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DEVELOPMENT OF A BLACK STUDENT ENROLLMENT: ENROLLMENT MANAGEMENT EFFORTS AND ORGANIZATIONAL CULTURE IN THREE CHURCH-RELATED LIBERAL ARTS COLLEGES

By

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ABSTRACT

DEVELOPMENT OF A BLACK STUDENT ENROLLMENT: ENROLLMENT MANAGEMENT EFFORTS AND ORGANIZATIONAL CULTURE AT THREE CHURCH-RELATED LIBERAL ARTS COLLEGES.

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The purpose of the research was to examine the enrollment management plans and activities of three church-related liberal arts colleges directed at developing a black student enrollment. The research also sought to understand how the organizational culture of these institutions fostered or impeded development of a black student enrollment.

The research on enrollment management plans and activities was guided primarily by the theories of Donald Hossler, an Assistant Professor of Higher Education and Student Affairs at Indiana University. The models developed by Richard C. Richardson at the National Center for Postsecondary Governance and Finance, Arizona State University, guided research on organizational culture.

The case study of Anderson University, Calvin College and De Pauw University, was accomplished in the spring of 1990. These institutions were selected because of their liberal arts and church-related character, and because each deliberately determined to develop a larger black student enrollment. The researcher interviewed the President, administrative and faculty leaders as well as black staff and students; and collected strategic plans and enrollment data.

Evidence from the three case studies supported claims made in much of the literature that implementation of a comprehensive enrollment management approach is inadequate to develop a black student enrollment

unless accompanied by strategies that take into account the weaknesses of an organizational culture to support such enrollment development. The research examined each of the elements of a typical enrollment management approach and the relationships between various elements. Strong retention programs and congruence of institutional admissions standards to enrollment objectives are two factors contributing to enrollment success.

The need to consider how the mission and history, particularly the church-related character of liberal arts colleges, will support or impede black student enrollment is a primary task for institutions. Institutional leadership must be willing to manage the culture of an institution toward these enrollment objectives and in so doing, require internal accountability for efforts undertaken.

ACKNOWLEDGMENTS

Completion of a doctoral dissertation reflects the efforts of a long list of people and organizations, in addition to the efforts of the individual whose name accompanies the document. I am well aware of this network of support and wish to publicly acknowledge those who so generously encouraged and assisted me.

Since I attempted to "wear two hats" as a Calvin College admissions officer and graduate student, I owe a dept of gratitude to my admissions staff colleagues who put up with missed deadlines and who had to give an extra effort to account for my absence. Carol Cheadle patiently endured the countless revisions in the manuscript, and produced a beautifully typed document. Early in the research process, I relied heavily upon the advice of Calvin College colleagues Dr. Peter Vande Guchte and Conrad Bult. I am also grateful for the advice and encouragement of my dissertation advisor, Dr. Marvin Grandstaff.

Accomplishing the case study research required financial and institutional support. I wish to thank Calvin College, the Mustard Seed Foundation and The National Association of College Admissions Counselors for their generous financial support. Dr. Michael Collette at Anderson University, Charles Richardson and David Murray at De Pauw University, and Dr. Henry Allen, Dr. John Lee and Dr. Rodger Rice of Calvin College all were most helpful in either making interview arrangements or providing documentation and advice regarding the direction of the study. I also wish to thank all those at the three case study institutions who so willingly and with candor shared their insights.

No project of this magnitude would be possible without the encouragement and support of those closest to you. To my wife Jill, thank you for your unwavering support shown in so many ways; and to my children Dawn, Peter and Anna, thank you for your patient acceptance of my hours and days away from you, and my preoccupation with my own project, while often missing the important events in your life. Finally, thank you to a host of friends and family who provided encouragement through their prayers and gestures of support.

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CHAPTER ONE

OVERVIEW OF THE STUDY

Statement of the Problem

There are few success stories of enrolling and retaining black students at predominantly white institutions. Whether considering the broader range of institutions (Fleming 1984) or a narrower slice of American independent higher education (Niklaus 1981; Allen 1985), the problems of the black student at these institutions are difficult at best. Factors such as high costs, alienation from the campus and lack of a sizeable group of black peers or faculty role models complicate the life of the student and stand out as challenges to any institution that wishes to change enrollment patterns (Sedlacek 1987; Nettles 1988).

Significant demographic shifts in the U.S. population further complicate what appears to be a discouraging situation. In May of 1988, the Commission on Minority Participation in Education and American Life of the American Council on Education reported that an enormous shift in the U.S. population is taking place. In 1988, 14 percent of all adults and 20 percent of all children under seventeen are either Black, Hispanic, American Indian or Asian American. Twenty five of the largest cities and metropolitan areas already enroll 50 percent or more of their public school children from those minority groups. By the year 2000, 42 percent of all public school children will be minorities (Commission on Minority Participation in Education and American Life 1988, 2).

Harold Hodgkinson of the Institute for Educational Leadership notes

that "59 percent of the children born in 1983 will live with only one parent before reaching age eighteen . . . The percentage of black children living with one parent who are poor is much higher, and those children who stay in poverty for more than four years (only one in three poor children does) are heavily black" (Hodgkinson 1984, 3-4). In 1986, 31.1 percent of Blacks had incomes below the poverty level — nearly three times the rate for Whites (Statistical Abstract of the U.S. 1988, 435). Median black family income was only 57 percent of Whites, $17,604 compared with $30,809 (Statistical Abstract of the U.S. 1988, 427).

This discouraging scenario continues when examining the relationship between high school completion and college participation rates. Solomon Albeiter reports a positive trend in the proportion of black eighteen to nineteen year olds graduating from high school (Albeiter 1987, 1-3). Black high school completion rates moved steadily upward throughout the 70s and 80s (see Table 1) with a slight dip in 1988 for low income students.

One would expect that improved high school completion rates would lead to greater college participation. However, college participation of Blacks eighteen to twenty-four years old fell significantly from 33.4 percent in 1976 to 28.1 percent in 1988, while rates for white students increased from 33 percent in 1976 to 38.1 percent in 1988. (see Table 2)

Table 1
High School Completion Rates of Dependent 18-24 Year Olds
Selected Years 1976 to 1988

Income, Race Ethnicity	1976	1982	1987	1988
All Races:				
Total	82.3	81.5	82.7	82.4
Low	64.7	62.8	67.1	64.2
Middle	85.7	84.9	84.7	85.7
High	93.9	93.9	94.4	94.1
White:				
Total	85.1	84.3	84.5	84.2
Low	68.4	65.6	67.5	64.6
Middle	86.6	85.7	85.5	86.4
High	94.0	93.9	94.4	94.2
Black:				
Total	67.1	68.3	74.0	72.9
Low	58.2	58.4	66.1	61.3
Middle	78.6	80.4	79.5	83.5
High	88.1	95.3	92.8	93.7

Source: American Council on Education: Eighth Annual Status Report: Minorities in Higher Education. Table A-5.

Table 2
College Participation Rates of 18 to 20 Year Olds
by Race/Ethnicity
Selected Years 1976 to 1988

	1976	1980	1984	1988
All Races:	33.1	31.8	33.2	37.2
White:	33.0	32.0	33.7	38.1
Black	33.4	27.7	27.2	28.1

Source: American Council on Higher Education Eighth Annual Status Report: Minorities in Higher Education. Table 1.

College participation rates for black males fell even further; from 35.4 percent in 1976 to 25 percent in 1988. Black females fared better, falling from 32 percent to 30.5 percent. Total black enrollment over the ten year period 1978-1988 in higher education increased 7.2 percent from 1,054,000 to 1,130,000; however this compares to an 11.8 percent

increase for Whites, 63.1 percent increase for Hispanics and 11.5 percent increase for Asians (Evangelauf 1990).

Other data concerning black students are also enlightening. In 1986, 1,081,000 Blacks enrolled in institutions of higher education: 20.9 percent enrolled in independent institutions and 79.1 percent enrolled in public institutions (U.S. Department of Education April, 1988). Black participation in the armed services increased from 399,729 in 1980 to 410,901 in 1986. (Albeiter 1987, 4) Vocational and technical schools appear to be increasingly attractive to black students. In Pennsylvania, for example, in 1976 7 percent of all Blacks enrolling in post secondary education enrolled in proprietary schools; by 1984 this had grown to 18.8 percent. (Albeiter 1987, 5)

Consideration of SAT scores of black high school students provides an ironic twist to the high school completion - college completion analysis. From 1982 to 1988, black SAT verbal scores rose from 341 to 353, and SAT math scores rose from 366 to 384. The percent of black high school students enrolling in academic curricula also appears to be rising. In 1972, 32.8 percent of black high school seniors were enrolled in academic curricula (35.8 percent general and 31.5 percent vocational), and in 1980 34.2 percent were enrolled in academic curricula. (Albeiter 1987, 4) Ironically, while black high school graduates seem academically better prepared for college, their rate of enrollment in college is falling.

In addition to concerns about enrollment of black high school students in college, the ability of colleges to retain black students is problematic. Hispanics and Blacks who entered college completed it at a much lower rate than Whites, according to "High School and Beyond," a

longitudinal study of 1980 high school seniors. This study revealed that "by spring 1986, 44.9 percent of all students who entered a public four-year, and 51.9 percent of all students who entered an independent institution had received their bachelor's degree. . . . Completion rates for independent institutions were slightly higher than public institutions; however, the completion rate of Blacks was only 28.5 percent compared to 56 percent for Whites" (U.S. Department of Education February, 1988). The Commission on Minority Participation in Education and American Life reported that in 1984-85 Blacks made up 9 percent of all undergraduate enrollment; they received 8 percent of associate degrees and 6 percent of the bachelor's degrees. (Commission on Minority Participation in Education and American Life 1988, 12) In addition Blacks are over-represented in two-year colleges where, regardless of race or ethnicity, students are substantially less likely than are four-year college entrants to complete four undergraduate years (Astin 1985, Cross and Astin 1981, Tinto 1987).

Table 3
Percentage of College Students Enrolled in Different Types of Institutions, Fall 1978, by Racial or Ethnic Group

	Public Institutions			Private Institutions		
Group	Universities	Other Four Year Institutions	Two Year Colleges	Universities	Other Four Year Institutions	Two Year Colleges
Whites	19.7	24.8	33.2	6.5	14.6	1.3
Blacks	9.7	30.6	39.3	4.3	13.5	2.7
Hispanics	8.6	25.0	53.3	4.1	7.9	1.1
American Indian	12.5	22.4	53.0	2.9	7.1	2.1
All Student	18.4	25.2	34.5	6.4	14.1	1.4

Source: Dearman and Plisko (1980, table 3.5).

One of the most substantial problems Blacks encounter in pursuing higher education, especially in the independent sector, is the high cost of education. The American Council on Education reported that 43 percent of black high school graduates, but only 15 percent of white high school graduates, were in the lowest income quartile. Seventy one percent of black high school graduates are in the first two income quartiles compared with 39 percent with Whites (Carter and Wilson 1989, 37). Table 1 illustrates the relationship between income and high school completion. Table 4 reveals the 1988 college participation rates by income of white and black high school graduates.

Table 4
1988 College Participation Rates Of Dependent, High School Graduates By Income

White		Black	
Total	52.9	Total	35.5
Low	38.8	Low	30.3
Middle	51.0	Middle	36.3
High	63.2	High	*

Source: Eighth Annual Status Report 1989, Minorities in Higher Education.

* Number of cases is too small to produce reliable data.

Given the socioeconomic differences between Blacks and Whites, the cost and corresponding availability of financial aid is a plausible explanation for some of this difference. "The continuing problem of lagging minority enrollment can be explained in part by the failure of federal student assistance appropriations to keep up with inflation" (Lee et al. 1985, 13). The shift from reliance on grant assistance to loan assistance is another important factor. Mortensen reports that from 1980-86 the number of needy students receiving grants fell 15 percent while the number of these students receiving loans rose 7

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percent (Mortensen 1990). Although the cost of college tuition rose 64 percent between 1980-87, the maximum Pell Grant increased by only 20 percent (Atwell 1987). The United Negro College Fund and the National Institute of Independent Colleges and Universities found in a recent study that "the proportion of student aid recipients at historically black colleges who were dependent on loans rose from a base of 4-5 percent in 1979-80 to 46 percent in 1984-85" (Kirschner and Thrift 1987, 17).

In addition to demographic and socioeconomic data, any explanation for black participation at predominantly white institutions must consider institutional environment. Sedlacek catalogues twenty years of research on black students attending predominantly white institutions (Sedlacek 1987). The focus of his research was upon noncognitive variables having an impact upon black students. From his examination of the research conducted since about 1965, he concluded that "Blacks continue to have difficulties with self concept, racism, developing a community. . ." Fleming, who studied black students at predominantly white institutions stated that ". . . the problem is one of institutional abandonment, isolation, and bias in the classroom - factors that create a hostile interpersonal climate" (Fleming 1984, 155). Allen, sociologist at Calvin College, noted that the evangelical college resembles other predominantly white institutions of higher education and "has minimized or ignored minority participation in establishing or reforming its social structure in the direction of racial and cultural pluralism" (Allen 1985, 67).

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The problem of enrollment and retention of black students in all institutions of higher education, but even more so in the independent

sector, is a national concern. While the national consciousness about black educational achievement may have risen slightly in the past few years, there is little progress in developing creative public policy solutions or in achieving institutional change on liberal arts campuses. However, there is enough evidence of success to demonstrate that while the problem is intractable it may not be an impossible one to solve.

Purposes of the Study

The primary purpose of the research was to examine the enrollment management plans and activities used to develop black student enrollment at three predominantly white church-related liberal arts colleges. A second purpose was to consider the extent to which the objective of developing a black student enrollment is fostered or impeded by institutional culture.

The research was guided by the enrollment management theories of David Hossler. Hossler is an Assistant Professor of Higher Education and Student Affairs at Indiana University. His comprehensive enrollment management model includes the following functions: leadership support, strategic planning, institutional research, admissions and recruitment, financial aid and institutional pricing, retention including academic support and some student development activities such as orientation, and residence hall programming.

Exploratory Questions Regarding Enrollment Management

1. What strategic plans guide the institution's efforts to develop a black student enrollment?
2. What institutional goals have been established for developing a black student enrollment? To what extent has the institution achieved its objectives?
3. Which institutional functions are included in the enrollment management effort to develop a black student enrollment?
4. How is the enrollment management system arranged?
5. How do admissions policies and recruitment practices address the challenge to develop a black student enrollment?
6. What scholarship and financial aid programs foster or impede black student enrollment?
7. What efforts does the institution employ to retain black students and what evidence is there of the success of such efforts?
8. What institutional research supports efforts to develop a black student enrollment?
9. What academic course or program alterations, faculty hiring or other academic policy changes resulted from the institution's goal of developing a black student enrollment?

The second purpose of the research was to consider the extent to which the objective of developing a black student enrollment is fostered or impeded by the institutional culture. The ideas developed by Richardson at the National Center for Postsecondary Governance and

Finance at Arizona State University during his three year study at ten universities guided the research. Richardson studied the organizational influences on the baccalaureate achievement of underrepresented minorities (Richardson 1989a, 1986b).

Exploratory Questions Regarding Institutional Culture

Since Richardson's Model for analyzing institutional culture relies heavily on an assessment of institutional progress in areas associated with enrollment management, many of the exploratory questions listed earlier will elicit the information necessary to make judgments about institutional culture. For example, indicators titled objectives for minorities, minority initiatives, minority participation and academic program all have direct association with enrollment management (see Appendix A). Additional exploratory questions are:

1. How many black faculty, administrators and support staff are employed?
2. How does the history of the institution contribute to developing a black student enrollment?
3. How does institutional leadership support efforts?
4. How do black faculty and administration feel about their involvement within the institution?
5. Are the implementors of various enrollment management strategies supportive of developing a black student enrollment?

6. How were faculty involved in institutional efforts to develop a black student enrollment?
7. How does the institution encourage black cultural awareness through institutional sponsored lectures, films and concerts?

Theoretical Basis for the Research: Enrollment Management

The theory of enrollment management is a comprehensive, systems approach to institutional enrollment control which serves as the basis for the primary focus of this research. Enrollment management is a useful lens through which to examine enrollment of black students at church-related liberal arts colleges for two reasons. First, it is an effective concept in managing total enrollments. Second, enrollment management represents a comprehensive theory that takes into account the complex structure of colleges and universities, and the complex nature of the college enrollment process.

A brief history will help give context to use of more complex approaches to enrollment management. In the late 1920s and 30s responsibility for enrollments in colleges and universities began to focus on administrative specialists. While enrollments dipped for a time during the depression and recruiting became necessary, most of the early history of college admissions was a selection or gatekeeping function. However, with the demographic shifts in the traditional college age cohort and concerns about the increasing cost of higher education, the simplicity and passive nature of the admission office was replaced by increasingly complex marketing systems. These marketing

systems often were narrowly promotional, and sales oriented. For many in academe the concept of marketing connoted hucketerism and insensitivity to the academic process (Grabowski 1981). "Colleges are going to survive and prosper in direct proportion to their academic quality. No amount of image building through advertising can overcome the problem of a poor product" (Hintz 1987, 96).

One of the first formal appearances of the term "enrollment management" was in a 1981 College Board Review article (Hossler 1986, viii). Since that time the college enrollment process progressed from the narrowly promotional to much more systematic approachs. Hossler played a key role in developing the enrollment management concept. His work provided the theoretical basis for the primary focus of this study.

Hossler refers to enrollment management as a complex and holistic approach to analyzing and influencing college enrollments (Hossler 1986, 10). Traditionally, enrollment management had reflected the structural norms of higher education administration. Functions were independent and by and large isolated from each other, at best loosely linked. Admissions took care of enrollment, financial aid provided assistance, and the Dean of Students was responsible for the residence halls, orientation and extra curricular activities. Hossler defines enrollment management ". . . as a process or an activity that influences the size, the shape, and the characteristics of a student body by directing institutional efforts in marketing, recruitment, and admissions as well as pricing and financial aid. In addition, the process has significant influence on academic advising, institutional research agenda, orientation, retention studies, and student services" (Hossler 1984, 4).

The objective of an enrollment management approach is to change the frame of reference of the college. Admissions officers typically look at college students through the lens of the admissions office, considering how prospective students might view the institution. Hossler encourages institutions to attempt to understand how students experience the campus and to look at the campus through the eyes of the student.

In summary, the enrollment management theory encompasses a comprehensive and systematic approach to enrollment planning. Its success is dependent on strategic planning and a well developed institutional research base as well as systems of communicating the data and its implications. The system involves programs for attracting applicants and matriculants, influencing the college experience and measuring outcomes of such an experience. Various enrollment management systems are related to institution's perception of their enrollment situation and the willingness of institutions to change.

Theoretical Basis for the Research: Organizational Culture

Richardson developed a model which "suggests that universities can attain parity in participation and achievement rates for minority and non minority students only when there is a fundamental adaptation of organizational culture" (Richardson 1989, 34). He gave six visible indicators of organizational culture and within each established stages of adaptation with which to measure the degree to which an institution is adapting to achieve parity (see Appendix A).

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A summary of Richardson's description of the six visible indicators and their corresponding stages of adaption follows (Richardson 1989, 34-35).

1. **Objectives for Minority Students.** When confronted with external pressures for improved success, institutions first concern themselves with recruitment strategies in order to increase participation rates. Retention strategies become important to help newly recruited clientele cope with an unresponsive institutional environment. If external pressure continues the direction of adaptation moves toward concern with academic achievement as measured by proportions of minorities who graduate.
2. **Nature of Minority Initiatives.** In early stages of adaptation, minority initiatives are fragmented and disconnected. As pressure to achieve both access and quality goals build, conflict can intensify and the institution becomes aware of the need for redefinition of values and norms. Initiatives become more comprehensive and systematic.
3. **Minority Participation in the Organization.** An important indicator of adaptation in organizational culture is the increasing significance of the minority presence. The actual number of minorities is one factor. More importantly, minority participation becomes integrated throughout an institution; in academic departments, support services and administrative functions.
4. **Academic Programs - Scheduling and Content.** As an institution progresses through stages of adaptation, greater attention is

given to curriculum modification as a strategy and to developing other academic programs which provide minority students opportunity to achieve academic success.

5. **Faculty Assumptions, Values and Behaviors.** The adaptation process for faculty members appears to move from resistance to disengagement to eventual support.
6. **University Environment.** In some sense, this is a compilation of the other five indicators. It includes faculty attitudes, minority participation, development of academic programs and an improving minority enrollment.

Richardson expanded his ideas into a Model of Institutional Adaption to Student. (see Appendix B) Richardson contended from his case studies that you can determine the relative position of an institution in its efforts to adapt to student diversity by observing the interventions it undertakes. "The environment an institution provides for minority participation and achievement can be viewed as the observable product of an invisible culture" (Richardson 1989,3). Progress toward changing this environment is directly related to institutional willingness to manage this invisible culture: it is not automatic nor irreversible.

Richardson observed that there are three requirements for institutions desiring change in environment. First, an institution must adopt improving minority participation and graduation rates as one of a small number of institutional priorities. This requires strategic planning and allocation of scarce discretionary dollars. Second, data must be gathered and distributed relative to the institutional environment. Information about current and past trends for minority

students must be available and not concealed. Third, systematic efforts to alter culture to support minority achievement require coordination and can not be fragmented (Richardson 1989, 15).

Richardson's model provides three stages (see Appendix B) to assess institutional progress in adapting to student diversity. The key institutional descriptor in Stage 1 is reactive. Typically institutions who attempt to adapt begin by reacting to external trends (i.e. demographics etc.) or internal pressures to be diverse. Characteristic of this stage is poor planning and little consideration between the available pool of students and the campus environment. The result often is a mismatch between institution and student and poor retention. Strategies most often considered in Stage 1 are in the area of recruitment, financial aid and changing admissions standards.

Stage 2 is strategic in nature and characterized by more institutional coordination and a more comprehensive perspective on adapting the institution. The objective for Stage 2 institutions is to change students so they are more prepared for the institutional environment, and to change the environment to make it less difficult to negotiate for minority students. Strategies characteristic of Stage 2 institutions are mentoring and advising programs, residence hall and other student services programs to encourage integration, orientation programs to assist student transition and outreach programs in the community to broaden the pool of prepared students. Richardson observes that institutions reaching Stage 2 often have developed a new group of minority leaders, and recognize the need for academic practices to change as well as better student preparation.

Finally in Stage 3, institutions have made a fundamental shift in

organizational culture. The key institutional descriptors are integrating and adaptive. Few institutions progress to Stage 3 and become "truly multicultural" (Richardson 1989, 11). To achieve such progress, efforts of student affairs professionals must be augmented by faculty involvement and changes in academic practices. Academic assistance programs must be mainstreamed to all students, the curriculum revised and all students prepared to be sensitive to student diversity.

Method of Inquiry

Given the researcher's objectives, the case study methodology was appropriate. Robert Yin delineates situations to which case study is best suited. These situations occur when "a 'how' or 'why' question is being asked about a contemporary set of events over which the investigation has little or no control" (Yin 1987, 20). This ex post facto methodology (Kerlinger 1964, 359) can follow a descriptive, explanatory or exploratory path. None of these paths is mutually exclusive; however, the exploratory strategy most nearly fits the researcher's.

Blumer's discussion of social interaction is helpful in providing a theoretical basis for this methodology. Blumer explains that if one really wants to understand the meaning of events and interactions, it is necessary to establish a process of interpretation. In other words, the researcher must get close to the interactions either by direct observation or contact with those involved in the interactions. "In so far as sociologists or students of human society are concerned with the

behaviors of acting units, the position of symbolic interaction requires the student to catch the process of interpretation through which they construct their actions" (Blumer 1962, 101).

The primary purpose of this study was to explore enrollment management plans and activities, and secondarily to consider the degree to which institutional culture fosters or impedes development of a black student enrollment. The case study methodology provided the freedom to explore the varying dimensions and linkages within an institution's enrollment management system. In the role of participant observer on each of the campuses, the researcher was able to gain some sense of the supportive nature of the institutional environment.

Program of Inquiry:

The research was based on the experience of three predominantly white church-related liberal arts colleges. Each of the colleges uses the enrollment management concept and has intentionally worked toward developing a black student enrollment. The colleges are similarly located with none of them in a major metropolitan area.

Anderson University is a church-related liberal arts college located in Anderson, Indiana; a city of 70,000 people. The university is affiliated with the Church of God. Anderson has an undergraduate enrollment of approximately 2100 students of whom 3 percent are black.

Calvin College is a church-related liberal arts college located in Grand Rapids, Michigan. Grand Rapids is a city of approximately 250,000 people and is the headquarters of the Christian Reformed Church which

owns and operates Calvin College. Calvin's undergraduate enrollment is 4100 students of whom 1.5 percent are black.

De Pauw University in Greencastle, Indiana (population 9000) is a liberal arts college affiliated with the United Methodist Church. De Pauw enrolls about 2300 undergraduate students and of those, 2 percent are black.

The primary purpose of the research was to examine the enrollment management plans and activities of these three institutions; and secondarily, to consider the extent to which the objective of developing a black student enrollment was fostered or impeded by the institutional culture.

The research technique relied principally on visits to each campus. During these visits the research focused on four activities:

1. **Collection of past and current documentation.** This collection of information included examination of institutional history, mission statements, special committee or task force reports on minority enrollments, strategic planning reports, admissions policies and action plans, organizational charts, retention studies, academic course descriptions, and the results of any other institutional research or evaluation effort. The documentation served a corroborative purpose and provided insight into both the systems utilized and the support for institutional efforts.
2. **Develop an enrollment and financial aid data base.** To accomplish this objective the researcher needed admissions reports giving enrollment statistics, academic and demographic descriptions of black students, results of retention studies,

as well as financial aid program and annual financial aid award histories.

3. **Interviews with faculty and administration.** While interviews had a focused objective, the researcher did not structure the interview so as to eliminate the possibility of fruitful tangents and personal reflections. In addition to gleaning information on enrollment management systems, the interviews provided a better understanding of the organizational culture and its support for black student enrollments. All interviews were taped and transcribed. The following is an interview list of persons or their equivalent:

    President

    Provost

    Dean of Students

    Director of Admissions

    Director of Financial Aid

    Student Development staff responsible for:

    - Orientation
    - Residence life
    - Academic support and advising
    - Minority student programs

    Selected faculty to include most if not all black faculty

    Selected members of past or current committees related to enrollment management

    Black administrators

    Black student leaders

4. **Direct Observation.** The researcher kept a journal of observations made during each visit. This was particularly important since the researcher interacted extensively while on campus, and attempted to understand the degree to which the campus reflects a supportive environment for black students. Observations were made after each formal interview to capture certain important nuances of the interactions.
Particular attention was given to institutional support for multicultural development as evidenced by on campus speakers, films, exhibits or other events either current or in the recent past.

In summary, the study examined each institution and its enrollment management system, but also through interview and observations gained a sense of the institutional culture regarding black student enrollments.

CHAPTER TWO

REVIEW OF THE LITERATURE

Enrollment Management and Related Activities

Enrollment Management is a holistic approach to analyzing and influencing college enrollments (Kemerer 1982; Hossler 1984, 1986). The objective of the enrollment management approach is to change the frame of reference of the college. Oliver and Brown (1988) and Graff (1986) noted that there is not one but several successful approaches to enrollment management. Traditionally, the admissions office is the center of activities. Tinto (1987) in his examination of retention put the admissions office at the "very core of institutional efforts to educate and retain the individuals" (Tinto 1987, 183). Enrollment management organization within an institution should reflect the enrollment environment of the institution. The more serious the enrollment concerns, the more involved the organizational response (Kemerer, Baldridge and Green 1982).

Hossler, in recent reflections on enrollment management, said that there are three perspectives from which to view enrollment management. First, the operational, which asks the institution to consider the structural and personnel implications of their strategies. The operational perspective considers the cooperative nature of enrollment efforts. Second, the strategic perspective focuses the institution toward its research agenda and asks how the institution can ensure a

match with potential student markets. The third perspective is a quality concern noting the importance of developing institutional distinctives (Hossler 1988,3).

Much of the literature discussing responses for institutional enrollment concerns affirmed a comprehensive, institution-wide approach. In a study of 668 institutions, Goldgehn concluded that the greatest opportunity for meeting enrollment objectives lies in a coordination into an overall marketing plan (Goldgehn 1989). Erdmann affirmed the central role of the admissions office but argued that "guaranteeing" an institutional enrollment required a total institutional effort (Erdmann 1980). In their study of ten universities, Richardson and de la Santos observed that institutions with successful efforts to enroll ethnic minority students employed a comprehensive rather than a fragmented strategy (Richardson 1987).

Literature discussing enrollment of ethnic minority college students also affirmed the need for a comprehensive approach to institutional enrollment planning (Kelly 1989; Oliver and Brown 1988). The American Council on Education cites the "piecemeal approach many institutions have taken to increase minority enrollment (Green 1988, 2). The report underscored the importance of a comprehensive approach and stated, ". . . institutions that have been successful in improving minority participation have at least one important characteristic in common: they have developed a comprehensive and institution-wide approach" (Green 1988, 7).

Sister Kelly, President of Mount St. Mary's College, often mentioned as a success story in bringing multicultural diversity to the campus, gave an operational description to "comprehensive." Kelly noted

that "our very assumptions need to be challenged, our curriculum needs review and revision, and our campus environment must be reassessed as we address the educational needs of this new and diverse population who will be arriving on our campuses" (Kelly 1989, 16). Similarly, Lester of Equity Institute listed "a comprehensive, focused and well-publicized long-term plan for change" as one of seven essential components in becoming a multicultural organization (Lester 1990, 104).

Elements included in an enrollment management approach are admissions, financial aid and pricing, institutional research, academic support and advisement, orientation, career development and student development (Kemerer, Baldridge and Green 1982; Hossler 1986; Graff 1986).

Enrollment management as a theory has two essential prerequisites that give it integrity and administrative reliability: strategic planning and institutional research and evaluation. Strategic planning, said Kotler, "is the process of developing and maintaining a strategic fit between the institutional mission, supporting goals and objectives, a sound strategy and appropriate implementation" (Kotler and Fox 1985, 73). Once again, Kelly assisted by giving definition to strategic planning. "As each college develops programs for educating minority students, it is important that the mission of the institution be the basis for those programs. Our unique differences serve students well, and the programs must reflect each college's characteristics and the demographics of the particular area" (Kelly 1989, 16).

Many authors pointed to the need for institutional self study or audit before systems are designed and objectives set (Grabowski 1981; Bruker and Taliana 1985; Affleck 1987). When looking at certain

segments of the student pool, such as black students, research is key in evaluating a differentiated approach (Lay and Maguire 1981). Geltzer and Ries noted the importance of using market research to understand student and other constituents perception of the institution. Research such as this assists in "positioning" the institution toward a particular market (Geltzer and Ries 1976).

Litton, Sullivan and Brodigan noted the need for institutions to build a data base for enrollment management, beginning with available data within the institution. Institutional research, they said, must be "ongoing and evolutionary." Most often market research experts are not needed (Litton, Sullivan and Brodigan 1983). Accurate assessment precedes good policy making (Lee and Rice 1990). An interesting strategy suggested by Sedlacek and Brooks in their study of the impact of the SAT test on student performance is to use data collected in research actively rather than passively. They encouraged policy makers to strategize use of data to gain maximum benefit in efforts at institutional change (Sedlacek and Brooks 1973).

Hossler used theories of organizational development in higher education to explain the more integrated nature of enrollment management. He drew particularly from the ideas of Gratz and Salem and their analysis of systems approaches in higher education. Gratz and Salem described an organizational system as "a set of interrelated or interacting components" (Gratz and Salem 1981,4). In enrollment management the objective is to systematically link all of the policies and functional areas that have an influence on enrollments. The key to this approach, and what makes it a system, is the extent to which the components interact with one another. As noted earlier, college

administration traditionally is loosely linked, but the successful enrollment management system establishes tighter coupling between functions (Weick 1976, 2-3). "Systems theory shifts the focus of activities from each separate part to the whole and to the relationships among the parts that comprise the whole" (Hossler 1976, 14).

Ihlanfeldt (1980) encouraged a vital linkage between admissions and financial aid, and others noted the necessity of integrating faculty into the process (Ihlanfeldt 1980; Kemerer 1984; Graff 1986). Speaking from the presidential point of view, Rainsford pointed to the need for a "synergism bringing together the disparate functions." The enrollment management organization must be "hard at the center and soft at the edges" implying the need for strong leadership (Rainsford 1988, 342). Agreeing with Litton (1983) concerning the diffused nature of higher education, Graff described higher education as a "collection of fiefdoms with little focus." He advocated a team perspective and notes that developing a structure to fit the institutional situation is critical (Graff 1986, 89). In developing an enrollment management approach for black students, external linkages, sometimes referred to as bridge building are important (Allen 1985; Oliver and Brown 1988, Provencia 1990).

Communication and cooperation are vital to the success of the system. "A system is constrained by the quality and quantity of the inputs available to it" (Gratz and Salem 1981, 4). The meaning for enrollment management seems obvious. However, the cyclical system of inputs influencing outputs, in turn providing feedback, is complex and requires disciplined management. Gratz and Salem refered to this as a cybernetic system.

In summarizing enrollment management as a systems approach, it is critical to note that "enrollment management models focus on systems within the institution, rather than the substance within the institution" (Hossler 1986, 46). Each institution has a tradition and a mission that underlie the planning and ongoing decision-making. As the enrollment management system uncovers various needs and concerns among students, the potential for tension between this more substantive quality of the institution and the structural characteristics of enrollment management increases. This very important factor must be kept in mind in analyzing the behavior of church-related liberal arts colleges in relation to black students, since their tradition seldom includes significant contact with black culture.

Gratz and Salem suggested a methodology for analyzing systems which Hossler adapted to enrollment management (Gratz and Salem 1981, 4-5; Hossler, 14-15). Three elements are necessary.

1. Structural Analysis - How are the elements of the systems arranged? For example, how are the admissions and financial aid offices linked to foster communication and cooperation?
2. Functional Analysis - How effectively does the system achieve its purposes? To what extent do inputs of an enrollment management system (recruitment, financial aid, student activities, retention programs, etc.) produce the desired enrollment outputs?
3. Process Analysis - How does the system change over time? What role do personnel and organizational changes play? How does the enrollment management system change naturally over time?

Recruitment

Recruitment strategies are one element of the enrollment management strategy for developing a black student enrollment. Oliver and Lester (1988) noted two significant barriers to recruiting black students. The first barrier is ideological and is represented most often by protest from faculty using issues such as quality, equality and fairness to restrict recruitment efforts. They refered to this as an egalitarian versus inegalitarian struggle. Another ideological barrier is represented in the affirmative action versus no affirmative action debate. Should institutions redress past injustice by adjusting admissions standards, for example? The second barrier is faculty who confess support for bringing diversity to the student body but take no action (Oliver and Lester 1988, 40).

In a rare attempt, Oliver and Lester developed six general principles upon which an institution can develop a black recruitment effort (Oliver and Lester 1988, 44-45).

1. Efforts must involve the majority community - both faculty and administration - in visible roles.
2. Conversely, the strategy must not be disproportionately dependent nor solely based on minority participation.
3. Institutions should develop and facilitate linkages within and between minority social networks on campus.
4. Efforts must be diverse in nature to enlist broad participation.
5. Recruitment programs should include an active service component so as to demonstrate an attitude of caring to prospects.

6. Recruitment must be part of a comprehensive recruitment and retention program.

Black admissions counselors are often a key factor in developing a recruitment strategy for black high school prospects. Moore and Carpenter (1985) pointed to a communications gap between minority student expectations and institutions that can best be closed by face to face communications. This communication requires a high trust factor (Swann) between a black high school student and the admissions counselor. Others have argued that college choice is a family affair (Zemsky and Oedel 1983, 29). In their most helpful book on college choice the authors illustrated that a sense of affiliation often is rooted in family values and social tradition. Working with families has proven to be very successful for institutions wishing to develop an Hispanic enrollment (Provencio 1990). Faculty are important in the communications process as well (Kemerer 1984; Dorsey-Gaines and Lewis 1987).

A recruitment strategy frequently debated among admissions professionals is the use of publications directed at a black student audience. Davis-Van Atta studied the response to an Oberlin College publication for black prospective students, and concluded it should not be used as an initial appeal and care must be given in constructing the message so as not to offend high ability black students who may not be interested in academic support services (Davis-Van Atta 1987). Among those reflecting on design of an ethnic minority student recruitment program most encouraged development of a publication addressing the needs and services for specific ethnic minority groups and also suggested a clear statement within general publications addressing the

institution's interest in and support for ethnic minority students (Phelps, Swann; Young; Moore and Carpenter 1985; Davis-Atta 1987; Provencio 1990).

There is potential for miscommunication and misunderstanding in communication to prospective black students. They have high expectations regarding institutional response to their needs. They expect institutional flexibility and acceptance of their lifestyle and values (Gibbs 1973). Boiven and Darling, in their research on racial attitudes at church-related and secular institutions, made an appeal to church-related institutions to communicate clearly with black prospective students, since they found no significant difference in racial attitudes between the two types of institutions. In a study of nineteen predominantly white institutions, Jones found black students chose white institutions because of recognized quality and reputation (Jones 1979). Boyd, in a 1973-1977 survey of black college students who participated in the A Better Chance program, found that academic reputation was mentioned by over 76 percent of the students in private colleges as a reason for their college selection as compared to 50 percent in public colleges (Boyd 1981). In an interesting study of black students considering enrollment at the University of Massachusetts Amherst, Oteri and Maloney found that students were less likely to consider the university after they learned of a racist incident on campus (Oteri and Maloney 1990).

Admissions Standards

Often the most controversial element in an institution's enrollment management effort to develop a black student enrollment is establishing admissions standards. In his very important book on minorities in United States higher education, Astin pointed out that black students are more likely to enroll at institutions with open admissions such as two year colleges. This "hierarchical ordering" of U.S. higher education forces "clustering at the bottom" and demonstrates the need for reexamination of attendance patterns of black students (Astin 1982, 168). "Higher education in the U.S. has come to embrace many of the competitive and mentocratic values that characterize American society. Thus testing, admissions, and grading are designed not to facilitate the educational development of the student but rather to sort and select students. Such practices not only operate to the special disadvantage of minorities but also tend to subvert the institutions educational mission" (Astin 1982, 168).

Nettles noted the expansion and diversity of the 1970s and 1980s has been replaced by a new emphasis on raising admissions standards. This contributes to overall black enrollment declines (Nettles 1988). Fewer black high school students are in college preparatory curricula than white students (see table 5), and SAT scores of black students are consistently lower than white students (see table 6). Richardson, however, cautioned that admitting minority students by waiving regular admission standards is unwise (Richardson 1987). The City University of New York embarked on a very controversial open admissions project in 1970 with the expressed purpose of increasing minority student

enrollments. Lavin argued that there was no definitive evidence of decline in academic standards, while the policy did succeed in increasing minority student populations. Open admissions was not a revolving door and in fact graduation rates after 5 years were near national averages for open admission students (Lavin 1979).

Table 5
High School Program of Black and White Students
1985 SAT Test Takers

	Total Percent	White	Black
College Prep/Academic	78.5	81.2	65.1
General	14.0	12.5	19.2
Vocational	6.9	5.9	14.5
Other	.06	.04	1.2

Source: Profiles: College Bound Seniors. L. Ramist, and S. Albeitor, Reports 1977 through 1986, New York: The College Board.

Table 6
Average Verbal and Math SAT Scores
of Black and White Students for Selected Years 1976-85

	Verbal		Math	
	White	Black	White	Black
1976	451	332	493	354
1978	446	332	485	354
1980	442	330	482	360
1982	444	341	483	366
1984	445	342	487	373
1985	449	346	490	376

Source: Profiles, College Bound Seniors. L. Ramist, and S. Arbeiter, Reports 1977 through 1986, New York: The College Board.

Not surprisingly, many studies reported black students performing better in more selective institutions. Boyd's research in 1973, 1975 and 1977 of A Better Chance students found those attending private and

more selective institutions had higher college grade point averages and were more involved in campus activities (Boyd 1981). In a University of Georgia study, researchers found no significant difference in student grade point average or attrition with black and white students, and attributed this to the more selective admissions standards (White 1981). In a similar study of fifteen North Carolina universities, selectivity was found to be positively related to retention (Ayers 1983). Nettles and Johnson also conclude from their research in southern universities that Blacks were more satisfied in selective institutions (Nettles and Johnson 1987). Each of these studies confirmed research by Astin (1975) and Noel (1985) in which they concluded that attrition is inversely related to high school GPA and standardized test scores.

