the thesis of this article, that one answer to our leadership problem can be found in carefully constructed highly competitive athletic environments focused on pursuing Christ-likeness.<sup>1</sup> Embedded in such environments are not only challenges that allow for growth, but also transferable life lessons waiting to be seized. These challenges and life lessons, if understood rightly and coached through intentionally, allow the athlete the opportunity to mature not only into the type of person who can slow America's decline, but also, and more importantly, into a virtuous person resembling Jesus Christ. For, assuming a relatively equal level of tactical and technical proficiency in comparison to an athlete's opponent, the vast majority of the necessary characteristics for

---

<sup>1</sup>The view expressed in this article is a response to Friedman's thesis in *A Failure of nerve*. Assuming Friedman's assessments are accurate, this article aims to demonstrate one way to solve the specific leadership problems America is facing which in turn will help us slow and perhaps reverse the social, cultural, and moral decay in our nation that both he and Jim Nelson Black argue for. It is this author's belief that a personal and transformative relationship with Jesus Christ, and not simply the mimicking of Jesus' leadership traits, is the long-lasting solution not only to America's leadership problems but also to the universal problems of human existence. However, embracing this point of view specifically is not necessary in order for America's leaders to benefit from the solution I propose to their leadership obstacles.



an athlete's success on the pitch are the very things that Jesus taught and modeled.<sup>2</sup> These virtues are the characteristics of respected and proven leaders throughout history.<sup>3</sup>

As anyone knows who has competed athletically at a high level, there is a relentless and a brutal honesty to the athletic process. Accountability and personal responsibility aren't simply catchphrases; they are the difference between life and death (winning and losing) in the world of sport. Consequently, such an environment is ripe for developing leaders of a specific ilk; leaders who are on the one hand sacrificial and humble and on the other hand tough enough (mentally and emotionally) to lead.

The remainder of this article, therefore, will do four things. First, it will briefly explain the societal regression for which Friedman (1999, 2007) argues, which in turn highlights the need for leaders of a specific kind to handle such regression. Second, it will demonstrate how Jesus Christ (and those who model his leadership example) is exactly the type of leader necessary to combat the regression of our time. Third, it will describe the nature of the carefully constructed, highly competitive environment. Fourth and concurrent with the third objective, it will describe how such an environment encourages the maturing and revealing of Christ-like leadership in its participants, and therefore provides a solution for our leadership void.

#### Chronic Anxiety and Friedman's Regressed America

According to Friedman (1999, 2007), "Chronic anxiety might be compared to the volatile atmosphere of a room filled with gas fumes, where any sparking incident could set off a conflagration, and where people would then blame the person who struck the match rather than trying to disperse the fumes" (p. 58). Simply put, our country is perpetually on edge. As such, when problems arise, it is bent toward overreaction and blame instead of toward problem solving. These tendencies seem present anywhere there are organized people, regardless of their gender, race, culture, or age (Friedman, 1999, 2007, pp. 65-66).

---

<sup>2</sup>The characteristics referred to are the virtues this author has seen first-hand in over 18 years of playing and coaching intercollegiate athletics while winning championships as a player and a coach and also enduring losing seasons. In addition, they are the characteristics he witnessed in other championship teams as well at all levels of athletics and are corroborated by reading most anything by John Wooden and other coaching legends. These virtues include selflessness, perseverance, resolve, mental toughness, sacrifice, an attention to detail, and an ability to navigate successfully through the forces for individuality and togetherness inherent in life.

<sup>3</sup>It is fascinating to find that when on the playing field, championship teams consistently and necessarily demonstrate the same virtues of selflessness, sacrifice, perseverance, resolve, attention to detail, etc., that Jesus himself taught and modeled. It is at least part of what makes them champions. Jim Collins, author of *Built to last*, *Good to great*, *How the mighty fall*, and *Great by choice* makes a similar point when examining the characteristics of great CEOs. His research indicated most of the elite CEOs possessed an unassuming, hard-working, and humble posture.

Consequently, our society is bent toward *reactivity* (typified by automatic responses), *a herding instinct* (where togetherness is the supreme value of a community and as such necessarily stamps out individuality), *blame displacement* (exemplified by an erosion of integrity and personal responsibility), and a *quick-fix mentality* (demonstrated by a very low threshold for pain) (Friedman, 1999, 2007, pp. 53-54). To say that such an atmosphere is detrimental for leadership is an understatement. According to Friedman (1999, 2007), when “well-differentiated” leaders (those who take personal responsibility for their emotional being and presence) step up and lead, the chronically anxious society/family, because of its regressed state, will sabotage them (p. 11). This has been at times my own experience, and is very often the experience of leaders from coast to coast.

Perhaps we should put this in terms we can easily understand. Friedman’s (1999, 2007) contention is that our nation resembles a family whose father is a substance abuser. Returning from a binge, and due to his own lack of self-control, the father abuses his wife yet again. The oldest son, weary of his father’s consistently invasive and abusive behavior and the subsequent toll it takes on his family, calls the authorities. Upon doing so, and because he takes an individual stand that sacrifices “togetherness” (regardless of how unhealthy and dangerous their togetherness is), he is attacked and marginalized by his siblings and mother for “destroying the family”. Never mind the fact that the father is already doing exactly that.

The rest of the family, caught in the regression, elevating togetherness as the supreme virtue and searching for a quick fix to the problem, will look for a way to silence the son. They consistently and to their detriment believe that each incident represents an anomaly and as such requires no significant response. Consequently, the most mature among them is sabotaged, and the family, for the sake of togetherness, (regardless of how unhealthy and dangerous their togetherness is), caters to the most immature and least self-regulated person among them. In this family, as so often is the case in our nation, emotionally immature followers set the agenda. The leader/son, after consistently being overcome by the family’s unhealthy and skewed emphasis on togetherness, eventually loses nerve or resigns from taking further stands.

#### Athletic Environments, the Life of Jesus Christ, and Chronic Anxiety

It is difficult to imagine a consistently successful athletic program where the least regulated and most immature member is able to get away with such behavior. After being involved in athletics for the better part of 35 years, I do not think it exists. When you combine the public nature of athletic success and failure (where coaches, teammates, and fans are always watching) with the competitive nature of athletics, every competitor is quickly exposed for what they really are. There is no hiding. And blame for failure in such an environment, while sometimes attempted, is easily defeated for the scoreboard does not lie.

If such an environment is combined with a coach who is even the slightest bit interested in the positive development of people by holding the athlete accountable, then the possibility of allowing such immaturity becomes less and less. If a coach is intently focused on connecting the development of his/her athletes with the character traits of Jesus Christ, then it is all but impossible to cater to the least regulated teammate. Put a different way, a zero toleration policy for such immaturity results in its demise.

The chart below reveals the glaring dichotomy between the characteristics of the life of Jesus Christ and those of the chronically anxious society/institution/family. Keep in mind that the chronically anxious society/institution/family, by its very nature, produces and encourages immaturity within its membership. It stands to reason, therefore, that if we can produce environments specifically targeted at and uncompromising in their infusion of Christlikeness, then we will produce leaders who by their very nature will defuse the regressive effects of our country’s chronic anxiety.