High school grade point average is positively related to the progression rate toward graduation of black students. Nettles (1984), Astin (1972) and Tinto (1975) found high school grade point average to be a better predictor of college academic success than standardized tests. Sedlacek and Brooks in a smaller study at the University of Maryland also found SAT scores to be less accurate predictors of college academic success (Sedlacek and Brooks 1973). When controlling for family background and standardized test scores, Thomas found no significant difference in college academic achievement between black and white 1972 high school graduates (Thomas 1981). Thomas' research further reveals that 68 percent of Blacks and 21 percent of Whites scored low on achievement tests in high school.

In a 1969 survey of eighty-seven colleges, only thirty-nine reported using different criteria than high school grade point average

and standardized test scores in admissions (Sedlacek and Brooks 1970). In a further survey of 109 institutions, researchers found a leveling off of use of predictors other than grade point average and standardized tests (Sedlacek, Brooks and Mindus 1973). According to Dr. Clinita Ford, Director of the National Conference on Black Student Retention says "testing has a devastating effect" on access to higher education for black students (Cox and Matthews 1990). Summarizing his research on black student access, Morris concluded that heavy reliance on entrance testing places black students at a disadvantage in college entrance. "No achievement test in higher education seems to accommodate the social and racial inequalities among institutions, rather than rectify such inequality" (Morris 1981, 73).

Many advocate use of variables other than high school grade point average and standardized test scores in college admission. Gibbs suggested using nontraditional predictors such as motivation, social and emotional support; strength of high school preparation, leadership potential and self concept (Gibbs 1973). In focusing on family background, Wiley said activity in church programs would give helpful insight for college admissions officers (Wiley 1990). Tracey and Sedlacek in several studies pointed to the importance of noncognitive variables in college admissions for black students, and noted the superior predictive value of these variables over traditional measures. Tracey and Sedlacek included seven noncognitive variables in their research: self concept, realistic self appraisal, ability to deal with racism, preference for long term goals, availability of a strong support person, successful leadership experience and demonstrated community service (Tracey and Sedlacek 1985). Astin recommended that

"institutions should question their use of standardized tests as a means of screening and selection" (Astin 1982, 169).

Financial Aid

The issue of college costs looms large in developing enrollment management strategies. While college costs do play an important role in retention (Cope and Hannah 1975; Smith 1979; Oberlin 1988), it seems to play an even more important role in college access and choice (Cope and Hannah 1975, Jones 1979). In a 1986 study of Washington State ethnic minority transfer students, it was found that these students first look at cost compared to benefits in making a college choice and weigh academic variables once the cost issue was clarified (Sanders 1987). In another study of 2500 black students attending colleges and universities in the south, financial aid was given as the most important factor in recruitment of black students (Jones 1979).

One basic concept in the college cost discussion is pricing elasticity. Pricing elasticity is the ratio at which demand changes as the price rises (Kotler and Fox 1985, 255). College choice depends significantly on student perception of benefits accrued in relation to cost (Sanders 1979; Ihlanfeldt 1980; Litton 1986). There is a price sensitivity that each institution must be aware of in recruiting any student, but particularly low income students (Ihlanfeldt 1980; Litton 1986). In a 1972 study, this price sensitivity was determined to be a 2.65 percent loss of enrollment for every $100 increase in cost (Covazzini 1972), and in another similar study of college students the

price sensitivity was found to range between a .06 percent enrollment loss to 1.9 percent for every $100 increase in cost (Jackson and Weatherby 1975).

Using the Cooperative Institutional Research Project (CIRP) 1975 freshman data, Cross and Astin found that 68.3 percent of black freshmen were from families below $10,000 income, compared with 17.1 percent of white students (Cross and Astin 1986). In an unpublished study of changes in freshman enrollment from 1966 to 1986, Davin and Johns found that for all eight types of institutions in higher education the percent of lowest quartile income students increased from 1966 to 1981 and decreased from 1981 to 1986. The decrease was least in two year public, four year independent colleges and private universities and was the greatest in public universities and protestant and Catholic colleges. They attributed this shift to national financial aid policies that were less supportive of low income students (Davin and Johns 1988).

Lee examined participation rates of ethnic minority students from 1978-1983. He showed that the median income of black families did not keep pace with white families during this period. In addition, the net price of college increased 11.8 percent after adjusting for inflation. He concluded that lower income people lost ground in their ability to finance higher education and also noted the increased impact on black students since they make up a disproportionate share of lower income people (Lee 1985).

Since federal financial aid programs are meant to maintain equity in higher education access, it's important to note the changes in programs such as Pell Grant and National Direct Student Loans (NDSL) during this period. In a study of trends in independent colleges and

universities from 1979-84, it was found that Pell Grants declined 34.5 percent in constant dollars for students attending independent colleges and universities and NDSL decreased in constant dollars by 58.8 percent (Still Thrift and Toppe 1985). Mortensen looked at the relationship between average college costs and Pell Grant increases and found the Pell Grant increases have fallen far short of college cost increases (see Table 7). He noted the negative impact on low income students, a group the Pell Grant was primarily meant to assist (Mortensen 1988).

Table 7
Changes in Maximum Pell Grant
Compared to Changes in College Attendance Costs
1975-76 to 1988-89

	Pell Program		College Attendance Costs					
Academic Year	Grant Maximum	Change	Public 2-Year	Change	Public Univ.	Change	Private 4-Year	Change
1975-76	$1400	-	$2785	-	$3155	-	$4613	-
1976-77	1400	0	2925	140	3364	209	5015	402
1977-78	1400	0	3071	146	3549	185	5348	333
1978-79	1600	200	3228	157	3768	219	5808	460
1979-80	1800	200	3489	261	4125	357	6339	531
1980-81	1750	-50	3879	390	4558	433	7099	760
1981-82	1670	-80	4482	603	5114	556	7992	893
1982-83	1674	4	4901	419	5565	451	8800	808
1983-84	1800	126	5160	259	5884	319	9484	684
1984-85	1900	100	5582	422	6257	373	10,184	700
1985-86	2100	200	5885	303	6638	381	10,914	730
1986-87	2100	0	6278	393	6843	205	11,539	625
1987-88	2100	0	6694	416	7054	211	12,292	753
1988-89	2200	100	7138	444	7272	218	13,102	810
Increase	$800		$4353		$4117		$8489	
Annual Average		$62		$335		$317		$653

Source: Mortenson, Thomas G. "Refocusing the Pell Grant Program from Poverty to Higher Income Applicants." Journal of Student Financial Aid 18 (Fall 1988): 5-11.

In a more recent study of college students 1978-1988, Mortensen (1990) described the impact of the federal government's decreasing

reliance of gift aid (grants) and increasing reliance on loans. His research indicated that the percent of college freshmen from poverty level who reported receiving a Pell Grant declined from 49 percent in 1980 to 34 percent by 1986, a decrease of 15 percent. During this same period this same group reported an increase in Stafford Loans from 14 to 21 percent or a 7 percent increase. He says in terms of college participation of the lowest 10 percent of family income, "41 percent of the access gain made between 1966 and 1977 was lost between 1979 and 1987" (Mortensen 1990, 10). The United Negro College Fund reported between 1980 and 1985 that Guaranteed Student Loans and National Direct Student Loan total awards at member institutions increased from 13 percent to 29 percent while Pell and SEOG Grants declined from 50 percent to 37 percent (United Negro College Fund 1988). Related to this data on shifting national policy on student loans is the attitude of low income families toward borrowing. Mortensen reported that the Federal Reserve System surveys indicated that families over $24,500 income (1989 dollars) have a favorable attitude toward borrowing to finance education (Mortensen 1990).

Retention

Retention of black students at institutions of higher education consistently is lower than white students. (see Tables 8 and 9) Consequently retention warrants close attention by any institution having the objective of developing a black student enrollment. Various models of retention are instructive in understanding student behavior in

withdrawing from colleges and universities.

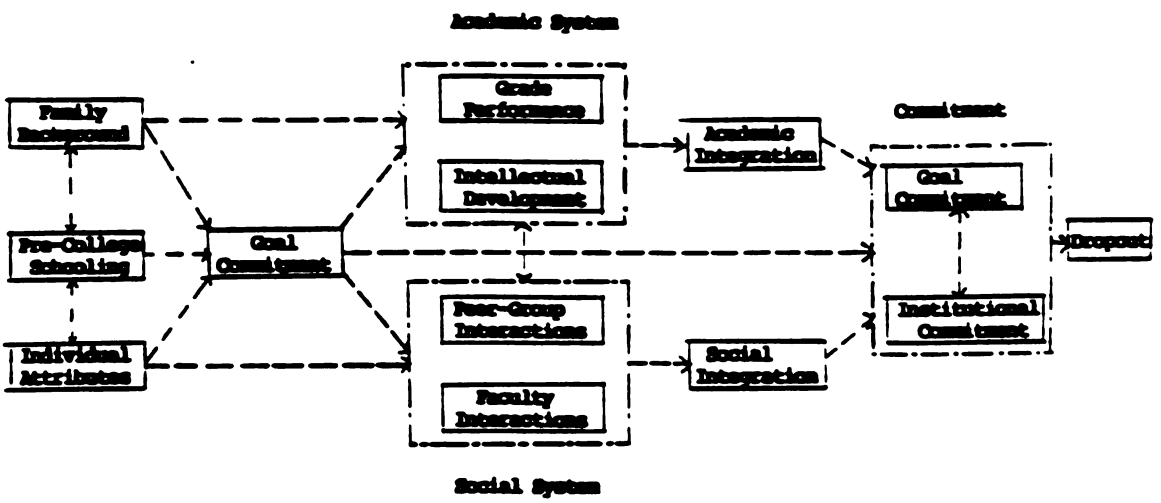
Tinto employed Durkheims' Theory of Suicide in describing student behavior. This theory says "the liklihood of complete withdrawal from a society (suicide) increases when two kinds of integration are lacking; insufficient moral (value) integration and insufficient collective affiliation through person to person interactions (structural)" (Tinto 1975, 37). Continuing, he links college withdrawal to Durkheim's theory; "when viewing the college as a social system with its own value patterns and social structure, one can treat withdrawal from that social system in a manner analogous to that of suicide withdrawal from a wider society." Another theory employed by Tinto in describing withdrawal is the cost-benefit theory. "When the potential benefits of college graduation are quite distant and subject to some uncertainty, the cost of obtaining that degree tends to weigh more heavily in decisions regarding persistence. . ." (Tinto 1987, 81). Today's students are much more likely to use the cost-benefit analysis (Noel 1985).

College dropout is a multidimensional process that results from interaction between individuals and the institution (Spady 1971; Tinto 1975, 1987). College dropout is influenced by characteristics of both elements and their interaction. (see Figure 1) Central to this process is an individual's own goal commitment (Cope and Hannah 197;5, Tinto 1975). This interaction between the individual and the college environment results in an integration or lack of integration with the academic and social systems of the institution. Academic integration results in higher college grade point average and greater intellectual development. Withdrawal results when the individual perceives lack of congruency between their own goals and abilities and the institutions

(Spady 1971; Tinto 1975, 1987; Astin 1977; Nettles 1984; Fleming 1985). Williams further developed this concept using the theory of person - environment interaction (Williams 1986).

Figure 1

A CONCEPTUAL SCHEMA FOR DROPOUT IN COLLEGE



Source: Vincent Tinto, "Dropout in Higher Education: A Review and Theoretical Synthesis of Recent Literature," 1973.

Note: While the paths between the diagrammed elements suggest path analysis, the diagram is not a path model.

Social integration implies congruence between the student and the social environment. Several elements of college life factor into social integration. Friendship support must be such that the student perceives "congruency through friendship with some part of the social system of the college" (Tinto 1975, 60). Other elements of social integration according to Tinto and Spady are participation in extracurricular activities, faculty associations and commitment to a particular

institution. Similarly, Fleming in her research of black students at both predominantly white and black institutions defined three aspects of an institutional supportive environment: first, there must be opportunity for friendship; second, opportunities to participate in the life of the campus; and third, opportunities to feel a sense of progress and success in academic pursuits (Fleming 1984, 151-152).

Absence of integration results in incongruence and isolation (Gibbs 1973; Fleming 1985; Tinto 1987; Allen 1988). Tinto discussed this absence of integration in relation to one's relationship to the center or "prevailing ethos" of the institution. "The more removed one is from the center of institutional life, that is, the more marginal one's group is to the life of the college, the more likely is one to perceive oneself as being separate from the institution" (Tinto 1987, 59). This lack of integration leads to dropping out.

Since retention appears to be strongly related to student's integration with the institution, it also becomes important that institutions recognize the shared responsibility for retention success (Keller 1983; Bean 1986; Pascarella 1986; Allen 1987; Richardson and de la Santos 1988). In their research of college attrition, Pascarella and Terenzini found the absence of sufficient contact with other members of the institution proves to be the single most important prediction of eventual drop out (Pascarella and Terenzina 1979). Tinto encouraged institutions to develop an "ethos of caring" because "in the final analysis, it is the sense of obligation to students and the commitment it inspires which best captures the source of effective retention programs" (Tinto 1987, 181).

Table 8
Proportion and Timing of Departure of College Entrants, by Sex, Race, Social Status, and Ability (NLS Survey of High School Class of 1972)

Groups	Graduation on Schedule	Departure by Fall 1976	Timing of Departure 1973	1974	1975	1976
Total	36.1%	46.0%	17.8%	16.6%	7.0%	4.6%
Sex:						
Male	32.3	45.9	17.3	15.6	7.4	5.6
Female	40.3	46.1	18.3	17.7	6.5	3.6
Race:						
Blacks	27.5	54.5	20.5	19.0	7.8	7.3
Whites	37.8	44.6	17.4	16.2	6.7	4.3
Hispanics	13.4	64.6	24.5	21.6	10.5	7.9
Others	31.6	47.0	15.8	17.2	8.9	5.1
Social Status:						
Lowest quartile	24.4	60.9	24.9	22.4	8.0	5.6
Middle quartiles	32.3	51.1	20.4	18.4	7.6	4.7
Highest quartile	43.7	36.2	12.9	13.0	6.0	4.2
Ability:						
Lowest quartile	11.6	71.6	28.9	27.8	7.7	7.2
Middle quartile	26.3	53.7	21.4	19.2	7.9	5.3
Highest quartile	48.3	33.8	12.3	11.7	6.0	3.7

Source: Eckland and Henderson 1981

Table 9
Proportion of 1972 College Entrants Departing Higher Education by Fall 1976, by Race, Sex, Social Status, and Ability (NSL Survey of High School Class of 1972)

	Racial Group Blacks	Whites	Hispanics
Sex:			
Males	54.3%	44.5%	66.0%
Females	54.7	44.8	62.7
Social Status:			
Lowest quartile	59.3	60.0	67.9
Middle quartile	52.6	50.8	67.3
Highest quartile	42.4	36.0	39.7
Ability:			
Lowest quartile	65.4	73.7	79.7
Middle quartiles	50.6	54.0	59.4
Highest quartile	20.3	34.1	-

Source: Eckland and Henderson 1981.

Since this study seeks to find answers to how institutions might develop a black student enrollment, it is important to review a body of literature relating specific research and conceptualization regarding black students to the previously mentioned body of literature on general principles of student retention.

There is a large body of literature documenting the lack of social and academic integration of black students on predominantly white campuses. Smith (1979) in a study of black students at seven predominantly white universities found that students attributed academic failure to cultural adjustment, loneliness and alienation. In a study of black students using the counseling center at Stanford University, Gibbs (1973) found black students that adapted to predominantly white universities in one of four ways: withdrawal, separation, assimilation or affirmation. Suen (1973), Allen (1981), Nettles (1989) found black students that experienced a greater sense of alienation at predominantly white campuses. In comparing black student attitudes at predominantly white campuses in 1970 and 1986 Davis and Borders-Patterson (1987) found black students in 1986 less likely to blame or attack the institutional environment, and more tolerant and focused on long term goals.

Living on campus is strongly related to academic progress for black students (Nettles 1984) and students' general satisfaction (Astin 1977, Chickering 1974). Cross and Astin (1981) noted that black student's involvement in campus activities contributed to persistence in college. Black students seem to be less able to make realistic self assessments at predominantly white institutions (Fleming 1984; Sedlacek 1987). Tracey and Sedlacek (1984) determined that pre college student attitude and perception predicted academic success. Some research

indicated that the presence of black role models has a strong positive affect on black student retention (Buckley and Feldbaum 1979; Sedlacek 1987).

An interesting body of literature discussed the concept of a critical mass of black students on a predominantly white campus and how this might contribute to black student satisfaction. In their research of four predominantly white colleges, Willie and McCord found evidence of an impoverished social life for black students, especially if the number of black students falls below 75 (Willie and McCord 1972). Richardson, Simmons and de la Santos (1987) said that 20 percent ethnic minority student population produces a "comfortability factor." Tinto noted "sharing race is not a guarantee of sharing common interests and dispositions." Students who have fewer options to establish community are more likely to experience isolation and therefore are more likely to drop out (Tinto 1987, 71).

Faculty contact and other academic support structures play vital roles in establishing sound retention patterns for black students. Curby (1984), in evaluating a university learning center, found a higher rate of persistence in black students using the center, and Blanc, DeBuhr and Morton (1983) determined that black students using supplementary instruction for specific courses performed academically better and had higher retention rates. Tinto (1987) noted that the Special Services Program determined its success to be strongly related to how central the administrator and students perceived the program to be to the daily life of the institution.

The commitment of students to an institution is of critical importance in their eventual retention pattern. However, "the

commitment of individuals to the institution appears in turn to be most strongly influenced by the quality and quantity of individual contact with other students and with faculty and staff of the institution" (Tinto 1987, 185). It is not surprising then to note the conclusions of several studies that the relationship of faculty contact and black students was positively associated with nontraditional teaching styles, faculty who were satisfied with their institutions and more frequent contact with faculty outside of class (Nettles, Thoeny and Gosman 1984; Allen 1987). Others reported the importance of faculty contact in black student's integration into institutional life (Buckley and Feldbaum 1979; Suen 1983; Oberlin 1988). However, faculty are frequently unprepared or reluctant to work with ethnic minority students who are less academically prepared (Peterson et al. 1978; Astin 1982). In addition, black students seem to have less contact with faculty than do white students (Nettles 1984) and black students report faculty are often prejudiced (Allen 1982).

Academic preparation as measured by high school grade point average, standardized test scores and the environment within the high school are variously correlated to blacks student's success in college (Astin 1977; Tinto 1975; Noel 1985). In general, as Table 10 demonstrates, standardized test scores are inversely related to attrition. However, this conclusion is vigorously debated among researchers who study persistence patterns of black students.

Table 10
ACT/SAT Scores of Entering Freshmen and Freshman-to-Sophomore Year Attrition Rate

Average ACT/SAT Scores of Entering Freshman		Freshman-to-Sophomore Year Attrition Rate	
ACT	SAT V & M	Number of Institutions	Percentage
½26	½1100	89	10
22-25.9	931-1099	275	18
18-21.9	800-930	656	29
15-17.9	700-800	363	39
15	700	90	41
		1,473 total	29 percent

Source: Adapted from Noel and Levitz, 1983.

Several studies raised questions as to the validity of standardized test scores as a predictor of college academic success for black students. Tracey and Sedlacek (1980, 1984) found SAT scores have little relation to college persistence. They found first semester college grade point average was more related to seven noncognitive variables (see. p. 34) than SAT scores. Astin (1982), Rogus (1984), Nettles (1988) found the SAT not as accurate a predictor for academic progress for black college students as high school grade point average. Allen (1982) in his study of 700 black students in six predominantly white institutions found that 37 percent of the students completed high school with a 3.5 grade point average but only 3 percent had a 3.5 grade point average in college.

"The ability and socioeconomic composition of the individuals in the high school affect not only the individual perception of his own ability, but also expectations and aspiration for a college education" (Tinto 1975, 46). Nettles (1988), in a 1985 study of 4000 black students, found that attending high schools with similar racial

composition resulted in higher college grade point averages. However, Allen (1982)in his study with a smaller sample (700) found a disappointing academic grade point average with black college students, and found 80 percent had attended high school with a majority of black students.

Family background is often discussed as a key predictor of college academic success. There is a direct relationship between socioeconomic status and college persistence. Students from higher socioeconomic families are more likely to attend four year institutions and complete a degree (Cope and Hannah 1975; Tinto 1975; Astin 1977). Tinto (1975) found father's educational background to be a more consistent predictor of college persistence than family income. "When value orientations of external communities are such as to support goals of a college education, they may aid persistence. For that reason, one would expect that persons from cultural backgrounds and /or home communities with low rates of higher education participation may face severe handicaps in attempting to complete higher education degree programs" (Tinto 1987, 61). Rogus (1984) supported Tinto in his study of black students when he discovered black female's most important variable of academic success in college was the support by family and friends of her decision to attend college.

While there is evidence in the literature of the relationship between financial concerns and college choice (see p. 26-29); similarly, there is evidence of a positive relationship between college costs and retention of black students. Cope and Hannah suggested the financial aid has more to do with college choice and access than with retention (Cope and Hannah 1975). Financial aid is given as the reason for

college withdrawal by black students when other reasons are more likely (Allen 1988; Oberlin 1988). Nevertheless, concern over meeting college costs is a major concern for black students. Both Lee (1985) and Cross and Astin (1981) demonstrated that black students are more likely to receive financial aid, and receive more financial aid than white students. Using the 1975 CIRP as a sample population, Cross and Astin found that 68.3 percent of black college students came from families below $10,000 income compared with 17.1 percent with white families. Lee used the 1983 CIRP data and found that Blacks received an average of $1854 in financial aid compared with $1260 for white students. Using the High School and Beyond 1980 Longitudinal Study as a data base, Porter (1989) discovered that 58 percent of black students with low socioeconomic status dropped out of public universities and 65 percent dropped out of private universities.

There is an interesting body of knowledge concerning the relationship of various types of financial aid and college persistence for black students. Part-time jobs are positively related to college persistence (Astin 1977, 1982; Martin 1985; Cross and Astin 1986; Oberlin 1988). Astin (1977) noted the positive advantages of on-campus employment and several studies focus on the need for black students to limit work to part-time (Astin 1977; Cross and Astin 1986; and Nettles 1984).

A 1989 study of students at independent colleges found that 90 percent of students who received grants were still enrolled the second semester compared to 75 percent of students who did not receive grants. Several researchers equated educational loans for low income students to attrition (Cross and Astin 1986; Martin 1985; Mortensen

1988, 1990; Lee 1988), and some recommended that financial aid offices engage in money management education for low income students (Martin 1985; Oberlin 1988).

The literature included several studies relating institutional type and retention of black students. In a study of the University of Georgia, researchers found no significant racial difference in attrition and attributed this to the more selective admissions criteria (White and Suddick 1981). A study of fifteen North Carolina universities found selectivity to be positively related to retention for black students (Ayers and Bennett 1984). Nettles and Johnson (1987) found black students more satisfied at selective institutions, and the study of A Better Chance students from 1973, 1975, 1977 found that black students experienced better retention at selective institutions (Boyd 1981). Each of these studies supported national data on retention and college selectivity. (see Table 11)

Table 11
Freshman-to-Sophomore Year Attrition Rates
in Four-Year Institutions

Self-reported Admissions Selectivity	Public Institutions B.A./B.S. (%)	M.A. (%)	Ph.D. (%)	Private Institutions B.A./B.S. (%)	M.A. (%)	Ph.D. (%)
Highly Selective	21	15	13	7	11	8
Selective	16	25	22	15	17	16
Traditional	24	27	27	24	22	21
Liberal	30	34	33	31	29	27
Open	44	37	31	35	24	15
	(N=77)	(N=207)	(N=144)	(N=591)	(N=353)	(N=119)

Source: Adapted from Noel Levitz, 1983.

As noted earlier (see Table 4), black students are disproportionately represented in two year colleges where attrition is

significantly higher. (see Table 12) Tinto (1975) studied the enrollment gains from 1966 to 1973 and noted the disproportionately large number of low income students in two year colleges. Tinto (1987) concluded that the chances of retention for all students attending two year colleges is reduced by 15 percent. Tinto's theory of retention and two year colleges was affirmed by Cross and Astin (1981) who found attendance in a four year college to be positively related to college retention.

Table 12
National Attrition Dropout Rates

Degree Level/Control	Freshman-to-Sophomore Year Number of Institutions	Percentage
Two-Year Public	767	46
Two-Year Private	165	30
B.A./B.S. Public	77	30
B.A./B.S. Private	592	26
M.A. Public	207	31
M.A. Private	359	22
Ph.D. Public	144	26
Ph.D. Private	121	15
	2,432	32 percent

Source: Adapted from Noel and Levitz, 1983.

Homogeneity of a university is a factor in attrition (Cross and Astin 1981; McCauley 1988). Fleming's research indicated that "the experience of black students at predominantly black colleges parallels white students at predominantly white colleges" (Fleming 1984, 135). Black males suffer the most at predominantly white colleges, she said; while predominantly black colleges have a positive influence on black students' cognitive, intellectual, and interpersonal development. In a 1977 survey of thirty-four schools of nursing, researchers found

predominantly black schools of nursing were more successful in recruiting black students and predominantly white schools were more successful in retaining black students (Cipra 1979). Gosman (1983), in studying eight public and private universities, found that white students perform better in white institutions in terms of attrition and progress toward graduation. Black students were found to respond similarly at black institutions. Nettles (1988) found that black students perform best at black private institutions. Allen (1987), in his several research projects, found black students more satisfied at black colleges and that these students have higher grade point averages than counterparts in predominantly white institutions. In an interesting expansion of these various findings Nettles (1988) found degree attainment was higher for black students at predominantly white colleges after controlling for entering ability and financial aid. The American Council on Education (1985) also reported minority dropout to be equal after controlling for socioeconomic factors.

Organizational Culture

The behavior of institutions such as colleges and universities is fundamentally shaped by their organizational culture. To understand the responses made by institutions seeking to develop black student enrollment, it is necessary to have insight into their guiding premises and values. "Culture is a holistic, context bound, and subjective set of attitudes, values, assumptions and beliefs. The meaning of events and actions cannot be interpreted out of the institutional context in

which the events and actions take place" (Kuh and Whitt 1988, 95). Schein described organizational culture as a "deep and complex phenomenon . . . it's a deeper level of basic assumptions and beliefs that are shared by members of an organization, that operate unconsciously" (Schein 1985, 5-6).

Organizational history becomes critical in understanding institutional culture and eventually institutional behavior (Cohen and March 1974). "The roots of the present lie deep in the past history" (Lee and Rice, 1990 84). Interestingly, Schein (1985) and Lee and Rice (1990) noted that often members of an organization are not aware of attributes of their shared values and beliefs. In formulating his theories of drop out from higher education, Tinto (1975, 1987) recognized the importance of organizational culture. "The social and intellectual life of most institutions has a center and a periphery. The center is the prevailing ethos or climate, the distinguishing attitudes, values, beliefs and patterns of behavior of the institution" (Tinto 1987, 59). Colleges are social structures with formal and informal elements (Peterson et al. 1978; Allen 1985). The formal consists of the expectations and behaviors of faculty, staff, and alumni, while the informal involves the voluntary social interactions. A social ethos immerges from these interactions (Allen 1985).

The "deep and complex" nature of organizational culture complicates the understanding of how these organizations change (Schein 1985). Mortorana and Kuhns (1975), in their study of change in academe, found institutional rigidity in an environment requiring adaptation. One of the reasons for this rigidity is the conservative nature of college faculty (Benezet 1985; Nordvall 1982; Keller 1983). Nordvall also

described the "values and structure of colleges and universities" as "not favorable toward reform" (Nordvall 1982, 7). Organizational culture is difficult to change in intentional ways (Whitt and Kuhs 1988, 104) and in fact changing its culture may result in destroying an organization (Schein 1985).

Colleges and universities are human organizations with social systems of their own (Peterson et al. 1978; Allen 1985; Gratz and Salem 1988). Peterson, in descriptive comment of the institutions included in their study of attempts by thirteen colleges and universities to develop black student enrollment, noted "colleges and universities are human organizations, not indifferent conglomerates of people. They follow regular patterns that allow them to function as organized entities" (Peterson et al. 1978, 44).

In their very important study of leadership in higher education, Cohen and March concluded that higher education can best be characterized as "organized anarchy" (Cohan and March 1974, 195-229). According to Baldridge and Deal (1983) power in higher education is diffuse, fragmented into departments and divisions. Often it can be a "collection of fiefdoms" (Graff 1986, 89). Weick (1976) noted the loosely coupled nature of organization in higher education. In discussing communication systems within higher education that contribute to a "constrained environment," Gratz and Salem pointed out that most information is communicated "through telephone calls, chance meetings, memorandum, after committee meeting caucuses" resulting in "distortion and lack of information by key participants" (Gratz and Salem 1988, 1).

In a most interesting description of institutional behavior in private colleges, Chaffee concluded that "management in private colleges

is most effective when participants think of the organization simultaneously as an organism and as a social contract" (Chaffee 1984, 228). This is based on two premises: "the organization is an entity with its own goals and coherent, goal directed actions; and the organization as a network of participants who use their association to pursue their individual goals" (Chaffee 1984, 212).

Organizational Change

"An institution's predisposition to accept or initiate a change is determined by its prior experience with elements of the proposed change or with forces pressing for it" (Peterson et al. 1978, 104). Baldridge and Deal (1983) agreed with Peterson that "environmental forces are the crucial context" for change (Peterson 1978, 105). Nordvall (1982) suggested that organizations foster a climate of receptivity in preparing for organizational change. Mortorana and Kuhn (1975) pointed to the need for broad participation in the change process, and Peterson noted that among institutions they studied, "the voluntary nature of the decision to increase black enrollment seemed to enhance the commitment of the institution to follow through" (Peterson et al. 1978, 300). Creamer and Creamer in their investigation of change in colleges and universities list several key conditions for change (see Figure 2) (Creamer and Creamer 1988, 7). As noted earlier, Chaffee suggests private colleges must be able to pursue two opposed concepts of the organization (Chaffee 1987).

Figure 2
Key Conditions for Change

*PAC Variables	Condition
Circumstances	- The presence of a uniform perception of a need for change.
Value compatibility	- The project and its plan for implementation are seen as useful and harmonious with other procedures.
Idea comprehensibility	- The project goals and ways to implement them are articulated clearly.
Practicality	- Adequate personnel and resources are sustained throughout the planning and implementation of the project.
Top-level support	- Top-level leadership exhibits sustained commitment to the project.
Leadership	- A clearly identifiable project leader maintains commitment and support throughout the planning and early implementation of the project.
Championship	- A clearly identifiable project champion serves as an influential advocate empowered with the responsibility to implement project goals.
Advantage probability	- Outcomes of the project are apparent and perceived to address significant institutional concerns.
Strategies	- A distinction is maintained between the process of conceptualizing the fundamental focus of the project and the process of developing strategies to implement them.

Source: Creamer E.G. and Don Creamer. "Predicting Successful Organizational Change: Case Studies." Journal of College Student Personnel January, 1988.

*PAC = Probability of Adaption

Hossler (1986) associated his theory of enrollment management to concepts of institutional change in higher education, since in most cases, the systematic approach to enrollment management is introduced to bring about institutional change. Hossler presented three models of institutional change that can be linked with strategies for organizing an enrollment management system (Hossler 1986, 47). He drew heavily on

the works of Kemerer, Baldridge and Green (1982) in discussing enrollment management organizational schemes; and from Nordvall in discussing organizational change in higher education (Nordvall 1982).

The Accrual Model (Hossler 1986, 48) assumes change will take place slowly. This perspective on change assumes that an institution perceives its enrollment situation to be stable. When the institution identifies some element of internal or external environmental turbulence that can facilitate change, the most likely response, given institutional stability, is an enrollment management committee (Hossler 1986, 40). Often in the Accrual Model a key individual operates "subversively" to nudge the institution toward change.

A second model called the Planned Change Model assumes a much more rational response from institutions (Hossler 1986, 57). In this enrollment situation, the need for change may be somewhat greater and the organizational response is more obvious. Institutions taking this more intentional approach appoint coordinators and even give them titles such as Vice President for Enrollment Management.

Finally, some institutions find that their enrollment situation is in a crisis state and may choose a Transformational Model. The institution perceives a major threat and the organizational response is to centralize authority in a division led by a Vice President.

Leadership

Leadership is a critical variable in the organizational process. There is very strong support for the need to have top level leadership

support for change if efforts are to be successful (Mayhew 1976; Ihanfeldt 1980; Creamer and Creamer 1988). Regarding changes toward diversity in education Delpit said, "I do not believe change toward diversity will come from the bottom up . . . we must push and agitate from the top down" (Delpit 1989, 297).

Hodgkinson (1985) held that institutions are ready for varying styles and strategies at different times in their history. Similarly, Schein (1985) notes that the culture of an organization causes it to be predisposed to a certain type of leadership. Since higher education is characterized best as "organized anarchy," Cohen and March suggest that college presidents face four fundamental ambiguities (Cohen and March 1974, 195-198).

1. Of purpose - College presidents live within a normative context that presumes purpose and within an organizational context that denies it.
2. Of power - Power is shared with many within the organization.
3. Of experience - Presidents often have greater confidence in their interpretation of college life than is warranted.
4. Of success - The president cannot assume that he or she will be able to lead the college in the direction others believe, and he has no assurance the same criteria will be applied tomorrow.

Beneret (1985) spoke of a coordinating role for the President. A leader in higher education is a "first among equals . . . less to command than to listen, less to lead than to gather expert judgments, less to manage than to facilitate, less to order than to persuade and negotiate" (Baldridge and Deal 1983, 57). Peterson's research

demonstrated that Presidents must be advocates and were "powerful sources of legitimacy." He points out that the President and prominent faculty "relied on personal influence or charisma; and appeal to moral values was very important in building support" for institutional objectives (Peterson 1978, 227). However, this use of personal influence impacted short term change but did not sustain long term change.

Schein (1985, 322-327) gave six leadership characteristics for change in a "mature organization."

1. Perception of the problem and insight into the culture and its disfunctional elements.
2. Motivation and skill to intervene in ones own cultural process (i.e. "unfreezing" your organization).
3. Emotional strength to absorb the anxiety that change brings with it.
4. Ability to change cultural assumptions.
5. Creation of involvement and participation by listening and involving the group in achieving its own insights.
6. Depth of vision or stepping outside of ones culture while living in it.

Chaffee noted the need for leadership in college to "manage meaning" in efforts to wisely understand institutional culture and shifting demographic patterns. Leaders must be able to understand "why we are here and what we are doing?" (Chaffee 1984, 221). "Moving institutions through the three stages (of institutional adaptation) requires leaders to manage organizational culture" (Richardson 1989, 15). In fact, Schein went so far as to say that the "only thing of real importance leaders do is creating and managing culture" (Schein 1985, 2).

Multiculturalism in Higher Education

Multiculturalism as a dimension of organizational culture is a central issue within institutions attempting to develop a black student enrollment. "In educational terms, the recognition of cultural pluralism has been labeled multicultural education. The essential goals of multicultural education embrace: a) recognizing and prizing diversity; b) developing greater understanding of cultural patterns; c) respecting individuals of all cultures; d) developing positive and productive interaction among people and among experiences of diverse cultural groups; and e) understanding the historical, political, and economic basis of current inequality" (National Association of Independent Schools 1988, 4; taken from Banks 1987). The National Association of Independent Schools, in developing a Multicultural Assessment Plan for Independent Schools, reminded their members that "multicultural education is not a limited experience which takes place and then ends. Rather it is a process that, once initiated, goes on continuously, taking direction and scope from its own progress. It welcomes cultural differences as enriching and uses them as springboards to understanding between individuals and groups" (National Association of Independent Schools 1988, 5).

As was noted in the literature review on organizational culture, an ethos develops around the central premises of an institution (Tinto, 1987). This ethos reflects the prevailing values of an institution, and to the extent that the institution is homogeneous and ethnocentric in character, the ethos may "denigrate the integrity and worth of certain groups" (Kuhn and Whitt 1988, 100). Allen (1985) described a network of

voluntary social interactions taking place within predominantly white institutions that discourage minority participation. Jenkins, describing Christian colleges, said that they are "conservative institutions in possession of a revolutionary gospel; exclusive groups founded an inclusive theology" (Jenkin 1987, 58). Boiven and Darling (1987) in their research of racial attitudes at Christian colleges found no relationship between the strength of one's Christian faith and the degree to racial prejudice. This is not surprising according to Allport and Ross (1967). They pointed out that the anxiety produced by the discomfort (of interacting with those different from oneself) leads people to grasp onto religion and to distrust those different from yourself. Allport and Ross concluded, "it seems probable that people with undifferentiated styles of thinking and feeling are not entirely secure in a world that for the most part demands fine and accurate distinctions" (Allport and Ross 1969, 442).

The literature seldom speaks of successful models of multiculturalism in higher education. Richardson (1989) developed three Stages of Institutional Adaptation to Student Diversity (see Appendix B) but also said that from his research he sees very few institutions reaching stage three or becoming truly multicultural. Fleming also held a "pessimistic outlook" for black students finding compatibility with predominantly white campuses. "At best predominantly white colleges provide a training ground that can prepare students for the real-life interactions to come" (Fleming 1985, 292). Madrid (1988), in a speech to the American Association of Higher Education, attempted to explain the complexity of predominantly white colleges accepting diversity. He said that instead of experiencing multiculturalism "integration of

minorities into institutional life leads to ghettoization, marginalization and isolation." He asked whether the expressed goals of quality in higher education is in any way felt to be compatible with goals for diversity. Madrid says "Americans associate quality with homogeneity, with uniformity, with standardization, with order, regularity, neatness." His conclusion was that most of higher education believes goals for diversity introduce complications and are "desirable only in principle not in practice."

On ethnocentric campuses, multiculturalism is complicated by the ambivalence of ethnics - "holding on (to the past) and letting go" (Vander Goot 1989). Maynard (1980) suggested that institutions must "assimilate the cultural resources of the ethnic minority community into the educational process through shared activities and experiences" (Maynard 1980, 400). Hughes, in her research on thirteen predominantly white campuses, criticized student development staff at predominantly white institutions. "Perhaps the greatest oversight of student development educators lies in their seeming unwillingness or inability to design intervention strategies to promote values of diversity among minority and majority populations" (Hughes 1987, 544). In their research in the late 1970s, Davis and Borders-Patterson (1987) found some reason for optimism in comparing black students' attitudes in 1970 and in 1986 on predominantly white colleges in North Carolina. Black students in 1986 were less likely to blame or attack campus environment than in 1970. Peterson found that institutions that were intentionally attempting to develop a black student enrollment tended to avoid conflict and "gave little attention to the interpersonal dimension of race" (Peterson et al. 1978, 317).

Understanding the nature of power gives insight into institutional reluctance to change toward more multicultural institutions. Madrid (1988) found quality in higher education is perceived as synonymous with homogeniety. From their study of ethnicity on an ethnocentric campus, Rice and Lee concluded that majority ethnic groups or those in power "must become aware of and evaluate their own ethnicity and ethnic religiousity . . ." (Lee and Rice 1990, 84). In a fascinating article on the implications for majority educators in educating ethnic minority children, Delpit described a "culture of power" that develops around the practices of those making the decisions and "is a reflection of the rules of the culture of those who have power." She argued that those who have the power are less willing to acknowledge its existence; whereas, those who experience the loss of power are acutely aware of a culture of power (Delpit 1988, 282). Several writers pointed to the responsibility of the majority to initiate the process of change toward diversity and multiculturalism (Allen 1985; Delpit 1988; Rice and Lee 1990; Ross 1990). Allen described evangelical Christian colleges as "insensitive to the contributions and needs of minorities . . . The social structure of these institutions is ethnocentric" (Allen 1985, 67). He concluded that decision making is made by white persons for white students.

"People expected that the admissions of black students into their white middle class institutions would be accepted with gratitude" (Peterson et al. 1978, 311); however, institutional change is required. He gave "three areas of institutional responsiveness" necessary to bring about a fit between a new student clientele and the institution (Peterson et al. 1978, 313-314):

1. Institutional Commitment: Involves formal processes, establishment of institutional objectives and public acknowledgement of these objectives.
2. Program Responses: Establishment of programs that function effectively.
3. Attitudinal and Perceptional Dimension of Minority Commitment: A working to develop ownership of institutional commitments by majority members of the community, as well as developing a greater serge of awareness of the underlying need for such an institutional commitment.

Peterson's research uncovered several "Institutional Accommodation Strategies" employed by institutions in their study based on the institutional response of integration or separation. (see Appendix C for a complete description) More recently Richardson (see Appendix B) attempted to describe the necessary adaptation stages for institutions to move toward multiculturalism.

Faculty play a crucial role in efforts toward multiculturalism. Nettles and Johnson (1987) discovered faculty-student contact as a key predictor of black student socialization in predominantly white colleges. Nettles (1984), in his research of black students at thirty universities in the south, found that faculty contact with students outside the class, a nontraditional teaching style and faculty members satisfaction with their university all contributed positively to black student academic progress toward graduation and college grade point average. Astin (1982) described faculty as reluctant to deal with unprepared students. Perception by black students of faculty as racist is not uncommon (Allen 1984; Sedlacek 1987). The level of commitment of

faculty to ethnic minority students is a crucial factor in their success (Allen 1987; Oliver and Lester 1988; Richardson 1988).

Mingle (1978) conducted a study of faculty at thirteen institutions that had significant increases in black enrollment for 1968 to 1972. He made two interesting observations regarding faculty response (Mingle 1978, 214).

1. While institutions may have doubled or tripled their enrollment of black students, and in the process developed a host of special programs for Blacks, the impact of these changes has been narrow and selective on both departments and individual faculty.
2. Meritocratic values are closely related to faculty behavior. Often faculty were reluctant to add black content to courses or provide special help or devote greater time to black students.

Rosovsky (1969) discussed the phenomenon of "liberal guilt" as an impetus in the 1960s for faculty involvement. In a 1969 study of 60,000 college faculty using the Carnegie Commission Survey of Faculty, Lipsett and Ladd developed a "Black Support Scale" of faculty support by discipline. They concluded that "data indicate there is a progression to the right (from strongly supportive on the left) from the social sciences to the humanities to the natural sciences, and an even stronger progress in to the right by the applied fields with a close connection to economic enterprises such as business administration, engineering and agriculture" (Lipset and Ladd 1972, 17). In a more recent study of schools of social work, Oliver and Lester described an ideological barrier often present in faculty that is characterized in a struggle

between egalitarian and nonegalitarian values. They found faculty often willing to speak to the need for diversity but unwilling to support program changes (Oliver and Lester 1988, 40). It is reasonable to conclude from the literature that it is as important to attend to the elements of institutional culture as to the several aspects of enrollment management.

CHAPTER THREE

CASE STUDIES OF ANDERSON UNIVERSITY, CALVIN COLLEGE AND DEPAUW UNIVERSITY

The case studies were developed from interviews and campus visits conducted in the spring of 1990. All faculty, students and staff were offered confidentiality in the use of information gleaned from the interviews. Consequently, statements given in the case studies are frequently not attributed to a particular source.

Anderson University

The History and Mission

The founding of Anderson University in 1917 was a major step in the life of a young fellowship of Christians which had originated about 1880 and had become known as the Church of God Reformation Movement. Established as Anderson Bible Training School, Anderson University today is a thriving church-related liberal arts college with a 1989 enrollment of 2100 students and 230 faculty and staff. The University is affiliated with the Church of God and is governed by a Board of Trustees elected by the General Assembly of the Church of God. The current President, Robert A. Nicholson said the Board "can be regarded as a microcosm of the church."

Anderson University is divided into a graduate School of Theology

and an undergraduate College of Liberal Arts with sixty majors and professional programs. The School of Theology was established in 1950 as a graduate school for preparation of ministerial students. It is recognized as the seminary for the Church of God. Anderson also grants a small number of associate of arts degrees. Slightly under 50 percent of the enrollment is associated with the Church of God, and 75 percent are from the state of Indiana and contiguous states. The University is located in Anderson, Indiana, a blue collar community of about 70,000 people.

The history of Anderson University is closely intertwined with the history of the Church of God. The President describes the Church as "broadly American, more eclectic" in nature. While the Church of God maintains national offices and has a governing hierarchy, it is not considered to be denominational but congregational in organization. The Church of God does not have a creedal statement and often is refered to not as a denomination but a movement. As noted earlier, Anderson University is governed by a Board that is not self perpetuating. The Board nominates persons who are subsequently elected by the General Assembly of the Church of God.

Anderson University wishes to develop even closer ties to the Church of God. Almost 75 percent of the faculty expressed strong agreement to a statement in a recent National Center for Higher Education Management Systems (NCHEMS) survey asking if it was appropriate to structure financial aid and recruitment policies to avoid decline in the percentage of Church of God students at Anderson. There is concern because the percentage has fallen over the years. To prioritize this commitment, the administration lists as one of its

enrollment goals to "ensure a 50 to 55 percent representation of Church of God students in the traditional undergraduate student body."

In a working paper entitled "Agenda: As We Enter the Nineties" the University states that it desires to "initiate a formal covenant with the Church of God, supported by increased mutual communication at many functional levels, to assure that Anderson University is serving the Church of God as well as the wider Christian community, in vital and mutually understood ways; strengthen those programs which thus will serve the Church, preparing persons for Christian vocation in the Church and in the world."

Several strategies are given in the working paper to develop the relationship to the Church of God. Among the strategies listed, the administration plans to increase the opportunity for internships in local churches, develop a videotape library to share with churches, invite pastors to campus and develop more effective undergraduate ministerial education. Servanthood serves as the foundational theme guiding Anderson University's relationship to the Church of God. One administrator illustrated this in his personal reflections on working for Anderson University. "You get tired of the apron strings to your denomination, and you want to say we don't need it. But that's why I'm here. Because this is our church college, not because I needed a job."

The history of the Church of God gives important insight into Anderson's attempts to develop a larger black student population. Today the Church of God is estimated to have 17 to 18 percent black membership, however, one faculty member described the Church's history as "segregationist and separatist." This description would seem to be somewhat justified since the Church of God hosts two separate youth

gatherings, one predominately white and the other predominately black. In addition, the Church of God gathers each summer to conduct business and worship together in what are referred to as "camp meetings." There is a large auditorium and campground on Anderson's campus to host the camp meeting which one church observer estimates is "85 percent white." However, the black segment of the Church has its own camp meeting in West Middlesex, Pennsylvania and this same observer estimates these meetings are "99 percent black."

To add to an understanding of this complex arrangement, it must be noted that both the President of the General Assembly of the Church of God since 1983 and the current Executive Secretary of the Executive Council of the Church of God are black. Also the current President of The Board of Trustees at Anderson University and four other board members are black. One senior administrator at Anderson described the Church as having "a positive inclusive spirit." The Church, he says, "is in a rush to integrate but no one suggests to disband the West Middlesex camp meeting nor the black youth meeting."

The roots of the separatist development in the Church of God are found in its early history. In the late nineteenth and early twentieth century there was a spurt of growth among black members living in urban areas of the United States. The Church of God grew rapidly in the south as well as in the midwest and north. Churches in the south were frequently segregated in their ministry while segregation was not characteristic of churches outside the south. As plans were made for the 1920 annual camp meeting in Anderson, the Church of God leadership was threatened by a local Ku Klux Klan group. If black people attended, the Klan would kill the black participants. Consequently, the

leadership decided to ask black members not to come to the camp meeting. These threats and the corresponding request gave the impetus to create a separate black camp meeting in West Middlesex. The movement has developed so that this group of black members has their own National Director and offices, and supports a youth meeting attracting 4000 to 5000 black youth each year. It is important to note that currently there is good cooperation and communication between the two segments of the Church of God. This is particularly evidenced at the national agency level in such areas as missions, church growth, urban ministry and education.

With this history as background, Anderson University seeks to fulfill its mission. The mission of Anderson University is "to be an institution of Christian higher education at its best. We understand this to mean building that quality program which will enable each member of the campus community to become stronger in body, mind and spirit; to experience what it means to love God and 'neighbor'; to purposefully adopt a style of servanthood in all of life" (Anderson University 1990-1992 Academic Catalogue, 2). To operationalize the mission, Anderson has structured its curriculum to develop student "skills, insights and appreciations" in five areas: problem solving, individual and individual behavior (an examination of the means, values and knowledge that enable students to view life holistically), the aesthetic, the environment, and the contemporary world (Anderson University 1990-1992 Academic Catalogue, 5). One black staff member described the mission statement as "excellent." "The reasons students might be drawn based on a mission statement are statements like this, 'To experience what it means to love God and neighbor. To purposefully adopt a style of

servanthood in all of life.' Now isn't that fantastic," the staff member concludes.

An Initiative To Enroll Black Students

In 1987-88 Anderson University determined to strategically work at building what they refer to as a "racially inclusive" campus. President Nicholson gave two reasons for this initiative. First, "there is an obligation that comes from being true to the mission to the Church of God." Second, "I have the very strong conviction that if we are properly to educate for the twenty-first century, we can do that only if we are ourselves racially inclusive and educate for a society that is racially inclusive as well. To have a predominantly white college preparing predominantly white students to go into a predominantly non-white world. . . is not sound education." One black staff member gave another reason for the initiative and expressed some skepticism of the institutional rationale for developing as a racially inclusive institution. He said "this whole concern about cultural diversity came about as a result of a traumatic situation that came up in one of the dorms. Up until that point, it was just, 'all students are welcome regardless of who they are' but we had an incident that happened with a young man who claimed he was racially harassed by some of the other students on campus. As a result, he left campus and that particular situation brought a concern about minority students on campus."

In the summer of 1988, President Nicholson authorized the formation of the Committee on Racial Inclusiveness, and gave the Committee the

mandate "to consider and recommend those policies, actions and directions which would assist Anderson University in becoming a place where inclusiveness and pluralism are affirmed" (see Appendix D, 1). To underscore the importance of this committee, the President wrote to the entire University community and stated that "it is my expectation that all persons on this campus will encourage and be open to members of this group as they seek to make racial inclusiveness a reality on the Anderson University campus."

The committee met for about a year and interviewed fifty-four persons from the University community. One member of the committee described the process this way. "We did a whole year of looking at this University, every department, every area of the University was called into the committee — and not just as a grill, but as a learning, sharing experience. Let's talk about where we are in terms of becoming a multicultural institution. Very specific questions were asked."

The report of the committee (see Appendix D) is a bold self examination with recommendations for admissions, financial aid, faculty and staff personnel policies, curriculum, student life, student academic support, athletic and the general campus environment. The committee reported to the President, but the current status of the report and its recommendations is uncertain. One committee member expressed concern about the report. "The sad thing is the President is leaving and that has had a big impact on what has happened to the report and our commitment to the report. We're in transition now." President Nicholson, who retired after the 1989-1990 academic year, did refer the specific recommendations to his senior staff for, as one put it, "reflection and planning." However, the thrust of the report and its

impact on Anderson University awaits the judgment of the new President.

President Nicholson's concept of leadership did play a key role in ushering the initiative forward. He notes there is wide latitude given the President. "Visible leadership is one of the great advantages we have. We can do this and its part of our fabric." He had personally demonstrated this by inviting Coretta Scott King to be the 1988 commencement speaker. While he did appoint the Committee on Racial Inclusiveness and highlighted its strategic importance to the whole community, he views leadership at Anderson broadly. Referring to the broader nature of leadership, he says if he were to be President for the next five years, "there would be no way I could be deterred from moving ahead in this because of what I believe is the essential core of leadership in the Board and how they feel about the essentiality of this for the future of Anderson University." He also believes the success of the initiative lies in the development of minority leaders on campus. "I think we have a modest but growing and appropriate critical mass of leadership on this campus who are minority persons." Recruiting Dr. James Earl Massey, a prominent black theologian from Tuskeegee Institute, back to Anderson University as Dean of the School of Theology is an example, he says.

President Nicholson reflectively questions his broader leadership style in relation to the initiative. "I must say that we may not have done this right. I have not taken to the soap box with this with the faculty. . . . I haven't taken to the soap box to them for many things. . . . I wanted my Deans to be free from over-the-shouldering." He speculates whether he might have developed a broader base of support although "really developing internal consensus has not been my thing in

my years as President. Can't do everything, I chose not to be a dominantly inside President. . . ."

Another important organizational initiative not solely related to the initiative toward racial inclusiveness, but which makes an important contribution to the progress of the initiative was the formation of Enrollment Management Cabinet. Begun in 1988 to direct all enrollment strategies, the Enrollment Management Cabinet set five "enrollment mix goals" that serve as the guiding objectives to policy making from 1989-1994. The five goals are:

1. To ensure a 50 to 55 percent representation of Church of God students in the traditional, undergraduate student body.
2. To increase to 25 percent the number of undergraduate students receiving Presidential and/or merit scholarships.
3. To increase the percentage of minority students by 10 percent each year from 1989-90 through 1993-94.
4. To increase the current undergraduate retention percentage by 1 percent each year through 1993-94.
5. To aspire to an incoming class in which 25 percent of the students come from states other than Indiana and its contiguous states.

Student mix goals one and three become particularly significant in the strategies toward developing a black student enrollment. The Director of Admissions says they serve "as my marching orders."

An Enrollment Management Organization

The Enrollment Management Cabinet sets goals, develops policy and considers enrollment management strategies. The cabinet is chaired by the Dean of Academic Support Services. Selection of the Dean of Academic Support Services as chair seems apparent since he is responsible for the critical enrollment management offices of admissions, financial aid, registrar's, academic advising and academic support. The cabinet is structured as a strong voice on campus and includes the Academic Dean, Vice President for Student Life, Senior Vice President for Finance and Advancement, the Directors of Admissions, Financial Aid, Church Relations, Minority and International Student Services and a representative from the School of Theology.

One of the first tasks of the Enrollment Management Cabinet was to recommend student mix goals and to develop student financial aid strategies supporting these goals. The five student mix goals and the student financial aid strategies were sent to the President for approval and are now policy of Anderson University. The cabinet notes two assumptions that guided the formulation of their recommendations: First, they wished "to increase the role of financial aid in the institutional recruitment process;" and second, they wished "to increase the role of financial aid packaging in the institution's retention effort."

The Dean of Academic Support Services and his division are responsible for implementation of most enrollment management strategies of the University. The Dean plays a critical coordinating role with the Admissions and Financial Aid Offices in developing recruitment

strategies. He maintains close communication with these offices and is knowledgeable of current demographic and communication trends in enrollment, and their possible impact on enrollment at Anderson.

Anderson maintains a somewhat open admissions policy for enrolling freshmen with some differentiation given to Church of God students. The Enrollment Management Cabinet recommended that Anderson "deny admission to students who have both, graduated from the lower quartile of their high school class, and having SAT Board scores of 700 or below. This policy would not apply to students affiliated with the Church of God, having minority standing, or if dependents of Anderson University alumni." The Anderson University 1990-1992 Academic Catalogue does not give specific academic criteria for freshman admission. The average SAT score for 1989 freshman was a 425 Verbal and 470 Math. No statistics on average grade point average are available.

Given the intent to enroll students with a broad range of academic ability, the need for academic support is apparent. The Director of Special Education Programs reports to the Dean of Academic Support Services and coordinates the Alpha program which has the primary function of identifying the academic needs of freshmen and providing needed academic support. The Alpha program identifies "sixty to eighty special admits" and works intensively with them during the first semester of their freshman year. Students in the Alpha program are limited to twelve semester hours of credit, do not enroll in science or math and enroll in a study skills class. The Director claims a "better retention of Alpha participants than the total student body." In addition, Anderson has a Director of Basic Advising who works with students who are undecided regarding their academic major or program.

Another structural element of the enrollment management organization is referred to as the "Countdown Committee." As of spring 1990 this committee whose objective is to monitor retention, had met just once. The "Countdown Committee" is chaired by the Dean of Academic Support Services and includes the Directors of Admissions, Basic Advising, Financial Aid and Special Education Programs.

Statistics on retention related to institutional enrollment goals or program objectives often are not available. Retention is an emmerging priority, and while the University is structurally responding, the institution has a limited ability to answer questions on performance of sub-groups of students (e.g. Church of God or black students) that are central to their enrollment objectives. Two administrators involved in retention activities described Anderson's efforts as "a shot in the dark" and "we're making a stab at it."

In 1988 a market research organization was hired to look at "all of the sub groups" associated with Anderson University. The market researcher, who was a member of the faculty, researched attitudes toward Anderson University among prospective students, applicants, parents of applicants, pastors, alumni and current students. Although the response rate from sub groups fell below 30 percent, and in some cases below 20 percent, the Director of Admissions reports that the research "drives our recruitment program at all points."

Anderson University employs an aggressive student recruitment strategy. The Admissions Office uses the student mix goals as program objectives. Consequently, the strategies are primarily directed toward developing the interest in Anderson among Church of God, evangelical and black youth. However, none of these market groups is mutually

exclusive. Anderson's admissions staff visit high schools and attend college night programs in Indiana and contiguous states as well as visit many churches that have been identified through their research of "key churches" as having enrollment potential. The University purchased space advertising in Campus Life, a magazine directed to evangelical youth.

In general, Anderson has what could be characterized as a traditional view of financial aid and its relationship to student choice. The Enrollment Management Cabinet recommends that Anderson "maintain the current policy of meeting a student's total calculated financial need." "Thirty percent of total need" should be some form of "gift aid." (federal, state, institutional, church) These recommendations are modest and will not thrust Anderson into an aggressive financial aid response to applicants.

An Organization to Develop a Black Student Enrollment

Anderson University in early 1988 approved the five enrollment mix goals that serve as foundational objectives for enrollment planning. Three of the student mix goals factor specifically into Anderson's intent to develop a black student enrollment.

1. To increase the percentage of minority students by 10 percent each year from 1989-90 through 1993-94.
2. To ensure a 50-55 percent representation of Church of God students in the traditional undergraduate student body.

3. To increase the undergraduate student retention percentage by 1 percent each year through 1993-94.

The fall 1988 black student enrollment compared to fall 1989 shows a growth of 21 students or well above the 10 percent goal. (see Table 13)

Table 13
Total and Black Student Enrollment at Anderson University: 1986-1989

	1986	1987	1988	1989
Total (head count)	1763	1866	1929	2000
Total Black	61	63	79	101
Percent of Total	3.5	3.4	4.1	5.0

Source: Statistical Profile of Black Student Population, Anderson University, Spring 1987 to Fall 1988, Spring 1989 to Fall 1989

Recruitment of new black students gives a similar picture of Anderson's growing black student population. New students are defined as either freshmen or transfer students. (see Table 14)

Table 14
Fall Enrollment of New Black Students to Anderson University: 1986-89

1986	19
1987	26
1988	33
1989	51

Source: Statistical Profile of Black Student Population, Anderson University, Spring 1987 to Fall 1988, Spring 1989 to Fall 1989

Nineteen eighty-eight to 1989 shows a 54 percent increase. Anderson does have a growing population of nontraditional students (over 25 years of age) and they accounted for fourteen of the 1989 total. Nine of the 1989 total were admitted into the Alpha program.

Of the total black student population of one hundred at Anderson in 1989, only thirty-four claim an affiliation with the Church of God. This represents a 6 percent decline over 1988, and it falls well below the 50 to 55 percent student mix goal.

Table 15
Church Affiliation of
Black Students at Anderson University

	1986	1987	1988	1989
Church of God	24	data	32	34
Other Churches	11	not	20	28
No Church Listed	26	avail.	29	29

Source: Statistical Profile of Black Student Population, Anderson University, Spring 1987 to Fall 1988, Spring 1987 to Fall 1989

Anderson University faculty expressed their desire to increase the black student population. In the institutional culture survey given by NCHEMS, full-time faculty affirmed their commitment when 74.5 percent stated that Anderson "should increase our attention and resources for recruitment and programming of ethnic and minority students." However, one senior level administrator conveyed his concern regarding the level of commitment of the institution. "The point at which we are most vulnerable is how intentional we've been in structuring the goals in operational terms, such as additional staff, funding for programs, just the old fashioned putting your budget where your priorities are. We'd

be hard pressed to show on paper that there are more dollars going to the recruitment and admission of black students today than seven years ago."

The relationship between the minority student enrollment goals and the admissions and academic standards of the University is a point of disagreement. The Enrollment Management Cabinet approved a standard "to deny students who have both graduated from the lower quartile of their high school class and having SAT Board scores of 700 or below. This policy would not apply to students affiliated with the Church of God, having minority standing, or if dependents of Anderson University alumni." The faculty modestly support this policy. In the NCHEMS survey, 61.8 percent of the full-time faculty agreed that "given the mission, admissions policies should continue to allow for a wide range of students with differing intellectual abilities." One administrator in answer to a question regarding admission standards responded, "I'm not interested in bringing in the best. We've dealt with that and agreed we could take a risk."

The Director of the Alpha program, designed to provide academic support for freshmen admitted with academic needs expresses caution regarding the more open admissions standards for certain types of students. "I am beginning to evolve some strong feelings that we not admit students simply because we want to increase our black enrollment. I am concerned about admitting students who are maybe very borderline. . . . Sometimes we set these kids up to fail." A black faculty member talked of his concern about the "academic mismatch that may occur." He wondered about "the interpretations it gives because it leads to stereotypes." The Committee for Racial Inclusiveness did

address this concern and noted that the University should "ensure that recruitment and admissions of minority students is done from a pool of academically eligible and potentially (with academic support) successful students" (see Appendix D, 10).

Retention statistics seem to support the concern about enrolling high risk students. Of the ten black students enrolling as freshmen in the Alpha program in 1989-90, seven have withdrawn or not returned. However, one administrator felt that "when students have left because of academics, it's because of other reasons impacted upon them. It's because of insensitivity in the classroom. . . . and the extra assistance that should be given to a student. Many black students come from public school systems where they're underprepared in comparison to their white counterparts."

Most administrators interviewed feel the efforts to enroll black students are still organizationally fragmented. One administrator said we're "fragmented, attempting to develop but having ambivalence about what that means. . ." Another said "we are on track in aggressively setting the plan in motion but haven't totally done our homework. . ."

Ambivalence is understandable since there is no one strategic plan governing recruitment and retention of black students. The Director of Admissions says the "student mix goals are my marching orders," but the recommendations of the Committee on Racial Inclusiveness are not policy nor are they formulated into a strategic plan. Recruitment is the priority and concerns about retention are only beginning to surface. There is disagreement as to whose responsibility it is to collect retention data. Consequently only bits of information are available. The commitment to developing a black student enrollment is strong enough

among most key leaders so that as one senior administrator put it, "we talk fairly regularly about the pain of losing minority students and that pain is getting worse with every loss."

The recruitment strategy toward black students is substantial, but some feel it is still not enough. The Admissions Office employs a one-half time black admissions counselor, but recently declined adding a full-time person "for budget reasons," as one staff member put it.

Anderson's pool of black prospective students is primarily developed from their contacts with various Church of God congregations and other evangelical churches they have identified as having large black populations. Although the Admissions staff does add to the prospect pool through their extensive high school and college fair visitation, particularly in Indianapolis, the church strategy is the core of their efforts.

The Admissions Office has identified "fifteen or twenty" Church of God congregations that they visit annually. To support this nurturing effort, the Admissions Office employs a student vocal group made up primarily of black students called "Fruits of the Spirit" that annually does forty concerts in churches and high schools. Their expenses are paid for by the Admissions Office. A few years ago the University recruited a "Key Communicators" group from within the faculty to speak in black Church of God congregations. One member of this group reported that "as a result of that kind of invitation being extended from those churches, we discovered that a lot of the black church leaders had a sour taste in their mouth about encouraging their church constituents to come to this University." The Director of Admissions reported that the "black Church of God is growing faster than any other segment but

Anderson is not getting its share."

To further build bridges with the black Church of God, Anderson is well represented at their annual youth conference. Nearly 5000 young people attend this conference held during the Christmas holidays. President Nicholson and "one or two other Anderson faculty and staff" represent the University at these conferences. The Director of Admissions has a "dream that some day we can further build bridges by bringing key black pastors on campus for a two or three day visit."

The financial aid policies modestly support the minority student enrollment goal of growing by 10 percent each year. In 1989-90 approximately $20,000 was budgeted for financial aid to support the institutional initiative to develop a black student enrollment, and in 1990-91 this was more than doubled to $50,000. The Director of Financial Aid and the Director of Minority and International Student Services will work together to distribute these funds to students.

The publications produced by the Admissions Office for distribution to prospective students peripherally address the institutional priority of developing a black student enrollment. The viewbook does not mention cultural or ethnic diversity as "an Anderson advantage." Two minority students, one black and the other Hispanic are pictured in the viewbook next to a brief discussion entitled "diverse students with a common bond." No minority alumni are included in a striking insert to the viewbook called "One to One." In this section, three alumni are highlighted, each with a two page description.

Anderson is working at building campus awareness of the need for cultural understanding and sensitivity between black and white staff and students. During the 1988-89 academic year, the Director of Minority

and International Student Services conducted three Creating Action for Racial Equality (CARE) workshops. The workshops were developed for faculty and staff to create awareness of the need to understand and value cultural and racial differences. Attendance was strongly encouraged by the President in a letter to faculty and staff but not made mandatory. Some on campus are pleased that the workshops raised awareness, but are disappointed so few people attended. One administrator noted that the workshops created resentment in staff because "the overriding premise was that Whites are racist."

The Committee for Racial Inclusiveness created a document entitled "Celebration and Thanksgiving for Our Life Together." The document served as a liturgy for a special chapel session. The liturgy called the Anderson community to the importance of racial reconciliation and reminded the University of the need to intentionally work toward changing Anderson to be racially inclusive. The Committee also developed a bibliography on the subject of racism and racial inclusiveness, "sent many articles to targeted individuals," and worked to develop the library holdings on topics such as racism and cultural diversity.

The new President of the student body for 1990-91 who is a black student acknowledges that "Anderson is in the infancy stage" in developing a multicultural community, but he also feels the University "is working in the right direction." "It's easier at a Christian college," he adds. A black staff member disagreed with this perspective. "I have discovered one thing that is really alarming. I came to this institution because it was a Church of God institution, and I thought it was the best kind of environment of mixing the academic as

well as the spiritual. I have come to understand that some of the biggest problems exist within the church and I include this institution as part of that. . . . So I think what I have discovered is that so very often I'm seeing secular institutions that are moving much further ahead in terms of affirmative action, racial inclusiveness, and having and planning for minority students on campus."

Anderson has a Minority Student Union but attracts only modest interest and support from the black students. The Director of Student Activities "seeks out black students" to encourage their participation but has limited success. One black staff member noted that two Presidents of the student body in the past seven years were black students. Anderson also has groups of students forming "social clubs." The "social clubs" resemble fraternities and sororities, but students are not voted into the clubs. Although "sizable numbers of students are involved, black students are usually not interested," reports a black upperclassman.

While there was an intentional effort to recruit and appoint two black resident assistants for the 1990-91 academic year, the residence hall program in general does not focus on the particular needs of black students. One member of the Student Services Division expressed ambivalence about confronting the varying needs of students. "I think it's great to have a little diversity on our campus and I'm in favor of having more minority students. But I go back and forth. . . . I believe its important for all of us to have a support group like the Minority Student Union, but on the other hand, I wish there was just a student union. . ."

Similarly, one black student said he felt white students often

questioned the need for support services for black students. He wished students would "remember I'm black and be sensitive to my needs. I don't like people's statement that they're color blind." The 1990-91 President of the student body has as a goal to encourage the administration to introduce a black history course and evaluate other curriculum possibilities that affirm black culture and create awareness. However, the University struggles with what is the appropriate course of action to follow. Many advocate a point of view that could be described as desiring assimilation, as evidenced by the interest in unified student organizations; and others affirm an integration point of view that desires events and curriculum affirming racial indentity.

An Organizational Culture

The commitment toward becoming a more diverse community is clearly expressed by the President of Anderson University and the administrative leadership. This commitment is articulated through the metaphor of a servant. Several times faculty and staff who were interviewed voiced a commitment to becoming racially inclusive as grounded in Anderson University's relationship to the Church of God. Black membership in the Church of God is approximately 17 percent and Anderson feels it must serve this constituency. One senior administrator and long-time member of the Anderson community summarized this relationship. "By committing ourselves to be firmly rooted in the life of that church, we are committing ourselves to a potential constituency of black students."

The commitment is also more broadly focused toward educational goals. We must become racially inclusive "to properly educate in the twenty first century. . . . We must be sufficiently assertive in becoming a racially inclusive campus. . . ." states President Nicholson. One of the responses to this stated commitment is hiring of black faculty and staff. In 1989-90 there were twelve black staff and two were full-time faculty. This represents significant growth over the early 1980's when there were only one or two staff and faculty.

However, you do not need to be on campus long to sense the disagreement of implementation strategies and the pace of change toward racial inclusiveness. The first administrator interviewed at Anderson noted the likelihood that disagreement would surface. The disagreement is rooted in the history of Anderson University and its association with a church that has openly struggled with how to be inclusive in its programs and individual congregations. It is also rooted in the faculty that one black staff member described as having an "old guard" that maintains "pockets of power." These faculty are described as "conservative, they're not fighting against change but are taking a 'wait and see' attitude."

A member of the Committee on Racial Inclusiveness said they encountered "a real lack of awareness toward the concept of racial inclusiveness, and a resistance - a subtle racism. I use the word subtle very intentionally. I don't want to go around calling people white racist pigs but I know what's in me and over the years I've had to work on that. . . . I have had to work on what my white society has done. Ninety-nine percent of our faculty were trained by white professors and white textbooks in white universities. . . . So they

don't see a problem. When they don't see a problem, and someone stirs one up they are seen as troublemakers. . . . There was no racism until you created it." The "strongest impediment" this person feels exists "to creating an atmosphere for Blacks to function in a college like this is faculty and staff. Not negative just apathetic." Another faculty member described faculty apathy as "not being confronted enough to surface resistance."

The faculty are not playing an important role in promoting change toward becoming racially inclusive. The Dean of the College wishes the faculty would be more involved and own the racially inclusive goals of the University. However, he is cautious about Anderson's ability to hire more minority faculty. He noted that Anderson "advertised ten positions in Black Issues in Higher Education and didn't receive a single inquiry." His solution is to "grow your own faculty and network with black members of the Board, alumni, friends and pastors." Currently Anderson does not have an affirmative action policy.

Calvin College

The History and Mission

Calvin College is owned and operated by the Christian Reformed Church of North America. The Christian Reformed Church (CRC) was founded in 1857 by immigrants to the United States from the Netherlands. The founding date for Calvin College is 1876. In that

year the Christian Reformed Church adopted a six-year curriculum for ministerial training.

In 1894 students who were not pretheological students were admitted to an expanded curriculum, and thus the school became a type of preparatory school or academy. In 1900 the curriculum was broadened to serve students interested in teaching or preparing for preprofessional courses in universities. By 1906 the school became known as John Calvin Junior College. The two-year college became a four-year college and in 1921 Calvin College awarded its first Bachelor of Arts degree.

By 1930 Calvin College reached its pre-World War II size of 350-450 students. In 1941 the enrollment grew to 520 and after the war in 1950 to 1270. Fall 1989 enrollment at Calvin College was 4300 students.

A member of the faculty says, "there's a way in which you can't even begin to think about the history of Calvin College apart from the Christian Reformed Church." Another faculty member felt "this relationship is probably as intimate as that of any college in the country. . ." This is illustrated, he says, in the Board of Trustees, elected from forty-two denominational geographic districts called classes. Typically about half of the trustees are ministers and half are lay persons. A church historian said "there never has been a serious attempt to break the relationship."

Today the Christian Reformed Church is a small denomination of approximately 949 churches located in the United States and Canada. The Church remains predominantly Dutch, however the Synodical Committee on Race Relations (SCORR) reports significant increase within the church of other ethnic groups. There are 111 churches characterized as "multicultural" and of these fifty-four are Asian, thirteen black,

fifteen Hispanic and twenty-six Native American.

Dr. Nicholas Woltersdorff, former philosophy professor at Calvin College, distinguishes four periods in relating the history of Calvin College and the Christian Reformed Church (Wolterstorff 1989, 45-47). During the first period 1920-1945, Calvin College remained small and was a "project for the Christian Reformed Church." The college was viewed as serving members of the church and the "school longed for status on the American academic scene" (Woltersdorff 1989, 45). The second period lasted from 1945 to 1965. Calvin College experienced rapid growth in enrollment and made the decision to develop a new campus. "The college was still living on the religious-intellectual capital it had inherited from the Netherlands . . . it was still inward-looking and separatist" (Wolterstorff 1989, 46).

The next two periods marked significant change in Calvin's position. The third period from 1965-1985 was characterized by many new curricular initiatives, and "the relations to the Netherlands withered away. The college entered the world of the evangelical colleges and came to be acknowledged as a leader therein, faculty members developed close Catholic and ecumenical contacts . . ." Also during this period the number of both the faculty and students not from the Christian Reformed Church markedly increased. "The picture is one of rapid internal diversification, articulation and strengthening, combined with a rapid opening up and out " Calvin is an institution "entering adulthood, facing the dangers and opportunities of that transition" (Wolterstorff 1989, 46). The fourth period, Wolterstorff says, is the period beginning in the late 1980s. It is characterized by a mood of "considerable anxiety among older faculty." Calvin is an institution

entering adulthood, facing the dangers and opportunities characteristic of that transition" (Wolterstorff 1989, 47).

The aim and purpose of Calvin College as stated in the catalog is "to provide an education that is Christian and is shaped by the Christian faith as reflected in the Reformed standards. This finds its broadest expression in the study of the various liberal arts, where students are encouraged to develop value judgments which are grounded in the knowledge of their relationship to God, themselves, fellow human beings and to the world, and to acknowledge the Lordship of Christ over all." The catalog describes this Lordship by noting that the Christian Reformed Church "stresses the sovereignty of God in every part of life - in the family; the church; the state; in world affairs; in economic, social and political life; in business; and in learning and the arts" (Calvin College Catalogue 1990-91, 6).

Many attribute this stress on Lordship over all of life to an early nineteenth century Dutch philosopher, Abraham Kuyper. In fact, often the Christian philosophy underlying the Calvin College mission is described as Kuyperian.

The Calvin College mission statement briefly given is "to seek to serve Christ and His kingdom by being a faithful Reformed Christian institution of higher learning." More specifically, the college mission to students, church and world includes:

1. Preparing students for Christian life through an education based substantially upon the liberal arts;
2. Producing works of Christian scholarship and engaging in appropriate Christian service; and
3. Developing Christian community among those who study and work on campus.

An Initiative to Develop an Ethnically Diverse Student Population

The history of Calvin College since 1966 is dotted with events having a "minority concern" focus. In 1966 Calvin established an Upward Bound program for disadvantaged high school students. The program continued until 1977. In 1970 the Board of Trustees and the faculty approved a recommendation instructing the college to create a program for recruiting evangelical Christian students who are members of minority races in North America. From 1971-77 Calvin participated in a Special Services program in a consortium with four other Grand Rapids area colleges. In 1977, 1979, 1981 and 1983 President Anthony J. Diekema appointed committees to study minority concerns at Calvin College.

One of the most significant developments during the 1970 to 1983 period was the endorsement by the faculty in October of 1979 of a resolution aimed at increasing the number of minority faculty. The resolution states: "Affirming its desire to be of effective service to the CRC, this college, and the wider Christian community; the faculty of Calvin College endorses the active recruitment of minority faculty members who are committed to the principles and goals of this institution." The central claim in support of this resolution was that there exists an all-college need which can best be satisfied by the presence of faculty who are from minority races in North America. The Professional Status Committee which develops policy on faculty recruitment and interviews all faculty candidates advised the administration: 1. to require all departments to engage in a serious and continuing search for minority faculty members, irrespective of

present department staffing requirements; 2. to report procedures followed to recruit minority persons; 3. to encourage faculty exchanges to promote the presence of minority faculty; 4. to consider the support of minority students in graduate school as a means of training persons for potential appointment to the faculty. The administration accepted this advice and "regarded it as the means to be used to implement the faculty resolution of October, 1979."

The 1981 Minority Concerns Monitoring Committee was appointed by the President to oversee the total college effort as outlined in the report given to the President in the spring of 1979, evaluate the progress made, and make recommendations to the President. This committee made new recommendations and in 1983 the President appointed another monitoring committee to evaluate progress of the 1979 and 1981 recommendations. Other than the previously mentioned faculty hiring practices, little institutional change supporting minority concerns is evident during this period.

In May of 1984, the college considered signing a contract with the Synodical Committee on Race Relations (SCORR) of the Christian Reformed Church to assist in following through on previous recommendations and developing a strategic plan governing efforts labeled "minority concerns." In November, President Diekema appointed a Minority Concerns Task Force that included a consultant member from SCORR as well as faculty, student, alumni and Board of Trustee representation. Professor Rodger Rice, a member of the faculty known to be a strong advocate for minority concerns was appointed chairman. President Diekema mandated the task force "to develop a comprehensive plan for the promotion and development of minority leadership at Calvin College. Such a plan

should lead toward the integration of multiracial life; and to fulfill what the college has already identified as an 'all college need.' Consequently, your task force should include in its activities the development of a plan which includes, but is not limited to, the following areas:

1. Faculty and staff recruitment, negotiation, and retention of minorities at Calvin.
2. Minority student recruitment for Calvin.
3. Administrative policy review and recommendations as it relates to and impinges upon minority leadership development at Calvin.
4. Campus-wide racial attitudes and the student life environment at Calvin.
5. Curriculum design and content as it relates to minority leadership development at Calvin.

The President attended the first task force meeting to present the mandate.

The task force membership had broad representation and most members were known to be advocates for change in this area of institutional life. One faculty member described the task force membership as an "indigenous cadre of institutional blue-bloods," and as "a very small segment of the populace, an elite segment - a kind of strike force - that was able to get through the administrative machinery." After one year and twenty five meetings, the task force presented a "Comprehensive Plan for Integrating North American Ethnic Minority Persons and Their Interests into Every Facet of Institutional Life" to the President (see Appendix E). In January, 1986 the plan was given in concept approval by the faculty, and the Board of Trustees did the same in February 1986.

Any specific strategies to implement the plan, even those suggested in it, must be approved by the appropriate collegial body.

The Comprehensive Plan at Calvin College is a vision for bringing diversity to institutional life. It addresses the need to include all North American ethnic minority people, and does not single out black Americans. However, Calvin's enrollment history is such that developing a larger black community at Calvin is critical to the success of the plan. The plan outlines four critical areas that are in need of focused attention: 1) Faculty and staff - the recruitment and retention of ethnic minority persons and the development of multicultural community; 2) Student life - the recruitment and retention of ethnic minority students and the development of multicultural student community; 3) The broader Christian community - building bridges of communication and cooperation with ethnic minority communities; 4) Curriculum development - a curriculum that demonstrates appreciation of cultures other than those dominant in North America and Western Europe.

According to the document, four themes underlie all the goals and strategies contained in the plan. "First, academic excellence at Calvin will be maintained and more likely improved for a multicultural community is better than a homogeneous one. Second, change at Calvin is mandatory, something we must do soon and with great resolve. Third, the change must be comprehensive, reaching into all facets of Calvin's institutional life. Fourth, to ensure success the plan is careful to assign, where appropriate, authority and responsibility to specific individuals, divisions, departments and committees" (see Appendix E, 2).

Goals in each of the four critical areas of the Comprehensive Plan goals were developed. However, these goals are seen only as broad

guidelines by the administration or faculty. The faculty, during the debate concerning adoption of the plan questioned the realism of the goals and clearly voiced their concern that the goals be markers but not quotas. Thus, little is said at Calvin concerning the progress of the college in relation to the Comprehensive Plan goals. In fact, the 1990 freshman admissions goals are less than half what planners felt would be necessary to proceed toward meeting the 15 percent enrollment goal.

In the area of faculty and staff, the plan set forth two goals: 1) by the year 2003-04, 15 percent of both faculty and staff will be comprised of ethnic minority persons; 2) faculty and staff will live and work together in a multicultural community. There are no specific goals for administration or staff. The plan lists three goals in the area of student life: 1) by the year 2003-4, 15 percent of the student body will be comprised of ethnic minority students; 2) retention figures for ethnic minority students will not differ from those of the whole student body; 3) students of all ethnic origins will live and study together in Christian community. The plan speaks to Calvin's relationship to the broader Christian community and articulates two goals: 1) Calvin will be seen as a credible witness of the culturally diverse character of the Kingdom of God; 2) Calvin will build bridges of communication and cooperation with ethnic minority communities. The goal for curriculum development is that Calvin graduates will know and appreciate cultures other than those dominant in North America and Western Europe, and that they will be prepared to interact effectively with people from cultures other than their own (see Appendix E, 2).