Characteristics of the life of Jesus Christ	Characteristics of a chronically anxious society/institution/family
·A lack of anxiety in the presence of difficulty, steadfast and patient commitment to larger objectives, and personal responsibility in the face of adversity (Matthew 26 and 27, NIV)	Reactivity
·A willingness to go it alone. An ability to separate while remaining connected. A refusal to compromise the sacrificial mission at hand by conforming to the consensus of what others (even those relationally close and “on his side”) believe, think, or do (Mark 2, Matthew 16:21-24, NIV)	Herding for togetherness

Characteristics of the life of Jesus Christ	Characteristics of a chronically anxious society/institution/family
<ul style="list-style-type: none"><li>·A disciplined self-focus (Friedman, 1999, 2007, pp. 165-186)<sup>1</sup> and a focus on the mission at hand regardless of mounting obstacles (John 14:31, NIV)</li><li>·A peculiar self-restraint to avoid the blame of others rooted in his relationship with God the father prohibited him from blame when he was betrayed (Matthew 26:50-52, NIV)</li><li>·A consistent belief in a higher purpose beyond the immediate difficulty (John 19:11, NIV)</li><li>·A non-anxious posture even in the midst of situations that appear to be out of one's own control (John 5:19, NIV)</li></ul>	Blame displacement
<ul style="list-style-type: none"><li>·A disciplined and consistent rejection of taking the easy road (Matthew 26:53 and the entire gospel record for that matter, NIV)</li></ul>	Quick-fix solutions
<ul style="list-style-type: none"><li>·A strong sense of self (where he ends and others begin, a well-defined presence) and purpose resulting in a refusal to cower in the presence of difficult circumstance and a willingness to stand alone (John 19:11, NIV)</li></ul>	Failure of nerve in leaders

<sup>1</sup>It should be noted that the word “self” will most likely be interpreted with a negative connotation. Indeed to refer to Jesus Christ as being focused on “self” seems contrary to what most would understand of Him as revealed in the Biblical record. Time doesn’t permit a deep exploration into the etymology of “self” (see Friedman, 1999, 2007, pp. 165-186 for further information regarding “self”). Nevertheless, if one can put aside the immediate negative connotations that arise with the word “self” (something that is admittedly difficult for Americans to do if Friedman’s assessment is accurate) and appropriately think of “self” as innocuous and potentially even good, the reader will be better served.

Further, in the spirit of Friedman, I submit that the “self” focus Jesus demonstrated is not “selfishness.” Rather, it was an ability to mitigate the anxieties around him by being in total control of his responses and by his refusing to compromise his mission at hand (which, ironically, involved the greatest degree of self-sacrifice ever demonstrated). The point, of course, is that I do not believe Jesus was “selfish.” Instead I would argue that he was simply the master at understanding where he ended and where others began and he never let those lines become blurred. In addition, he was unafraid of doing those things which were necessary for his own health and mission (Mark 1:35), despite pressure from others. The net result, of course, is that his refusal to cater to the demands of others (be they from his adversaries who incessantly demanded proof of his claims to Deity, or from his short-sighted disciples who jockeyed for power in his kingdom to come) was and is a demonstration of the healthiest form of leadership.

Now that we have an understanding of the difference between Jesus Christ and those who are products of chronically anxious institutions, for the purposes of this article, it is necessary to examine the carefully constructed, highly competitive athletic environment and how it impacts its participants. The net result, as has been argued, is that a participant who has come through such an environment is one who will be more Christ-like, and capable of leading America forward. Strewn throughout the following pages will be anecdotal examples from my own 18 years of experience as an intercollegiate athlete and coach in two sports.<sup>2</sup>

#### The Veneration of Self-Regulation and Discipline

Inherent in the athletic process is the need for self-control and discipline. If an athlete is to succeed (win a match, earn a starting role, gain playing time, etc. – things every athlete desires) he/she must consistently and continually deny themselves anything from simple pleasures (like eating certain foods) to their own physical comfort as they endure the painstaking processes of conditioning and strength training. After some time engaging in this day-in day-out process, and because they need to “survive,” athletes find themselves increasingly self-controlled and disciplined, whether or not they have a coach who cares about their development.

When a coach who is intent on shaping the character of his/her athletes by connecting the process with Christ-likeness is added to this process, the virtue-producing nature of the process is only enhanced. One of the strategies for achieving our team’s mission is to pursue excellence with everything we have. Excellence, as we have defined it, is synonymous with Christ-likeness. In particular, we have connected the discipline and self-control necessary in successful athletics with what is necessary to succeed in marriage and in the workplace and it is a message we consistently preach. My current players consistently joke with me about the incessant push toward excellence in this fashion. Their “making fun,” in addition to messages I receive from alums, demonstrate that the message is being heard and implemented. One former player who now coaches at another university has used our mission statement focused on Christ-likeness with his program. So too has another graduate who now coaches high school basketball. In addition, a very good former player wrote to me that the emphasis on excellence has helped him as he transitioned from university life to the workforce and to life with his new bride. Our mission statement has even made its way into a Bible class at the university in which I coach.

---

<sup>2</sup>Here I am assuming that optimal experiential learning that comes from being immersed in any learning environment is improved by stepping back and analyzing what has just been experienced. According to Roger C. Schank, the director of the Institute for the Learning Sciences at Northwestern University, in order for students to avoid forgetting what they have learned (or in our case, forgetting the experience they have just experienced), they must understand why they should care about knowing it (or, again, in our case, why they should care about experiencing it). The coach’s job is to help the athlete connect the dots.

### Leaders who Lead by Focusing on Their Own Presence and Performance

The nature of highly competitive athletics demands individuals take care of themselves in order to fit in well with the team. No teammate, however “team” oriented they may be, can help the team be successful unless they do their job, and do it well. It is in some ways like the passenger who is going down in a plane who needs to put on his oxygen mask first. Once he is able to breathe, he can help others with their masks. In other ways, however, it is much more than that. Those leaders who take care to do their jobs extremely well create a progressing vacuum of sorts. This forging ahead “sucks” people along in its wake, enabling those followers to rise up and perform at levels that heretofore had not been achieved. The presence of leaders who do not take care to do their jobs well results in teams that are “going nowhere” as there is no wake where there is no moving ahead. Put differently, if leaders aren’t going anywhere, neither are their followers.

Jesus seemed to move in such ways. Consider how he seemed to disappear from even those who needed healing and teaching as recorded in the opening chapter of the gospel of Mark. When confronted by his disciples about the crowds needing him, he insisted on going elsewhere! Focused on obedience to God and on his mission at hand, Jesus turned away “worthy” activities in order to remain steadfast to the mission for which he was called.

In addition, he did unconventional things that captured the imagination of his followers. He taught and modeled counterintuitive and countercultural things as he carved out new territory. Consider his elevation of women as an example. Those who were pulled along in the wake of this “trailblazing,” like the apostles Peter and Paul, were completely and utterly transformed. Their metamorphosis was so significant as to move them to the point where they would die for the cause.

This has been an important connection our coaching staff has made of late with our players. Interestingly, when our team leaders (typically captains and upperclassmen) have been “self” focused (again, not “selfish” but rather taking care to do their jobs well and holding tight to the mission at hand), our staff has noticed that they have become better performers and lead more successful ventures. Those around them seem to elevate their own performances. On the other hand, those leaders of ours who:

- worried *too much* about what others were doing or thinking, or
- were not balanced or stable enough to take care of themselves, or
- were *too often* distracted with “life” in the midst of their athletic pursuits, and who had thereby forgotten the importance of their own individual performance and improvement, had been leaders of teams that in large part have underachieved. As we have better understood this apparently

counterintuitive truth, we have asked our players to hold in tension the idea that they need to be “self” focused without ignoring the biblical admonitions to be servants to one another.

#### Accountability and Personal Responsibility

Athletics by its objective nature (where there are those who make the team and those who are cut, those who are starters and those who are nonstarters, those who are winners and those who are losers, etc.) requires that athletes are both accountable and responsible for their behavior. If an athlete doesn't train continually and strenuously, the game has a way of revealing it, regardless of whether a coach takes appropriate stands to marginalize the athlete who isn't pulling his or her weight. Put another way, if you don't do what it takes to stay relevant, you will be cut, benched, lose, etc.

This process is further enhanced to the degree that a coach is willing to put in place structures where hard work and good performance are rewarded and where laziness and lack of discipline receive their just compensation. An athlete who fails to do their job has no one to blame but themselves and the public nature of sport allows everyone to see it. If a coach is present who cares about the development of his/her athlete as a person, the immediate difficulty surrounding the embarrassment and short-term failure can be a springboard for future development and it is the coach's job to ensure this happens. This brings us to our fourth characteristic.