The goals and strategies of the Comprehensive Plan are ideologically positioned within a biblical and creedal framework that is

embraced by Calvin College and the Christian Reformed Church. The introduction speaks to "a vision of a Christian community that celebrates cultural diversity and is shaped by the biblical vision of the Kingdom of God, a Kingdom formed . . . . from every tribe and language and people and nation" (Revelations 5:9,10). This introduction also chastises Calvin and reminds the community that "as long as Calvin remains a one-race, one-culture institution in which the few ethnic minority persons present are isolated by our insensitivity, we present a distorted, or at best, incomplete portrait of the Kingdom of God." The report further notes that "Calvin College is currently far from realizing this vision. In practical terms, we in the Calvin College community must recognize that ethnic minority faculty and students do not feel comfortable here" (see Appendix E, 4)

Even before the Comprehensive Plan was approved by the faculty, Calvin implemented a strategy for increasing minority representation in the faculty. Soon after approval, the administration approved two new administrative positions suggested by the task force; Director of Academic Multicultural Affairs, a position with faculty recruitment and curriculum development as its goal; and Director of Multicultural Student Development who would direct attention toward student development and retention issues. Calvin also approved and funded an on-campus six week summer program for ethnic minority high school students recommended by the task force.

The Minority Concerns Task Force had as one of its last agenda items, developing a transition strategy to ensure implementation of the plan's goals. The task force decided to disband and to ask the President to form a new standing faculty committee called the

Multicultural Affairs Committee. The mandate of the committee was "to function as the principal agent of the college in the development and maintenance of a genuinely multicultural educational community. It shall review, develop, articulate, promote, and evaluate policies and procedures at all levels of college life . . ." (see Appendix E, appendix C,4). The chairperson said the task force "worried about passing the baton to a standing committee. How would they take the ball and run with it?" He said, the task force "assumed that implementation of the Comprehensive Plan into the organizational structure of the college would happen best given the clout of a standing committee. The task force wanted to hook their momentum into the organizational structure of the college." Consequently, departments were expected to aggressively recruit and retain faculty and administrative divisions were expected to develop strategies for student awareness of the value of a multicultural community.

Since approval of the Comprehensive Plan, Calvin produced a video tape which boldly articulates the need for such a plan and outlines the themes and critical areas addressed. The video tape was distributed to some area pastors, high school counselors and alumni, but has not received wide circulation. The communication goal of the video tape was to demonstrate Calvin's resolve to change and to inspire others to consider support for the college. Also since 1986, Calvin officials have traveled to several conferences and campuses to describe the plan. Groups of officials from other campuses have visited Calvin's campus to discuss development and progress of goals included in the Comprehensive Plan. Particularly among evangelical liberal arts colleges, the plan is seen as a model to work from.

Ironically, Dr. D. John Lee, a psychology professor who researched the Calvin student body and faculty concerning their attitudes toward ethnicity says "most people at Calvin perceive the Comprehensive Plan as having little to do with them" (Lee and Rice 1990, 77). The student newspaper Chimes in a March 2, 1990 editorial says "the Comprehensive Plan has not attracted attention in any way that an expose on some pressing immediate issue might expect to. Dealing with such a vast topic may contribute to its relative obscurity."

Some at Calvin feel the efforts to implement the Comprehensive Plan are too narrow. One minority member of the faculty noted disappointment in the "restricted scope of the efforts of the plan. It's pretty much a recruitment plan." Another suggests that "people see the Comprehensive Plan as simply an affirmative action document, not as a community affair." An ethnic minority member of the administration feels Calvin is in "too much of a numbers game." Lee and Rice in their reflections suggests the "plan may simply be a marketing tool in addressing the increasing number of ethnic minorities in North America and the decreasing number of Dutch American Christian Reformed students" (Lee and Rice 1990, 83).

Since the plan's introduction some tension has surfaced whether Calvin's efforts are to become a multiractial community or, as the plan says, a multicultural community. The progress report written by the Academic Affairs Division in the summer of 1989 says in the first three years, the Comprehensive Plan has taught us a "few lessons." One lesson was that "multicultural is not the consequence of just adding minority persons. To become multicultural requires transforming the institution." One minority administrator wonders whether "this

institution is looking for members who look different but who talk, think, pray, and dress as the majority do? Or is multiculturalism the ultimate goal?" A faculty member in a March 1990 article in the Chimes suggests that "forcing the Calvin community to become more multicultural is an admirable goal, but I have a problem with importing minorities to accomplish this goal." Later in the article he adds "Calvin must determine just which needs and wants it is trying to satisfy - without referring to race, color or sex - do it realistically and do it soon . . ."

Today President Diekema feels the community gives initiatives related to the Comprehensive Plan "moderate priority." "Becoming a multicultural campus is important to the faculty . . . but I think they would put opportunities for research higher; they would certainly put enhancing broad based liberal arts as higher than multiculturalism." He does not feel that looking from the outside "you could describe Calvin as having all out total institutional commitment." The Provost describes faculty as "pessimistically supportive." They believe we ought to do it, but can't."

Three of the key advocates of the plan, two who are black members of the community, are very concerned about the future of the initiative. One said the plan has "outlived its usefulness." Another said it is a "document of the past," and the other campus leader said he felt a "sense of stagnation, a sense that the thrust, the momentum that originally was there in the creation of the plan and initial implementation, that it is lost"

Two other minority members of the community expressed skepticism. One feels there is an "apathetic majority that nobody has been able to

influence in a substantial way. You've got to realize that for busy people, especially in the majority, these kinds of issues are on the periphery." The others did not think "people really understand what it means to be multicultural here; they are satisfied with the culture that is present."

An Enrollment Management Organization

Although Calvin employs an aggressive recruitment program and is very conscious of its enrollment future, no formal organization described as enrollment management is present. Two of the key components, admissions and financial aid, are included in the Advancement Division which also includes development, college relations and alumni relations. The Advancement Division is the nucleus of enrollment planning but the division does not take responsibility for retention.

The Vice President for College Advancement keeps all enrollment data and makes short and long range enrollment projections. Since both admissions and financial aid are in his division, he becomes an important link often convening meetings with staff from these offices to discuss strategy and mutual concerns. These two functions do interact frequently, but no formal linkage exists other than through the division.

In total, Calvin's enrollment management approach is focused on student recruitment and its supportive counterpart, financial aid. There is little or no communication between admissions and student

affairs staff that might be construed as retention or enrollment management planning or programming. The college did sponsor a day long retention meeting for selected administration and faculty in July, 1989. The meeting was jointly planned by the Vice President for Student Affairs, the Registrar and the Director of Admissions Development.

The admissions policy is described as moderately selective. Some faculty even refer to the policy as open admission. In his orientation remarks for new faculty, Nicholas Woltersdorff notes that "the college is extremely egalitarian . . . this same egalitarianism operates in admissions policy. Some applicants are indeed denied admission because they show no promise of success. But promise of success is the criterion for admission. The college has never aimed at exclusivity; it has aimed to serve a broad range of young persons interested in, and capable of, Christian learning at the college level" (Woltersdorff 1989, 34). The policy is meant to allow Calvin to serve Christian Reformed constituents, but has not been altered since the enrollment became more denominationally diverse in the 1970's and 1980's.

According to the college catalog "applicants with a high school average of C+ to B- (2.5) or higher in their college preparatory courses, whose ACT composite, English and Mathematics are 17 or higher or whose SAT-Verbal is above 370 and the SAT-Mathematics is above 390 are normally given regular admission" (Calvin College Catalogue 1990-1991, 19). Over the past several years the average high school grade point average of freshman has held steady at about 3.1 and average ACT composite also fluctuates only between a low of 22.3 and 22.8. Fewer students take the SAT test for entrance and the SAT average remains relatively steady at around a 500 Verbal and 550 Math. About 35 percent

of the freshmen class enters Calvin with a 3.5 to 4.0 grade point average.

Any applicant falling below regular admission guidelines is brought to the Committee on Admissions. The committee is chaired by the Director of Admissions. Other members include the Registrar, Director of the Academic Support Program, a member of the Student Affairs Division and two faculty members. The committee examines the academic credentials of the applicant and determines the type of admission. If the applicant is neither given regular admission nor denied, he or she is likely given conditional admission. Conditional admission requires the student to limit course registration during the first semester, and participate in the Academic Support Program (ASP).

ASP focuses on both developmental and remedial needs of students. The program is staffed by six professionally trained staff who work individually with each conditionally admitted student or students referred by the faculty. Conditionally admitted students are required to take a study skills course and a special basic English or math course depending on the students deficiencies. Tutors are also available at no cost to the student.

Since 1970 when the college decided to expand beyond a primarily denominational student base, the recruitment program has grown. Today the admissions staff numbers eight full-time and two part-time professional staff. Their annual "Action Plan" is marketing oriented and divides the markets into two basic groups: Christian Reformed and other-than-Christian Reformed students. The annual enrollment goals are set by senior administration who track demographic trends in the Christian Reformed Church and "feeder" Christian high schools.

The recruitment effort is extensive and could be categorized as an aggressive effort. The admissions staff visits almost two hundred high schools in the United States and Canada, but focuses most of its attention on Michigan and the Chicago area. An ambitious schedule of on campus events for prospective students and their parents is also planned. Annually the Admissions Office works with about 12,000 senior high school prospects and is able to track their progress toward admission through a computerized data base. Each summer an "Admitted Student Reply Form" is sent as a research instrument to determine where applicants plan to enroll who are not intending to enroll at Calvin, and what were the college choice factors affecting their decision.

Annually, Calvin dispenses over $15 million in various forms of financial aid. There are three professional financial aid staff involved in a program the director describes as "not aggressive by any means." The financial aid staff do participate in the recruitment effort of the college through presentations on financial aid opportunities at almost every on-campus admissions office event, through a series of January presentations off-campus at Grand Rapids area "feeder" Christian high schools and nationally in major Christian Reformed constituent regions.

There seems to be good communication between the admission and financial aid staffs. The Director of Admissions Development made a presentation during the financial aid staff retreat, and in the spring of 1990, the two staffs met together often to discuss how to communicate financial aid awards and how to expand scholarship opportunities.

Since Calvin College does not perceive it has a retention problem, it is not an institutional priority. Periodic meetings are held to

discuss comparative registration data, but there is no retention strategy. The Student Affairs Division has what they describe as an "ad hoc program" for student retention. The college does not conduct exit interviews but does get Resident Directors to list the students in their residence halls who they feel are planning to leave Calvin. The Registrar's Office also gives each Resident Director a list of students who were eligible but failed to register for the next semester. The Resident Director is expected to talk to each of these students and inquire as to their reasons for leaving Calvin. As appropriate, the student is referred to the Financial Aid Office, an academic department or another area of student services. The system is described as "using the existing organization to form a network that hopefully catches students before they leave for reasons that can be addressed."

The college does engage in annual institutional research through participation in the American Council on Education survey of freshmen. Two research projects, one in 1980 and another in 1986, examined the differences in student response to Calvin based on their denominational differences.

An Organization for Developing a Black Student Enrollment

The Comprehensive Plan did not specify black students as the primary target for programming, however, this group is the major focus of institutional effort. In spite of significant attempts at encouraging black students to attend Calvin and black scholars to join the faculty, the results since 1986 are only moderately encouraging.

Table 16
Total and Freshmen Enrollment of All Students and Black Students at Calvin College 1986-1989

	1986	1987	1988	1989
Total (head count)	4197	4359	4505	4325
Total Black	27	38	46	42
Total New Freshmen	1022	1149	1127	992
Total Black Freshmen	NA	NA	13	11

Source: Fall Report of the Calvin College Registrar.

Today Calvin employs three full-time black faculty, although one announced he would be leaving at the end of the 1989-90 academic year. There are seven black support staff and three black administrators. The Director of Academic Multicultural Affairs, who is responsible for minority faculty hiring, reports that from 1987 to 1989 his office made one hundred contacts with minority faculty prospects and arranged twenty-five campus visits. For 1987 and 1988 these efforts were coordinated by an Ethnic Minority Faculty Recruiter who was a faculty member given one course per semester released time. From 1986-1989, 12 percent of tenure track appointments were to ethnic minority faculty, although some of these faculty have since left Calvin.

Structurally, efforts toward developing diversity at Calvin are diffuse. This is by intent and represents the thinking of the task force developing the Comprehensive Plan. The task force envisioned a campus that owned the vision and individually, departmentally or divisionally initiated programmatic responses to meet the goals of the plan. While some feel the faculty standing committee (Multicultural Affairs Committee) fills a coordinating role, members of the committee see their role differently. One committee member said the "mandate is

too big," and another commented that the "presence of the committee is not felt. The expectation is that we be a watchdog but there isn't enough time."

There is an undercurrent of expectation regarding leadership that emmerges in conversations with administration. One director said he felt "no sense of accountability toward goals of the comprehensive plan." He looked "to upperlevel administration for leadership in something like that. It's an institutional commitment and that's where I would expect the leadership to come from." Another black member of the staff noted "the plan is without a leader. The President is supportive but isn't directing the plan." The President however, views leadership differently. "I guess from day one (after the Comprehensive Plan was approved) my involvement has been basically that of trying to stimulate the college community and particularly the faculty to take initiatives. That's just a part of my administrative style and I judged from the beginning that this had to be a program that was much more broadly based than the office of the President. I judged that particularly given all the dynamics that go on in this community, that to make this a one-person show would guarantee its defeat." Another senior administrator said regarding leadership, "we always need someone to be our conscience. We need a few people to keep the issues before us."

The college does, as one black faculty member noted, "put its money where its mouth is." The Entrada program received a start up grant of about $60,000 in 1987 from the Michigan Department of Education Office of Minority Equity, but the college had to pick up nearly $40,000 of the cost in each of the next two years. Calvin added two directors to

facilitate multicultural student and academic affairs, and for 1989, approximately $70,000 in Multicultural Scholarships and Opportunity Grants was budgeted. Regarding institutional budgeting, the Provost noted that "there is uncertainty about the priority in terms of how much budget ought to go to that . . . Leadership can be executed in budget decisions . . . I don't think the cuts have been made there." Most recently, the college included $3 million for multicultural development in its next capital campaign.

Calvin has a plethora of activities regarding developing diversity. A black member of the community, however, felt "most efforts have been biased in two directions: first, biased in the formal, programmatic direction; and second, biased toward bringing minorities on campus and not really changing the white majority. There have been very few efforts to deal with ethnocentrism here on campus." This same perspective was shared by others whose perspective was described earlier in the case study as a struggle between becoming multiracial as opposed to multicultural.

Probably the area of activity that receives the most attention and also is the most controversial is faculty recruitment and hiring. As noted earlier in this chapter, the college adopted an affirmative action policy and hired released time faculty to implement its interest in developing more ethnic diversity in the faculty. The response by departments where the responsibility for recruitment lies, has been mixed. The current Director of Multicultural Affairs whose job description includes faculty recruitment feels "he really can't knock them (the faculty) when you consider 12 percent of the faculty hired on a tenure track are people of color." The Chairman of one department

described how "our department keeps a file of minority candidates but are limited externally by the pool of candidates. Members of our department have ownership and affirm the plan. They feel its policy." This same department was singled out by one of the faculty working on hiring minority faculty "as one of the worst foot-draggers on campus."

While one of the issues in faculty recruitment is finding candidates, the central issue at Calvin are the two college requirements for being a tenured faculty member. First, Article V of the Constitution of Calvin College states "all others connected with the teaching staff shall be members in good standing of the Christian Reformed Church." The document describing tenure says that "exceptions to this stipulation may be made by the Board of Trustees upon recommendation by the President." Second, the tenure rules state "that, as an endorsement of the Christian philosophy which forms the basis of education at Calvin College, a teacher shall promote Christian education on all levels. This means, among other things, that he will concern himself with the issues and problems confronting Christian education, that he will be willing to provide leadership where his special competence warrants, and that if he has children, he will normally send them to the Christian schools."

Lee and Rice note that "since these two policies are still intact at Calvin, one could easily argue that the Comprehensive Plan may be able to increase ethnic-minority representation, but it cannot bring about real ethnic and cultural plurality until some policy alterations are made. If these policies are not changed, then Calvin's attempts at multiculturalism could be interpreted as a part of an ideology that maintains and protects the status quo" (Lee and Rice 1990, 82-83). The

Provost feels "we could convince the Christian Reformed Church that we can be a denominational college without having all faculty be members. . . . It's going to be more difficult to maintain our Reformed focus."

The student recruitment effort is described by many on campus as aggressive, yet there are only twenty-three black freshmen applicants for the fall 1990 class. Less than fifteen black freshman enrolled in either 1988 or 1989. Of the thirteen black freshmen enrolling in 1989, seven were admitted conditionally. Two of the thirteen withdrew during the academic year and one was academically dismissed at the end of the year.

In fall, 1989, the Admissions Office formed a minority recruitment team that includes several black staff, including the multicultural admissions counselor. The team reviews recruitment strategies and assists in implementing programs. However, the assistant director responsible for the team notes "it's easy to lose focus. The plan requires strong leadership and time." He says "the team approach was a beginning to discuss minority issues and concerns on campus between offices and divisions. Unfortunately, this task force concept has not caught on elsewhere."

The action plan guiding recruitment of black students gives priority to visits to urban high schools in Michigan and Chicago, visits to black churches and intense, personal follow-up with prospects, including home visits. Calvin purchases the names of black ACT test takers, who according to their self reported grade point average and ACT score meet Calvin's regular admission standards. Letters and brochures sent to black prospects are the same as those sent to majority

prospects. Other than a few pictures, the message of diversity is very low key in recruitment publications.

One of the most successful programs on campus that was developed with a student recruitment objective is the Entrada program for high school students. Beginning in 1987 with twenty minority students, the program now selects thirty ethnic minority students from an even larger pool of applicants. Students live on campus for six weeks in the summer, work in campus offices and study high school courses similar to those they will take the following academic year. The college offers a $500 scholarship to Calvin for each year of participation. The program gets very high marks from students and their parents, but it is too early to determine its recruitment value.

In 1988, Calvin added Multicultural Scholarships to its list of financial aid opportunities. Students need a 3.0 grade point average to qualify for the $900 scholarship. In 1989, a total of thirty-six students qualified. In addition there are several named scholarships designated for ethnic minority students. In an effort to reduce the loan burden for students whose family contribution is zero, Calvin introduced the Opportunity Grant Program. It has modest benefits for black students since only seven students qualified in 1989 for a total of $9,000. The objective was to reduce annual student loans from the $3,000 to $1,700.

There is a family income difference between white and black Calvin students. Approximately 60 percent of white students qualify for need based aid as compared to 75 percent of black students. Table 17 illustrates this difference.

Table 17
Family Income for Dependent Students Applying for Financial Aid to Calvin College 1989-90

Income Range	Black	White
0-$11,999	8%	3.9%
$12,000 - $35,999	44%	39.3%
$36,000 - $59,999	40%	46.2%
$60,000 +	8%	10.6%

Source: Calvin College Financial Aid Office.

In 1988 and 1989 the Admissions Office researched black applicants to Calvin and noted that while the overall yield of applicants to matriculants was about 60 percent, the yield for black applicants was about 40 percent. The conclusion drawn from the experience of both years was that the best academically of the applicants did not matriculate. The most frequent reasons given were the location of the college and college cost.

Calvin graduated only twelve black students in the five classes from 1985-89. Although no data are available, one administrator felt this was about 18 percent of those who enrolled in Calvin who were eligible to graduate during those years. This same administrator called retention of black students "horrible" and data collection "jumbled."

The college took steps to improve this scenario during the 1989-90 academic year. Using a $26,000 grant from the state of Michigan, the Director of Multicultural Student Development began to sift through data to determine patterns of attrition. The preliminary conclusion is that attrition is not strongly correlated with academic ability, but is a factor of black students' inability to integrate into the campus environment.

In addition to data collection, the Academic Support Program in cooperation with the Director of Multicultural Student Development developed a faculty mentor program. Seven of 35 minority students participated. Most met their mentor once or twice per semester, although the goal was six meetings during the semester. Improving on this beginning, a group mentoring program was developed for spring semester. Those invited were ethnic minority students on academic probation with 1.5-2.0 Calvin grade point averages. Fifteen students were invited and twelve accepted. The group met once a week and went on an overnight retreat. Reviews of the group mentoring program are more positive than the faculty mentoring program.

Fall 1990 orientation also will introduce activities directed at black students and their parents. New students and their parents will be invited to come one day early at Calvin's expense to prepare for the challenge of being a black student at a predominantly white institution. During the orientation everyone will view the Comprehensive Plan video.

Activities directed at black students living in the residence halls are very limited. One resident director said black students feel "their social life is cheated." No affirmative action program exists to recruit black students to resident assistant position. The result is no black resident assistants (R.A.) in the residence halls over the past five years. The Vice President for Student Affairs said "we've sort of allowed the typical system to work. R.A. candidates filtered to the top, and then you select. Minority students don't filter to the top very easily."

The student organization for ethnic minority students, Harambe

Jahard, was disbanded in fall of 1989. One black student described how she felt. "When I read the headline in Chimes, 'H.J. gets a decent burial,' I cried. Our office was taken and that was the last straw. The staff wasn't there when we needed them." The Dean of Student Life reflected on the life of Harambe Jahard. "The white students are caught in tension between assimilation and integration of black students . . . white students experienced enormous frustration in knowing how to deal with black students. So we went through a period when Harambe Jahard was the thing, but many white students felt put off, unwelcome to the organization . . . I sense that chapter is behind us, and the general spirit is we want to work with one another, recognizing that we're from different cultures, but let's minimize separateness and try to celebrate what we have in common."

Calvin has a long list of lectures and cultural events to celebrate ethnic diversity. The cornerstone of these efforts is the Multicultural Lectureship which is a year long lectureship given to an ethnic minority person. None of the lecturers have been African-American although black South African activist Allan Boesak was the first multicultural lecturer. Examples of other 1989-90 events include the Music Department's gospel night with neighboring black churches, a traveling troupe from Western Michigan University with a rendition of the "Sojourner Truth" musical. The Multicultural Affairs Committee hosted four ethnic minority lecturers for one week visits to campus. Two of the lecturers were Black Americans, one was Native American, and one Hispanic American. Several chapels and lectures during the January Series were led by black students and guests. The year long multicultural lecturer for 1989-90 had as his topic "Science and Racism."

A faculty member who is supportive of the Comprehensive Plan initiative and involved in activities associated with it says "black students find it more difficult to exist on campus than other ethnic groups." One black administrator felt that part of the difficulty of black students' adjustment to Calvin College resulted from "a certain degree of idealism" they have enrolling in a Christian institution. "They get here and are disappointed because they don't find true Christianity. They find people here are just like the people they left behind. There's an attitude that they expect the faculty to be open minded and welcoming, understanding, compassionate and accepting . . . It's a rude awakening for students and disappointment and discouragement set in."

The faculty is described alternately as "wanting to do the right thing" or an "apathetic majority." One administrator bemoaned the fact that faculty must be sensitized at Calvin to teaching and advising minority students. "Overall the faculty want to know where they're missing the mark, and they will respond when they find out." However he says "there's a paternal instinct around here that says 'we want to help the poor black kids,' and this can lead to black students getting academic difficulty they can not recover from." A black student described her feelings regarding paternalism at Calvin. She senses "they're lowering standards for me. It only makes me want to prove I can do it." As an example, she described an incident with a professor. "He handed back my paper and said 'I'm proud of you. This is good work for you.' I opened the paper and saw he had given me a C-. He always wanted to talk about my social life, but I didn't want to talk about that. He's naive more than anything." Another black student

said "Calvin won't give us a kick in the behind when we need it. They don't dare . . . I can always give a sob story and get the extension I need."

A black faculty member described the paternalism in his department. "I jump on their cases (black students) because they're not doing the work . . . It's a matter of taking into account what they've done, not excusing it . . ." The Director of the Academic Support Program says his faculty colleagues "want to do the right thing" but he notes, they often mistake the needs of black students. For example, he described an upsetting situation a black student related to him. "The situation they dislike even more is, going in for advising on an academic issue. They're struggling in a course and the white prof will say, 'how's your social life. I know it must be tough' I can't stand it. Let me (black student) worry about that. I made the appointment to talk about academic issues."

Adapting to Calvin for black students has what some describe as a "double whammy." They must adapt to a predominantly white institution, but since most are not from the Christian Reformed Church, they must also adapt to a new religious environment. A staff member in the Student Affairs Division said in answer to a question regarding black student attrition, "sometimes I have the impression that it may not be so much the blackness as the culture of black students; the way in which they express themselves emotionally and religiously runs into resistance here."

An Organizational Culture

The Calvin College of today cannot be understood apart from its historic roots. Wolterstorff reflects on the earlier years of Calvin College. "Though from the beginnings of the college there were always some who saw Christian higher education mainly in defensive terms, as designed to protect students from the corrosive acids of American secular and religious culture, the majority saw it in positive terms, as designed to equip and energize students to engage in redemptive activity within that society. Yet for a long time both parties saw the college as 'our school for our children." That particular branch of the Reformed tradition which is the Christian Reformed Church saw itself as embattled and called to do battle; it wanted the college to train its own young members for this engagement. Thus there was no effort to solicit students outside the Christian Reformed Church; the faculty was drawn almost exclusively from the Christian Reformed Church and indeed from Calvin College graduates; and the college did not bother to establish relationships with other Christian colleges" (Wolterstorff 1989, 29-30).

While Wolterstorff says "the inward-looking character of the college has been shattered," the college continues to be an ethnocentric and denominational institution. In his 1988 study of 547 Calvin students, Lee found "most students do not see themselves as ethnic" and the "majority of Calvin's students do not see themselves as they are perceived by outsiders." As an example of how outsiders see Calvin students he notes that the Grand Rapids Chamber of Commerce brochures refers to them as "mainly Dutch" (Lee and Rice 190, 72). Another ethnic

minority professor described the adjustment to the Calvin community. "Most of the people are of Dutch ethnic heritage. And that's not bad, in and of itself, but when you combine that with a sort of religious distinction; you have this sort of 'double particularism' if you will. Not only is the main group different in terms of ethnicity, but it's different in terms of religion and so it's a doubly difficult situation."

A member of the Student Affairs Division, having just described Calvin's attempts at "bridging the gap between the white middle class community and the black community" says "a negative side of Calvin is we have a subculture of our own. And those of us who were born and reared in the CRC don't fully see that or understand it. There is a kind of ethos among us, a kind of subculture and when someone comes into that culture from another culture that may be radically different, it's going to be difficult for that person to break in . . . We are simply who we are; this is our personality, our spirit, our background, and you don't shake that overnight nor am I sure that we ought to shake it." One senior administrator talked about "the comfort of a closed system which resulted from a commitment to a sort theological purity. We've had our own school systems because we want our children educated in a certain way . . . that reinforced being a closed system. . . There's a lot of exclusivity in how we have lived out our mission and that works against inclusiveness."

Describing another college with strong religious affiliations, a faculty member noted the difference with Calvin. "There are a lot of gaps in their (other college) ideological system which allows more people to sort of break in to the cultural parameters of that kind of

school. Here (Calvin) you've got so that the ethnic markers and the religious markers make it double hard for people. If you get past the religious marker, you have the ethnic marker . . . Calvin is a much more complicated place and a much more difficult place to promote cultural pluralism."

Calvin is changing in its student and faculty makeup, and its view toward the future. In the fall 1989 enrollment 65 percent of the student body was affiliated with the Christian Reformed Church compared with over 90 percent in 1970. Although they must still belong to the Christian Reformed Church, many more faculty come from other denominational roots and are not Calvin alumni. The President presented the Board of Trustees with a document entitled "Multiplying the Talents" which outlines governance and advisory changes to incorporate more diversity into institutional life. However, these changes and the differing character of Calvin leads to a mood of "considerable anxiety among older faculty," according to Wolterstorff. He equates the institutional position as one of "entering adulthood" and asks the challenging question, "how can we preserve the identity of the tradition amid these radical changes of personnel?" (Wolterstorff 1989, 47-49).

The issue of institutional change then becomes critical at Calvin College, particularly as it relates to issues flowing out of the Comprehensive Plan. Since Calvin's population does not perceive itself as members of an ethnic group, "although they have expressed support for the vision behind the Comprehensive Plan, they might not be prepared or willing to act differently. That is, since their ethnic and religious characteristics are the norm in the college and they are not aware of their own ethnicity, any substantive changes are going to be perceived

as a threat," says Lee. He adds, "ethnic folklore, multicultural lecturers, and even increased representation is acceptable. But, the dialogues and compromises necessary to bring about real plurality are viewed as a challenge, a threat to the college's identity and unity" (Lee and Rice 1990, 76-77). A black lecturer, Dr. William Pannell, Associate Professor of Evangelism at Fuller Theological Seminary, in a speech on campus in March, 1990, affirmed this perspective. "Success at Calvin" he said, "is associated with the degree to which the majority comes to grips with who they are, not just how many of us (Black Americans) there are. The traditional must get converted."

The faculty play a key role in institutional change, since the perception of leadership does not locate principle power of the institution in the President nor senior administrators. This "laid back servant-oriented leadership" as one administrator described it, positions "administrators as facilitators rather than change makers or innovators. If change is to happen, it would happen by means of administrators assisting faculty." The President's concept of this office as needing "to stimulate the faculty to take initiatives" supports this perspective.

In spite of 28.7 percent of full-time Calvin faculty participating in an American Council on Education institutional survey saying they thought "multicultural education" was the most important area for development at Calvin College in the next two years" (other choices: off-campus programs, graduate programs, honors programs, inter-disciplinary study and teaching), most interviewed felt the faculty as a whole did not own the need to change as outlined by the Comprehensive Plan. As one department chair put it, "The Comprehensive Plan is an

exercise in sociology not education. I have some real concerns about multicultural education. You lose your identity." One campus leader and faculty member sees irony in this desire to change to meet what he sees as the college's leadership responsibility to increasing ethnic diversity in the Christian Reformed Church. "We say that the college to provide leadership to a diverse church must diversify, but when we try to diversify we say that those who are different from us must become like us." The standards such as denominational membership for faculty he describes as "homogenizing standards, not diversified standards."

DePauw University

The History and Mission

DePauw University was founded by frontier Methodists in 1837 as Indiana Asbury University. The original name came from the first Bishop of the Methodist Episcopal Church, Francis Asbury. Although founded by Methodists, the original charter calls the institution to an ecumenical future when it states that the University was "forever to be conducted on the most liberal principles, accessible to all religious denominations, and designed for the benefit of our citizens in general."

During the 1870s, the University struggled financially and was rescued by a $600,000 contribution from Washington C. DePauw and his family. In 1884 to recognize this generosity, trustees authorized the institution's name changed to DePauw University. The DePauw family had a special interest in music and established the School of Music in that

same year. A School of Nursing was added in 1955 and today DePauw University is composed of these two schools and the Asbury College of Liberal Arts.

In 1919, Edward Rector, a patent attorney from Chicago played a crucial role in DePauw's history when he established a foundation in his name with a $2.5 million gift. This gift allowed DePauw to offer a full tuition scholarship to every valedictorian and salutatorian in Indiana. DePauw University first admitted women in 1867, but by the early 1900s the University was having difficulty enrolling enough men. Consequently, for many years the Rector Scholarship was only given to men.

Today DePauw University is a nationally recognized liberal arts college. The University marked its 150th anniversary in 1987, and as an indication of its stature and strength, DePauw successfully completed a $121 million sesquicentennial campaign two years ahead of schedule. The fall 1989 enrollment of just over 2400 is only 18 percent Methodist and in fact, Roman Catholics make up a slightly higher percentage of the total. The University is located in Greencastle, Indiana, a town of 9000 that includes the college community which the catalogue describes as "the county cultural and government center."

One faculty member said his stereotype of DePauw before joining the staff was "a rich kid's school - white, preppy frat school." While this stereotype is not entirely inaccurate, since approximately 80 percent of upperclass students are members of fraternities and sororities and only 36 percent of the students receive need based financial aid, DePauw is intentionally working to bring diversity to its community.

The concluding paragraph of the faculty approved "Statement of

Purpose and Aims" summarizes the educational objectives at DePauw University. "DePauw seeks to encourage in it students the capacity to ask hard and basic questions about the world, themselves and their commitments; to elicit a serious interest and a delight in ideas and books and works of art; to provide the intellectual setting for those who enter its community to become wise and humane persons; and to prepare them for a lifetime of service to the wider human community."

An important characteristic of DePauw's past is its foundation as a Methodist institution and its development to what one administrator pointed out is "a church-related college with a small c." Robert G. Bottoms current President discussed this development in his inaugural address in October, 1986. "In 1904, the DePauw catalogue stated that the Bible was the unquestioned authority on moral issues. By the 1940s, the catalogue simply stated that DePauw had a close relationship with the Methodist Church. In the 1950s, the term used was that DePauw was a church-related college, and we expressed our church relatedness with a religious emphasis week - a week which we set aside one time a year to renew our historic connections with the Christian faith . . . By the 1980s instead of any reference to the United Methodist Church, the Bible, or church-relatedness, we simply stated that we emphasize the Judeo-Christian tradition. We no longer taught a course in Christian evidences, but our introductory courses encompassed all of world religions" (see Appendix F, 6).

The particular objective to this research is to examine attempts to develop a Black student enrollment at DePauw. It was of interest to know more about black students at DePauw before 1986. There are approximately 150 black alumni. DePauw proudly refers to them as a

small but "very distinguished and successful" group. Vernon Jordan (1957), former head of the Urban League, and Dr. Percy L. Julian (1920), scientist and inventor of synthetic cortisone, are mentioned most often. The DePauw Science and Math Center is named after Dr. Julian. DePauw publishes a list of the professions of minority graduates to underscore their accomplishments.

In DePauw: A Pictorial History, the authors recall incidents that describe the past experiences of DePauw's black students. In the early 1930s DePauw held its first junior prom. "Interestingly enough, the handful of black males at DePauw held their own annual prom in these years at the Elms, a popular off campus restaurant, inviting women from Indianapolis and elsewhere as dancing partners" (Philips and Baughman 1987, 124). In the 1940s and 1950s black students were permitted to live on campus. "The well-established Men's Hall Association assigned black males, who had formerly lived out in town, to rooms in Longden Hall in 1948. Black women, however, had to wait until 1955 to live in university residence halls" (Philip and, Baughman 1987, 149). Dr. Percy L. Julian, possibly the most prominent black DePauw graduate was "the last appointed to a position as research assistant in lieu of a professorship which the trustees were not yet ready to grant to a black candidate, no matter how highly qualified" (Philips and Baughman 1987, 121).

In 1967 the University initiated a Black Studies Program. The first director of the program, Svend E. Holsoe, established an African anthropological museum. The African Studies program was dropped in the late 1970s and resurrected in 1989.

An Initiative to Enroll Black Students

Although DePauw's history gives some evidence of the need to develop awareness of the Black American experience; until 1986, this was a low educational priority. To illustrate the perspective of the past, an administrator describes why black alumni respond cautiously to initiatives by the University. "A number of them were bitter about their DePauw experience because it was so benign, so unaware; if not decades ago outright racist like so much of society. They were not allowed to go into some places in town."

In 1985 President Richard Rosser announced he would leave DePauw and the Board of Trustees appointed the Vice President for Development for the past eight years, Robert G. Bottoms as the eighteenth President. Although there's little evidence that the Board of Trustees intended this to be the case, President Bottoms immediately announced development of a larger black student enrollment as one of the three issues that would receive highest priority.

In his inaugural address, President Bottoms described the demographic realities of a country and a world rapidly becoming ethnically diverse. "It's a bit disarming, and we wonder if we are prepared for this phenomenon. The issue I am raising is not one of survival - DePauw most certainly will survive. The question I raise is one of significance." Continuing with his lesson in demographics, Dr. Bottoms boldly pointed out that the "picture is not too complimentary" for DePauw. "DePauw has the highest percentage of white students of any of the Great Lakes Association Consortium. Of the nineteen private liberal arts colleges in Indiana as listed in a September (1986) issue

of the Chronicles of Higher Education, DePauw ranks seventeenth, having twenty percent fewer minorities in our student population than we had five years ago. We need to force ourselves to reflect on what this means" (see Appendix F, 4).

He concluded by challenging the DePauw community to consider its future. "Can we be content in this time to continue our gradual movement toward an all-white student body? To be educationally relevant and viable in the world community we have to courageously and seriously explore the issue of diversity in the student body, in the faculty and in the curriculum" (see Appendix F, 5). With this startling challenge, DePauw entered a new era that some said was "unnatural" and represented a "radical change."

President Bottoms invested time in this new initiative and quickly demonstrated that he intended to lead the institution toward change. He appointed a member of the faculty as his assistant with approximately one third of her time spent as she says, "looking for leaks and giving the ideas structure." Beginning immediately in the 1986-87 academic year, DePauw developed new recruitment and financial aid strategies and the President personally recruited faculty advisors for black students.

Probably the most controversial initiative of this period was the appointment of four-time Olympic gold medal winner Wilma Rudolph as women's track coach. Rudolph was based in Indianapolis and involved in planning for the Pan American Games to be held there in the summer of 1987. While this bold effort by Bottoms at achieving quick recognition is viewed by many faculty and administration as a mistake (Rudolph was fired after two years), it is recalled as a demonstration of Presidential courage and will.

Two years after he began as President in his opening convocation in the fall of 1988, Bottoms publicly renewed his desire for diversity and reviewed institutional progress. "DePauw's program has made remarkable progress in a short time. Today, we have more minorities on our campus than we've had in recent history, perhaps ever. We have more minorities on the faculty and staff than in the past. We have created a support system which speaks to our commitment not only to recruit minority students but to graduate minority students into significant leadership positions in our society. . . . Yet our real test is not whether or not we can attract minority students. We have proven in a short time, that we can. A far more important issue is whether or not we learn to use the new environment to learn how to live together as equals. We must come to understand one another without denying either our whiteness or our blackness. . ."

An Organization for Enrollment Management

Interestingly the term enrollment management is not used in organizational charts or in position titles at DePauw. At first glance, the institutional structure seems very traditional, lacking a carefully considered holistic strategy for enrollment management. However, this is not the case. In fact Donald Hossler used DePauw as a model of enrollment management in his book, Creating Effective Enrollment Management Systems (Hossler 1986). Assistant Vice President and Director of Admissions gives a description of DePauw's strategy that is basically still in place in 1990.

DePauw employs a loosely coupled approach that requires good communication between elements of enrollment management such as the Admissions, Financial Aid, Registrar's and Student Affairs Offices, but does not organizationally link all of these units in one enrollment management division or committee. However, there are important and regular linkages that characterize the organization. A more complete description of these linkages is given later in the section, "An Organization for Developing a Black Student Enrollment."

The DePauw recruitment strategy is guided by a comprehensive data system. This system of information management requires that a comprehensive file is kept on each prospect (those inquiring but not yet applying), and matriculant. The system allows the admissions staff to track the actions of any prospect and matriculant, and to develop target responses to the needs of individuals or larger segments. The system allows DePauw to identify segments from within the total group such as prospects from a geographic area or particular high school and develop an individualized communications strategy. With the comprehensive data system to manage the inquiries, DePauw expanded its mailing list from just over 5000 students in 1978 to almost 21,000 in 1985. Most of these prospects are generated through contacts with students whose names are purchased through the College Board's Student Search Service.

With the dramatic increase in inquiries and application during the mid 1980s, DePauw saw an opportunity to reposition itself from being a moderately selective to a selective admissions institution. To accomplish this image change, publications were changed in appearance and content to be similar to other selective colleges. Funds from new endowments were earmarked to improve scholarship and financial aid

packages, and the academic and intellectual life of the campus was examined.

DePauw employs a wide range of recruitment strategies. The institution makes use of alumni, particularly in hosting regional receptions for prospects. Student ambassadors telephone prospects and host them for overnight visits; and student-parent days on campus give families opportunity to evaluate the campus together.

Retention of students takes on an important role. The cornerstone of DePauw's retention program is the more selective admissions policy. DePauw found that students with better academic qualifications are more likely to persist until graduation. The research with the prospect group revealed that cost was a significant concern. In fact, "year in and year out the top concern is the cost of a DePauw education" (Hossler 1986, 118). Supporting DePauw's strategy to raise the level of applicant qualification and to answer the cost concern is an upgraded financial aid program. This is an immediate result of the successful $121 million sesquicentennial campaign. Better packages of financial aid with loans taking on a smaller portion of student awards, and as mentioned earlier, scholarships to the academically best were increased.

The Director of Admissions, Registrar and Dean of Students formed a Retention Committee. They determined an exit interview with students leaving DePauw before graduation was needed to isolate problem areas within the institution related to attrition. An early warning system was put in place consisting of mid-semester grades for freshmen, contact with students not pre-registering for the next semester and follow up with students requesting transcripts be sent to other institutions. DePauw also uses a peer counseling program in the residence halls and fraternity and sorority system.

Two other factors contributing to DePauw's retention program are a significantly upgraded career and placement program, and what are called writing, quantitative reasoning, and self expression centers. These centers are in place to assist students in meeting the academic graduation requirement in these three areas of learning.

However, The Director of Admissions sums up the achievements in developing these enrollment management strategies, "there is a bottom line to all that has been accomplished in the last decade. It really comes down to individual people who have had the freedom to implement their ideas" (Hossler 1986, 123).

An Organization for Developing a Black Student Enrollment

With the successful enrollment management strategies briefly outlined above and a mandate from a new President, DePauw began a new era of enrollment management in the fall of 1986. The institution set a four year enrollment goal of 100 black students.

Table 18
Total and Freshman Enrollment
for All Students and Black Students
at DePauw University: 1986-1989

	1986	1987	1988	1989
Total (head count)	2387	2418	2486	2429
Total Black	23	41	58	105
Total Freshmen	677	718	739	658
Total Black Freshmen	6	28	32	51

Source: DePauw University Registrar's Office

Table 18 reveals that DePauw met its enrollment goals. In 1986 black

students represented less than 1 percent of all freshmen and in 1989 this had grown to 7.6 percent.

No doubt, the effort to develop a black student enrollment benefited from the strong enrollment management organization that was in place by the fall of 1986. The holistic approach utilized, although loosely formulated, meant that the new challenge would also be undertaken from a holistic - campus wide perspective. Structurally, the Director of Admissions reports directly to the President as an Assistant Vice President. Since the President was providing the leadership for the black enrollment initiative, this provided an important link. The Financial Aid Office reports to the Director of Admissions. The Director of New Student Financial Aid joins the Associate Director of Admissions and the Director as an informal planning team for initiatives related to black students. Since cost was a crucial enrollment issue, this structurally meant that the Financial Aid Office would be integrally involved in making plans to overcome this barrier.

While the Retention Committee described earlier continues to meet as needed, retention for black students is addressed in a disjointed yet effective manner. When asked about a retention program, staff said "we really don't have a program," but would go on to describe a group or individual involved in an important retention activity. The Associate Dean of the University is responsible for reviewing mid-semester grades and responding to students with academic needs. The Associate Dean also finds tutors for students. He feels "the key to our retention is that we weed out applicants." The Assistant Dean of Students also informally works with residence hall staff, faculty and the Associate Dean of the University to respond to needs developing from students' personal and

campus social life. Both the Associate Dean of the University and the Assistant Dean of Students are black and former members of the faculty.

Interestingly, the Gospel Choir is referred to as a retention strategy, not intentionally but because it gives black students opportunity for involvement and to affirm their culture within the community. Another unusual campus group to deal with retention of black students is the recently formed Black Faculty and Staff Support Group. All eleven black faculty and staff join this group formed to support each other, students, and to act as a unified voice to the DePauw community should the need arise. Each member of the support group agreed to be a mentor and friend to twelve black students. While some members take this more seriously than others, it is a significant network of support for students. People conveyed many stories of the "little things" as they called them, that black staff do for students, things such as taking students on shopping trips to Indianapolis.

The recruitment strategy is planned primarily by the Director and Associate Director of Admissions. The Associate Director was recruited to DePauw because of his successful record in recruiting black students and his broad associations with the black community. Since DePauw has no natural black constituency other than alumni, one early task was to develop a plan to ensure enough inquiries to meet enrollment goals. DePauw's strategy focuses on developing relationships with high schools with black enrollments, expanding the referral network within and beyond the alumni, and purchase of nearly 5000 names of black high school juniors from College Board's Student Search Service. The Associate Director has many contacts with black fraternities and sororities and often attends national black conferences such as the NAACP. The yield

or funnel effect of black applicants, admits and enrollees is given in Table 19.

Table 19
Yield of Black Applicants to DePauw University: 1986-1989

	1986	1987	1988	1989
Applicants	17	65	129	159
Admits	10	43	78	119
Enrollees	6	28	30	50

Source: DePauw University Admissions Office

In the early 1980s, DePauw successfully repositioned itself as a more selective university. Institutionally DePauw resolved not to compromise this image to achieve black enrollment goals. DePauw offers minimal academic support services. As one faculty member put it, "if you're admitted you're expected to make it." Administrators proudly note that in the fall of 1989, the class rank of majority students was the eighty-first percentile and the eighty-fifth for minority students. Similarly, the mean combined SAT score for majority students was 1157 and 1060 for minority students. Black students mean combined SAT was 1017.

Two cases illustrate the selective nature of the admissions process for black students. A female applicant with a class rank of 43 out of 480 and a combined SAT of 920 was denied "because her writing samples weren't good enough." A male with 990 combined SAT scores from a Connecticut private high school was denied primarily because he was the first black applicant from that high school and DePauw wanted to communicate a more selective position to the high school.

Decisions regarding black applicants are made by the Director and Associate Director of Admissions. While the Director speaks of balance in the process, the Associate Director admits to some frustration that the institution doesn't take more risks in admitting black freshman. He feels the policy is "too generic." "If DePauw wants to develop a relationship with predominantly black feeder high schools, it has to take a chance on some people."

Earlier an administrator was quoted as saying the key to the strategies of DePauw's enrollment management system is people. With regard to the actual personal link between the University and black prospects, this is certainly true. The Associate Director of Admissions is the coordinator of minority admissions and is highly regarded on campus as one of the key components in the recruitment program. He sees his role as one of "nurturing" prospects in their decision making. In fact, he often calls admits every two to three weeks during the April-June period. The Director of Admissions notes that "parents trust him." A measure of the Associate Director's commitment is his willingness to keep in touch with black students once they arrive on campus. An example of this is a telephone conversation I observed between him and a female freshman. She wondered where she could have her hair cared for in Greencastle. He pleasantly offered to provide transportation to the student and her friends.

The message used to communicate the benefits of DePauw University is one of achievement and economic success. The Associate Director of Admissions noted that DePauw has a very low student loan default rate. He communicates this to prospects since it's an indicator of the positive economic position of alumni. One black administrator said he

tells black students that "they're learning now what's going to help them in the future, maybe even more than white students because most of the companies you're going to go into, you're going to be dealing with your white counterparts. So it's a situation where you learn to deal with them, what makes them tick, the parties they like and you know how they communicate." One communication piece used to demonstrate success of black DePauw alumni is a brochure giving the profession of each black alumnus.

Since cost is a major barrier to overcome in enrolling black students, DePauw instituted an aggressive program of financial aid. The Black Student Leadership Award (BSLA) program offers twenty-five $5000 awards to black freshmen. These awards are not need based and are renewable. Consequently it is possible for the University to award up to $500,000 per year. The program is funded by the general budget and is not endowed. Additional grant dollars are given if there is financial need. BSLA recipients do not incur student loans while at DePauw. A 2.0 grade point average is required to maintain awards after the initial year.

DePauw also hosts receptions for prospects and their parents in various metropolitan areas of the country. (Only fourteen of fifty black freshmen in 1989 were from Indiana.) Also, the University sponsors bus trips to campus from places as distant as Atlanta to introduce prospects to DePauw.

Recruitment publications are developed professionally and reflect the selective image that DePauw wishes to project. The viewbook which is sent to most prospects is the most comprehensive presentation of the University. The viewbook visually conveys the multicultural dimension

of the campus and includes several pictures of black students and staff. Copy highlights the goal of the University and notes that "DePauw believes that the first step is to recognize and appreciate cultural diversity. . ." In a full page, the viewbook tells the story of a black student's friendship with a white student. "He's one of my best friends and someone I sometimes can't agree with." Two pages are devoted to describing a white New York City alumnus' effort to encourage two black New York students to enroll at DePauw. They enrolled and he continues to keep in contact with them.

Since 1986, DePauw has undertaken several strategies to develop the supportive nature of the community. In the fall of 1989 DePauw reinstated the Black Studies Program. While only a small number of black students enroll in courses, the program conveys an interest in their culture. In addition, DePauw added five black faculty, and the Affirmative Action Committee requires departments to demonstrate that an attempt was made to include minorities in their pool of faculty candidates. The former chairman of this committee noted that they "didn't have to crack down. People put forth the effort."

Eighty percent of DePauw upperclass students belong to fraternities and sororities. Few black students pledge the predominantly white fraternities and sororities and the division poses a threat to campus unity. As one black staff member put it, "not to be in Greek life at DePauw means your existence is marginal - now add being black." In the fall of 1988 a black freshman pledged a fraternity which had a twelve year tradition of hosting a fall "Ghetto Party." The fraternity asked students to come to the party looking like black ghetto residents and many white students came dressed as negative stereotypical blacks. The

black freshman was offended, and along with a small group of black and white students, displayed his offense at the following day's homecoming football game.

A march past the fraternity and sorority houses was organized for that night and "hundreds of students, faculty and staff" attended. The display of unity and the subsequent cancellation of future "Ghetto Parties" gives the campus an important symbol of racial unity to draw upon. DePauw also built a new freshman residence hall thereby committing to a student development program for all freshman outside of the Greek system. After the Ghetto Party all Greek systems and residence halls were required to have racial awareness sessions. A series of similar sessions was offered for all non-faculty during the 1989-90 academic year. The Assistant Dean of Students who conducted the sessions called them "highly successful." She also works with Resident Assistants during their orientation and is hoping to expand these awareness sessions to all freshmen in fall 1990. A team of five DePauw staff including three faculty are attending a training session at MIT to prepare. Trips such as these are funded by a $250,000 Joyce Foundation grant specifically made to support DePauw's effort to build diversity.

Black students formed an Afro-American Association of Students (AAAS) and have an AAAS House which becomes a "port in a storm" for them. Forty black students are in the Gospel Choir which one administrator says "saved us this year" (89-90) because these forty students "feel connected to each other." Attempts are also being made by black students to form a black fraternity and sorority. No national charters have been granted but the students are optimistic.

DePauw attempts to enrich the community with frequent multicultural

lectures and events. The chaplain is "deliberate in bringing minorities into chapel. If I know someone is scheduled I also send a note to black students." The annual Percy Julian Lecture of the Chemistry Department featured the President of Clark Atlanta University, an historically black college. Leontine Turpeau Current Kelly, first black woman bishop in the United Methodist Church and John Jacob Oliver Sr., publisher of the oldest black-oriented newspaper chain in U.S. distribution both received honorary degrees in 1989. William Raspberry, syndicated columnist with the Washington Post and Henry Louis Gates Jr., Editor of The Norton Anthology of Afro-American Literature spoke on campus in 1989. Poet Gwendolyn Brooks also visited campus in 1989.

An Organizational Culture

How does a history of "benign neglect" with few black alumni and with a limited and scattered black constituency produce so much change in so little time? One professor said its "a revolution from the top." However it is characterized, no one seems to doubt that the changes toward diversity are driven by the Presidential initiative announced during Dr. Bottoms inaugural address.

The President downplays his involvement and says "he only contributes to setting the tone and talking about it all the time." However, the community sees it differently. Here are a representative sampling of comments. "This initiative came from the top, it has to come from the top and filter down." "The President is the difference." "How are you going to keep bringing people in unless the

people care at the top, and that's what makes a difference here." The North Central Accreditation team in its exit interview said to the President that "not everyone here is as committed to this thing as you are, but nobody doubts the institution's commitment."

President Bottoms came to the Presidency after eight years as Vice President of Development and after an enormously successful $121 million capital campaign. By his own admission, he was the choice of the Board of Trustees and began his tenure with a wealth of good will and trust. The President took an active role in adding nine black staff and faculty, two black trustees, three black members of the Board of Visitors and others on the Alumni Board and Parents' Council.

Today the black staff support the goals of DePauw and most express genuine excitement about its future as a multicultural institution. Three black staff members stated they would enroll their children in DePauw as one said, "in a minute." Although there is concern expressed about whether change is institutionalized, most believe the multicultural nature will continue after President Bottoms. Most of the black staff feel integrated into the community and not peripheral to its life. One long time black member of the community said he felt "black faculty and staff are totally integrated. They're spread out on the campus, not grouped in a department, socialize with people they work with and spend time with colleagues that is not forced." Another voiced his opinion more strongly. "We are active in this community, regardless of whether people want that or not, we're going to be. I think that's because of the quality of people here." President Bottoms believes "that's probably the strongest part of our program. We've done that (integrated) better than some other things. They're integrated, not appendages."

Faculty remain solidly supportive but generally uninvolved in changes. Given a national climate that encourages more awareness in higher education, "it's the popular thing to do" as one faculty member put it. The Vice President for Academic Affairs indicated that "faculty support these changes." The faculty member who served as the Assistant to the President during the first two years of the initiative recalls that faculty were "very supportive."

A faculty member who had "six black students in class and all are not doing well" noted a critical tension on campus. In spite of the performance, he had "no feeling that standards are being bent." In fact he spoke of his personal responsibility to assist these students. "What good does it do when the college brings them in and I flunk them?" DePauw values its improving academic position highly. To some trustees and faculty, the initiative to bring diversity may threaten this position. However, these "nay sayers" remain quietly observant. The community is aware of the academic credentials of black students and takes pride in the fact that they do not have "a second track system." Another faculty member pointed out that if "our attrition is low, there will be progress." Maintaining a black student enrollment that meets DePauw's academic standards is a critical factor in future success.

White students are bolder, and often are more harsh in their public statements of suspicion. One black student told me "students are always asking about lowering standards." Another black student expressed her insecurity when she said "sometimes I think they cater to us too much." Her friend quickly countered that "we need support systems to survive." In a similar way, white students ask how the substantial commitment of dollars to black students and other initiatives impacts

them. The President calls this a "white backlash," and acknowledges concern expressed by "the middle class who wonder why they're doing all these special things, but nobody's doing anything for me."

Many on campus also point to the development of "a critical mass" of black students as a critical factor. One hundred and ten black students enrolled in the fall of 1989. "Black girls now have a choice" said one black administrator. There are enough black students on campus now "that their needs for friendship are met. They don't have to associate with students they really are not comfortable with."

In three years DePauw moved from an almost all white campus with only twenty-nine black students to a relatively diverse campus with 110 black students. Today members of the community struggle with some of the tension and conflict that comes with such rapid and historic change, but most within the community affirm these changes and speak about them with pride.

In meeting to prepare for an interview team from the Cable News Network (CNN) that was visiting campus to learn more about DePauw's efforts to enroll black students, a team of nine faculty and administrators brainstormed about reasons for their success. They listed in order: Presidential leadership, a strong financial commitment and good financial aid awards, a broad base of black students beyond the twenty-five BSLA students, the immergence of a black Greek program representing a sense of integration rather than assimilation, the growth of black staff from two to eleven and courses offered in the curriculum.

It is not as simple as the list implies but no doubt, there is a legitimate reason for CNN to investigate DePauw University as a developing model in private liberal arts education.

CHAPTER FOUR

SUMMARY OF THE CASE STUDIES

Enrollment Management as an Institutional Approach

Since enrollment management was the lens used to examine institutional enrollment planning, a review of the broad parameters of enrollment management at each institution is in order. Interestingly, the term enrollment management is only used by Anderson University to describe institutional structure. Anderson employs an Enrollment Management Cabinet to oversee enrollment planning.

Each of the three case study institutions employs quite different approaches to enrollment management. Anderson University is moving toward a tightly coupled enrollment management approach. With the appointment of an Enrollment Management Cabinet that includes all of the offices involved in recruitment, financial aid, student development and academic services, the college took a major step toward centralization. One of the first initiatives was to set "student mix goals" regarding denominational and racial mix as well as retention. The implications of a centralized approach have not been fully recognized at the programming level and implementation remains somewhat fragmented. For example, admissions and financial aid come together because both report to the Dean of Academic Support Services, but these offices have little to do with student services and ongoing programming that might contribute to retention.

Calvin College locates most of its enrollment management activities within the Advancement Division. Advancement is led by a Vice President and includes admissions, financial aid, alumni and college relations and development. Linkage of admissions and financial aid occurs at the initiative of the Vice President or by either of the offices. Admissions and financial aid plan independent of one another and come together to address common problems. The Advancement Division links with other areas of the college involved in enrollment management only through ad hoc committee assignments or at the senior administration level. As such, Calvin could be described as a loosely coupled institution in enrollment management. The Registrar keeps general retention data and provides information should administrators in advancement or student affairs request it. Since the college does not perceive an immediate retention problem, the effort is described as an ad hoc program. Institutional research is not done regularly, but does guide recruitment efforts, and student affairs staff in maintaining balanced programming for both Christian Reformed and other-than Christian Reformed students.

DePauw University was featured in Donald Hossler's book Creating Effective Enrollment Management Systems (Hossler 1986) as one case study to consider when institutions contemplate initiating a system of their own. DePauw's system is not tightly organized; often linkages between functions are informal. Admissions and financial aid report to a single Assistant Vice President who reports to the President. Functions related to retention such as orientation, career planning and residence hall programming are loosely linked with admissions activities through ad hoc committees or occasional meetings called to problem solve.

Although the admissions office uses a sophisticated data management system, data for monitoring retention is general in character and gives little direction to future programming. As DePauw administrators described it, they "do not have a retention program." Research done in the mid 1980s gave the institution a clear sense of its position among competitors and led to repositioning DePauw as a more selective institution.

Enrollment Management to Develop a Black Student Enrollment

Returning to Hossler's metaphor of the lens, the question is how well did these institutions consider enrollment management activities through the eyes of black students. Is their approach sensitive to black student needs, and does it attract the attention of prospective students? By looking at the elements of an enrollment management approach, it is possible to gain a clearer perspective on these questions.

Strategic Planning

Foundational to good enrollment management is strategic planning. The three case study institutions differed in their approach. Anderson University does not have an institutional plan guiding efforts to bring diversity to the campus. The institutional efforts are guided by three primary sources. First, the President publicly stated the need to

change to a more multicultural community and appointed a study committee to evaluate Anderson's current position. This Committee on Racial Inclusiveness is the second guide to how and why Anderson ought to change. Finally the Enrollment Management Cabinet set student mix goals to guide admission and retention efforts. The student mix goals stated that Anderson wished to "increase the minority student population by 10 percent" and "ensure a 50 to 55 percent representation from the Church of God."

Underlying these efforts is an almost urgent sense of responsibility to the Church of God. This responsibility to the church is often referred to as a "servant" role. Since the Church of God is nearly 18 percent black, this urgency spills over into institutional plans for developing a black student enrollment. The Church of God has strong black leadership and elected four black members to the Anderson University Board of Trustees. One senior administrator and long-time church observer says "the church is in a rush to integrate."

There are serious complications to Anderson's efforts to increase black representation on campus. The initiatives recommended by the Committee on Racial Inclusiveness become part of a complex agenda for the new President appointed in spring, 1990 (see Appendix D). What institutional priority will he assign to the recommendations? Furthermore, the Anderson University faculty and staff, while broadly owning the need to be a more multicultural institution seem apprehensive about such change. The faculty are described by many as supportive but indifferent. In addition, the institutional willingness to budget to support initiatives is yet to be challenged since financial aid support, student development programs and recruitment efforts could be described as modest.

Calvin College took the most integrated approach to strategic planning by mandating a Presidentially appointed task force of alumni, board, faculty, and students to develop a comprehensive plan for institutional change. The plan was approved in concept by the faculty and board, and has been a part of institutional life since 1986 (see Appendix E). The four themes underlying the plan evidence its character and the desires of the task force. They felt the "quality of education will be greatly improved if the college attains diversity. . ." The task force put force behind their desire for an improved quality of education by stating that comprehensive (versus "piece meal") change was "mandatory;" and could best be achieved if "authority and responsibility" be assigned. The plan includes goals for ethnic minority enrollment and faculty development into the 1990's.

In 1990, Calvin struggles with the realism of the plan's goals and some speculate about the costs necessary to meet these goals. Many campus leaders feel the momentum is gone from the initiative following a period of institutional change during the first years after the Comprehensive Plan was adopted. The institution has "plateaued," they say, and the plan is "ignored by most." Looking back, it appears the task force in recommending a transition from the intensity and focus of a task force to the complexity of institutional life, misjudged ownership of the plans goals by faculty and administration. The task force felt faculty, through normal curriculum development and faculty appointment procedures, would recruit ethnic minority faculty candidates and develop curricular revision. Administrators would recruit the necessary students and provide a climate that was equally supportive for ethnic minority and majority students.

The underlying themes of mandatory change and accountability seem to have been lost in the attempts to institutionalize the plan too quickly. Heavy responsibility to monitor the progress resides with the Multicultural Affairs Committee which has a diverse mandate making them as one member describes it "too busy to perform a watchdog role." Leadership for initiatives related to the plan is diffuse and centers around individuals who have personal goals related to institutional change and a strong vested interest in the plan's success. Calvin's more democratic institutional culture, giving primary leadership to faculty and putting administrators in a "facilitator-servant oriented" role leads to questions of leadership for the plan. Faculty are described as an "apathetic majority" and since the administration implements the priorities established by the faculty there is gap between the faculty and the initiative to bring diversity. A major question left unanswered is what did the faculty expect institutionally when it gave in-concept endorsement to the Comprehensive Plan in 1986?

In spite of its willingness to budget to support initiatives, and in spite of early institutional changes such as appointment of two administrators to focus on multicultural issues and development of a college preparatory program (Entrada); today the Comprehensive Plan is a "moderate priority" according to the President. Administrators at the college seem to be waiting for the faculty to resurrect the Comprehensive Plan and give it high priority. Those interested in the plan's success are concerned this may not happen because the issue of multicultural change at Calvin appears secondary to broader issues of change at the college.

At DePauw University, the vision for the initiative to bring

diversity to the institution came directly from the President. There appears to be little perception of need to become a diverse multicultural campus until a new President was appointed in fall, 1986. In his inaugural address, the President said "to be educationally relevant and viable in the world community we have to courageously and seriously explore the issue of diversity in the student body, in the faculty and in the curriculum," and he announced this as one of three institutional priorities (see Appendix F).

Planning since 1986 has been carefully done but is ad hoc at DePauw focusing on specific issues such as the relationship of cost to student enrollment or the challenge of recruiting more black faculty. DePauw's implementation focuses back to the vision outlined by the President, but does not follow a comprehensively conceived strategic plan.

DePauw moved quickly into action, taking steps designed to bring internal change (e.g. developing a cadre of faculty advisors for black students and setting a black student enrollment goal of 100 in four years) and external visibility (e.g. recruiting Wilma Rudolph as track coach). The President remained at the center of activity to demonstrate his interest.

Summary of Strategic Planning

1. The issue of accountability to institutional goals is not clearly accounted for at any of the colleges. However, since the President directs efforts toward diversity at DePauw, members of the community appear to be more accountable for their actions.

2. None of the institutions anticipated the effort needed to bring about institutional change. Calvin's plan speaks to the obligatory nature of change, but the plan failed to take this into account in suggesting a transition strategy from a task force approach to an institution-wide approach. Both Anderson and DePauw initiated efforts somewhat abruptly without a great deal of prior planning, although it could be said that DePauw initiated actions in many different areas of institutional life.
3. Evidence from the case study institutions indicates giving the initiative a high priority is critical. The North Central Accreditation team said of the DePauw community, "no one doubts your commitment." Today members of the DePauw community know bringing diversity is an institutional priority. The institutional priority given efforts toward diversity is modest at Calvin. Senior administrators seem indecisive as to the place of goals or initiatives associated with the strategic plan. At Anderson the strong sense of service gives strength to an otherwise modest institutional commitment. The college recognizes the Church of God is 18 percent black, and it's own viability as an institution is associated with its ability to more closely associate with the Church of God.

Admissions Standards

Before engaging in a discussion of recruitment and retention programs, it may be helpful to understand the position each institution

takes in regard to admission of students.

Anderson University recently adopted a recommendation from the Enrollment Management Cabinet "to deny admissions to students who have both, graduated from the low quartile of their high school class, and having SAT scores of 700 and below. This policy would not apply to students affiliated with the Church of God, having minority standing, or if dependents of Anderson University alumni." This policy statement flows out of the institution's commitment to a closer association with the Church of God. The University does have an academic support program (Alpha) for students who matriculate with academic need.

The faculty, while vigorously supporting a stronger relationship to the Church of God, is more cautious in describing the students who academically match up with Anderson University. Consequently, there are undercurrents of concern about the relationship of the service theme articulated by the University, and admissions standards. Interestingly, some black students expressed concern over the more liberal admissions standards and wondered whether the University was prepared to serve students with varying academic preparation. They also speculated about what serving a broad range of black students communicated regarding institutional academic quality.

Calvin College publicizes what some describe as a more open admissions policy. The policy allows approximately 10 percent of the freshmen class to enroll on a conditional basis. The conditions of their enrollment require participation in the Academic Support Program, a program which Calvin strongly supports. The faculty, while questioning how many students the college can support conditionally, does support this more open, egalitarian admissions policy.

Historically, this more open policy is associated with Calvin's desire to serve a wide range of students from the Christian Reformed Church.

DePauw University, although characterized as a moderately selective institution, moved in the mid 1980s toward becoming a more selective institution. The relationship between the more selective admissions standards and initiatives toward diversity may be the single most important factor in understanding why De Pauw is experiencing an increased black student enrollment. Clearly the faculty expectation is to teach students who do not require remedial or significant academic support. To the degree that there is congruence between the academic ability of new black students and the academic expectations of DePauw University, there will be faculty support. One faculty member put it this way, "If attrition stays low there will be progress."

Consequently, there is no well developed academic support program at DePauw. As one faculty member put it, students must "be able to make it on their own." The academic profile of entering white and black students reveals little difference in high school grade point averages or SAT scores of white and black freshmen. The faculty see this congruence between new black freshmen and DePauw's standards as the important indicator of institutional success.

Summary of Admissions Standards

1. Faculty support of the institutional admissions policy and the attendant need for supportive academic services is important for institutional success in achieving enrollment goals.

2. Congruence between the initiative of the college and academic standards gives reruitment efforts more likelihood of succeeding. This is evidenced particularly in the environment at DePauw University as a more selective institution.
3. Keeping data on the progress of students admitted under varying circumstances would assist institutional efforts. None of the case study institutions had good data on the relationship of entering students' academic qualifications and performance in college.
4. It appears from the experience of the case study institutions that keeping faculty aware of the relationship between academic standards and performance will encourage their support for enrollment initiatives. Such information might include data on institutional success in retaining students with marginal academic preparation. Openness is likely to lead to a greater degree of congruence between students and standards.

Recruitment and Financial Aid

Often recruitment and financial aid efforts are viewed as the cornerstone of an institution's effort to bring diversity. However, the more holistic enrollment management approach involving a broad range of institutional functions lists recruitment and financial aid as only parts of a successful enrollment effort.

Anderson University employs a modest, but very targeted recruitment program. The University does not employ a full-time minority admissions

counselor and alumni are not actively involved in promotional efforts to black prospects. However, the University has identified Churches of God and other churches with predominantly black members in adjacent states for visits by representatives from the University. The Church of God represents a natural student market and the University is aware of this potential. Financial aid given to support efforts to bring diversity is modest, but increasing. There is recognition of the competitive nature within the marketplace and the need to enhance the financial aid budget. The budget for 1989-90 was $20,000 but this figure will more than double to $50,000 in 1990-91. The result of these efforts is a growing enrollment of black students to Anderson University.

Calvin College employs what many outside the admissions office feel is an aggressive recruitment effort to black students. However, the number of black freshmen matriculants in fall 1989 and the number of black freshmen applicants for fall 1990 decreased over the previous year (see Table 16). Calvin employs a minority admissions counselor and has developed an internal minority recruitment team in an attempt to involve other black staff in recruitment efforts. Black alumni are not involved, and black students play a modest role in student recruitment. Calvin has no natural black constituency; in fact, the black community in Western Michigan might consider Calvin a Dutch ethnic enclave. Bridge building to black leaders, particularly church leaders, takes on an increasing level of importance, although the College has attempted few bridge building activities to pastors or high school counselors.

The College seems willing to budget to support enrollment initiatives. The Entrada precollege program requires a substantial

budget allocation as does the Multicultural Scholarship Program. In addition, the College has cultivated several endowed scholarships for ethnic minority students. In spite of institutional efforts, Calvin has failed to create enough interest in the College to meet its enrollment goals.

While Anderson and Calvin might be characterized as having modest or cautious approaches to recruitment and financial aid, DePauw University is quite the contrary. DePauw recruited a reputable black admission staff member to develop their program. The institution developed a message of achievement and economic success to black prospects and reinforces this message in personal communication and through a publication listing the current position of every black alumni. In addition, the Admissions Office publishes a "Black Alumni Newsletter" as a means of highlighting campus development for black alumni and moving them toward endorsement of the university.

The key to DePauw's recruitment effort is the establishment of the Black Leadership Award (BLA) program. BLA represents most of the almost $1 million annual budget in financial aid for black students. DePauw, through research, recognized cost as the single most prevalent barrier to enrollment and has developed a program to offset the concern.

Summary of Recruitment and Financial Aid

1. DePauw was not afraid to take affirmative action with regard to solving the issue of their higher costs in relation to black student enrollment goals. This stands out as a decisive factor

in their black enrollment success. Calvin and Anderson seem more concerned with equity.

2. DePauw's success in communicating with prospective black students would indicate a message of hope will increase their interest. How will they benefit from an education on a particular campus? DePauw's message of achievement supported by the list of professions of black alumni is an example of such a communication effort.
3. The experience of the case study institutions reinforces the need to develop a black constituency to support enrollment goals. Anderson University has the most enviable position being affiliated with the Church of God. Beginning with a clear understanding of how they are perceived, Calvin and DePauw must identify, nurture and build bridges with the black community.
4. The literature and the efforts of the case study institutions support the need for skilled black admissions professionals who nurture relationships with black prospects and build trust with parents.

Retention

Colleges utilizing an enrollment management approach, while aggressive and focused in recruitment strategies, often are vague and unsystematic in their retention strategies. Retention programs require good data collection to intelligently implement the necessary array of tasks. The case study colleges are less focused on retention strategies and are inclined to describe efforts as "ad hoc" or "scattered."

Anderson University resembles Calvin College in its approach to retention. Anderson's Enrollment Management Cabinet set a goal "to increase the current retention figure by 1 percent through 1993-94," but the strategies to implement this goal are not clearly delineated. The Alpha academic support program and the Director of Basic Advising are positive forces in retention of black students, but the Director of Minority and International Student Services feels most black students leave Anderson "more because of social-psychological reasons than academic reasons."

The urgency to establish a broad retention program for black students to include faculty and student services staff is not evident. Some faculty and administrators, primarily black members, identify a more comprehensive support network as crucial to the integrity of the University's enrollment goals. In 1989-90 a "Countdown Committee" was established as an all-campus retention committee. This committee may provide focus depending on whether it chooses to collect and analyze aggregate or segmented retention data.

One person knowledgeable of retention data for black students at Calvin College described them as "horrible." Administrators responsible for retention data believe Calvin "does not have a retention problem," however complete data on ethnic minority students was only recently tabulated. From these statistics it is estimated that Calvin graduated just 18 percent of black enrollees from 1985-1989.

Calvin, in 1989-90 implemented a system of identifying high risk ethnic minority students. Through a grant from the State of Michigan Office of Minority Equity, the Director of Multicultural Student Development formulated a five-year history of ethnic minority student

retention, and initiated faculty mentoring and group mentoring programs. The group mentoring program, led by the Director of Multicultural Student Development and the Director of the Academic Support Program was evaluated by students and staff as more likely to achieve the goals of academic support and retention. Beyond these efforts, there are no retention strategies directed at ethnic minority students.

At DePauw University, an administrator who collects some retention data says "the University's retention program is its more selective admission standards." Faculty seem willing to support diversity in the student body as long as students meet the academic demands of the University without substantial academic support. The data on black student retention indicates most black students are retained, but the University can only speculate why black students do leave.

The key to DePauw's retention is the congruence of the academic ability of black matriculants and the University's academic standards; as well as the solid support network of black faculty and staff. Not only have these staff members organized in a Black Faculty and Staff Association, they also have each agreed to mentor twelve black students. The black staff are committed to the University's goals and are daily making informal, unstructured contacts with black students to assist in their integration into campus life. These "little things staff do" as they describe them, are crucial to building the confidence of individual black students to meet the challenge of prospering in a predominantly white campus.

Not to be minimized in DePauw's retention strategy is the University's aggressive financial aid program. Since 75 percent of

black students qualify for need-based aid, the University's renewable Black Student Award program and nearly $1 million in annual aid work to diminish financial concern as a reason for leaving.

Summary of Retention

1. Good data gives programs focus. This is never more evident than in retention. The case study institutions were only beginning efforts at data collection and there is little evidence of retention programming based on research data.
2. Solving retention problems is complex and requires more than identification as an institutional priority. Although there was little evidence of such activity at the case study institutions willingness to do research and to develop strategies based on identification of problem areas are important to institutional success.
3. An informed faculty and staff committed to the goal of multiculturalism and diversity can assist retention informally by establishing a community expectation regarding interactions with black students. In each of the case study institutions, the faculty were not active participants in initiatives. Their support varied from apathy to modest support.
4. If the institutional mission calls for more open admissions, retention becomes a more difficult, but more critical part of enrollment management.
5. The integrity of institutional enrollment goals hinge on a comprehensive view of retention. A revolving door (Cope and Hannah 1975) for black students promotes "they're not ready for

our campus" thinking. The concern for the "revolving door" was very apparent at each case study institution.

Student Life

While not typically perceived as part of enrollment management, the attempts by institutions to provide a nurturing community for all students is a crucial element in a healthy enrollment future. Black students' experiences on predominantly white campuses such as the case study institutions are complex. Since the case study focused on the broader range of enrollment management strategies, the study does not allow for an in-depth analysis of student response to the campus, but gives an overview of each institution's attempts at programming directed toward black student or multicultural goals.

Anderson University has not linked its enrollment goals to bring diversity, with student life programming. The leadership in student life programming is committed to change in student affairs, consequently there is the possibility of linkage. However, there is not an institutionally shared perspective on what strategies are required to make Anderson a compatible environment for black students. The perspective of black faculty and staff for building a multicultural community is viewed with some suspicion and a sense of indifference by the majority of the community.

The University does have a Minority Student Union, but a relatively small number of black students are active participants. "Social clubs" provide opportunity for forming friendships and providing entertainment

for majority students, but few black students are involved. There is growing interest on the part of student services staff for providing leadership to the community as it moves toward becoming more diverse. Six black resident assistants were selected for fall, 1990 in what is described as an affirmative action step.

Calvin College seems to be ambivalent about a perspective to guide programming for black students. Having only a small black student population may add to the ambivalence since questions on use of resources also enter in. The lack of advocacy for the needs of black students is a result of this ambivalence. The net result is a student development program that focuses almost exclusively on the needs of the majority student population. One administrator illustrated student ambivalence in his description of white students' perspective of interactions with black students. "I think the white students at Calvin College are caught in tension between the two perspectives (i.e. integration or assimilation). The white student is not quite sure which way he or she should respond. . ."

The College provides several lectures, concerts and chapels focusing on black culture or multicultural issues. However, the small number of black students and the dominance of the majority culture make integration into campus life difficult for black students. The College has one black resident director and no black resident assistants. Further complicating the life of black students is the lack of an organization focusing on multicultural or more narrow black student interests. Harambe Jahard, such an organization for many years, was disbanded in 1989.

DePauw University faces a major challenge in building an integrated

campus community because of the difference in socio-economic status of black and white students, and the strong role fraternities and sororities play on campus. Their history is one of homogeneous membership in Greek organizations at DePauw. Early in the development of their initiative to bring diversity, the University publicly had to confront the issue of relating institutional goals of diversity with the homogeneity of the Greek system. The "Ghetto Party" incident forced the President and other campus leaders to publicly show disapproval of the Greek system, and at the same time this gave opportunity to publicly support University efforts to be multicultural. From that fall date in 1988 until the present, a campus dialogue goes on about why black students are by in large not interested in joining existing Greek organizations. Black students are also planning to introduce a black fraternity and sorority. DePauw also made a decision to attempt to actively manage the culture of the University by building a new freshman dorm and requiring all freshmen to live in campus housing.

Several campus actions have given black students reason to feel recognized. The University encouraged formation of the Association of African American Students (AAAS) and provided an AAAS House for student use as a social center. Another action was the appointment of black administrators in mainstream rather than minority track positions such as campus chaplain, librarian and financial aid administrator. Less visible, but nevertheless important, are the attempts by the Director of Minority Affairs to work within the Greek system to develop cross cultural awareness. Today the black staff feel the University may have developed a sufficiently large "critical mass of black students so as not to be ignored, and to allow dating and choices of friendships to develop."

Summary of Student Life

1. Enrollment goals that include the desire for diversity require a strong and informed response by student services staff. No case study institution integrated black student enrollment goals into their mainstream student services planning, although DePauw focused more closely on student services than the others.
2. Most ethnic minority student activities are peripheral within the institutional framework. This adds to black students feeling marginalized on campus. The Harambe Jahard club at Calvin is an example of a peripheral activity as is the MSU program at Anderson.
3. In a small predominantly white college, ethnicity, church-relatedness or traditional practices may add to the complexity of bringing environmental change. It is no surprise for Calvin College to struggle the most with issues of diversity given its long denominational and ethnic history.
4. Ongoing dialogue with black students and openness to their concerns is an important ingredient to creating a supportive environment. Interesting ventures into dialogue are occuring between black students and white fraternity leaders at DePauw. Different forums at Calvin and Anderson provided dialogue, but this perspective of listening to black students is not institutionalized at any of the case study institutions.
5. Institutions would be aided in their efforts if white student services staff owned the goals for diversity, and interacted with black students to understand their feelings of

alienation. Most student services programming at the case study institutions emanate from minority program staff. Other staff may be supportive but often are uninformed in the area of race relations.

Characteristics of Organizational Culture Related to Development of a Black Student Enrollment

"To understand and appreciate the distinctive aspects of a college or university, examine its culture. . . culture is revealed by examining artifacts like products (e.g. policies) and processes (e.g. decision making) and the values and assumptions on which products and processes are based" (Kuh, Whitt 1988, 97). Although this study is not primarily of campus culture, it is a recognition that to ignore cultural characteristics is to have an incomplete understanding of institutional behavior. The research did not include a cultural audit, but did include interview and observational methodology to solicit input which might give clues to motivations for various institutional behaviors. The researcher wanted to gain an insight into the campus ethos fostering or impeding development of a black student enrollment.

Richardson in his ongoing research of ten campuses examining institutional attempts to bring diversity, says success for predominantly white institutions is associated with an institution's willingness and ability to "manage culture." In fact you can determine just how far an institution has progressed in this process by "examining the interventions" engaged in by an institution. They become "visible

evidence of organizational culture" (Richardson 1989b, 15). A brief description follows; first, of the campus ethos of each case study institution; second, a description of the "interventions" each college attempted.

Mission and History

Understanding the history and mission of an institution is an important starting point in an examination of institutional culture. Since the research focused on efforts to develop a black student enrollment, the description of institutional history will highlight events that give insight into current institutional prioritization and decision making.

The history of Anderson University gives significant clues to why development of a black student enrollment is an institutional priority. Today the Church of God is approximately 18 percent black and Anderson desires to strengthen its association to the church and the black segment of the church. The servant metaphor as described in the chapter three Anderson University case study is often used to describe this relationship. Neither Anderson, nor the Church of God are ethnically based populations, but as the President describes it, "are eclectic, broadly American." Today the "rush to integrate within the Church of God" as a senior administrator says, comports well with Anderson's institutional priorities.