#### Short-Term Pain for Long-Term Gain

One of the most necessary truths those in the athletic process must come to understand and embrace is the idea of short-term pain for long-term gain. It is foundational to success. It is the understanding that one has to go through something hard before something good can result. In the athletic process, this happens at the micro level with individual performance and at the macro level with wins and losses. Players must sort out their own performances, learning from their mistakes, in order to do better next time. Off-season workouts require that an athlete grind it out when no one is looking so that they are prepared for when it matters. Teams must do the same thing, learning from their experience in order to win future contests. Simply put, if success is to happen, it will cost you something.

This principle of short-term pain for long-term gain is an intellectual feeding ground of teachable material for any coach. Interestingly, Jesus predicted his own death in John 12:24 by appealing to this principle. We see this almost-universal principle in everything from farming to weightlifting, from athletic conditioning to starting a new business. In some sense, short-term pain for long-term gain is what raising a family, getting a job, and success in all areas of life is all about. The ability to navigate through this truth and its future applicability with the help of someone who is further ahead in life means that athletes will be better prepared for what awaits them in the world to come.



### Leaders with Nerve/Christ-Like Leaders

The net result of a person who has gone through the athletic process where excellence as we have defined it is pursued and achieved is significant. He/she will be a person who is more self-controlled, more self-disciplined, more in charge of their emotional presence, more accountable for their actions, more personally responsible, and more likely to embrace the principle of short-term pain for long-term gain. In short, he/she will be a leader who has nerve enough to lead.

### Conclusion


It has been my thesis that our country is regressing. In agreement with Friedman (1999, 2007), this emotional devolution, caused by a chronic anxiety in our culture, has itself caused a crisis in leadership today as our institutions (families, governments, and corporations) caught in the regression sabotage those who would be able to move the institutions forward. The net result is a society on edge where leaders with character, self-regulation, and nerve are either reluctant to take stands or are weary from continually doing so.

It has been my contention that a solution for our leadership vacuum can be found in the carefully constructed, highly competitive athletic environment of a specific sort. Such an environment is doubly strong. The nature of highly competitive athletics lends itself to the development of people who can be told the truth about their behavior, who understand that truth for what it is, and are willing to go through whatever short-term pain is necessary to correct their behavior. When this environment is infused with a pursuit of being like Jesus Christ, then this one-two punch is extremely impactful and results in the production of leaders who can save us from the regression. For the leadership practices demonstrated by Jesus (and by this I mean the way in which he carried himself and remained focused on his mission at hand) provide a roadmap for our nation's ability to right the ship.

To this I add two points. First, there is no doubt that in many areas of our culture, and specifically in the world of higher education, the tail is wagging the dog. Education too often finds itself beholden to sport. My hope is that given the aforementioned arguments and despite that predicament, educators across the board would see the benefit of the educational experience found in the carefully constructed, highly competitive athletic environment for which I argue. I would hope that they would realize that athletic development can be every bit as "educational" as the classroom.

Second, I want to address what many may have concluded at one point or another in the aforementioned pages. The leaders of such environments must themselves be the types of leaders that I have argued the environments themselves produce. The highly competitive athletic environment is powerful enough to develop *some* of the skills necessary for well-differentiated leadership as has been argued for, but it's not complete. Since the environment itself is an organized group of people, it means it is subject to the

same regressive effects of any other group in our culture, albeit to a lesser degree I would argue because of the nature of athletics.

In other words, while scoreboards do hold athletes accountable to a certain degree, a coach who refuses to let strong personalities, immature troublemakers, and the “uncoachable” set the agenda is one who, all being things equal, will be successful. This success is made manifest not only in the short-term wins that come on the field as I have been fortunate enough to experience, but also in the long-term wins that come from creating his/her part of a generation of self-controlled, self-regulated, and mature future parents and community leaders who refuse to succumb to the pressing need for consensus good feelings and short-term fixes that seem to have hijacked our nation. 

Gary Ross serves as the Head Mens' Soccer Coach at Taylor University and holds an Masters in Christian Thought from Bethel Seminary in St. Paul, MN.

#### References

- Black, J. N. (1994). *When nations die: America on the brink: Ten warning signs of a culture in crisis*. Wheaton, Illinois: Tyndale.
- Friedman, E. A. (1999, 2007). *A failure of nerve: Leadership in the age of the quick fix*. Nashville, TN: Seabury Books.
- Salon, H. (January 6, 2013). *CBN.com*. Retrieved from [http://m.cbn.com/700club/guests/bios/michael\\_leahy072508.aspx](http://m.cbn.com/700club/guests/bios/michael_leahy072508.aspx)
- Schank, R. C. (1999). “Learning by doing.” In Reigeluth, C. M., *Instructional-design theories and models: A new paradigm of instructional theory* (p. 165). Mahwah: Lawrence Erlbaum Associates, Inc., Publishers.



## *Building a Culture of Faith: University-Wide Partnerships for Spiritual Formation.*

Balzer, C., & Reed, R. (2012). Abilene, TX: Abilene Christian University Press.

Reviewed by Brenda K. Bender and J. Scott Self

42

Given the historical relationship between the academy and faith cultures, even from the *scholae monasticae* in the 6<sup>th</sup> Century, it seems ironic that Christian higher education struggles to find points of articulation between scholarship and spirituality. It appears that a functional and meaningful lexicon of spiritual formation within the context of Christian higher education remains elusive. Moreover, the absence of a consistent epistemology of faith and spiritual development seems to contribute to an even deeper sense of confusion for educators – Christian educators struggle with how to know and/or measure the role Christian higher education plays in forming students spiritually. Balzer and Reed bring a collection of thoughtful essays together into one over-arching argument in *Building a Culture of Faith*: that a Christian university should promote a holistic culture that fosters spiritual formation among faculty, staff, and students.

Balzer and Reed's collected works are organized into three major sections: (1) *Institutional Influences on Spiritual Formation*, (2) *Exploring Spiritual Formation*, and (3) *Implementation, Praxis, and Models*. The overarching argument, then, starts with the premise that institutions can have an organizational impact on the spiritual formation of students, continues to a contextualization of what spiritual formation is, and then explores various methodologies and measureable outcomes toward those goals. It is important for the reader to note that the stated purpose of this collected work is holistic: that an "integrated" approach "falls short of God's highest and best calling for Christian educations in the university" (p. 14). The editors suggest that an approach that fosters spiritual formation among faculty and staff in the institution can contribute to a culture of spiritual formation to the benefit of the student body.

Section one, *Institutional Influences on Spiritual Formation*, attempts to articulate the foundation that the Christian university setting is especially valuable for spiritual formation. Bill Robinson makes the argument that "Christian college presidents set tones" (p. 31), and that administrators can be intentional about setting a tone for spiritual formation. Steve Moore maps the "DNA" of Christian education and suggests that Christian education will require imagination to move "far beyond what is typical in higher education" (p. 42) if it is to contribute to spiritual formation in the student body. Rod Reed provides perspective on how spiritual formation is more complex than the university's programming "chapel services, ministry options, and student-friendly pastoral-care" (p. 60) and instead recommends that CCCU schools are uniquely positioned to provide the more complex culture for spiritual formation. Cara Balzar suggests that the holistic approach to creating an institutional context for spiritual formation must include faculty, from selection and hiring practices, the space for spiritual development of faculty, and specific resources and guidance for faculty to direct students in spiritual development.

Section two, *Exploring Spiritual Formation*, attempts to create a schema for spiritual formation within the context of Christian education. Steve Harper makes a case for a theology of Christian spiritual formation in the academy that focuses upon "non-negotiable" principles: that spiritual formation should be intentional, interdisciplinary, identifiable, and incarnational (pp.88-90). Rod Reed suggests that a culture of spiritual formation is achieved only when Christian universities have "developed relational approaches to education and have hired faculty and staff who are committed to influencing the whole person of the student for the sake of the world" (p. 105). Perry Glanzer makes the positive argument that faculty have a unique (if not ancient) role to play in the spiritual development of the student when faculty are "not content to undertake the vocational


formation of students alone” (p.121). Robert Mulholland asserts that an incarnational approach to teaching and mentoring students can bridge the apparent gap between academics and spiritual formation if the faculty member will “model for both peers and students how a life hid with Christ in God plays itself out in the academy” (p. 136).