Calvin College is owned and operated by the Christian Reformed Church. Its relationship to the church is the closest of the case study

institutions. The denominational history originates in the Netherlands, and today Calvin College is not only predominately white but predominately Dutch. Until 1970 over 90 percent of all students were associated with the Christian Reformed Church. In 1989, that percentage remained high at 65 percent. The translated Dutch phrase "our school for our children" often is used to describe Calvin College until 1970 and is not entirely inaccurate today.

The biblical foundation for the mission of Calvin College evolved from the theological ideas of Abraham Kuyper, a Dutch philosopher-theologian. Kuyper felt Christians were to claim "every square inch of the cosmos for Christ" (Wolterstorff 1989, 10). The ethnicity of the Calvin community and a theology calling the College to prepare students to deal with issues of injustice create a tension. Changing the highly valued ethnic-denominational character of Calvin comes slowly and after much struggle, yet the institution continues to feel compelled by its theological base to consider such institutional change.

While both Calvin and Anderson are intimately associated with church denominations which in varying ways contribute to campus developments toward multiculturalism and diversity, DePauw University is broadly ecumenical. Its charter states "forever to be conducted on the most liberal principles, accessible to all religious denominations . . ." The mission of DePauw is one associated with a strong commitment to the liberal arts and results in as one faculty member put it, "a history of support for social issues." This broad ecumenicism and liberal arts-based support for social issues of multiculturalism and diversity help to understand why there is broad faculty acceptance of campus initiatives.

Campus Values and Multiculturalism

A brief analysis of campus values related to multiculturalism and diversity offers further insight into institutional behavior. At Anderson University, the descriptive term most often used is "inclusiveness." The Committee on Racial Inclusiveness wrote a bold critique of campus environment and policy making (see Appendix D). Inclusiveness at Anderson is not valued enough by members of the community to create a multicultural ethos. There is suspicion and concern about the character of the University should the committee's recommendation become policy. However, inclusiveness is a worthy goal when associated with Anderson's relationship to the Church of God. Service to the church is a firm institutional priority, and when efforts to bring "inclusiveness" to bear on campus are associated with this relationship, the response is likely to be more supportive.

Calvin College values, even prizes, educational excellence; yet seems comfortable with an admissions policy offering a Calvin education to a range of academically prepared students. In statements made in explanation of this policy, the point is made that part of the rationale for such a policy is the desire of the College to enroll ethnic minority students. The mission of Calvin College calls attention to the desire "to prepare students to be Christians in contemporary society." The mission gives evidence of the College's desire to address contemporary issues and teach students to transform culture. However, the institution also cherishes its denominational and Dutch ethnic heritage. These conflicting values lead to ambivalence and indecision. Hence, some staff members' feel the College is willing to

become multiracial, but unwilling to become multicultural.

DePauw University affirms its liberal educational values. The institution desires that graduates are "prepared for a lifetime of service to the wider human community" (DePauw University Catalog 1989-90, 8). Consequently even without an institutional initiative to bring diversity, DePauw adopted a Black Studies Program in 1967. It seemed an appropriate project during an era of activism and fit with the intent "to prepare students for service." DePauw also relishes it academic reputation and in fact, took the opportunity to strengthen its academic reputation in the 1980s by increasing admissions standards. Efforts to bring diversity and multiculturalism cannot compromise the institutional standards of quality and expect to be acceptable to faculty in particular.

Faculty

As a group, faculty at each of three case study institutions are more or less disinterested spectators to institutional efforts to become more diverse. There is occasional involvement by faculty who desire institutional change, but in general this activism is limited to only a few. This fits with Richardson's description of colleges and universities being "composed structurally of guild-like groupings of professionals whose allegiances are first to their discipline. At best; the administrative priorities of the institutions where they are employed are distant second" (Richardson 1989b, 1).

Black faculty and staff are likely to be more concerned with campus

priorities and policy making toward diversity. At both Calvin and Anderson where progress is less obvious, black faculty were impatient and disappointed in their respective institutions. They questioned institutional decisions and felt on the periphery of community life. Black faculty and staff at DePauw felt quite different. They most often were supportive, even enthusiastic, ("I'd send my kid here in a minute") about DePauw's initiatives. Most take an active role in encouraging black students and feel integrated into community life. Most felt integrated into community life.

At Anderson, the faculty are the least involved of the case study institutions. They seemed to play no discernable role nor offered any organized resistance. The Calvin College faculty are hesitant when becoming diverse and multicultural is related to changing requirements for tenure. The faculty seem to support the status quo regarding the two tenure requirements of church membership and support for Christian education on all levels. The President describes the faculty as giving "moderate priority" to initiatives related to the Comprehensive Plan. A black student felt "the faculty want to do the right thing but don't know how." The faculty at DePauw in general offer "little resistance" as one administrator put it. One member of the humanities faculty said he judged that the faculty felt supporting initiatives toward diversity "was the thing to do."

Leadership

At each of the case study institutions there are quite different perspectives on leadership. In each case study institution the

perspective on leadership employed fits long held institutional values regarding organization. Leadership at Anderson University is more centralized, with the faculty less involved in policy making and senior administration and the President playing key roles. The President felt the tradition of leadership at Anderson gave him a "broad latitude" in decision making. The President gave most of the enrollment planning responsibility to the Enrollment Planning Cabinet. All of the senior administration sit on the cabinet as do several middle level administrators such as the Director of Admissions and Director of Financial Aid. While not involved in decisions on day to day initiatives, the President of the Board is a prominent black Church of God leader, and with four other black Board members, ensures leadership from the Board. The desire of the majority of the Board is to see more black students at Anderson University.

Leadership at Calvin College regarding the Comprehensive Plan initiatives is diffuse, partially located with the faculty Multicultural Affairs Committee and with administrators whose personal interests encourage progress. Administrative leadership is the most obvious in the Academic Affairs Division since the issue of faculty appointment is central to much of Calvin's activity since 1986. The diffuse nature of leadership contributes to a limited sense of accountability to the Comprehensive Plan.

This more diffuse form of leadership is not unnatural. Wolterstorff, in remarks to new faculty described the college's structure as having a "highly democratic character . . . Fundamental issues of educational policy are decided by the faculty not by the administration or board" (Wolterstorff 1989, 35). This view is repeated

by current administrators who say administrators are "facilitators" and should have a "servant orientation" toward the faculty. The President describes his role in Comprehensive Plan initiatives as "trying to stimulate the college community and particularly the faculty to take initiatives."

DePauw University moves even more toward a centralized, Presidential leadership style in efforts to increase black student enrollment. "The President and his leadership is the key" said one senior administrator. This view is widely held and supported on campus. The President announced the institutional priority toward diversity at his inauguration, and with little debate from the faculty, has personally shepherded the project along. This President enjoys a firm trust from the Board since he led the spectacularly successful $121 million fund raising drive before coming on as what he describes as "the person the Board wanted." His leadership is seen in personal involvement in strategy development and in his frequent public comment on the issue of multiculturalism at DePauw. The research did not uncover pockets of resistance or resentment of this strong and centralized form of leadership. In fact, there is a sense by many black and white staff, if the President were to resign much of the initiative would now be part of the institutional fabric.

Institutional Change

Linked to leadership is the issue of institutional change. Richardson noted that institutions must be willing to "manage culture"

if they wish to have progress toward becoming a multicultural institution (Richardson 1989b, 15). This is most evident in examining the case study institutions, although it must be noted, leadership is not the only factor contributing to institutional change.

While being slow to change because of a more democratic style, Calvin College is also resistant to change toward becoming diverse and multicultural. Beginning in 1977 there have been five Presidentially appointed committees to study and recommend a course of action. The task force producing the Comprehensive Plan was the last in this series. The resistance to change is complicated to analyze, but is associated with the high value placed on Calvin's history as an ethnically oriented, church-related college. The tradition is ethnocentric and cherished. Efforts to manage culture meet stiff resistance because it means changing "who we are."

The more diffuse, democratic form of governance at Calvin contributes to reticence toward change. The faculty are largely disinterested in the Comprehensive Plan and not prone to hold administrators accountable for lack of progress. Since the President and other senior administration work within this faculty oriented environment, Calvin may have reached an impasse on change toward becoming a multicultural institution.

Institutional change is more likely to occur and has occurred at Anderson and DePauw. Both institutions give more freedom to the President and senior administration for policy making. At DePauw it is unmistakable to note the relationship between change and the priorities of the President. Anderson's situation is more tentative, particularly with the inauguration of a new President in spring, 1990. However, the

commitment of Anderson University toward becoming more closely associated with the Church of God is a theme for future institutional development which administration and faculty support. Since this association seems to require institutional change toward being a diverse multicultural institution, faculty even with reservations will likely support initiatives.

DePauw has an institutional ethos that supports efforts to change. "It's the thing to do." Is it short term or a fad? Most interviewed felt the changes were moving toward ownership by the community and efforts to retard progress would meet strong resistance.

Summary of Observations on Organizational Culture

1. Institutional histories give clues to how institutions will respond to efforts to be multicultural. Institutions would be well served by studying their history and mission, and accounting for it in strategic planning. Calvin would be a beneficiary of such a study and attendant strategic responses.
2. Efforts to become more diverse and multicultural produce anxiety among faculty and staff. Both DePauw and Anderson attempted sensitizing workshops and found them helpful since community members were anxious about institutional change.
3. Church relationships have an impact upon institutions' freedom to act since the church typically controls the Board of Trustees. From examining the case study institutions, it can be noted that the relationship to a supporting church may or may

not encourage institutional change. At DePauw relationships with the church are so weak, the relationship made no difference. However at Calvin and Anderson, supporting denominations play important roles.

4. Centralized leadership may be more effective in bringing institutional change toward multiculturalism than a broad based faculty-oriented leadership. Faculty give priority to issues related to their discipline and are less inclined to be involved in broad institutional policy making. While this may not be universally true, it is supported through research at the case study institutions.
5. The literature and experiences at the case study institutions encourage institutional leadership to take a strong public advocacy position, and to encourage dialogue and debate within the various sectors of the community. Good information and a desire to share this information will reduce the likelihood of misunderstanding and resistance.
6. Institutions benefit from public acknowledgment of tension between long held values and efforts to be diverse and multicultural.
7. A planned approach to institutional change rather than an accrual approach contributes to efforts toward multiculturalism and diversity (see Hossler 1986, 59-61). The change required at predominantly white institutions are so pervasive, any attempts unaccompanied by good planning will likely lead to less than comprehensive change toward multiculturalism.

8. Change can happen. As obvious as this might be, recollections of early participants in efforts toward change at case study institutions indicate many felt the task was insurmountable.
9. The influence of the Board of Trustees is subtle and distant but its role is one of support of enrollment goals at successful institutions.
10. Black faculty and staff desire a central role in strategic planning and implementation. The institution will benefit to the extent that an institution facilitates bringing them into the center of institutional planning. DePauw experienced actual success in their efforts to give black faculty and staff a central role. They now own and are committed to DePauw's efforts.

Evaluation of Institutional Progress Using Richardson's Model of Institutional Adaptation

Early in the case study at DePauw University, a senior administrator said the University was engaged in many initiatives "to penetrate the culture of the University." Careful examination of institutional behavior determined that there is ample evidence this is true. This consistent, intentional effort to progress is why DePauw is the only case study institution evaluated as a Stage 2 institution in Richardson's model (see Appendix B and Chapter One for a complete description).

DePauw established increasing black enrollment as one of three

institutional priorities in 1986 and has consistently been willing to provide resources, both human and financial, to ensure progress. Evidence of financial commitment is seen in the nearly $1 million in financial aid to black students, and since 1986 five black administrators were added to the staff. Staff feel accountable to the President for actions taken and progress made, and the President continues to publicly give his support and encouragement for institutional goals of diversity in the student body. There is an obvious willingness to "manage culture" and bring about institutional change.

DePauw developed strong recruitment and financial aid programs, while carefully considering the relationship of academic standards to enrollment goals, all characteristics of a Stage 1 institution. They are now working to better "prepare the environment for a diverse student body" (Richardson 1989b, 8). It is important to note the present tense of these activities since the institution is only in the initial stages of altering the campus environment. Certainly a clear advantage for DePauw University in developing greater institutional awareness and sensitivity is the presence of black staff within the institutional hierarchy. These staff are, by in large, not involved in peripheral and narrowly focused minority programs but participate in all campus planning.

Evidence of Stage 2 progress is seen in mentoring of black students by black staff, monitoring of academic progress of black students by the Associate Dean of the University, cross cultural awareness discussions in the fraternities and sororities as well as within the University staff, development of a new freshman dormitory to limit participation in

the Greek system to upperclassmen and prejudice awareness sessions in freshman orientation.

Planning for all of these activities is the result of intuition and not data, but the administrators making decisions are knowledgeable regarding the complexities of institutional change necessary to support student diversity. Black staff play a crucial role in this planning. More and better data and communication systems for such data will be needed to evaluate the effectiveness of each activity.

The challenge for DePauw is to avoid becoming a separated multiracial community, rather than an integrated multicultural community. As the interest in black fraternities and sororities and the influence of black students through AAAS grows, how will the University bring about integration? Some campus leaders believe the University must move aggressively to build an Hispanic student body. If DePauw adopts similar enrollment goals for Hispanic students, it may become even more complex to maintain progress toward improving the campus environment for black students.

Anderson University with a long history of close relationship to the Church of God, a church with a large black population, is only beginning to ask the difficult questions of preparing their campus for increasing numbers of black students. Anderson is in Stage 1, but has the institutional will to progress beyond this into the strategies required to be more adaptive to black students even though one senior administrator questions the desire of the University. "The point at which we are most vulnerable is how intentional we've been in structuring goals in operational terms." This institutional will to give diversity high priority is fostered by Anderson's desire to

establish even closer relationships to the Church of God.

At this point in history, the University is most heavily invested in building the recruitment and financial aid strategies as well as providing academic support through Alpha and the Basic Advising Office. Data on the academic performance of black students or the students response to Anderson University is not available. Retention initiatives that might better prepare the environment are an institutional priority but have not been implemented.

Three challenges stand out in Anderson's quest for a larger black student body. First, the transition to a new President requires a refocusing of expectations toward progress. How strongly does the new President believe a larger black student body is as an institutional priority? Second, black faculty and staff and white faculty need to be integrated into strategies toward becoming a multicultural and diverse campus. Third, student services must play a more prominent role in efforts to "prepare the environment for student diversity" (Richardson 1989b, 8). Anderson University has a critical mass of black students and the institution has a natural market in the Church of God to expand. How will it develop as a multicultural institution? Many questions remain unanswered.

Calvin College is the most complex of the three institutional cultures; and therefore, the most difficult to evaluate with regard to institutional progress. In fact, it may be fair to say, the institution is not progressing and displays disinclination to change sufficiently to become multicultural and diverse. Enrollment of black students has not grown in the past two years, nor have additional black faculty joined the staff. Several administrators interviewed felt the Comprehensive

Plan initiative has "plateaued." Calvin College clearly is a Stage 1 institution. The unanswered question is whether the institution has the will to manage its complex, ethnic culture to progress beyond Stage 1.

Today Calvin has an active recruitment program, but has not established identity with a black constituency. Bridge building to urban high schools and black churches is needed to develop such a constituency. The College has a modest, but growing commitment to provide financial aid to black students. The issue of academic standards for black students is not widely debated. Now the institution must move to prepare the environment "to be easier to negotiate" for black students (Richardson 1989b, 8). At this point there are modest efforts to improve orientation and academic advising, but they are peripheral in nature and do not reflect a central institutional priority.

Several characteristics of the Calvin community lead to a cautious outlook for future institutional change toward being diverse and multicultural. First, faculty remain disinterested. In an institution where faculty are central to shaping institutional priorities, this is a critical concern. Second, and related, is the diffuse nature of leadership. Will the administration be encouraged to progress and also be held accountable for their actions? Third, black staff are cautious at best in their evaluation of possibilities for institutional change. Many feel the dominance of the ethnic and denominational history of Calvin will prevent change.

While Calvin does have activities characteristic of a Stage 2 institution such as a mentoring program and some orientation activities, the institution is not progressing and must be categorized as in Stage 1.

Initiatives are most often isolated and not the result of centralized planning or broad discussions. Nor is there much communication between functions involved in initiatives such as admissions, academic affairs or student affairs.

CHAPTER FIVE

DISCUSSION AND RECOMMENDATIONS

Before discussing the enrollment management plans used by predominantly white church-related colleges to develop a black student enrollment - it is necessary to underscore a truism which lies at the basis of individual and institutional action. Who we are determines what we choose to do. Recognition of this truism stands out as a critical first step in initiating institutional change toward developing a black student enrollment.

This truism is basic, yet often ignored in individual and institutional lives: When predominantly white institutions contemplate becoming multicultural and diverse, they must consider who they are (i.e. organizational culture) before determining what they must do (organizational systems). The discussion of this research falls into two categories: enrollment management systems and the importance of organizational culture in developing a black student enrollment.

Enrollment Management

1. The literature presents standards for designing an enrollment management system (Hossler, 1984, 1986, Kemerer, Baldridge and Green, 1982). However when these standards are applied to designing an enrollment management approach to develop a black student enrollment, two requirements are needed of those within the

institutions who will plan and execute programs: commitment to develop a black student enrollment and knowledge of the unique needs of black students. Since most administrators in predominantly white colleges are also white, the need for strong commitment to developing a black student enrollment is that much more necessary. Failure to recognize the deep, sustained level of commitment necessary to design, redesign and nurture either recruitment or retention programs to their stated objectives is to invite disillusionment and abandonment of the program. Accompanying commitment, and a necessary corollary, is the will to be a knowledgeable participant in the process. Those responsible for recruitment and retention programming must be willing to prepare themselves by researching the broad range of literature available on the experience of black students selecting and attending predominantly white colleges.

2. Institutions wishing to develop a black student enrollment should develop a plan with realistic annual enrollment goals. These enrollment goals must be understood as one of only a few important institutional priorities (Richardson, 1989b). A necessary characteristic of such a plan is an attendant, well articulated system of accountability. Accountability is evident when institutions value and expect changes in their enrollment.
3. The enrollment management systems may vary depending on institutional structure and the enrollment position the institution assumes at the outset of an initiative. Some institutions have different issues upon which to focus and have further to progress to bring about enrollment change.

4. Institutions must consider the comprehensive nature of an organizational structure necessary to bring about an increase in black student enrollment. Traditionally, recruitment is first as an institutional strategy. Goals are set, and since responsibility lies in the Admissions Office, some degree of accountability can be assigned. Since retention is a much more diffuse organizational activity, assignment of responsibility and accountability is more difficult. Recruitment is not as simple to determine responsibility as most believe, since new student enrollment goals are dependent on a range of activities such as academic program development, financial aid disbursement and broad institutional image. However, retention strategies involve the full range of student services, academic advising, career planning, financial aid, and institutional research (Hossler 1984, 1986; Graff 1985, 1986; Kemerer, Baldridge and Green 1982).

In order to succeed in implementing a comprehensive approach, institutions must ensure that organizational structures are linked. This coupling of structures (Weick, 1976) need not be as centralized as a Committee for Enrollment Management, or exist under the leadership of a Vice President for Enrollment Management; but it must be sufficient. Certain linkages are more important than others. For example, admissions and financial aid must work closely together (Ihlanfeldt 1980). Another important linkage is between academic support and admissions, since congruence of admissions standards and institutional enrollment objectives is important. Linkage is less apparent in those functions related to retention. None of the case study institutions had satisfactorily

answered the question of responsibility for retention of black students. Retention programs are considered optional if one looks at institutional response rather than institutional rhetoric. If institutions do not identify problems leading to black student attrition and respond to them, their early enrollment success based on recruitment of new students will dissolve.

5. If institutions are to recruit and retain black students, they must develop the appropriate data to evaluate progress. Data is not optional. It provides focus to efforts to bring about institutional change. Since resources are limited, it becomes imperative for programs to be as sensitive as possible to identified institutional needs. Well designed research answers difficult questions and gives programmatic responses integrity of design (Gratz and Salem, 1981).

6. Recruitment of new black students to a predominantly white institution requires development of a market from which to recruit. This nurturing or bridge building (Allen 1985; Oliver and Brown, 1988) to an often skeptical audience must be intentional, longterm and it requires an openness to ideas from the new black constituency. These black constituencies might be denominational (The Church of God - Anderson University), an urban area (Indianapolis, Atlanta - DePauw University), but in each case it must be noted that the perception of the black constituency is likely to be one of skepticism to efforts by a predominantly white institution. Although there are many methods for bridge building, use of prominent college staff (e.g. Anderson's President at Church of God Youth Conventions) or black admissions staff (DePauw) are effective.

7. The socio-economic profile of black students enrolling at the case study institutions parallels the experience of institutions nationally. As a group, black students have greater financial need than white students (Lee, Rotermund and Bertschman 1985; Lee 1988, Mortensen 1988, 1990). Higher cost private institutions such as the case study institutions must solve the cost issue with black students to expect sustained enrollments. DePauw University is an example of a very aggressive approach to solving the cost issue.
8. There should be congruence between the admissions standards offered black students and the institutional mission. If, for example, a moderately selective institution such as Anderson University has as its mission to serve the Church of God and if to fulfill this mission the University establishes higher black enrollment goals, the University has more freedom to develop more open admissions standards. However, DePauw University, with more selective admissions standards would have less freedom in establishing admissions standards for black students. De Pauw determined that the best policy was to impose the same selective standards used for all students. In each case, the admissions standards maintain the integrity of the institutional mission. Failure to do so, will result in institutional debate concerning the validity of developing a black student enrollment as an institutional priority.

Organizational Culture

1. Predominantly white institutions would be well served by thorough consideration of the impact of an institution's history and present

organizational culture in developing a more diverse and multicultural community. Kuh and Whitt (1989) suggest the need for a cultural audit to determine the range of institutional values, and their input on institutional planning. This assessment should be an early step in the strategic planning process. DePauw University recognized the value placed by faculty on strong admissions standards for all applicants and thus avoided alienating the faculty. Calvin might have benefited from a more thorough appraisal of the impact the institution's long history of ethnicity would have on bringing institutional change.

2. The church-related character of an institution is an important characteristic of the context within which change must take place. In many cases (e.g. DePauw), the church-related history of an institution plays no role in the process of change to a more diverse institution. The links are historic and have no present institutional meaning. However, in church related institutions such as Anderson University and Calvin College, the relationship is integral to the process. The history of the church impacts the institution's ability to develop relationships with the black community both within and outside the church. The Dutch ethnocentric character of the Christian Reformed Church and the close association between the church and Calvin College contribute negatively to relationship building. At Anderson, the 18 percent black membership in the Church of God and the University's interest in serving this population has a very positive impact on potential for developing a black student enrollment.

Other issues such as faculty hiring and development of

admissions standards are often linked to expectations the church places on the institution. A question left unanswered in this research, but worthy of note, is whether DePauw's success is at all related to the freedom of decision making it has as a church-related institution with only historic ties to a church and not a current relationship of accountability. If only Calvin College and DePauw University are compared this appears true, but Anderson University is less encumbered by its relationship to the Church of God and may find the relationship encouraging rather than restrictive.

3. Faculty are at the center of institutional life, yet their role in developing a black student enrollment and a more multicultural institution is peripheral in the case study institutions. This is consistent with what Peterson et al. found in their case studies of thirteen institutions (Peterson et al. 1978). Although at each institution the faculty were characterized as not resistant to efforts toward change, it also can be said that faculty play only a limited role in campus developments. With the exception of a small number of strongly committed faculty, the majority of faculty are described by colleagues and administrators at each case study institution as somewhat disinterested and not particularly knowledgeable with regard to the needs of black students. The research seems to indicate the need for faculty support, but to what extent remains a question. At Calvin College, with a more democratic, faculty-oriented form of governance and with the question of tenure as central in institutional debate about change, the faculty must play a more active role. At DePauw University,

where the most change occurred, the faculty are primarily observers, paying particular attention to the academic success of black students.

Black faculty, however, have very specific expectations for institutional progress. They observe institutional behavior closely and have an evaluative perspective. Their long term satisfaction as members of a predominantly white institution often depends on the institution's willingness to work diligently toward diversity. Black faculty at both Anderson University and Calvin College, where progress is less observable, are more inclined to display impatience. Black faculty at DePauw University were evaluative, but supportive and more active participants in the process.

4. In addition to awareness of an institution's history and culture, leadership at a predominantly white institution is a critical component in efforts to manage culture toward becoming a more multicultural environment. In fact, those involved with DePauw University's experience would say leadership of the President is the key to their progress. However, DePauw's strong centralized approach to leadership is not suitable to every institution. Institutions must take into account their organizational culture when assessing a leadership mechanism to provide focus to initiatives. Calvin College, for example, must find a leadership methodology in a culture that gives strong influence to faculty and places administrators in a facilitative role. Both the experience of Richardson (1989) in his ten case study institutions and the research conducted on these three institutions would caution

institutions wishing to become more multicultural not to depend too heavily on faculty leadership.

There are two qualities of institutional leadership and change toward multiculturalism that warrant mention here. First, leadership must be active in efforts to manage culture. Second, leadership must require accountability. If the leadership component is not strong enough to require accountability, it will seriously erode institutional efforts.

Finally, there seems to be a minimum level of leadership required of the President based on the experience of the case study institutions. The President must give public support to initiatives and remind the institution and its constituency of commitments. The President also should nurture the internal process so as to ensure progress and a degree of institutional accountability.

5. A planned approach to institutional change versus an accrual approach (Hossler 1986; Gratz and Salem 1988) is recommended for predominantly white institutions wishing to develop a black student enrollment. A planned approach ensures a more comprehensive institutional involvement. It is more likely also to ensure that the institution will give efforts higher institutional priority. The need for linkage and leadership also come as a result of a planned institutional response in comparison to the more subversive accrual model.

A subtle resistance to initiatives was present at all three institutions. This resistance might take the form of faculty indifference, individual skepticism, or institutional

marginalization of programs. An institution engaged in a planned effort toward change is better prepared to strategize a response to such resistance.

6. The tension between becoming a diverse population, often referred to as becoming multiracial, and becoming not only diverse but also multicultural, occurred at all three campuses. Advocates of a multiracial approach represented a resistance to broad institutional change. Their desire was for black students or faculty to assimilate with dominant cultural patterns at each institution. Typically this struggle was quietly going on at each point where black members were joining the community (i.e. clubs, residence halls, the faculty) but was not acknowledged by the institution. This lack of acceptance and affirmation becomes a source of disappointment and anger among black students and staff. They expect their contributions to institutional life to be valued. Public dialogue on this critical dimension of institutional culture is needed.

Recommendations For Further Research

1. **The role of the President in Institutional Change toward Diversity.** The case studies presented three quite different presidential perspectives on developing a black student enrollment. The President with the most involved role regarding this initiative appears to be the most successful in bringing about institutional change. The literature speaks to the need for support from the President. However, there is a need to examine various Presidential leadership styles in relation to developing a multicultural campus environment and to determine whether there are consistent patterns of leadership which result in institutional change toward multiculturalism and diversity.

2. **A Multicultural versus Multiracial Perspective Toward Institutional Change.** Most institutions interested in developing a more diverse student body have a narrow multiracial perspective on change, but students expect an adaptive multicultural perspective. Institutional ambivalence at four-year predominantly white small private colleges needs further study to clarify the transitional stages this type of institution moves through toward becoming truly diverse or multicultural. Richardson (1989) is already doing more important work in this area.

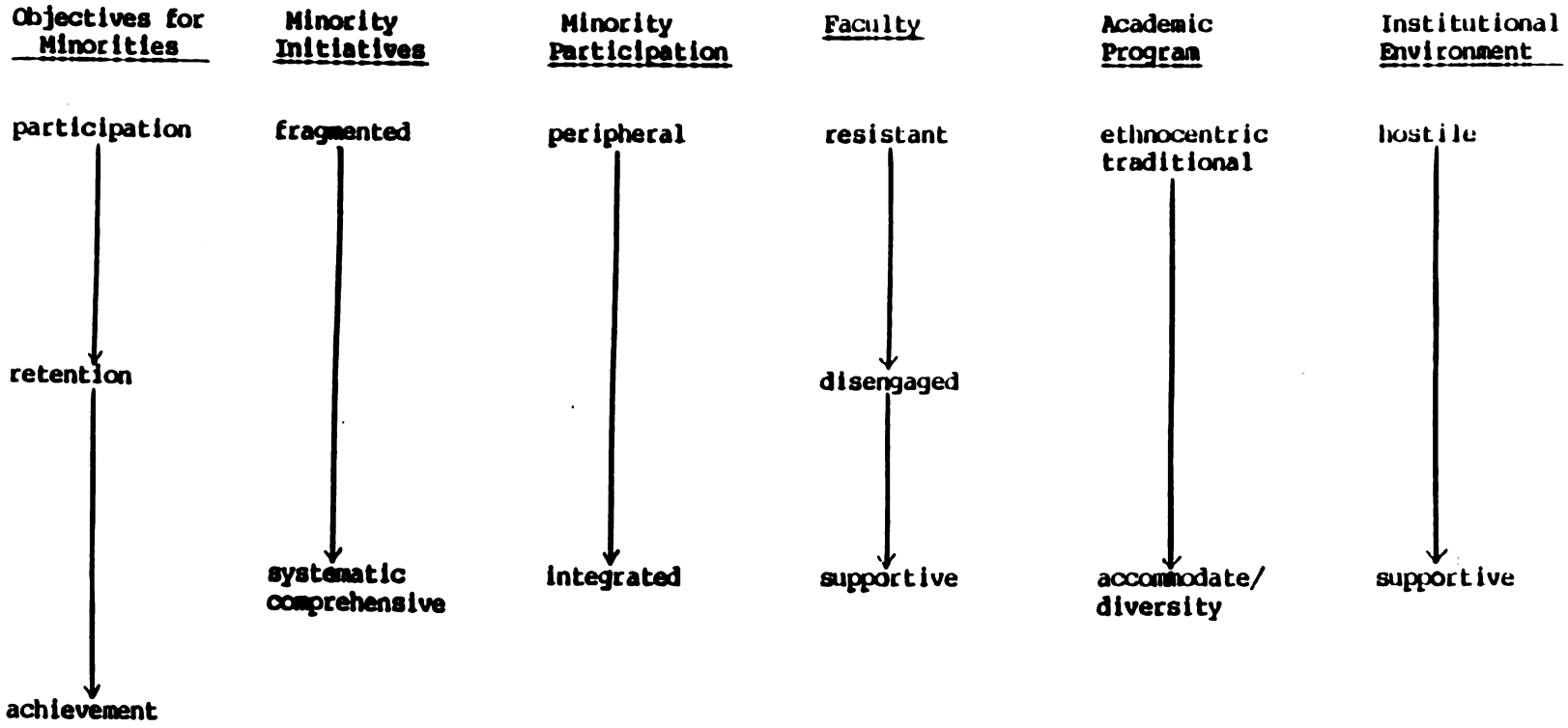
3. **Faculty Role in Institutional Change Toward Multiculturalism.** Little research exists in the past ten years on this topic. Since faculty play a central role in institutional behavior, it is crucial that higher education understand faculty patterns of support and resistance to institutional change toward multiculturalism.

4. **Recruitment Practices Directed at Black Student Audiences.** While much is written about this topic, most articles are anecdotal and based on a single experience. Little extensive research has been conducted on, for example, the role of the black admissions staff member, or the relationship of a college admissions office to parents of black prospects.

APPENDICES

APPENDIX A
INDICATORS OF STAGES IN ADAPTATION OF ORGANIZATIONAL CULTURE TO QUALIFY AND ACCESS TENSIONS

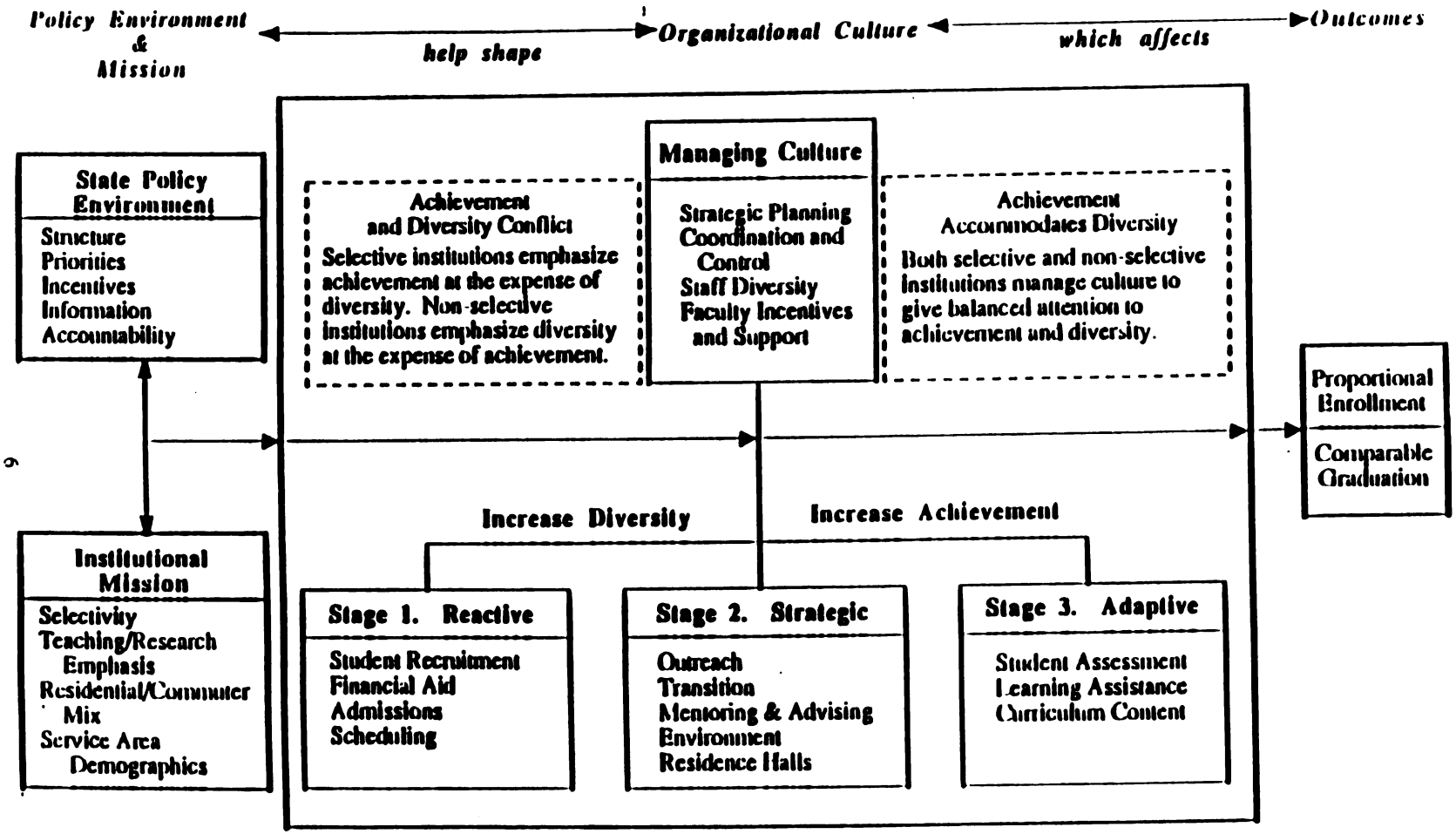
Indicators of Stages in Adaptation of Organizational Culture To Quality/Access Tensions



Source: Richard C. Richardson "A Model for Understanding Minority Participation and Achievement in Higher Education." National Center for Postsecondary Governance and Finance, 1989.

APPENDIX B
A MODEL OF INSTITUTIONAL ADAPTATION TO STUDENT DIVERSITY

A Model of Institutional Adaptation to Student Diversity*



* Student diversity has three major dimensions: (1) preparation, (2) opportunity orientation and (3) mode of college-going. African Americans, Hispanics, and American Indians share these dimensions with other groups, but are distributed differently as a function of historic discrimination and socio-economic status.

APPENDIX C
INSTITUTIONAL ACCOMMODATION STRATEGY

Institutional Accommodation Strategy

Interracial Attitudes	Nature of Relationship of Organized Programs for Blacks to Similar Non-Minority Programs	
	Integrated	Separated
Mutual Acceptance or Trust	Fully Integrated Community	Pluralistic
Disinterest or Tolerance	Laissez Faire Nondiscrimination	Isolationist
Mutual Rejection or Mistrust	Bureaucratic Paternalism	Racist Bureaucracy

Fully Integrated Community: There is mutual acceptance or trust and programs for blacks are fully integrated into the institution's regular programs. (This was an early ideal but not one observed at any of the 13 institutions.)

Laissez Faire Nondiscrimination: There is mutual disinterest or tolerance, and programs for blacks are fully integrated with regular structures. (This pattern appeared in institutions that maintained that they neither discriminated against nor gave special attention to any group. The pattern was observed most often in attempts by white faculty to offer Black Studies as a multidisciplinary program without a departmental base.)

Bureaucratic Paternalism: There is mutual distrust and programs for blacks are fully integrated with regular programs. While blacks occasionally reported this response strategy for their institutions, it was most frequently observed in student affairs offices which ran support services for all students through the same structure.)

Pluralistic: There is mutual acceptance and separate organizational units for black programs. (The best examples had developed reasonably effective coordination between the minority and nonminority units. This pattern was observed in some of the institutions in the supportive services and in black studies programs.)

Isolationist: There is mutual disinterest or tolerance and separate organizational structures for black programs. (This pattern seemed to fit student organizations in many of the institutions. Examples also were found in supportive services and black studies programs where the black faculty and staff had few relationships with regular faculty and staff.)

Racist Bureaucracy: There is mutual rejection and separate organizational units for black programs. (While this pattern was reported, there was low consensus at these institutions about this pattern. Some early supportive service programs with activist or separatist ideologies were most representative of this pattern.)

Source: Peterson, Marvin W., Robert T. Blackburn, Zelda F. Gamson, Carlos H. Arce, Roselle W. Davenport, James R. Mingle. 1978. Black Students on White Campuses: The Impacts on Increased Black Enrollments. Ann Arbor: The Institution for Social Research, University of Michigan, Table 15-3, 305.

APPENDIX D
COMMITTEE ON RACIAL INCLUSIVENESS
REPORT TO THE PRESIDENT
ANDERSON UNIVERSITY
OCTOBER 1989

COMMITTEE ON RACIAL INCLUSIVENESS
REPORT TO THE PRESIDENT
ANDERSON UNIVERSITY
OCTOBER 1989

A Committee on Racial Inclusiveness of Anderson University was named by President Robert Nicholson during summer 1988. The first meeting of the committee was held on July 26, 1988.

The following persons were named to the committee:

H.L. Baker	Juanita Leonard	Janet Newbold
Daryl Fridley	Douglas Linville	Rudy Pyle, Jr.
Jerry Grubbs	Larry Maddox	Edith Steans
Karen Hardnett	James Morehead	Jimmy Terry
James Hendrix	Jean Morehead	

The assignment given to the committee by the President was "to consider and recommend those policies, actions and directions which would assist Anderson University in becoming a place where inclusiveness and pluralism are affirmed." In written correspondence to the entire Anderson University community, President Nicholson stated: "It is my expectation that all persons on this campus will encourage and be open to members of this group as they seek to make racial inclusiveness a reality on the Anderson University campus."

The committee met a total of fifteen times. Jerry Grubbs, Vice President for Student Life and Human Resources, served as convenor of the group. Meetings were characterized by openness and sharing. The group was deeply committed to the task and showed a high level of energy in carrying out the assignment.

Early meetings were characterized by general discussion and brainstorming about campus awareness of issues related to racial inclusiveness. The committee also gave its support to Jean Morehead, Director of Minority and International Student Services, in her educational efforts. She scheduled, staffed and conducted three Creating Action for Racial Equality (CARE) Workshops during the 1988-89 academic year. (Note: For summary of the CARE Workshops, see green pages included in this report notebook.)

One major undertaking was the development of a bibliography and the compilation of reading materials on the subject of racism and racial inclusiveness. The committee was given a reading packet consisting of some twenty-five articles from a variety of sources. Through committee work and as a resource for a special chapel session, a document was created entitled: "Celebration and Thanksgiving for Our Life Together." As part of its commitment to education of the community, many articles were sent to targeted individuals for their reading.