Section three, *Implementation, Praxis, and Models*, attempts to make the argument that responsibility for spiritual formation should be decentralized and instead should permeate the institution. Keith Anderson recommends five essential paradigms for educators “who are rigorously academic and bold people of faith” (p. 145). Susan Reese suggests that the Student Development Professional can assist in the institutional goals of holistic spiritual formation through offering “space for listening in community with others” (p. 162). Bob Yoder illustrates an effort to measure spiritual formation outcomes (in the context of faith-mentoring) at Goshen college and demonstrates that while faculty are often unsure they are sharing the Christian story, students report they are hearing it from faculty (p. 182). James Wilhoit, David Setran, Daniel Haase, and Linda Rozema offer some pragmatic suggestions for integrating spiritually formative praxes into the learning environment and allow for “travel that has phases of movement from one place to another, and not necessarily from one level to another” (p. 198). Gregg Carmer suggests that faculty can embody metaphors for spiritual formation, like “tour guides,” or “translators,” or “traveling companions,” for understanding “the role of educators that rest as easily on the shoulders of campus ministry personnel and student development staff as those of faculty members” (p. 231). Cynthia Toms-Smedly suggests that the university can provide access to a myriad of different communities, all of which “offers students an opportunity to *experience* theology” (p. 236).

While Section two appears to generally define spiritual formation holistically through the praxes of spiritual disciplines in various forms (living the Christian life in academe), Section three appears to be more interested in integration of faith and learning. If the premise of the work is that integration falls short of God’s highest and best calling, Section three seems to infer that integration is the means by which the holistic approach is attained. For example, the Soul Projects engage students in spiritual practices (daily prayer, journaling, *lectio divina*). However, it is unclear the role the faculty member plays in the student’s formation. It is as if the integration of an assignment is in-and-of-itself sufficient. This seems to militate against the overarching thesis that a holistic culture is more important than faith-integration and rather implies that faith-integration is the means by which a culture of holistic spiritual formation is achieved. The semantic features that differentiate a holistic approach from an integrated approach remain largely unidentified.

This work ultimately brings important insight into Christian higher education’s effort to identify the added value of spiritual formation in Christian education. It provides avenues of inquiry for identifying the culture and the student-experiences that may bring spiritual formation out from the academic experience. For example, Anderson describes

how faculty can be “on the lookout” for what might be revealed in the relationship between faculty and student in spiritually formative ways as mentors rather than advisors. Carmer’s metaphors for faculty as tour guides, translators, and traveling companions may provide insight to the faculty’s role in helping students navigate the possibilities of spiritual formation. The authors are successful in promoting a holistic view of the possibilities related to the faculty-student relationship, and provide useful metaphors for broadening the understanding of the role of faculty in spiritual formation.

As a “handbook” for building a culture of spiritual formation within an institution, this book may not meet the objective. As a means to discuss and discover some of the divergent possibilities within the culture of the Christian academy, the writings give a great deal of creative insight. Christian educators and administrators alike will appreciate these writings and their contribution to the latter. 

Brenda K. Bender, Ph.D. is the Chair of Communication Sciences and Disorders at Abilene Christian University.

J. Scott Self is the Director for University Access Programs at Abilene Christian University.



## *Christ Across the Disciplines: Past, Present, Future*

Lundin, R. (2013). Grand Rapids, MI / Cambridge, U.K.: William B. Eerdmans Publishing Company.

Reviewed by Genesis J. DeLong

46

*Christ Across the Disciplines: Past, Present, Future* is a collection of thought-provoking essays that offer diverse, scholarly viewpoints on the connection between the Christian faith and the life of the mind. While the idea of the integration of faith and learning is not a new concept for Christian higher education professionals, the theological, ethnic and international diversity of the authors sets *Christ Across the Disciplines* apart from many other books on the topic. Because of this diversity, the authors cover a wide array of disciplines and, as editor Roger Lundin notes, speak “as representatives of vibrant Christian traditions rather than as members of a cohort seeking to supplant what they take to be a shop-worn faith and learning model” (p. 3). The result is a unique, fresh perspective on the past, present and future challenges of Christian educators and scholars seeking “to bring the gospel of Jesus Christ to bear upon the desires of our hearts, the longings of our souls, and the life of our minds” (p. 15).



## The Past

The first three essays provide a historical context for faith and learning by examining the tensions and early development of Christian scholarship. In the opening essay, “The Discipline of History and the Perspective of Faith Since 1900,” David W. Bebbington examines the approaches to the discipline of history in the twentieth century and highlights the gradual shift toward the acceptance of religion in the historical landscape. This shift was furthered by the cultural wave of postmodernism, which enabled “ideas and religion” to return “to the center of the discipline” (p. 34). Bebbington discusses the Christian’s response to postmodernism, encouraging Christian historians to take a “discriminating approach” in order to “write history that appeals to the twenty-first century but remains faithful to all the dimensions of biblical revelation” (p. 34).

John Schmalzbauer’s essay, “The Blessings of an Uneasy Conscience: Creative Tensions in Evangelical Intellectual Life,” delves into the historical tensions between religion and academia and fundamentalism and evangelicalism, out of which “came a renaissance in evangelical intellectual life” (p. 48). He encourages evangelical scholars to embrace the uneasiness of the integration of faith and learning by mediating between the worlds of the “conservative religious subculture and an academy that leans to the left” (p. 71).

In “Science and Religion: Place, Politics, and Poetics” David N. Livingstone further explores historical tensions between faith and learning by providing detailed accounts of the Christian response to Darwinism in various locales during the late nineteenth century. Livingstone emphasizes the importance of viewing the debates of science and faith through the context of their location, politics and culture. He suggests the need for Christian scholars to understand that “we, too, are located” (p. 98) and that faith traditions “need to be in constant, critical dialogue with themselves” (p. 99).

## The Present

The next two essays shift the focus of *Christ Across the Disciplines* to present challenges to the integration of faith and learning by exploring “Christian responses to modern intellectual practice and thought” (p. 7). In his essay, “On the Theology of the Intellectual Life,” John Webster observes that theology is “about everything in relation to God” (p. 100), including the human intellect. Webster reflects on the inextricable connection between life in Christ and the regenerate intellectual life, viewing “the intellect and its operations” not as “pure natural elements but created realities, to be explicated by reference to God’s loving work of origination, preservation, reconciliation, and perfection” (p. 116).

Eleonore Stump’s essay, “Christianity and the Contemporary Challenge,” examines internal and external challenges to the integration of faith and learning. She asserts that the external challenges stem from hostility to Christianity in the academic culture while the internal challenges stem from divisions among Christians. Stump concludes that, “for the integration of faith and learning, it is crucial for Christians to love and protect those they take to be their enemies” (p. 132) by “welcoming diverse perspectives” (p. 128) and viewing challenges as blessings.

## The Future

The remaining four essays in *Christ Across the Disciplines* provide, as Lundin notes, “a series of disciplinary perspectives on the current challenges and future prospects that engage Christian scholars” (p. 10). In his essay, “Modern Physics and Ancient Faith,” Stephen M. Barr provides insight into the conflict “between religion and scientific materialism” (p. 133) by contrasting materialist arguments with scientific developments that point to a universe “governed by laws that have a grandeur and sublimity that bespeak design” (p. 151). He concludes that “the deepest discoveries of modern physics and mathematics give hints, if not proof, that the human mind has something about it that lies beyond the power of either physics or mathematics to describe” (p. 151).

In “The Future of Theology Amid the Arts: Some Reformed Reflections” Jeremy S. Begbie reflects on the discipline of the arts through the lens of the Reformed faith tradition and the themes of beauty, sacrament and language. He argues that “as theology and arts conversation continues to unfold apace, resources from the Reformed world – so often buried beneath an understandable but exaggerated shame – have considerably more to offer than is often supposed, especially if we are seeking to delve more deeply into the plotlines and harmonies of a scripturally rooted and vibrant trinitarian faith” (p. 182).

Katharine Clay Bassard's essay, "Emerging Conversations: Race and Redemption in the Age of Obama," describes the election of President Barack Obama as evidence of a changing conversation about race and a "symbolic representation of the hopes and fears in America around the nexus of race and religion" (p. 183). Using three examples of African American novels that speak to the emerging discourse on the topic of race and redemption, Bassard encourages Christian scholars to position themselves at the forefront of these conversations and to "lead in developing a discourse of reconciliation and redemption" (p. 187).

In the final essay, "The History and Future of the World: Christian Scholars and Race, Culture, and Nation," Sujit Sivasundaram examines the concepts of race, culture and nation through the case studies of three nineteenth century Christians who, during an age of unprecedented European expansion, struggled with "the intellectual history of global understanding" (p. 202). Through these examples, Sivasundaram seeks to help Christian scholars understand how they should engage with the world as the center of Christianity continues to shift away from Europe and America.

Through a diverse set of authors covering a variety of disciplines, *Christ Across the Disciplines* successfully provides Christian educators and scholars with a unique and fresh perspective on the past, present and future challenges to the integration of faith and learning. Whether serving as faculty, administrator or staff member, higher education professionals who seek to "cultivate the life of the mind for the sake of the Body of Christ" (p. 4) will appreciate this distinct picture of Christ's work throughout the disciplines and will gain a greater understanding of their role in cultivating a dynamic, relevant and integrated faith and learning both now and for the future. (g)

Genesis J. DeLong is the Coordinator of Associated Students for Advising and Student Development at California State University Channel Islands. She holds a B.A. in Communication from Lee University and a M.Ed. in Higher Education from Abilene Christian University.



*Beyond Integration: Inter-Disciplinary Possibilities for  
the Future of Christian Higher Education*

Ream, T. C., Pattengale, J., & Riggs, D. L. (2012).  
Abilene, TX: Abilene Christian University Press.

50

Reviewed by Ed Jordan


Sensing an impending need to shift the presuppositional focus of current Christian scholarship, the editors, Todd C. Ream, Jerry Pattengale and David L. Riggs, undertook to reexamine the philosophical underpinnings of the dominant “integration model” driving scholarship at most Christian colleges and universities. The editors all hold faculty posts at Christian Universities, have collectively published numerous articles, monographs and books, and hold prestigious fellowships and scholarly research posts. Their goal in the present work is “to draw together a number of prominent voices who are beginning to reflect upon the nature of Christian scholarship as it may exist beyond the influence of the integration model” (15). The contributors all hold terminal degrees in their respective disciplines (save Jade Avelis who is currently a fifth year Ph.D. student at Notre Dame) and represent a spectrum of age and experience which serves the collective project well by providing a balance of fresh and seasoned perspectives.

The title refers to the approach to scholarship popular with many contemporary Christian scholars, especially those at Christian colleges and universities, i.e., the *way* they approach their work regardless of the type of school at which they are employed. The closest thing to a definition of what the contributors seek to move Christian scholars beyond is offered in the first entry by James K. A. Smith when he summarizes his review of the integration model by stating that it is “a kind of Christian scholarship that is actually a mode of syncretism” where “one could simply add Christ to existing structures and commitments” (24) similar to the issues Paul addresses in his letter to the churches in Colossae. The contributors are collectively advocating a “*unity* (not the integration) of faith and learning” as Van Leeuwen and Avelis state directly (129, emphasis theirs). The aim of the book is to move beyond this model because integration, by definition, requires disparate parts coming together; faith becomes an additive to the ingredients of various disciplines. The exhortation from the contributors is instead to engage academe more holistically from a posture of *being*, rooted in who we are in Christ, rather than primarily a posture of *knowing* and thereby avoiding ascension to a false dualism wherein one somehow divorces faith from reason.

The first chapter by James K. A. Smith is easily the longest in the collection and serves as a formal introduction to the topic at hand. Readers more familiar with this type of academic discussion may breeze through in a single read, but others may require at least one re-read to fully grasp all that Smith lays before them. The extra toil is worth the effort because his work serves as a sort of hitching post for the other contributors and is essential for understanding the issue(s) they individually seek to address.

In the Foreword, John Wilson explicitly and correctly states that the essays “can’t readily be assembled to form a coherent picture” (10). That is not to say that the contributors are incoherent just that the collective result reads more like a thematic anthology than a focused collection of essays. Still, there is a loose structure most contributors follow consisting of a brief historical overview of the discipline including Protestant influences, the present milieu of the discipline and suggestions for moving forward without compromising evangelical beliefs. This loose structural pattern provides some predictability without plodding. In this form each chapter reads well, independent of the others, allowing prospective readers the opportunity to focus on disciplines of personal interest while skipping others with the exception of Smith’s contribution (see above). However, Wilson’s assessment of a general incoherence is probably why I am still unresolved on the *reason* for the assembling of the present work. It is clear, as stated, that the editors intuitively feel a shift in philosophy is necessary, but the rationale and justification for doing so remains unclear.

That said, the project possesses value in providing a starting point for conversation about *how* Christians in academe can and should approach their respective disciplines – a conversation with implications for Christians across sectors and industries though the broader discussion is addressed in other works, e.g., Tim Keller’s recent *Every Good Endeavor*. Wilson concludes his Foreword by surmising the organization of the present volume “suggests an occasion for a sequel” (12). Perhaps a sequel will allow the conversation to advance more coherently now that it has begun since this work does sufficiently introduce the reader to current development in scholarly thought with future implications for Christians in the academy.

Because of the academic leaning of the essays, the work will probably most interest those currently working in Academic Affairs more so than those specifically in areas of Student Affairs/Development. There is some value for those involved at administrative levels since it provides helpful insight into the academic portion of our co-curricular world. While new professionals in Student Affairs/Development may find elements of the project helpful or interesting, they will be largely unaffected by the specifics of the contributions and may find better resources to spend their time consuming in their formative career development. Perhaps a future work that more sufficiently addresses the “*why*” aspects of moving “Beyond Integration” will hold broader appeal, but the present work may only find a niche readership. 

This page has been  
intentionally left blank.





## *College Students' Sense of Belonging: A Key to Educational Success for All Students*

Strayhorn, T. L. (2012). New York, NY: Routledge.

Reviewed by David A. Lemley

54

Students' sense of belonging is significant for not only social development but also for retention and academic achievement. Student development professionals may find this intuitively apparent, but *College Students' Sense of Belonging: A Key to Understanding Success for All Students* provides empirical support for this assertion. Author Terrell L. Strayhorn is Ohio State University Associate Professor of Higher Education and the Kirwan Institute for the Study of Race and Ethnicity Senior Research Associate. Strayhorn is a highly visible and active scholar studying student experience, student success, and policy analysis. His research illuminates the experience of underrepresented and at-risk students. *College Students' Sense of Belonging* draws on his substantial research related to vulnerable student populations to support the thesis that strengthening students' senses of belonging is essential for student success.

The first chapters review relevant literature and Strayhorn's approach to sense of belonging. Essential research exploring retention, attrition, or emotional and social well-being is summarized and cited throughout the book, including work by Alexander Astin, George Kuh, Victor Tinto, and preface author Sylvia Hurtado. Strayhorn employs a social cognitive perspective on achievement motivation (p. 4) beginning with Abraham Maslow's hierarchy of needs (Maslow, 1943), identifying sense of belonging as "a basic human need and motivation, sufficient to influence behavior" (Strayhorn, 2013, p. 3). He supplies this working definition:

growth

In terms of college, sense of belonging refers to students' perceived social support on campus, a feeling or sensation of connectedness, the experience of mattering or feeling cared about, accepted, respected, valued by, and important to the group (e.g., campus community) or others on campus (e.g., faculty, peers). It's a cognitive evaluation that typically leads to an affective response or behavior. (p. 3)

Chapter 2 describes seven core elements of belonging. Sense of belonging takes heightened importance in certain contexts (p. 20). Thus, college students' time of life and unique contexts heighten the importance of belonging (p. 17), and different campuses create different contours for experiencing belongingness. Social identities affect a sense of belonging (p. 22), so a diverse student body necessitates diverse approaches. Since a sense of belonging is relative to different life stages and contexts, it must be continually satisfied (p. 23) and evaluated. A sense of belonging must be established in order for students to move towards other developmental and educational goals, such as esteem or self-actualization (p. 25). Failure to satisfy students' sense of belonging can impair the likelihood of retention, academic achievement, or correlate to more tragic outcomes for at-risk students (p. 25).