Through a special five hundred dollar grant from Wilson Library, a bibliography was developed to enrich the university library holdings in the areas of racism, racial inclusiveness and cultural diversity. Jean Morehead, Nancy Fischer, Jan Newbold and Jerry Grubbs participated in the research, development and ordering of these resources.

The major research task of the committee was to gather data that would enable the committee to understand racial attitudes and the racial climate on the Anderson University campus. The method chosen to gather data was the personal interview. Initially, eight-seven persons were identified as having potential input to the committee. Subsequently, fifty-four persons were interviewed. They represented the following groups within the community:

1. Admissions
2. Anderson University Student Association
3. Athletics
4. Department Chairs
5. Financial Aid
6. International Student Association
7. Minority Student Union
8. Personnel Services
9. President
10. Representative Student Group
11. Resident Directors
12. Undergraduate School Deans

Each interview was carefully recorded. A summary of the data is found in the yellow pages of the report notebook. The committee acknowledges at least one weakness in its data base. Alumni of Anderson University were not included in the interview process.

Upon completion of the research phase of the committee's work, a set of issues and recommendations was developed. These are clustered under eight categories:

1. Admissions
2. Financial Aid
3. Faculty/Staff Personnel Policies
4. Curriculum
5. Student Life
6. Student Academic Support
7. Athletics
8. General

The following are respectfully submitted for careful consideration:

I. ADMISSIONS

A. Issue

Recruitment, admission and retention of qualified minority students should be given high priority at Anderson University.

B. Validation

In the literature, in conversation with minority students and admissions personnel and through the personal experience of committee members, it was determined that a strong need exists to give focused, creative and energized attention to the specialized task of minority student recruitment, admission and retention.

C. Recommendations

1. Immediate attention must be given to increasing minority staff in the Admissions Office.

2. Non-minority staff must be provided regular and specialized training that would prepare them to work with minority persons who are potential students.

3. A written statement, outlining strategies for recruiting, admitting and retaining minority students, should be developed by an appropriate cross-section of campus persons.

4. There needs to be a focused and cooperative effort (admissions, alumni, Church relations, etc.) to identify and nurture relationships with key minority pastors and congregations.

5. Groups representing Anderson University (music, drama, athletic, etc.) must reflect in their racial/ethnic composition an institutional commitment to cultural and racial diversity.

6. The Anderson University application for admission should have a place to designate racial origin.

7. Admissions materials (brochures, view book, video tapes, etc.) should provide high visibility of minority students including testimonials about the minority experience on this campus.

8. The Enrollment Management Cabinet must include minority persons.

9. A cooperative program focus should be developed by the Alumni and Admissions Offices to cultivate and nurture black alumni.

10. Given the cultural bias of standardized test scores, additional criteria should be used during the admissions process with minority students.

11. National recruiting strategies must be developed which are reflective of the cultural diversity of the Church of God in the United States (i.e. Korean, Chinese, Hispanic, Black, Arabic, Native American, etc.).

12. During interviews there was an apparent prevailing opinion that minorities "typically" come to the university experience unprepared. A way must be found to dispel this myth and to identify and recruit Black, Hispanic, Asian, Native American, Arabic persons who have excellent backgrounds for pursuing a university education but who may not have demonstrated this potential on culturally biased entrance examinations.

13. Admissions staff must develop a program planned to focus on the non-traditional (other than typical 18-22 year old persons) student population giving particular attention to minorities in the process.

II. FINANCIAL AID

A. Issue

Although not universally true, minority persons tend to bring with them into the university experience a higher level of financial need.

B. Validation

National statistics from a variety of sources indicate that minority persons experience a higher level of unemployment, a lower than average level of income and participate generally at a lower level than non-minority persons in the economic resources of this country. Historically, minority persons have entered higher education only recently and thus do not have the support base of several generations of university educated family members.

C. Recommendations

1. Specific strategies should be developed (with full participation of minority persons) to raise designated scholarship funds for minority students.

2. Additional minority persons should be added to the development staff to provide specific leadership in the cultivation and securing of minority student scholarships.

3. Educational programs should be developed on campus and in key settings across the country to assist minority persons in the admissions and financial aid process.

4. The financial aid office of Anderson University must hire minority persons in their staff and also present staff must be provided development opportunities in the area of cultural differences.

5. Since the present structure and practice of public education greatly favors non-minority students, the practice of making special financial

awards to persons in the upper 10% of their class is by its nature discriminatory against minority students. Anderson University must find ways to identify minority students with strong academic potential and to award financial aid on a non-discriminatory basis.

6. There is a great need to increase information flow between the university and minority students who are potential recipients of scholarship funds. Financial aid workshops on campus and in key locations across the country should be conducted by the Financial Aid staff.

7. More effective and intentional processes should be devised to support minority students in their efforts to participate in the College Work Study and Anderson University Employment opportunities.

8. A goal should be set to increase minority scholarship aid a minimum of 10% each year in order to keep up with the institutional goal of a 10% per year increase in minority enrollment.

9. Additional financial aid dollars must be allocated to assist in the retention of minority students.

III. FACULTY/STAFF PERSONNEL POLICIES

A. Issue

Anderson University does not currently reflect in its faculty/staff a percentage of minority persons either comparable to the percentage within society in general or to the Church of God in particular. This presents a major problem for the recruitment, admission and retention of minority students, and is also an indication of a critical weakness in an institution which states its commitment to cultural diversity.

Faculty/staff members tend not to be well-prepared to deal with the issues of racism, racial understanding and cultural diversity. The reasons for this are not always clear. However, it does appear that faculty/staff experiences and educational backgrounds generally reflect the predominant white culture.

B. Validation

The numbers are revealing. Anderson University has a clear lack of minority presence among the faculty and staff. Several faculty members and a handful of staff constitute the total number of minorities on the faculty/staff. In the literature, it is also projected that identifying, recruiting and hiring minority persons will become even more difficult in the years ahead. Also, the Committee found the structure, curriculum and program of Anderson University to be reflective of the dominate white culture in society in general and the campus in particular. Finally, there seems to be a lack of awareness on the part of Deans and other Professionals in regard to the variety of sources from which to recruit qualified minority faculty and staff persons.

C. Recommendations

1. A concerted effort must be made to develop a personnel resource "pool" of minority faculty and staff persons who have potential for employment at Anderson University. Contact with black alumni and direct recruiting on campuses of predominantly black universities are strongly encouraged.

2. Continued educational efforts must be made to deal with the issue of racism and racial inclusiveness with present faculty and staff persons.

3. Although administrators of Anderson University suggest a present policy of non-discrimination in hiring practices, it is recommended that a strong "affirmative action" stance be taken with intentional and active recruitment of minority faculty and staff based on precise goals and with appropriate accountability for achieving these goals.

4. New structures, curricula and programs which reflect a sensitivity to racial inclusiveness should be developed and implemented.

5. Anderson University should develop and implement a program to identify potential minority faculty and staff persons and to provide support (financial and otherwise) to them as they pursue advance preparation in their vocational area.

6. A faculty exchange program should be implemented that would connect Anderson University with some of the strong historically black colleges in the United States.

7. A workshop for Deans and other professionals who have responsibility for recruiting of faculty and staff should be conducted for the purpose of expanding their awareness of the many sources from which to draw potential minority candidates.

8. Racial and cultural sensitivity must become an evaluative criterion when evaluating effectiveness of faculty and staff persons.

IV. CURRICULUM

A. Issue

As presently conceived and structured, the undergraduate curriculum of Anderson University shows no evidence of being either sensitive or responsive to the basic issue of racial and cultural inclusiveness. The governance, design, structure, and management of the present curriculum has been and presently is vested in the control of a "white" faculty and administrative structure.

B. Validation

The simple fact of the absence of minority persons within the faculty is revealing evidence of the lack of a crucial perspective in the total curriculum process. The noticeable lack of academic courses and programs dealing with racial and cultural inclusiveness is also revealing as is the lack of support for the establishment of such programs. The committee did note several elective courses in sociology, liberal arts seminars and communications dealing with race and ethnicity.

The three School Deans reported positive efforts by faculty to "infuse the curriculum with cultural issues." However, this perspective was not supported by Department Chairs who openly stated their support of such infusion but admitted not much was presently being done by faculty in their departments. Department Chairs also expressed a need for assistance in the identification and recruitment of minority faculty members.

A variety of sources researched by the committee point strongly to the importance and indeed necessity for higher education institutions to develop special programs and curricula offerings which deal with the concerns of racism and cultural inclusiveness. Cultural infusion of the curriculum and total institutional ethos must become a high priority.

C. Recommendations

1. The goal of racial and cultural inclusiveness must be a high priority in the academic program and curriculum review process.

2. Consideration should be given to the inclusion of a basic liberal arts requirement with the primary purpose to provide opportunity for students to understand and experience racial and cultural pluralisms.

3. At the departmental level, all courses syllabi, textbooks and other resources should be reviewed to ascertain ways to infuse the curriculum with the issues and concerns of cultural inclusiveness.

4. Minority participation on committees and task forces (by present faculty or external consultants) must be insured throughout the program and curriculum review process.

5. Faculty development opportunities should be provided with the specific focus of assisting faculty to be more effective in the classroom with students who come from a wide variety of cultural backgrounds.

V. STUDENT LIFE

A. Issue

Anderson University is not viewed by many as an ideal place for minority and international students. The small number of faculty and staff coupled with the small percentage of minority and international students mitigate against a wholesome and supportive environment for these persons. At present, there are not sufficient support services for minority and international students.

B. Validation

The Committee was particularly influenced by significant readings in the area of minority student support. It became apparent that while Anderson University has for a number of years staffed an office of minority student affairs, the one staff-person office cannot be expected to serve the wide range of needs expressed by minority and international students. There was also no evidence of strong budget commitment to enable the development and implementation of student support services particularly focused around the needs of minority students.

During the interviews, it was clearly demonstrated that there is a general lack of awareness by faculty and staff of the unique needs which minority and international students bring to the educational scene. There appears to be some hesitancy to support appropriate allocation of resources to speak to these unique needs.

C. Recommendations

1. Careful attention needs to be given to increasing the presence and visibility of minority student leaders in student government, residence halls, clubs, chapels, etc.

2. Residence hall room assignments and programming must be reflective of the institutional commitment to cultural diversity and racial inclusiveness.

3. Development of cross-cultural sensitivity and skills must be a high priority in orientation and training of Resident Assistants and Resident Directors.

4. Social clubs and organizations must practice an "open door policy" regarding the inclusion of all students regardless of race, creed or color.

5. A mentoring program (using peer and faculty/staff mentors) should be developed to provide personal and academic support to minority students. Such a program could be implemented to include a wide spectrum of students also.

6. Strong and effective role models (minority speakers, musicians, academicians, artists, etc.) should be invited to campus for chapel sessions and special lectureships.

7. Student-oriented activities which celebrate cultural diversity should be a high priority when planning campus activities.

8. The judicial code must be reviewed to insure that persons who commit acts of racism or are involved in incidents which are racially motivated are dealt with swiftly (with due process) and severely.

9. The Department of Student Life should review carefully the specific needs of international students particularly when making decisions about residence hall living requirements.

10. A plan must be developed by the Department of Student Life to recruit and place racial minorities as Resident Directors and Resident Assistants in residence halls.

VI. STUDENT ACADEMIC SUPPORT

A. Issue

Minority and international students bring with them to Anderson University unique and specific needs in terms of academic support. Such students report a lack both of sensitivity and cross-cultural skills within the faculty when it comes to dealing with them in classroom instructional experiences and as advisors/ mentors.

B. Validation

As stated above, students reported some concern to the committee about the lack of sensitivity to their particular needs. The committee also became aware through research of the current literature that institutions who are most effective in retention of minority students are those who provide specialized academic support programs and who assist faculty and staff to become more effective in working with students.

C. Recommendations

1. A team of persons responsible for academic support services should visit several predominantly black institutions to explore effective ways to program academic support services at Anderson University.

2. A data base on minority students should be developed which would provide assistance in understanding the key factors at Anderson University which seem to predict successful persistence to graduation.

3. The staff and resources of the Kissinger Learning Center should be expanded and made more available (required for some) to all Anderson University students.

4. The Enrollment Management Cabinet should take direction to insure that the recruitment and admission of minority students is done from a pool of academically eligible and potentially (with appropriate support) successful students.

5. The academic advising process with students must be more particularized to insure that the unique needs and concerns of minority students are considered in the counseling and schedule building process.

6. Peer counseling and tutoring programs should be developed which provide minority students an opportunity to assist their peers in the achievement of their educational goals and objectives.

7. Opportunities should be structured where faculty and staff members can share face to face with minority persons about their academic needs and concerns.

VII. ATHLETICS

A. Issue

The philosophy of intercollegiate athletics at Anderson University is, in the judgment of the committee, a sound one. Basically, athletics are seen as integral and accountable to the academic Physical Education Department. The main issue is the attractiveness of athletic programs to minority students given the absence of scholarship aid in athletics and the competitiveness of the market in recruiting minority student athletes.

B. Validation

In terms of numbers alone, it is evident that Anderson University does not attract a high percentage of minority athletes. It has also been noted that a rather high percentage of minority athletes are also students admitted through the alpha program. Persons who do athletic recruiting reported difficulty contacting minority students given limited travel budgets. They also reported a lack of coordination of recruiting efforts between the Athletic Department and Admissions Department. There are no black coaches.

C. Recommendations

1. In athletic recruiting efforts, the emphasis at Anderson University should always be on admitting the student-athlete.

2. A goal to increase the number of scholar-athletes should be set and the necessary staff and financial resources allocated to achieve the goal.

3. Focused attention should be given to the identification, recruitment and funding of minority scholar-athletes.

4. Immediate attention should be given to the lack of minority presence in the Physical Education Department and on Coaching Staffs.

5. A general recruiting strategy for minority athletes should be developed jointly by the Athletic Department and Admissions Department with extensive input by past and present minority student athletes.

6. Opportunities should be provided for student athletes and coaches to participate in educational opportunities on subjects such as racism, racial inclusiveness, diversity, cultural pluralism and communication across cultural barriers.

VIII. GENERAL

The following are recommendations of a general nature which the committee believes should be given careful consideration.

1. A clear institutional policy on racial inclusiveness should be developed with appropriate statements of intolerance of acts of racism and discriminatory practices and suggested disciplinary process should such occur. This policy statement should be included in the faculty and the staff handbooks.

2. The committee senses a strong urgency to build bridges of understanding with the minority community of Madison County, Indiana.

A VISION AND CHALLENGE

The many hours we have shared together have served to clarify and strengthen a vision for Anderson University. We envision Anderson University becoming a genuine multi-cultural Christian academic community. We long for this vision to be captured by Trustees, Administrators, Faculty, Staff, Students and the wider Church community. We believe we have the potential to reflect in our community a biblical mandate of unity and openness and to be a place where all persons can celebrate God's creative love and their own special and unique createdness.

We further affirm our belief that a multi-cultural community is distinctly better than a homogeneous community. We challenge Anderson University to be on the cutting edge of change and in preparing persons to live in a global world. We challenge Anderson University to lead the Church in becoming what God is calling her to become for all peoples.

CONCLUSION

The final recommendation is in regard to the future of the Committee on Racial Inclusiveness. The Committee has worked well together and, we believe, accomplished the task assigned to it by the President.

It seems appropriate now that the committee be reconstituted with a broader assignment of cultural understanding. Perhaps the newly constituted committee could be named "Committee on Cultural Understanding."

Such a committee could be a "subcommittee" of the Human Resources Committee. Its primary task would be to facilitate the development of policies and programs which help Anderson University achieve its goal of cultural diversity. Its membership should be expanded to include a wide diversity of persons from among the students, staff, faculty and administration.

Committee on Racial Inclusiveness
October 1989

APPENDIX E
THE COMPREHENSIVE PLAN
CALVIN COLLEGE
DECEMBER, 1985

THE COMPREHENSIVE PLAN

Minority Concerns Task Force

December, 1985
Calvin College

COMPREHENSIVE PLAN FOR INTEGRATING NORTH AMERICAN ETHNIC MINORITY PERSONS AND THEIR INTERESTS INTO EVERY FACET OF CALVIN'S INSTITUTIONAL LIFE

CONTENTS:

I. SUMMARY

The need for Calvin College to become a genuinely multicultural Christian academic community has been recognized by the Board of Trustees, the Administration and the Faculty of the college. The comprehensive plan here presented plots out a course that will make Calvin College the multicultural community here envisioned.

Four critical areas in need of focused attention are identified in the plan: (1) Faculty and Staff - the recruitment and retention of ethnic minority persons and the development of multicultural community; (2) Student Life - the recruitment and retention of ethnic minority students and the development of multicultural student community; (3) The Broader Christian Community; and (4) Curriculum. In each of these areas an account of what the college has done in the past is given, goals for the college are set, and strategies for goal achievement are recommended.

Four themes underlie all the goals and the strategies contained in this plan. First, academic excellence at Calvin will be maintained, and more likely improved, for a multicultural educational community is better than a homogeneous one. Second, change at Calvin is mandatory, something we must do soon and with great resolve. Third, the change must be comprehensive, reaching into all facets of Calvin's institutional life. Fourth, to ensure success the plan is careful to assign, where appropriate, authority and responsibility to specific individuals, divisions, departments or committees.

Faculty and Staff. In this area the goals are (1) that by the year 2003-04 fifteen percent of both faculty and staff will be comprised of ethnic minority persons, and (2) that faculty and staff will live and work together in a multicultural Christian community. Recruitment of faculty will be primarily the burden of the various academic departments, but they will be assisted in their efforts by the Director of Academic Multicultural Affairs who will make special efforts at ethnic minority recruitment, and who will also promote faculty exchanges and graduate fellowships for promising ethnic minority graduate students. Administration and staff recruitment and retention will be the primary responsibility of the various college divisions, but they will be assisted by a personnel manager in charge of various recruitment and retention programs. The development of multicultural community will be guided by the Multicultural Affairs Committee, which will encourage community building activities wherever appropriate.

Student Life. The goals in this section are (1) that by the year 2003-04 fifteen percent of the student body will be comprised of ethnic minority students, (2) that retention figures for ethnic minority students will not differ from those of the whole student

body, and (3) that students of all ethnic origins will live and study together in Christian community. Success in this area requires that the Admissions Development Office strengthen recruitment efforts, that the Student Affairs Division work to improve multicultural community living in on-campus housing, and that the Multicultural Affairs Committee encourage and ensure positive cross-cultural communication in various student arenas. Success here also requires the appointment of a Director of Student Multicultural Development to the Student Affairs Division. This director will advise ethnic minority students and will generally work to foster an environment in which cross-cultural community is celebrated.

The Broader Christian Community. The goals here are (1) that Calvin will be seen as a credible witness of the culturally diverse character of the Kingdom of God, and (2) that Calvin will build bridges of communication and cooperation with ethnic minority communities. The Multicultural Affairs Committee will be charged with developing and recommending strategies for Calvin's leadership in this area. In addition, because the Board of Trustees is one link Calvin has to the broader Christian community, we recommend that the Board evaluate and define its role in the development of multicultural community both at Calvin and in the broader community.

Curriculum. Our goal for the development of the curriculum is that Calvin graduates will know and appreciate cultures other than those dominant in North America and Western Europe, and that they will be be prepared to interact effectively with people from cultures other than their own. The primary strategy is for the college to establish a distribution requirement which will ensure that all students complete a minimum number of courses which provide significant exposure to cultures other than those dominant in North America and Western Europe. The academic administration is charged with encouraging departments and individual faculty to develop or improve such courses.

This is a comprehensive plan. It attempts to address issues of importance in all significant areas of Calvin College's institutional life. Still, not all issues are addressed in the same degree of detail. Some of the plan (e.g. faculty recruitment strategies) is well advanced while other parts (e.g. strategies for leadership in the broader Christian community) are in early stages of development. In the coming years this plan will serve to guide change at Calvin. It is meant to be a beginning. The final goal will be achieved only when such plans are no longer necessary.

II. VISION FOR THE FUTURE

The need for Calvin College to become a genuinely multicultural Christian academic community has been recognized by the Board of Trustees, the Administration and the Faculty of the college. This recognition is underscored by several efforts in the last fifteen or twenty years to increase the presence of ethnic minority faculty and students as well as to orient the curriculum to issues of ethnic minority interest. The comprehensive plan here presented takes account of past successes and failures in these areas and plots out a course that will make Calvin College the multicultural community here envisioned.

The vision is of a Christian community that celebrates cultural diversity and is shaped by the biblical vision of the kingdom of God, a kingdom formed "...from every tribe and language and people and nation" (Revelation 5:9,10). We envision a kingdom community in which cultural diversity is seen as normal; a Christian "family" that transcends ethnic, cultural, racial and class boundaries; a communion of saints in which "each member should consider it his duty to use his gifts readily and cheerfully for the service and enrichment of the other members" (Lord's Day 21 of the Heidelberg Catechism); a community in which Reformed Christians from all of these groups see Calvin as <u>their</u> college. It is the biblical vision of Pentecost rather than the vision of Babel.

As an institution under the Lordship of Christ, Calvin College has a prophetic role to play in bearing witness to that kingdom. Central to this prophetic role is the content and orientation of our teaching. More importantly, however, the reality of the kingdom must also be portrayed by the make-up of the educational community, and by the quality of relationships in that community. As long as Calvin remains a one-race, one-culture institution in which the few ethnic minority persons present are isolated by our insensitivity, we present a distorted or, at best, incomplete portrait of the kingdom of God. If we at Calvin assent to the contemporary confession <u>Our World Belongs to God</u> and "commit ourselves to seeking and expressing the unity of all who follow Jesus" and become "human family together - male and female, red, yellow, black, white or brown, young, or old" (Paragraphs 47.16), then Calvin College, with resurrection power and anticipatory radiance, will faithfully reflect God's kingdom on earth.

Calvin College is currently far from realizing this vision. In practical terms, we in the Calvin College community must recognize that ethnic minority faculty and ethnic minority

students do not feel comfortable here. Among the consequences of this are that the quality of the education of all Calvin students is diminished, the Christian liberal arts education about which we feel so strongly becomes more difficult for ethnic minority Christians to obtain, and the potential for ethnic minority leadership development is diminished. The time for Calvin to change has come. This plan is meant to be a beginning. The final goal will be achieved only when such plans are no longer necessary.

III. CURRENT POLICIES ON ETHNIC MINORITY AFFAIRS

There are four major areas to be considered in this plan: faculty and staff recruitment, retention, and community life; student recruitment and student life; the broader Christian community; and curriculum. In some of these areas, especially faculty recruitment and student recruitment, there are policies already in place. The Professional Status Committee, the Priorities Committee and the Administration have passed and endorsed a number of policies aimed at recruiting ethnic minority faculty. These policies have created additional full-time positions as well as special "visiting faculty" positions for ethnic minority faculty in all departments. They have encouraged faculty exchanges with ethnic minority faculty from other colleges. They have created graduate fellowships for ethnic minority students contemplating attending graduate school. They have also, among other things, endorsed a process by which ethnic minority faculty prospects are contacted and invited to campus to discuss mutual interest in faculty appointment. These policy statements are included in their entirety in appendix A. The Admissions Development office has engaged in a variety of efforts to recruit ethnic minority students, one of which is the ongoing work of a Minority Admissions Counselor, and the faculty has recently approved the development of an academic achievement program for ethnic minority high school students who show significant evidence of academic potential (in appendix B).

In the areas of student life and curriculum development there are fewer official policy statements. It has been recommended by various bodies that the Student Affairs Division consider the needs of ethnic minority students. Student life for ethnic minorities is currently enhanced by the Harambe Jahard student organization. In addition, to help ethnic minority students adjust to life on Calvin's campus, the administration has recently approved a new half-time position (in Student Affairs Division) for advising ethnic minority students. With regard to curricular matters a minority concerns committee in 1978

recommended that "departments give more serious attention to the history, culture, literature, and general contributions of racial minorities", but efforts in this area are spotty. The Academic Support Program has been helpful in assisting students from academically disadvantaged backgrounds, which often includes ethnic minority students, but the program is not designed specifically to assist ethnic minority students. There have been efforts to include ethnic minority concerns in all these areas, but it is generally recognized that the approach has been piecemeal and that success has been elusive.

IV. THEMES UNDERLYING THE PLAN

A. Academic Excellence: Past committee reports have emphasized the need for Calvin to maintain its standards of academic excellence. The comprehensive plan continues in this tradition and even anticipates that the academic environment will improve. For if the task of the college is the training of students for living the Christian life in contemporary society, a more excellent education occurs in a culturally diverse environment than in one which is ethnically, racially, and culturally homogeneous. If the educational environment at Calvin achieves diversity in these areas, then the quality of education will be greatly improved. Students will not only be learning to live; they will also be living what they learn. All students benefit from such an environment, for it more closely reflects the society in which they will live out their Christian lives.

B. Change as Mandatory: The Calvin community has recognized the "all-college" need for a genuinely multicultural community. Yet the advisory recommendations from past committees have made little impact, partly because the commitment to a multicultural college education is more ideal than real. Many would like the campus to develop in this way, but the community has not shown the drive and initiative necessary to make it happen. The Task Force believes it is time to assert that the integration of ethnic minority persons and ethnic minority concerns into every facet of Calvin's life is not something just to talk about or just to hope for, but something we must do soon and with great resolve.

C. Comprehensive Change: Efforts in the past to increase ethnic minority presence at Calvin have shown limited success, in part because of the piecemeal approach to the problem. It is the belief of the Task Force that Calvin will not be successful in this venture unless change is comprehensive. If, for example, ethnic minority students are successfully recruited, but there are no ethnic minority faculty to whom they can relate, and

student life has not developed enough to support the incoming ethnic minority students, then the effort will fail. The plan must therefore cover all aspects of ethnic minority life at Calvin College. Accordingly, we will present proposals for implementation in the areas of faculty recruitment, retention and community life, student recruitment and student life, the broader Christian community, and curriculum, but all of these specific areas fit together into a unified package. If one of them is neglected while others are implemented, the success of the whole plan will be jeopardized.

D. Authority and Responsibility: One of the failings of past recommendations on ethnic minority concerns has been lack of clear assessment of authority and responsibility. It has not always been clear, for example, who was responsible for increasing the presence of ethnic minority faculty members. In order to avoid presenting a list of toothless recommendations, the plan carefully tries to assign authority and responsibility so that it does not evaporate into a general recognition that we all will try to do something about this. Sometimes we will propose that authority and responsibility reside with certain administrative offices (e.g. academic administration, admissions, business office), sometimes with specific faculty committees (e.g. Professional Status Committee or Educational Policy Committee), sometimes with Student Affairs Division and sometimes with the Multicultural Affairs Committee. After studying the successes and failures of the past we are convinced that authority and responsibility must be clearly and carefully assigned.

V. CRITICAL AREAS

A. Faculty and Staff: Recruitment, Retention and Community Life

1. Recruitment and Retention

a. Faculty

1) Goals

In 1979 the Professional Status Committee, in response to recommendations made in 1978 by an ad hoc committee on minority concerns, passed four motions (document #1 in appendix A) designed to increase the presence of North American ethnic minority persons on the faculty. At the time there were high hopes that this action would bring the anticipated results. In 1985, however, it is clear to us that this approach has failed. While the need for ethnic minority faculty has in no way been diminished, their presence in 1985 is still minimal.

It is the consensus of the Task Force that the faculty, the core of an educational institution, must lead the way for change. Ethnic minority students will not be attracted to Calvin, they will not stay at Calvin, and the curriculum will not change unless the composition of the faculty changes. It is also the consensus of the Task Force that, for progress to be made, Calvin must set for itself concrete goals in this area. To tie into the college's five-year review and planning time-frame, we look first to 1993 and then beyond to 2003. It is our goal that

- by 1993-94 there will be twenty full-time, ethnic minority faculty members teaching at Calvin, ten of whom will be in tenure-track positions.

- by 2003-04 fifteen percent of tenure-track positions will be held by ethnic minority persons (about 30 faculty members).

Because not all who are appointed will stay at Calvin, we anticipate that to reach these goals Calvin must appoint, on average, five new ethnic minority faculty per year through 2003-04.

There are several reasons for these goals. Perhaps most important is the fact that in 1985 roughly 5% of the Christian Reformed Church is made up of ethnic minority members. Ethnic minority

membership is also growing at a rate of about 10% per year, which is faster than the growth rate of the denomination as a whole. This mirrors a trend also evident in the population at large. Demographers expect that in only fifteen years ethnic minority people will comprise about one third of the national population. By the year 2000, some 40% of High School graduates will be ethnic minority persons. If Calvin is to serve effectively the educational needs of its constituency, it must appoint faculty who can relate to and respond to the needs of ethnic minority students. A second reason is that enough ethnic minority faculty must be appointed so that individuals do not feel isolated. A critical mass of ethnic minority faculty must develop if individuals are to survive here. A third reason is that, as a Christian educational institution, Calvin's role is to call the broader Christian community to service for our Lord. Calvin should be in the forefront of Christian leadership development for ethnic minority communities, and it needs role models for ethnic minority students who will become society's leaders. Finally, because the faculty make up the core of the educational institution, and because a multicultural educational environment is better than a homogeneous one, the faculty must be on the forefront of change.

2) Strategies

In 1979 the policy approach depended largely on the good will and creative recruitment strategies of the various departments at Calvin. Some departments, however, have been unwilling to consider ethnic minority candidates for appointment, and others have shown no initiative in recruitment of ethnic minority candidates. It is our judgment that the 1979 approach failed in large measure because of the lack of full commitment of the faculty.

Any successful strategy must continue to rely on good will, but experience shows that this is not enough. The strategy must ensure success; it must not only encourage change, it must not accept lack of change.

Much of the burden of recruitment and hiring now falls on departments. It is crucial, therefore, to institute a process by which departments recruit and recommend for appointment ethnic minority candidates. The academic administration annually requires "State of the Department" reports, including five year plans for each department.

- We recommend that State of Department reports and accompanying five year plans include a

> prominent section on ethnic minority recruitment and hiring plans. These plans shall be submitted each year in September with the rest of the plan and shall be reviewed, updated and revised by the department chairpersons, in consultation with the divisional dean.

The academic administration must make it clear to the departments that no Caucasian will be appointed if it judges the department to have been lax on ethnic minority recruitment efforts.

The commitment of the department in these efforts is fundamental. Within the department, the chairpersons, while not being as strong as in other academic institutions, are nonetheless influential in recruitment and hiring decisions. Therefore, to improve commitment at the department level,

> We recommend that one of the criteria for appointment to the position of department chair be a commitment to ethnic minority recruitment and hiring within the department.

Beyond individual department planning it is also important that the Professional Status Committee stand behind these efforts.

- We recommend that the Professional Status Committee not consider any Caucasian for appointment unless and until the divisional dean and the department to which that Caucasian is to be appointed present evidence of a significant effort to meet ethnic minority recruitment and hiring goals.

Such evidence would normally be written statements which outline the department's plan for recruiting ethnic minority faculty members and which present rationale for failing to meet the goals of the plan. If the Professional Status Committee judges the effort to have been less than a good faith effort, it should refrain from recommending the candidate for appointment.

The strategies above place the burden of effort on the individual departments. The following strategies are intended to facilitate the work of the departments by increasing the size of the pool of available candidates to each department. If the goals are to be achieved, it is necessary to ensure that strategies are pursued faithfully and sufficiently. Therefore,

> We recommend the establishment of an administrator/faculty position entitled

Director of Academic Multicultural Affairs. Beginning in the Fall of 1987, this person would direct the summer achievement program (see appendix B), promote and oversee ethnic minority faculty recruitment, faculty exchanges and minority graduate student fellowships (see document #2 of appendix C for job description).

In these efforts the Director of Academic Multicultural Affairs will be administering policies that have already been approved by the college, the Professional Status Committee, or the Educational Policy Committee. The summer academic achievement program has been approved both by the Educational Policy Committee and the full faculty. The Professional Status Committee has adopted procedures by which prospective ethnic minority candidates are located and presented to the departments for consideration (see documents #3 and #4 in appendix A). The faculty has also approved the promotion of faculty exchanges with ethnic minority professors in other academic institutions. Finally, the faculty has approved the general strategy of graduate student fellowships for qualified ethnic minority students. Proposed procedures for implementing these fellowships have been sent by the Task Force to the Professional Status Committee for consideration (see document #5 of appendix A).

So far the retention of ethnic minority faculty has not been addressed. Much of this issue is handled in the next section on developing the faculty and staff community, but at least some policy issues must be dealt with here. Experience shows two college policies that have caused problems for ethnic minority faculty are the required membership in the Christian Reformed Church and the required attendance of faculty children at Christian schools.

We recommend that the Multicultural Affairs Committee review and suggest revision of such policies where appropriate, and that it review and suggest revision of any college policy which may have negative effects on ethnic minority persons.

b. Administration and Staff

1. Goals

The integration of ethnic minority persons into administration and staff positions is also vital for the creation of a genuinely multicultural educational institution. It is an area in which

Calvin has realized some progress. In the Fall of 1985 there are five ethnic minority staff personnel (about 5% of all staff) and one ethnic minority administrative person (about 2% of all administrative personnel). Much, however, remains to be done, both in recruitment and in retention of qualified ethnic minority personnel. It is our goal that

- By 1993 fifteen percent of administrative positions and fifteen percent of staff positions will be held by ethnic minority persons.

- Eighty percent of ethnic minority personnel will stay at Calvin for at least two years.

The rationale for these goals is similar to that for faculty recruitment and retention. First, ethnic minority representation in both the Christian Reformed Church and the broader community is large and growing. Second, a critical mass of ethnic minority people must be present in all areas of Calvin's life, for this will help other ethnic minority personnel feel comfortable, it will provide role models for Calvin students and the broader Calvin community, and it will enhance the multicultural character of the whole campus environment.

2. Strategies

Currently at Calvin there are four major divisions: Academic Affairs, Business and Finance, College Advancement, and Student Affairs. Under current practice the president appoints the vice president in each of these divisions, sometimes under the advisement of search committees. Each of these divisions then establishes its own pattern of recruitment and hiring, often with immediate supervisors making most of the hiring decisions.

The task force sees no reason to alter this basic structure, but does find need for revising the operation of the structure. Each division currently submits annual reports to the president of the college which are based, in part, on five year plans for the division. The five year plans are developed by presidential task forces on which divisional personnel are well represented. To encourage hiring of ethnic minority persons,

- We recommend, first, that the president require planning task forces to include in the five year plans a prominent section on ethnic minority recruitment and hiring and, second, that these plans be updated and revised annually in each division's annual report to the president.

The success of these two recommendations depends largely on commitment of administrative and supervisory personnel within each division. Therefore,

- We recommend that two criteria for hiring new vice presidents and other supervisory personnel be, first, a commitment to the development of a multicultural Calvin community and, second, significant experience with ethnic minority people. The president should also strongly consider appointing ethnic minority persons to the positions of divisional vice presidents.

In addition to the five year plans, the periodic updates and reports, and the basic commitment, personnel assistance to divisional decisionmakers must be provided. Therefore, in recognition of the probability that Calvin will soon hire a personnel manager,

- We recommend that, in addition to his/her other duties, the personnel manager also be charged with developing and overseeing the following areas:

    a. Recruitment procedures for ethnic minority persons.

    b. Training and development workshops for administrative personnel in charge of recruitment, hiring, and employee relations.

    c. Orientation seminars for all new employees on working in a multicultural setting.

    d. In-service workshops and seminars to sensitize all staff employees to the demands of a multicultural community.

    e. Procedures for placement of ethnic minority employees into appropriate departments.

    f. Support systems for ethnic minority employees.

    g. Apprenticeship program for training promising, but currently underskilled, ethnic minority persons.

2. Developing the Faculty and Staff Community

a. Goals

The development of a genuinely multicultural college community requires more than just hiring ethnic minority faculty and staff. It also requires the creation of an environment in which people from diverse cultures can flourish. This is easier said than done. however. for living and working in a multicultural setting is difficult for culturally bound people. It will probably not happen unless we work hard to make it happen.

To develop such a community it is necessary that faculty and staff already here lead the way. This means. first of all.

- that faculty and staff must commit themselves to the all-campus need of creating a genuinely multicultural college community.

Without such commitment the entire plan is doomed to failure.

Beyond this basic commitment. faculty and staff must develop the ability to live in. work in. and appreciate ethnic diversity. Part of this involves the education of students and part involves community living with all the members of the Calvin family. We therefore envision.

- that faculty and staff will recognize Calvin as a genuinely multicultural community.

- that all faculty will be equipped for effective preparation of students to live the Christian life in contemporary, multicultural society.

b. Strategies

There are a variety of strategies through which these broad goals could be achieved. To increase commitment to the all campus need.

We recommend that the Multicultural Affairs Committee encourage activities designed to increase commitment to and development of the multicultural community, and ensure their occurrence.

Such activities will include administrative efforts to schedule sessions on multicultural concerns in faculty meetings. fall

faculty conferences, and spring faculty board conferences. The academic administration will also be encouraged to meet with departments and discuss the implications for them of the all campus need. Within administration and staff, the Multicultural Affairs Committee will encourage and assist the personnel manager to carry out the tasks outlined in the previous section.

The goal of building the community so that ethnic diversity is both accepted and celebrated will be pursued through a number of strategies promoted by the Multicultural Affairs Committee. Important to community building are on-campus ethnic celebrations and involvement of faculty and staff in off-campus, city-wide ethnic celebrations. The student and faculty cafeterias, for example, could periodically serve ethnic food. The Committee will also encourage faculty to attend worship services at local ethnic minority churches, and it will encourage informal social interaction between faculty members of different cultural backgrounds.

The third goal will likewise encompass a range of activity. If faculty are to equip students, then they themselves must be sensitive to the concerns of ethnic minority persons. To achieve this, the Multicultural Affairs Committee will encourage the deans and provost to attend seminars and conferences on the administration of a multicultural college. It will encourage the academic administration to develop and organize mandatory orientation seminars for new and current faculty. The Committee will also encourage the academic administration to promote faculty exchanges with ethnic minority faculty members from other schools, to plan more contact between the faculty and the multicultural lecturer, to promote faculty attendance at conferences on multiethnic issues or where scholars of many ethnic backgrounds will attend, and to consider requiring departments to hold one seminar per year on multicultural issues. Finally, the Committee will search out and promote other areas of potential faculty development, for example, involvement in the summer academic achievement program or the scheduling of appropriate speakers for the interim lecture series.

B. Student Life

As in the critical area of faculty and staff, in student life there are also two major areas in need of development. First, there is recruitment and retention of ethnic minority students. In the past small numbers of ethnic minority students have attended Calvin, but too often they express dissatisfaction with the Calvin environment and drop out. Though some students have left for ostensibly academic reasons and others have left for social reasons, many times academic and social factors are intertwined.

The second critical area is the development of general student community. Becoming a genuinely multicultural institution means more than maintaining a certain quota of ethnic minority students. Cross-cultural awareness and communication must flourish among all cultural groups. For the Calvin community to become the Christian family that transcends ethnic, cultural, racial and class boundaries, students must also learn to celebrate cultural diversity.

1. Recruitment and Retention

a. Goals

Many of the same reasons offered in support of the goals for faculty, administration, and staff recruitment and retention apply here as well: Ethnic minority membership in the Christian Reformed Church is already 5% and growing; national population trends show a tremendous rise in ethnic minority population; in order for ethnic minority students to adjust to Calvin, a critical mass of ethnic minority students must develop; and Calvin needs to take leadership in the training and development of leaders of ethnic minority Christian communities. In addition, we must remember that all Calvin students will benefit, for a liberal arts education is better for all students if it takes place in a multicultural environment. For ethnic minority student recruitment and retention our goals are that

- by 1993-94 ten percent of Calvin's student body will be comprised of ethnic minority students. By 2003-04 fifteen percent of the student body will be comprised of ethnic minority students.

- retention figures for ethnic minority students will not be significantly different from those of the entire student body.

b. Strategies

In the long run, of course, the best strategy for recruitment of ethnic minority students is to foster an educational and social environment at Calvin which is truly multicultural. Active, short-term efforts at recruitment must necessarily be backed up by progress in developing this environment. Short-term efforts at recruitment, however, must still be significant, for the Admissions Development Office must continue to bring Calvin to the attention of prospective ethnic minority students.