The second set of chapters present qualities of belongingness for distinct student groups. Methodology varies somewhat by focus but is consistent with Strayhorn's commitment to present both research conclusions and students' personal stories. Each chapter demonstrates that social identity and context change the criteria of belonging. But, in any circumstances, a sense of belonging is a critical element in student success. Studies focus on Latino students (Chapter 4), gay students (Chapter 5), first-year bridge program participants (Chapter 6), science, technology, engineering and math (STEM) students (Chapter 7), Black male students (Chapter 8), graduate students whose socialization needs are distinguished from undergraduates (Chapter 9), and participants in clubs or student organizations (Chapter 10). Each chapter provides student interview excerpts, each sample's unique circumstances, and practical reflection for strengthening sense of belonging.


Strayhorn's focus on marginalized students results in some challenges to application. For example, the student sample in Chapter 5 offers qualitative data from interviews with an understandably limited number of gay students of color. This offers a narrow sample for "A Sense of Belonging and Gay Students," as the chapter is titled (p. 39). However, by introducing readers to individuals that make up each group, the experience of any student may echo in Strayhorn's conclusions. Even with these limitations, the book provides a fruitful model for examining students' sense of belonging on any campus.

*College Students' Sense of Belonging* contributes to framing strategic outcomes for student development and encourages campus collaboration. This slim volume could be shared with administrators, board members, or department leaders as a launching point. Strayhorn organizes and summarizes a great deal of material for accessible reference with frequent repetition of key points and clear concluding summaries. Strayhorn's empirically supported imperative to collaborate may motivate faculty and administrators to explore how a sense of belonging could enhance students' learning and the value of the extracurricular for curricular success. For example, student involvement off campus *and* time spent studying outside of class are shown to have a "tipping point" at which either can become counterproductive to educational goals (p. 113). Students may find the book reflects their experiences and perhaps influences their perspective on campus needs. It has potential to bring various readers to constructive collaboration.

Strayhorn's occasionally informal voice and personal touch opens his work to a broader audience and models attitudes and practices that build the community he describes. His familiarity with students, reflections on personal challenges pursuing a sense of belonging, and invitation to authentically engage and value the individuals described resists abstracting students and their needs. The reader is reminded that researcher, subjects, and reviewer are all part of this human pursuit.

The book does not address confessional schools, but Strayhorn's thesis bears special relevance for institutions committed to academic excellence and Christian formation. Believing, behaving and belonging are essential components of Christian formation for this generation of students (e.g. Murray, 2004; Bass, 2012). However, Astin, et. al. (2011) suggest that "some of the college experiences that strengthen students' religiousness... show little or no effect on students' spiritual development" (99). A peer group may have the largest impact on religious engagement (98), and churchgoing is often motivated by the need to satisfy peer and family expectations (89). Strayhorn includes participation in religious student organizations among activities positively contributing to a sense of belonging among marginalized students (p. 12, 45). It would seem this must be qualified by involvement that contributes to connectedness, mattering, support, and trust that needs will be met by that spiritual community. Strategic support for programming and organizations that not only affirm religious identity but develop a sense of belonging to spiritual community may result in "a cognitive evaluation that leads to an affective response or behavior" (Strayhorn, 3) regarding faith formation. Strayhorn's thesis suggests that investing in students' sense of belonging in spiritual community can contribute to academic success and retention.

Finally, *College Students' Sense of Belonging* carries implications for the success of students whose identities place them at the fringes of confessional boundaries. Students whose religious, ethnic, or cultural identities are viewed askance by Christian peers, or students whose sexual identity or political affiliations create anxieties about their relationship to core institutional values, may experience a sense of not "fitting in" with their learning

community. These students are at a disadvantage not only socially or spiritually, but also academically. Strayhorn reports that, while underrepresented students are more at-risk when belonging needs are unmet (p. 10), peer interaction across diverse social identities contributes to *greater* sense of belonging (pp. 13, 58, 81) for all students. Perhaps the goals of retention and academic achievement are best served when spiritual programming and Christian campus organizations provide a sense of belonging for the “least of these” among us. 

David A. Lemley is Assistant Professor of Religion at Pepperdine University.

#### References

- Astin, A. W., Astin, H. S., & Lindholm, J. A. (2011). *Cultivating the spirit: How college can enhance students' inner lives*. San Francisco: Jossey-Bass.
- Bass, D. B. (2012). *Christianity after religion: The end of church and the birth of a new spiritual awakening*. New York: HarperOne.
- Maslow, A. H. (1943). A theory of human motivation. *Psychological Review*, 50 (4), 370-396.
- Murray, S. (2004). *Church after Christendom*. Milton Keynes: Paternoster.
- Strayhorn, T. L. (2012). *College students' sense of belonging: A key to educational success for all students*. New York: Routledge.



## *College Unbound: The Future of Higher Education and What it Means for Students*

Selingo, J. J. (2013). New York, NY: Houghton Mifflin Publishing Company.

Reviewed by Brad Pulcifer

58

Change. Evolve. Disrupt. *Un-bind*. They are provocative catch-words that seem to be filling the corridors of administrative offices across university campuses and occupying the conversations in ballrooms of educational conferences throughout the country. *Un-binding* the college experience is a concept that is becoming all too familiar (yet again) within the national dialogue about the future of higher education and is once more the quintessential question of our time. Is the way we know and do and think higher education coming to an end? Is this question that has propelled author Jeffrey Selingo (editor at large for the *Chronicle of Higher Education*) to ink the pages of his new book “College Unbound: The Future of Higher Education and What it Means for Students.” Selingo presents a case for how technology is acutely changing the way higher education will be delivering content to its stakeholders. Selingo’s latest publication takes readers through what could be described as a survey course on the historical narrative of higher learning and follows with a summarization of the economic, social, and globalizing effects that are carrying higher education to new frontiers and innovative methods of content delivery.

Selingo begins building on his premise that technology is changing “how we do” higher education by offering a treatise addressing the all too common and prominent questions and concerns that knock on the office doors of college admissions officers and administrators: tuition costs and affordability, graduation rates, and student debt, to name a few. It’s the continuous mounting tension in these issues that lead Selingo to liken the arena of higher learning institutions to that of the auto industry, full of “hubris, opposition to change and resistance to accountability” (p. x) and in so doing argues that our current system is broken and unsustainable. In the fold of these topics, Selingo certainly questions how astute some financial decision making has been in light of mounting student debt, ultimately leading the reader to conclude that to some degree the university has itself to blame for the current crises. Today, college students have accrued a whopping estimated \$1 trillion debt, which in turn has been squandered (in his perspective) on campus purchases such as giant rock walls and Olympic sized swimming pools and, my personal favorite, the giant 645-foot rafting pool housed at Texas Tech.


With stubbornness no longer an option, financial accountability on the minds of every stakeholder, and a new demand for nimble and flexible thinking, Selingo has identified five “forces of disruption” that are leading institutions to think differently about the future: cash flow, state funding, global competition, unbundling of content, and value of a degree. Cash flow is becoming a genuine encumbrance for colleges and universities, especially in a post-2008 market collapsed economy. Based on research by Moody’s Investor Service, in a report on Drew University’s bond-rating downgrade, they stated it was a result of “persistent operating deficits and thin cash-flow driven by a decline in enrollment and net tuition per student coupled with rising debt service payments and transition of several key” (p. 60). Selingo carries the conclusion of this report and links it to the overarching narrative of cash flow issues on college campuses across the country. There also has been an enormous shift in state financial support for universities since 2008 as Selingo notes that across the country there has been a swift disinvestment in public education leaving universities with a choice: significantly cut costs (and by doing so give up on all or part of their mission) or continue to raise tuition.

Universities are also seeing the “well dry up” in regards to American students and their families with the financial viability to pay for the college bill in full. In turn, international recruitment has picked up substantially, especially in China, where families are in a position to not just pay for their education but to write a check for the full amount. Not only are educational institutions dealing with “forces of change” in terms of cash flow issues, state disinvestment, and international competition, there is also the addition of the improvement of unbundled alternatives and the definition of value of a degree. Online education and MOOCs are forcing institutions to rethink how they offer their content. Finally, there is a huge shift in demand for evidence of the value of a degree. The total sum of debt that students are saddled with after receiving a degree is at an all-time high and the pressure for repayment is pushing the national conversation to seeking justification for how a college degree is worth such an investment.

So what exactly is this *new frontier* of higher education? Selingo proposes it is a terrain modeled similarly after how one goes about bundling vacation packages or even how you attain telecommunication services. À la carte learning. Pick and choose how *you* will acquire your desired knowledge base. How does he come to this conclusion? Selingo points to what is *already* happening within the industry (industry being a term Selingo uses to describe higher education today). Innovative developments such as MOOCs and online classrooms are a beacon to the industry that change is not just coming, it has already arrived. Selingo draws attention to the reluctance institutions of higher education have had to adopting data accumulation in the way mega-corporations such as Google, Facebook and Netflix have done is beginning to change. Selingo signals his readers to an alarming thought; that we have used such data accumulation to help us make “mundane choices like picking out next movie from Netflix, but not to help a student select the right college or pass a class needed for a degree” (p. 74). That current thread of thinking is shifting. Citing Technology Enhanced Knowledge Research Institute leader George Siemens, Selingo quotes “we’re moving from a model where we forced one teaching method on hundreds of students in a class to a model where we can personalize the education of every student on a campus...the way we learn should be our most personalized experience because no two people process information the same way” (p. 74).

I once heard during a workshop delivered by Dr. Peter Lake, law professor at Stetson University, that higher education is one of the only customer driven markets where the customer is asking to be taken advantage of. Mr. Selingo echoes such a statement by noting how people today, when making a decision to go to college, are at the mercies of the colleges available. Selingo writes “higher education benefits from confusion in the market, because schools can hide behind national averages on salaries, and would-be schools are more apt to trust a school’s marketing materials in the absence of better information” (p. 127). This type of model is quickly vanishing before our eyes. As higher education looks to the not-so-distant future, it is one which includes a philosophy built on modality, affordability, and access; all a derivative from the boom in technological advancement.



It will become a world where the student finds that they have more control to the way they desire to learn. Colleges are urged to position themselves for the climatic shift that is already occurring. Technology has changed and is still changing the way we function in everyday life; it was only a matter of time before it grasped hold of the academic arena and altered the classroom. 

Brad Pulcifer is Director of Student Life at San Diego Christian College.



## *Funding the Future: Preparing University Leaders to Navigate the Coming Change*

Beers, S. T., Herrmann, T. W., & Blezien, P. (2012).  
Abilene, TX: Abilene Christian University Press.

Reviewed by Jeff Strietzel

62

When the going gets tough, the tough, are said to, get going. This text, edited by Stephen Beers, Timothy Herrmann, and Paul Blezien, was largely written in response to the double-edged circumstances of an economic downturn and rising costs of higher education. *Funding the future: Preparing university leaders to navigate the coming change*, is a resource intended to help leaders of private, Christian colleges and universities face current and future financial challenges, more effectively. In brief, this text is designed to help such leaders “get going” in needed financially wiser ways.

After an engaging overview and introduction, which highlights the editors' motives and goals, the book is organized in three progressively larger sections. The first includes a literature review of "leadership decision-making processes in the light of complex financial pressures" (pg. 15) and an original phenomenological study, which taps into the experience of seven seasoned cabinet-level administrators from faith-based institutions. Section two contains some nuts and bolts of college finances, including what it means to operate a balanced non-profit budget, identify and manage influences on the budget, and utilize meaningful measures in the budgeting process. The third and final section seeks to provide strategies to help university leaders collaborate with discernment, implement mission-derived change, make difficult decisions gracefully, and care for the institution's culture and people, all with a depth of insight and understanding that stabilizes a school during turbulent times.

The sub-title of this text serves as the statement of its goal and I believe the content does so, adequately. Many readers of this review are familiar with some of the authors and editors of this text, so it may go without saying that they are in an excellent position to offer some timely advice. This project was sponsored by the Association for Christian in Student Development, so it does not aim – nor pretend to aim – at the broadest reaches of academia. Though the principles would be generally applicable, this is an unapologetically Christian work for Christian institutions.

I thought the introduction and overview of the book provided a pellucid lens through which to view its purpose and scope. The book's structure is straightforward and the editors are right when they suggest that "each section includes chapters that can be read in the context of the whole or as an individual thesis" (pg. 15). If used for reference, one chapter at a time, the format is not an issue at all. However, I found the authors' outlines and writing style were so distinct that it was a little distracting when reading several chapters at a time, but overall the format gave the sense that the reader was learning from a panel of experts.

The qualitative study in Section One extracted some helpful principles and recommendations in facing the broad and complex factors contributing to financial strain on private Christian universities. I appreciated that trust was a foundational issue in decision making and that “collaborative discernment” was the *modus operandi* for the leaders who were surveyed. I also whole-heartedly agreed with the idea that each decision should be sustainably anchored in the mission of the particular institution and that “the budget essentially is a financial statement about a school’s institutional priorities and mission” (pg. 33). Lastly, I thought it was amusing that the authors played on the quip “It’s about time!” meaning it was both past time that financial issues were addressed in this fashion and important to spend the necessary time grappling with institutional finances in such a time as this. Both are true.

Section Two of the text, “a practical yet critical primer on higher education’s budgeting nomenclature and processes” (pg. 16), was the hardest for me to read in terms of style and content but will be the section I reference in the future when grappling with real financial issues. The authors parsed complicated financial operations well and provided apt principles and illustrations. Both authors did a great job of balancing the challenge of teaching and informing readers, while not drowning them in minutia.


The most compelling part of the text, for me, comes in the third section of the book. The three sections are progressively weighted, with emphasis placed on the softer side of implementing change. Making valuable changes, day-to-day, ends up being less about what needs to happen and more about how you influence and prompt that needed change.

There were a couple themes in the book that felt more like redundancies. Virtually every chapter reiterated that each institution of higher education is a community with its own culture and cautiously suggested broadly applicable suggestions and claims. References to 2008 may also give readers the sense that it is less and less applicable with each passing year. In short, most chapters started with the recession and ended with a disclaimer that every institution is different. However, repetition is a learning tool, and I for one will never forget the impact of the recession and that application must be uniquely crafted for its environment and culture, emphasized in this book. I also think the repetition ties back to its thesis-for-every-chapter format.

The stated hopes for this text were that it would provide clarity regarding key financial issues that will continue to impact institutions and to instigate greater understanding and engagement of institutional leaders toward a “collaborative culture of discernment” (pg. 16) that helps them meet the unique needs of their campus context. I believe the editors of this book accomplished their hopes and goals. This is not intended as an exhaustive text regarding institutional finances. It does provide a distillation of wisdom from veteran leaders in the field, a primer on financial terms and operations, and guidebook for how to identify, articulate, and address change in a higher educational setting.

A couple general observations about the text: I found the individual authors covered their subjects in a thorough, succinct and balanced fashion. Some of the authors did

a better job of supporting their work with literature. I would have liked to see more consistent references; one chapter had dozens of endnotes and a couple did not have any, while another chapter had endnotes and a bibliography. Yet, the content as a whole was informative and compelling.

This worthwhile read brings together some of the leading voices at private Christian colleges and universities to encourage, inform, equip, and even inspire leaders at private, Christian institutions to adequately face the now and yet-future challenges regarding finances and institutional decision-making in higher education. The authors not only offer powerful ideas and useful information but often take a pastoral and passionate tone that connects with the heart of a like-minded reader. While catering to those at the upper levels of private institutions, professionals at all levels will benefit from the deeper understanding of contributing factors, useful tools, and leadership principles, provided in this book. *Funding the Future* is riddled with wisdom and insights, and I recommend it to any professional in the field. 

Jeff Strietzel is Assistant Director of Residence Life at Houston Baptist University, and holds an M.A. in Higher Education and Student Development from Taylor University.



## *Soul Care: Christian Faith and Academic Administration*

Heie, H. & Sargent, M. (2012).  
Abilene, TX: Abilene Christian University Press.

Reviewed by Jean-Noel Thompson, Ph.D.

66

Effective leadership is paramount to the advancement of colleges and universities today, and in an increasing number of cases, to their survival. As a result, those of us in higher education find ourselves inundated with a number of books, webinars and professional conference opportunities aimed at enhancing our ability as higher education leaders to make better strategic decisions for the institutions we serve. Unlike much of the often contradictory advice that arises from these more secular opportunities, *Soul Care* takes a refreshingly personal and highly introspective, faith-based approach to how one might best connect with the personnel for which he or she is responsible. Heie and Sargent make the argument that academic leaders and other leaders in Christian higher education must fully examine their daily walks as Christians in relation to the insurmountable tasks and cultural pressures they have before them. At the expense of leaving the reader here with a series of lengthy quotes, the following so poignantly encapsulates what the authors believe is at the center of Christian administration:

So the challenge for us, as Christian academic leaders, is to consider how we can meet legal scrutiny and the common standards of academic professionalism without losing the deep conviction that our Christian faith causes us to lead and respond

in ways that often run against the grain. How do we love the Lord with heart, soul, strength, and mind, and care for our community and our neighbors, all the while keeping our institutions accredited, efficient, and fiscally sound? (pg. 9)

This compelling question spans the reach of all leadership positions in Christian higher education, and the rich collection of perspectives in this book are just as profoundly relevant to student affairs administrators as they are to academic administrators.

The authors of this book demonstrate high transparency throughout, starting with the notion that many of us who take on leadership roles in higher education have done so void of much theological preparation for the broad range of challenges and difficult judgment calls of daily administration. Keeping with this commitment to transparency in our work and walk as leaders in Christian colleges and universities, both Heie and Sargent attribute many of the most restorative moments of their careers to the transparent and frequently unplanned conversations with other deans and provosts who share our Christian faith. For instance, “at national conferences or during sidebar conversations over coffee, we have shared struggles and aspirations. We have challenged each other, vetted strategies, listened, prayed, and found humor and joy in the midst of the weight and ambiguities of our jobs” (pg. 8). For this very reason, Heie and Sargent have set out to expand and share such conversations. Methodologically, they have asked a number of well-respected academic leaders to reflect on how their faith informs their approach to academic administration. These reflective essays seek to merge theory and practice, as well as to explore some theoretical and theological premises for administrative work, offering specific applications and scenarios as well.

Organizationally, this set of essays is grouped accordingly: The opening third examines some underlying virtues and values in academic leadership. For instance, one of the contributors, Darryl Tippens, asserts that “administrators would do well to appropriate elements of the ancient traditions of spiritual practice to their leadership styles, viewing their work as spiritual service, even pastoral ministry” (pg. 9). As a necessity, he encourages such practices as Sabbath rest, active listening, hospitality, confession, care of others, and self-care. The middle portion of this book intricately covers the dynamics of academic

governance, drawing upon the concepts of “redemptive change” and trust building. The authors repeatedly stress the importance of building trust with all university constituencies, especially with faculty. The final third of these essays examine relationships in the academy and the on-going need to lead with a personal touch in administrative work. Perhaps, Les Steel in the concluding essay says it best: “There is no better service than to come alongside faculty who are seeking to ‘become selves before God’ and whose vocation it is to serve the gospel through their high calling as teacher-scholars” (pg. 238).


Given the intent of the authors to enrich and inspire through a set of reflective essays, the simple methodology of inviting highly respected administrators with many years of higher education experience to share their perspectives is sound and effective. While one could easily argue that such an approach comes with high levels of personal bias and subjectivity, one cannot escape the deep sincerity and vulnerability with which the authors collectively share their lives as Christians in higher education leadership. Furthermore, the scope of the topics covered by these essays are impressive, ranging from addressing specific personnel issues to developing a university strategic plan – all while promoting Christ-centered leadership.

The personal stories, scenarios, and other books referenced in this collection both support and expand the Christian worldview, drawing upon specific biblical text and timeless Christian principles. While different in some regards, this collection of essays strongly resembles *Thriving in Leadership: Strategies for Making a Difference in Christian Higher Education*, edited by Karen A Longman in 2012, ACU Press. Parker J. Palmer, author of *Healing and the Heart of Democracy*, *The Courage to Teach*, and *Let Your Life Speak* sums up *Thriving in Leadership* this way:

These essays shed light on “secrets” that all academic leaders should find to lasting value: the importance of “showing up” as a whole person; the centrality of tenacious relationships; the vital role of rich, transformative conversations with all stakeholders; and the courage it takes to lead in ways that do not always conform to our cultural model assumptions about how leaders should act. (pg. 1)

One core and intentional difference between *Soul Care* and *Thriving in Leadership* is that the latter draws upon the collective wisdom of an all women cast of authors who have held or currently hold positions in academic leadership (all having contributed to previous publications through the Women’s Leadership Development Institutes). Both books add deep insight and pose challenging questions that are highly relevant to higher education leadership from a Christian worldview.



By reading *Soul Care* academic and student affairs leaders in higher education will be challenged to nurture and develop themselves as whole persons, and more importantly to lead as such. Drawing from the very real life experiences, work experiences, and spiritual wisdom of caring experts in higher education administration can provide both purposeful and practical advice for our walk and work in university life. 

Jean-Noel Thompson (Ph.D.) is Vice President of Student Services at Faulkner University.



# Publications Policy

Growth: The Journal of the Association for Christians in Student Development

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.

Material in the following categories will be considered for publication:

1. Research articles that have relevance to the field of Christian Student Development.
2. Theoretical or applied articles that have relevance to the field of Christian Student Development.
3. Research, theoretical, or applied articles dealing with the integration of faith and learning within the field of Christian Student Development or within the broader field of Christian Higher Education as a whole.
4. Reviews of articles in other journals relevant to Christian Student Development.
5. Reviews of books relevant to Christian Student Development practice.
6. Reactions to current or past journal articles.

## Submission Guidelines

Authors submitting a manuscript should:

1. Send an electronic copy (double-spaced) in either a PDF format or Word document only, to Skip Trudeau, Co-Editor of *Growth: The Journal of the Association for Christians in Student Development*, Taylor University, 236 West Reade Ave., Upland, IN, 46989-1001.
2. Follow the guidelines on format, style, and submission procedure provided in the Publication Manual of the American Psychological Association (5th ed.).
3. Manuscripts should adhere to the following length parameters:
  - 10-15 pages for original research articles
  - 7-10 pages for applied research articles
  - 3-4 pages for article reviews
  - 3-4 pages for book reviews
4. Avoid submitting manuscripts which have been previously published or that are being considered for publication in other journals. If an article has been rejected by another journal, it may then be submitted to *Growth*.
5. Include an abstract of no more than 150 words on a separate sheet of paper.
6. Include the current *vita* information for each author: address, title, degree(s) and institutions where earned, and specializations.
7. Include telephone number, fax number, and electronic mail address.

All submitted manuscripts will be promptly acknowledged and processed in a timely fashion. The review process generally requires a minimum of three months.

ACSD Journal  
C/O Skip Trudeau  
Taylor University  
236 West Reade Avenue  
Upland, IN 46989-1001