It is important to note that the Admissions Development office has been actively involved in the recruitment of ethnic minority students. The Task Force is grateful for their efforts and encourages them to continue their work at recruitment. In order to ensure that sufficient efforts are made in this area

> **We recommend that the Admissions Development office submit for approval a five year ethnic minority recruitment plan both to the vice-president of the College Advancement Division and to the Multicultural Affairs Committee. This plan is to be reviewed annually and revised as necessary.**

Recruitment efforts will include visiting high schools where the concentration of ethnic minority students is high, tracking ethnic minority students who are Christian Reformed or who at some point attend a Christian school, and developing programs such as the summer academic achievement program which is designed to help prepare ethnic minority high school students for a college education at Calvin (see plan for program in appendix B).

Experience at Calvin has shown that active recruitment must be reinforced with efforts to retain ethnic minority students once they are here. A crucial element in the retention of these students is the development of support systems which help them adjust to the Calvin environment. These students need such things as special orientation assistance, assistance from upperclass ethnic minority students, advice in academic, career and personal areas, etc. At the heart of these support systems should be one person specifically charged with developing, directing, and overseeing them. Therefore,

- **We recommend the establishment of a twelve month administrative faculty position entitled "Director of Student Multicultural Development" (see document #1 of Appendix C for job**

description. Note that this position also requires development and oversight of the multicultural character of the entire student community).

One of the most important areas of student life is living conditions in on-campus housing. Problems in multicultural relationships more often develop in the dormitory than in the classroom. Several things should be done to improve living conditions in the residence halls. First, the resident directors and the resident assistants should be sensitive to the issues surrounding multicultural on-campus living. Therefore,

> We recommend that the Student Affairs Division make commitment to the development of multicultural community a condition of employment in both resident director and resident assistant positions.
>
> We recommend that the Student Affairs Division make experience with ethnic minority people a condition of employment for the position of resident director.
>
> We recommend that the annual orientation sessions for resident directors and resident assistants include prominent emphasis on issues of importance in multicultural living.
>
> We recommend that the Student Affairs Division make a major effort to recruit and appoint ethnic minority persons to the positions of resident director and resident assistant. (This effort would normally be spelled out in the ethnic minority recruitment and hiring plans required of each major division in the college, as discussed in Administration and Staff recruitment on pp. 11-13.)
>
> Finally, we recommend that qualified ethnic minority persons willing to undertake graduate studies necessary for the position of resident director, be granted ethnic minority graduate student fellowships on the same terms as are potential faculty candidates.

In addition, the Multicultural Affairs Committee will monitor the success of these policies and, where appropriate, suggest revision. The Committee will also oversee other areas which

relate to retention of ethnic minority students. For example, it will encourage and help plan ethnic worship opportunities on campus, review college publications to ensure that ethnic minority concerns are given sufficient attention (e.g. the Prism, the Catalog, the Student Handbook, and the Residence Hall Living Booklet), and consider any other areas which might improve retention of ethnic minority students.

2. Developing a multicultural student community

a. Goals

The strategies directly preceding are aimed at specific needs of ethnic minority students. While it is important to address these needs, building the multicultural community, which is for the good of all students, requires more. Calvin's broad goal is to become a community which in its very nature is multicultural. It is our goal

- **that all students, from both majority and minority groups, will recognize Calvin as a genuinely multicultural community.**

b. Strategies

To achieve this goal,

> **We recommend that the Multicultural Affairs Committee ensure that activities occur on campus which promote positive cross-cultural communication among members of all ethnic groups on the campus.**

In carrying out this mandate, the Committee will consider promoting activities such as the following:

- ethnically oriented worship services, led by ethnic minority ministers.
- a standing student senate committee on multicultural awareness.
- ethnic choirs.
- on-campus ethnic celebrations.
- student retreats focusing on cross-cultural understanding.
- reading clinics or "teach-ins" during which the whole campus focuses on cross-cultural issues.
- theme years which celebrate multicultural life and expressions.
- ethnic artistic expression both in the student body and in the artwork around the campus.
- chapel services which focus on multicultural themes.

C. The Broader Christian Community

1. Goals

Calvin College is, of course, more than just an educational institution for undergraduates. It also enjoys a major leadership role within the Christian Reformed Church and within the broader Christian community. If the Christian Church is to recognize and model the culturally diverse character of God's Kingdom, institutions of higher Christian education, such as Calvin College, must be on the cutting edge of change and development. Not only must such institutions change within, but they must lead other elements of the Christian community to change as well.

Primary constituencies in need of immediate attention include the Christian Reformed Church, Calvin College alumni, and the Christian ethnic minority communities most closely associated with Calvin (e.g. Black and Hispanic communities in Chicago and Grand Rapids, the Asian community in California and the Native American community in New Mexico). As the official college of the Christian Reformed Church in charge of leadership development, the college must increase the awareness of and commitment to a celebration of cultural diversity within the Church. It must also work to develop such a commitment in its alumni, for these are the community leaders who have already graduated from Calvin.

In order for Calvin to carry out such leadership, it must generate internal success in developing a genuinely multi-cultural educational community. It must also build bridges to constituent ethnic minority communities. Calvin's integrity will be in question if it attempts to build a multicultural institution without the involvement of the ethnic minority communities which are in close proximity to Calvin. More importantly, we at Calvin need the active involvement of the ethnic minority community to help create the multicultural community here envisioned. In addressing the needs of these three communities, it is our goal that

- within the next decade Calvin will be recognized by the broader (multicultural) christian community both as a credible witness of the culturally diverse character of the kingdom of God and as a leader in the development of this kingdom.

- within the next decade the college will develop a bridge of communication with the ethnic

minority communities of Western Michigan that will allow for mutually beneficial interaction and genuine cooperation.

2. Strategies

The Multicultural Affairs Committee will be charged with the responsibility of developing and recommending strategies for Calvin s leadership in this area. Examples of such strategies include increasing adult and continuing education possessing multicultural themes, encouraging current faculty to consider multicultural issues in their church speaking engagements, infusing the Summerfest program with multicultural themes, helping alumni groups to become more involved in ethnic minority communities and with ethnic minority students, and perhaps even developing satellite schools offering extension courses in select ethnic minority communities.

To improve Calvin's mutual relationship with ethnic minority communities, the Multicultural Affairs Committee will seek, among other things, to monitor the multicultural development of the college, encourage faculty and staff to worship in local churches with significant multiethnic representation, promote the consideration of ethnic minority community service in faculty evaluation for reappointment and tenure, facilitate the involvement of ethnic minority people in appropriate campus activities, develop official ties with ethnic minority professional organizations, and encourage campus discussion of social issues of special interest to ethnic minority communities (e.g. immigration laws, apartheid, affirmative action).

In addition to these activities of the Multicultural Affairs Committee, it is also important for the Board of Trustees to play its part. The Board of Trustees could, for example, consider ways to increase the representation of ethnic minority persons on the Board or establish a standing Board of Trustees committee (with representatives from ethnic minority communities) concerned with multicultural affairs. In order to encourage an active role by the Board of Trustees,

We recommend the Board of Trustees actively evaluate and define its role in the development of multicultural community both at Calvin College and in the broader Christian community.

D. Curriculum

1. Goals

In order to achieve the college's mission of "training students to live the life of faith in contemporary society," a society which is ethnically diverse, it is our general goal that

- **students graduating from Calvin will know and appreciate cultures other than those which are dominant in Western Europe and North America. Graduating students from all cultures will be prepared to interact effectively with people from cultures other than their own.**

2. Strategies

While pursuit of this broad goal involves the entire college experience, much of this purpose must be achieved through appropriate curriculum content. The Task Force recognizes that the college currently offers a number of courses which provide significant exposure to ethnic minority or Third World cultures, and is heartened by the efforts of many professors to include material in their courses on these cultures. Nevertheless, it is our belief that many of Calvin's students are "underexposed." In order to ensure significant exposure to these cultures,

We recommend that the college establish a distribution requirement which will ensure that all students complete a minimum number of courses which provide significant exposure to cultures other than those dominant in North America and Western Europe.

It is expected that these courses would frequently be already existing core courses, so we do not anticipate this to increase the number of core courses required. In order reputably to carry out this strategy, which must necessarily be approved by the Educational Policy Committee and the entire faculty,

We recommend that the Provost appoint, as part of the next five year planning process, a committee charged with the following tasks:

1. **To define what constitutes "significant exposure" to a culture.**

2. To delineate which cultures are to be included in the "ethnic minority" and "Third World" categories.

3. To review the present curriculum to determine which courses currently meet these qualifications.

4. To develop a proposal for a distribution requirement of a set number of approved courses in multicultural studies to be completed by all students who graduate from Calvin.

Due to the paucity of expertise at Calvin in multicultural curriculum matters, the Task Force strongly encourages this committee to consult with experts in cross-cultural and ethnic minority studies.

In addition to working toward this policy, it is also important to create an environment in which course development along these lines is encouraged and facilitated. At Calvin course proposals typically originate with the faculty, so the faculty must be encouraged to develop them. To facilitate such course development,

We recommend that the Provost require departments, in the normal five year curriculum review, to evaluate and upgrade, if necessary, the cross-cultural content and pedagogy of their course offerings.

We recommend that the academic administration encourage departments to propose courses which focus substantially on ethnic minority or Third World cultures, and which incoming faculty may have already developed.

We recommend that the academic administration encourage departments, when openings exist, to search for faculty who have already developed expertise in teaching such courses.

We recommend that the Educational Policy Committee require all new course proposals, when appropriate, to include consideration of multicultural content and/or pedagogy for students of culturally diverse backgrounds.

We recommend that the academic administration provide faculty workshops to assist current faculty in developing courses and pedagogy which are sensitive to ethnic minority or Third World cultures.

We recommend that the academic administration provide incentives for faculty members who wish to develop or revise courses which would be more inclusive of the target cultures. Such incentives would include specifically designated funds for faculty development seminars, and for interim leaves for course research and development.

Beyond the improvement of existing courses and the development of new courses, the college should also increase the availability of major, minor, and supplementary concentrations in area studies programs (e.g. Latin American Studies, North American Ethnic Minority Studies). Proposals for such programs generally arise from the faculty but are contingent on student interest. It is likely, therefore, that pressure for such programs will increase as ethnic minority representation on the faculty and in the student body increases. Nevertheless, there is already pressure for a Latin American Studies concentration, and there may well be interest among current faculty to develop such programs. Therefore,

We recommend that the academic administration take leadership in the development of area studies concentrations, and that the academic administration provide incentives for faculty members who wish to work on the development of such concentrations.

In order to develop area studies concentrations, it is imperative that departments cooperate with each other, for such concentrations are interdisciplinary in character. In addition to the above recommendation, therefore,

We recommend that the academic administration encourage interdepartmental cooperation in the development of area studies concentration proposals.

VI. IMPLICATIONS FOR ADMINISTRATIVE PERSONNEL AND STRUCTURE

A. Structure

A comprehensive plan, such as this one, runs the risk of being a wallflower unless care is taken to ensure its implementation. To this end the plan must clearly assign responsibility for certain areas and authority to act to achieve the stated goals. In general, it is expected that the college community will together share the responsibility for developing the college into a genuinely multicultural educational community. It is also essential, however, to assign specific areas to specific individuals or groups.

For this reason we have recommended the establishment of two full-time administrator/faculty positions and the active involvement of the anticipated personnel manager.

The first full-time administrator/faculty position is the Director of Academic Multicultural Affairs, in charge of administrating the ethnic minority graduate student fellowship program, the faculty exchange program, the recruitment of ethnic minority faculty members, and the summer program for academic achievement of ethnic minority students (see document #2 of Appendix C for job description).

The second full-time administrator/faculty position is the Director of Minority Student Development. This person will be a member of the Student Affairs Division and will be responsible for advising ethnic minority students and for working to build the character of the multicultural student community (see document #1 of Appendix C for job description).

As stated in the earlier section on the recruitment and retention of administration and staff, the personnel manager will be in the Business and Finance Division and will be charged, in part, with recruiting ethnic minority employees and with building the multicultural character of the administration and staff work environment (see partial job description in section on Administration and Staff: Recruitment and Retention, p.13).

In order better to implement the entire comprehensive plan, it is also necessary to establish a permanent faculty committee specifically charged with ensuring the development of the multicultural environment at Calvin College. Therefore,

> **We recommend the establishment and appointment of a committee entitled "The Multicultural**

Affairs Committee," with the mandate as spelled out in document #3 of Appendix C.

B. Timing

Although the above plan for implementation is recommended to be in place by Fall 1987, the school year 1986-87 is seen as a transition year. During that year we envision that only one administrator/faculty position will be appointed, that the Minority Concerns Task Force as now constituted will continue to function, and that an academic administrator and a faculty member will be given released time to promote and administer ethnic minority graduate fellowships, faculty exchanges, and ethnic minority faculty recruitment.

During the transition year the administrator/faculty appointee will direct all facets of the Summer Academic Achievement program, advise ethnic minority students during the school year, and work to build multicultural community on the campus (see document #4 in appendix C for a job description of this one year transitional position). Depending on the special skills of this person, he/she would move, in the Fall of 1987, into one of the two administrator/faculty positions described above.

In order to continue with the administration of graduate student fellowships, faculty exchanges and faculty recruitment, an academic administrator and a faculty member (with 2/7 reduced teaching load) will continue to promote and coordinate these areas. In the Fall of 1987, these areas will become the special responsibility of the Director of Academic Multicultural Affairs.

Until the Fall of 1987, when the Multicultural Affairs Committee is expected to succeed the Task Force and take up its work, the Minority Concerns Task Force will continue to function and will assume the mandate of the committee. It will continue to develop more detailed strategies of implementation and will oversee and follow through on the recommendations contained herein.

Appendix A: #1

1979-80 — #5

PROFESSIONAL STATUS COMMITTEE
MINUTES
Thursday, October 11, 1979 — 8:30 a.m.

I. Opening

Vice President John Vanden Berg convened the meeting at 8:30 a.m. and then gave the opening prayer.

II. Roll Call

All members were present except A. Diekema.

III. Minutes

The minutes of the October 4, 1979 meeting were approved.

IV. Announcements

None.

V. Communications

None.

VI. Old Business

At the October 4 meeting President Diekema asked the subcommittee on minority staffing to reformulate the recommendations put forth in its memorandum dated October 4, 1979. The subcommittee reported that it had complied with the request and thus a series of four motions were made.

A motion was made and supported advising the administration to inform the college community that all individuals and departments are to engage in a serious and continuing search for minority faculty members, irrespective of present department staffing requirements, and that if qualified minority candidates are presented to the administration and the Professional Status Committee, they will be given full consideration for regular faculty appointments. The committee passed the motion.

A motion was made and supported mandating the Professional Status Committee to inform each department that, whenever an individual is recommended for any type of appointment to the college faculty, it will be asked to report to the President and the Dean of the Faculty what procedures were followed to actively recruit minority persons. The committee passed this motion.

A motion was made and supported stating that the Professional Status Committee encourage faculty exchanges as one means of promoting the presence of minority

faculty members on the Calvin campus. The committee passed this motion.

A motion was made and supported encouraging the administration to consider the support, financial and other, of minority students in graduate school as a means of training persons for potential appointment to the Calvin faculty. The committee passed the motion.

VII. New Business

Postponed.

VIII. Adjournment

Vice President Vanden Berg adjourned the meeting at 10:00 a.m.

Robert Bolt
Secretary

MINORITY CONCERNS
Professional Status Committee

The Minority Concerns Monitoring Committee requested the Professional Status Committee to review progress on the four minority staffing motions it adopted on October 11, 1979, particularly the third and fourth motions, and to consider additional and alternative approaches toward the same end, viz., to increase the presence of minority faculty members at Calvin.

In response to this request the Professional Status Committee, on October 18, 1984, approved the following recommendations:

1. That all departments be informed of the establishment by the Office of the Provost of a set number of Visiting Professorships beginning with the academic year 1985-86 to be filled only by qualified minority persons, and that the departments be instructed to begin the search immediately and to make recommendations whenever they have a qualified candidate whom they wish to recommend;

2. That the Multicultural Lectureship Committee be requested to make every effort to secure a qualified minority candidate from within North America for appointment as the Multicultural Lecturer in 1986-87 or as soon as possible thereafter;

3. That in addition to the usual search methods used to locate qualified minority persons for faculty appointment (e.g, sending a college representative to black evangelical conferences, advertising, SCORR referrals), the Provost shall poll all consistories of CRC congregations, and those of related churches, with minority membership for names of any minority persons with at least a master's degree in a college-related discipline or profession; and

4. That a set number of graduate fellowships be established immediately for qualified, minority persons who are college graduates or in their senior year, plan to enter a graduate program leading to a terminal degree, and are willing to commit themselves to one year of teaching at Calvin for every year of support, and that the Provost request all department chairmen to invite nominations of qualified minority students from their department faculty and to recommend to the PSC by no later than December 1, 1984.

The PSC will remind the faculty that the above approaches and the existing minority recruitment policy apply to all qualified minority persons, specifically those of minority groups represented in the CRC — Hispanic North Americans, Black North Americans, Native North Americans, Asian North Americans, whom the college has a recognized obligation to serve with leadership training.

The recommendations above are intended, not as substitutes for those motions adopted in 1979, but as additional, perhaps more effective, means by which the college faculty can carry out its resolve to recruit minority faculty members. The central claim supporting the October 1979 faculty resolution was "that there exists an all-college need which can best be satisfied by the presence of faculty who are from minority races in North America." To that end, the recommendations above will renew and strengthen our resolve.

MEMORANDUM

Appendix A: #3

TO: Professional Status Committee

FROM: R. Rice

DATE: February 14, 1985

RE: Recommendation adopted by Minority Concerns Task Force January 23, 1985

The task force recommends to the Professional Status Committee that it approve the following steps for immediate implementation in moving toward a greater presence of minority persons in faculty appointments for 1985-86:

1. A file of prospective minority candidates for faculty appointment shall be prepared and maintained. This file will consist of persons who, according to the academic administration in consultation with department chairmen, appear to have academic qualifications for a faculty appointment at Calvin College, are evangelical Christians, and are North American minority persons. Names of candidates may be added by sending them to Academic Dean R. Rice.

2. The SCORR advisers to the Minority Concerns Task Force, J. White and W. Ipema, or an appropriate representative of the college, shall make contact with those persons whose names are in the file above to inquire of their interest in being considered for possible appointment.

3. The president shall make a follow-up contact, preferably in person or by telephone, with those prospective candidates who express further interest. He shall explain to the candidate Calvin's institutional commitment to, and programs for, achieving a greater presence of minority persons in faculty appointments and shall inform the candidate of the next steps in the appointment process.

4. In the case of every candidate who expresses definite interest in being considered for an appointment, an academic dean shall convey the name of the candidate and the candidate's dossier to the appropriate department chairman. Unless, based on the dossier, there is clear reason not to, the chairman shall contact the candidate <u>within two weeks</u> for the purpose of arranging the campus, recruitment visit. After the visit, the chairman shall inform the academic dean of the department's decision regarding the candidate.

5. In the case of every candidate who does not express definite interest, but is interested in knowing more about the college, the provost shall take the initiative in making arrangements for a campus visit by the candidate, who may be asked to give a presentation to the faculty and/or some other college audience.

<u>Rationale</u>

1. The college has resolved to meet an all-college need for increasing the presence of minority faculty.

2. Increasing minority presence first within the faculty is critical for increasing minority presence within other parts of the college.

3. A file of prospective minority candidates, already assembled, contains several names, some of whom have been contacted and expect a follow-up.

4. Implementation of the above steps should begin immediately in order for them to merge with the currently ongoing recruitment/appointment process to fill faculty positions declared open for 1985-86.

RR/dvp
Approved by the PSC on February 14, 1985

Appendix A: #-

MINORITY FACULTY RECRUITMENT PROCESS

I. File of Prospects for Minority Faculty Recruitment

A. Efforts to compile a list of minority prospects will involve tapping a variety of sources: SCORR, resource persons, advertisements, unsolicited resumes, church surveys, department chairmen, faculty, etc.

B. Information about prospects should be sent to Dean R. Rice.

C. SCORR advisers, J. White and W. Ipema, will work toward getting minimum information for each minority prospect.

D. To begin the formal process of recruitment, the following minimum information about a prospect is needed:

1. North American minority category

2. Academic credentials (degree and area of study)

3. Church or denomination membership

II. The Formal Process of Recruitment

A. An academic dean and a department chairman decide whether to pursue the minority prospect, based on the (minimum) information available at the time.

B. If the decision is not to pursue the prospect, then a letter expressing the fact should be written to the person by the academic dean or department chairman, if appropriate.

C. If the decision is to pursue, the academic dean informs the president that the department wishes to pursue the prospect.

D. The president contacts the prospect 1) to explain Calvin's commitment to, and programs for, achieving greater presence of minority persons in the faculty and 2) to inform of the next steps in the recruitment process.

E. The president informs the academic dean that he has made the contact and informs him/her of the outcome and any new information about the prospect.

F. The academic dean contacts the department chairman and indicates that within two weeks the chairman shall contact the prospect to arrange the campus, recruitment visit.

G. If, after the visit, the department is ready to recommend appointment, the regular appointment process is followed.

H. If, after the visit, the department is not ready to recommend appointment (or the prospect is not ready to consider an appointment), it decides whether to continue or terminate the pursuit. The department chairman conveys the decision with rationale to the academic dean. A decision to continue the pursuit should be accompanied with the department's plan for doing so.

III. Appointment

A. Whenever a prospect enters the regular appointment process, he or she becomes a candidate for appointment.

B. If at any point in the recruitment process the prospect indicates an interest in becoming a serious candidate for appointment, he or she should be asked to submit the following information and the regular appointment process should be followed.

1. An official transcript of the candidate's undergraduate record

2. An official transcript of the candidate's graduate record

3. Three letters of recommendation from persons qualified to evaluate the candidate's academic and professional ability

4. Letters of recommendation from the candidate's pastor or someone else qualified to evaluate the candidate's spiritual and personal qualifications for a position at Calvin College

5. Evaluations (by students, if possible) of the candidate's performance or potential as a teacher

Endnote: This document is understood to be compatible with and an accurate interpretation of the steps for moving toward a greater presence of minority persons in faculty appointments for 1985-86 approved by the Professional Status Committee on February 14, 1985.

2/27/85

MEMORANDUM

TO: Professional Status Committee

FROM: Minority Concerns Task Force

DATE: September 25, 1985

RE: Recommendation for implementing minority graduate fellowships

In October 1984, the Professional Status Committee adopted the following recommendation, along with three others:

> That a set number of graduate fellowships be established immediately for qualified, minority persons who are college graduates or in their senior year, plan to enter a graduate program leading to a terminal degree, and are willing to commit themselves to one year of teaching at Calvin for every year of support, and that the Provost request all department chairmen to invite nominations of qualified minority students from their department faculty and to recommend to the PSC by no later than December 1,.1984.

The stated purpose of the recommendations was to increase the presence of minority faculty members at Calvin. Resources were allocated for several graduate fellowships for 1985-86. On March 15, 1985, Provost DeVos requested names of qualified minority students via a memo to department chairmen. Only five chairmen responded; five names were submitted by the April 15 due date. Four additional names came from other sources, but no fellowships were granted for 1985-86. One thing is certain, however; there are qualified minority candidates interested in a graduate fellowship program which would lead to joining the faculty at Calvin. The lateness in the academic year and the lack of implementing procedures partly account for our failure to grant fellowships for 1985-86.

In light of the past year's experience and convinced of the value of such a program for recruiting minority faculty members, the Minority Concerns Task Force recommends that the PSC continue the minority graduate fellowship program for an indeterminate period of time. It also recommends the approval of the following steps to implement the program of graduate fellowships for minority students.

1. A file of prospective candidates for minority graduate fellowships shall be prepared and maintained. This file will consist of persons who, according to the academic administration in consultation with department chairmen, appear to show promise as teachers and scholars, are evangelical Christians, and are North American minority persons. Names of candidates may be added by sending them to Academic Dean R. Rice.

2. The SCORR advisers to the Minority Concerns Task Force, J. White (or his replacement) and W. Ipema, or an appropriate representative of the college, shall make contact with those persons whose names are in the file above and encourage them to apply for a minority graduate fellowship.

3. Applicants shall be screened and interviewed by the PSC, the academic administration, and appropriate departments. Upon recommendation of departments, the PSC shall make the final selections. The PSC shall also decide annually upon fellowship renewals.

4. Recipients of these fellowships shall be required either to spend one year teaching at Calvin for each year a fellowsnip is received or to reimburse Calvin in the cumulative amount of the money received plus an interest charge. The interest charge shall be determined by the interest rate charged on guaranteed student loans in the year each fellowship is granted.

5. If the recipient does not make sufficient progress toward a degree which would qualify her for a teaching position at Calvin (normally a master's degree in an approved discipline), she shall be required to reimburse Calvin as described above in item #4. Lack of sufficient progress would normally be determined by discontinuation of the graduate program before obtaining a degree. A maximum of four years will be allowed to complete a master's program and seven years for a doctor's program.

6. If, upon satisfactory completion of graduate work, a fellowship recipient is not offered a faculty position at Calvin, she shall be absolved of any debt to Calvin.

7. Fellowships shall be up to the amount of $5,000 per academic year (with appropriate adjustments to be made by the PSC as demanded over time), and shall be considered annually. For each recipient, their shall be a limit of two fellowships for a master's degree and four for a doctor's degree. Final notification to recipients is to be made by February 15 of each year, but the actual disbursement of the fellowship is contingent on acceptance in an approved graduate program.

8. Up to $25,000 (depending on the availability of good candidates) shall be appropriated annually for this purpose from the general fund.

9. Should repayment be required, it shall be processed through the financial aid office.

RATIONALE

1. The college has resolved to meet an all-college need for increasing the presence of minority faculty.

2. Encouraging promising minority students to pursue graduate work should increase the pool of minority candidates for faculty positions.

3. The program should be administered by the academic administration and the PSC because its ultimate goal is to increase minority representation on the faculty.

4. Given the uncertainty of the future with regard to faculty positions available, it would be unwise for Calvin to make a firm commitment on future appointment to the faculty at the time the fellowship is granted.

Appendix B

A PROPOSAL FOR AN ACADEMIC ACHIEVEMENT PROGRAM FOR MINORITY HIGH SCHOOL STUDENTS

I. Background to this Proposal

During the 1970s, Calvin College offered two programs that were designed to support the academic needs of high school students who were college bound but unprepared academically. Upward Bound was a program cosponsored by Calvin College and the federal government. Eli Lumpkins served as the director. This program recruited minority high school students to participate in a year round program of academic preparation for college. Students attended weekly meetings from September to June and a six week academic program each summer. Unlike Upward Bound, the Summer Developmental Program (SDP) was not established for minority students alone but was a program required of academically unprepared students being considered for admission to Calvin. Attendance in the SDP was a condition of admission and required of students whom the Committee on Admissions felt needed extra academic help before the freshman year. Although there were minority students enrolled in SDP, enrollment was primarily from white students.

In May 1973, the Committee on Minority Concerns, in their report to President Diekema, recommended that a new program, which would incorporate characteristics of both Upward Bound and the SDP, be initiated at Calvin. No plans or proposals resulted from this recommendation. The Task Force on Minority Concerns wishes to build on the desire by Calvin College to increase its enrollment of academically prepared minority students.

The primary goal of the proposed program is to increase the probability of graduating from Calvin College for minority students. To illustrate the frustration of the past, we point to the study of 153 black Americans who attended Calvin from 1968-1983. Only twenty-seven graduated, while 79 students discontinued and 29 were academically dismissed. (Seventeen were currently enrolled at the time of the report.) Examination of the high school records of these students revealed that only a small number were academically prepared for Calvin College.

Students selected for the proposed program will have demonstrated academic success and be motivated toward academic achievement. High risk students will not be selected. The program will be designed to attract talented ethnic minority high school students. The Upward Bound programs at Grand Rapids Junior College and Grand Valley State programs were scrutinized as models. As will the proposed Calvin program, the Upward Bound programs carefully select students, require participation in rigorous academic courses, and maintain regular contact with students throughout the year. The Calvin program, however, will require more evidence of academic potential than Upward Bound. We do not feel that the Calvin program could support high risk students. It will also require that students have clearly designated mentors with a commitment to keeping contact with them during the academic year.

II. Program Goals

A. To build a core of highly qualified minority students at Calvin College.

B. To increase the probability of graduation from Calvin College for minority students.

C. To assist all participants in achieving their academic potential.

III. Program Description

A. The program is designed for minority students who have completed ninth, tenth, or eleventh grades. Students would normally begin the program after ninth or tenth grades and return for at least one or two summers.

B. Students would be selected based on their academic potential, motivation to succeed academically and their ability to adjust to a six week on-campus experience. Interviews, academic records and recommendations from sponsors would be considered in the selection process.

C. Each student would have a sponsor (an individual or organization to share the cost and provide encouragement) and a mentor (a teacher, pastor, or counselor who agrees to make regular contacts with the student from September through June.)

D. The focus of the program would be a six week on-campus educational experience. Students would enroll in an English, a math, and a sociology/religion course. Each discipline would be divided into three levels geared to strengthen skills for the student in preparation for the subsequent school year.

E. The college would provide each student with an on-campus job during the six week summer program.

F. From September - June each student would agree to be in contact with his/her mentor weekly, biweekly, or monthly, depending on the need. The mentor's recommendation would be required for reapplication to the next year's program.

G. The program would be designed for 30 students, distributed over the three grade levels. However, it could be implemented in stages, beginning with 15-20 pre-tenth graders, and adding a new grade level each year. Students could enter before tenth or before eleventh grade, but normally not before twelfth grade. Those who complete three summers could be encouraged to take a course at Calvin in the summer after 12th grade.

H. Staff for the full program would include a Director, four teachers and five tutor/counselors. The staff would, in addition to aiding students academically, plan social, cultural and religious events for the group. Students would live on campus Sunday evening through Friday evening. Local families would "adopt" a student for the weekend, or the student would go home.

I. Each student completing all three years of the program successfully would receive a $1500 scholarship to Calvin College, if he or she enrolls. Scholarships of $500 or $1000 will be awarded students who attended only one or two years respectively.

IV. Program Explanation

A. Structure

1. On campus - The program would be the responsibility of an ad hoc faculty committee which would include the Director of the Academic Support Program, the Director of Admissions Development, the Minority Admissions Counselor, a member of the English Department and of the Mathematics and Computer Science Department, one or two minority students, and an urban pastor (preferrably a minority person). The

Director of the program would be a member of the committee and responsible for executing the program in the summer. In consultation with the committee, he or she would recommend appointment of teachers to the Dean for Academic Administration, hire tutors/counselors, select students, promote and implement the program.

2. Each student enrolled in the program will need a sponsor and a mentor. Sponsors could be individuals, civic, or social organizations, but it is hoped that in most cases sponsors will be churches. Sponsors will provide encouragement to students and assist students with their program expenses. Mentors will agree to meet regularly (weekly, biweekly or monthly) with students to monitor their academic progress, help them solve problems, and serve as liaison with the Program Director

B. Staff

1. Director - (See job description)

2. Teachers - If the program has 50 students, it will require four teachers. Every attempt should be made to hire master high school teachers or Calvin teaching faculty who are either members of an ethnic minority or have successful experience in teaching minority students.

3. Tutor/Counselors - Five current Calvin College students would serve as tutor/counselors. These students should be highly skilled in cross cultural communication, as well as good students who can teach others. As many as possible should be minority students.

C. Curriculum

The curriculum would not be a remedial one, but would be designed to focus ahead on skills needed in the upcoming school year. Thus, the English and math levels would correspond to typical 10-12 grade high school curricula. It is difficult to specify the content more than this, without first consulting some prospective sponsors as to their student's needs. The best students should be encouraged to follow college prep programs which would meet the requirements for waiver of core courses.

1. English - Levels I-III would devote most of their attention to grammar and writing skills.

2. Math - Algebra and geometry with emphasis on problem-solving skills, insight, and enrichment.

3. Sociology/Religion - The goal of this course would be to develop cross cultural awareness in relationship to Christ's command to love one another. Emphasis on the cross cultural skills necessary to be prepared for college would be emphasized in level III.

4. Study Skills - Students have various needs in terms of study skills, time management, etc. Study skills would be given focussed attention in each class, with application by the student tutors.

D. Costs to Students and Sponsors and Scholarship Amounts

1. Tuition per student for each year of participation would be $500. It is assumed that a portion of the tuition cost will be picked up by the

student's sponsor. However, the student would be required to pay a minimum of $100 from his or her own savings. Earnings from the on-campus parttime job could be used for students who do not have any savings.

2. SCORR would offer grants of $100-200 to churches desiring to sponsor a student but not having adequate financial resources.

3. Students completing level III in all three subject areas would receive a scholarship to Calvin College equal to the amount of tuition paid into the program (i.e., $500 scholarship for students finishing one year, $1000 scholarship for finishing two years, and $1500 for finishing three years).

E. Selection of Students

The focus of the program is not remedial. Because the amount of contact is limited between September and June, the ability of the program to aid students is limited. Students selected to the program should have demonstrated good academic ability and potential and have a strong motivation to succeed academically.

1. The Director selects student participants, in consultation with the faculty committee.

2. Students and their parent(s) are interviewed prior to acceptance.

3. Recommendations from two teachers and a pastor are required.

4. Each student needs to have a sponsor and a mentor. The mentor must be approved by the Director and have agreed to meet the student regularly.

5. For ninth and tenth grade applicants, less objective academic data will be available. Consequently, the decision by the Director will be more subjective.

6. Students wishing to enter the program at the eleventh grade level are required to have taken a strong college preparatory curriculum. A 2.5 GPA in academic courses or good scores on entrance tests would be essential.

7. Students wishing to continue in the program will need to present the Director with a recommendation from their mentor and their high school academic record for the current year. The Director decides if the program can continue to support the student.

F. Promotion

The Director of the program and the Admissions Office would be responsible for promotion. A vigorous promotional campaign to minority churches, both CRC and non CRC, is necessary. Churches invited to participate should receive a personal visit from the Director of the program or the minority admissions counselor.

G. Bridge to enrollment at Calvin

Because goal of the program is to encourage minority high school students to enroll at Calvin, careful consideration is needed for designing activities and

structures that provide such encouragement. A list of activities and structures of encouragement follows:

1. The program is hosted on Calvin's campus. Students will live and participate in activities on campus.

2. Students are required to have sponsors. Most sponsors will have an association with Calvin College and encourage students to enroll at Calvin.

3. The Director will be a Calvin staff member and the tutor/counselors will be current Calvin students. Teachers will be either Calvin faculty, alumni, or supporters of the institution.

4. Strong students can work to waive core requirements by completing high school courses which meet exemption standards.

5. Scholarships are offered to successful participants who enroll at Calvin.

6. The sociology/religion course will deal directly, during level III, with issues related to enrollment at Calvin.

7. The on-campus jobs will integrate the participants into the mainstream of the campus.

H. Rationale for a Pre-college Program for Minority Students

1. Calvin's mission includes providing leadership in the educational community as it grapples with difficult social and pedagogical issues.

2. The faculty made a commitment in its resolution of 1970 to become a more racially diverse community.

3. The college has previously deemed it appropriate to involve itself in pre-college programs, namely Upward Bound and the Summer Developmental Program. The college also allows high school students to be dually enrolled; through ASP Calvin students can register for "pre-college" courses in grammar and mathematics. Thus, there is precedent for the College's involvement with high school students and course materials.

4. Our experience with the Summer Developmental Program and with minority students entering the Academic Support Program indicates that these structures have provided too little, too late, in the way of academic development. In order to withstand the "culture shock" of enrolling in a predominantly white institution, minority students must come to Calvin with a solid foundation of academic skills and a strong support network to sustain their motivation.

5. Recognizing that the educational systems from which many minority students come do not always provide appropriate support and development, we propose that Calvin College joins hands with the multicultural churches to strengthen the college preparatory programs their students follow.

I. Job Description for Director of High School Academic Achievement Program

1. General Description: As a member of the ad hoc faculty committee, the Director shall organize, promote and supervise the High School Academic Achievement Program for minority students.

2. Specific Responsibilities

a. To assist the responsible faculty committee in promoting the program to high schools, churches, civic organizations, and individuals, in cooperation with Admissions Development

b. To direct all facets of the program during its summer operation

c. To select students to the program, in consultation with the responsible faculty committee

d. To hire and supervise a staff of teachers and tutor/counselors, in consultation with the responsible faculty committee

e. To maintain contact with sponsors and mentors of students in the program

f. To work with the responsible faculty committee in planning a curriculum

3. Minimum Requirements: The Director must be a member of an ethnic minority and be an able supervisor with organizational abilities. A master's degree in an appropriate field is required.

4. Work Load: Half-time during the academic year and full time during the summer

J. Resource Implications

1. Tuition generated from program students and their sponsors will not cover total program costs. Assuming twenty students in the first year, revenue would cover approximately 25% of the total direct costs, estimated to be $42,000. Within three years, although more students would generate more revenue (50 students would contribute $25,000 toward program costs), scholarships awarded those completing the program would begin increasing net direct cost to the college, estimated to reach $70,000 by the third year.

2. Five Calvin students would have summer employment and gain valuable experience.

3. Development Office and outside funds, for example foundation grants, will be used to offset net direct costs to the college.

K. Program Evaluation

In the third year of the program, the responsible faculty committee shall evaluate the program and submit a report with recommendations for continuation and/or modification to the Office of the Provost.

Appendix C: #1

JOB DESCRIPTION
For period to begin 9/1/87

Director of Student Multicultural Development

General Description: To foster an environment in which a cross-cultural community is celebrated. To serve as an advisor to Calvin College ethnic minority students. To serve as a link with the Calvin College constituents and with the Western Michigan ethnic minority communities.

Specific Responsibilities

1. Advise and counsel ethnic minority students.
2. Work in conjunction with the Dean of Student Life to provide an orientation program for incoming ethnic minority students.
3. Encourage and support ethnic minority organizations on campus.
4. Work with the Student Affairs Division to address a variety of student concerns such as:
   a) campus attitudes
   b) housing arrangements
   c) placement/career needs
   d) Student Senate activities—clubs, etc.
5. Work with the Dean of Men and Dean of Women to develop a staff training program for resident directors and resident assistants which addresses key issues regarding the development of multicultural community.
6. Work with the Chapel Committee and the Knollcrest Worship Committee to incorporate the contributions of ethnic minority cultures into these worship services.
7. Work with community leaders, multicultural churches, et al., to provide a link for Calvin College with the ethnic minority communities.
8. Develop programs for students, faculty, and staff which will foster positive cross-cultural communication.
9. Be a member of the Student Life Committee.
10. Carry out any additional assignments as given by the Vice President for Student Affairs

Minimum Requirements

M.A. degree in counseling or a related field
An ethnic minority person
A commitment to the Christian faith
Skills in counseling and administration

This is an eleven month administrative faculty position. The Director of Student Multicultural Development is a member of the Student Affairs Division.

Revised 12/20/85

Appendix C: #2

JOB DESCRIPTION
For period to begin 9/1/87

Director of Academic Multicultural Affairs

A. General Description

Under an academic dean, the Director is to be the administrative officer responsible for all academic affairs programs designed to enhance the multicultural and multiracial character of the college, especially of the faculty and student body. With the academic dean, the Director will be responsible for guiding the implementation of the comprehensive plan for integrating North American minorities and their interests into every facet of the college's institutional life.

B. Specific Responsibilities

1. Advise the academic affairs division in the implementation of the comprehensive plan
2. Serve as a member of the Multicultural Affairs Committee
3. Serve as the administrator responsible for the Multicultural Lectureship program and serve as a member of the Multicultural Lectureship Committee
4. Serve as director of the Academic Achievement Program for Ethnic Minority High School Students
5. Coordinate the college's efforts in ethnic minority faculty recruitment and hiring
6. Coordinate and promote the graduate fellowship program for ethnic minority students
7. Coordinate and promote faculty exchanges which will increase ethnic minority representation in the college faculty
8. Accept other responsibilities as may be assigned by the the academic dean and Provost

Minimum Requirements

1. An ethnic minority person
2. M.A. degree in an appropriate field
3. A commitment to the Christian faith
4. Skills in administration, teaching, and cross-cultural communication

This is an eleven month administrative position. The appointment will have faculty status.

Revised 12/20/85

Appendix C: #3

THE MULTICULTURAL AFFAIRS COMMITTEE

Mandate

While it is essential to recognize that the college as a whole is primarily responsible for developing and maintaining multicultural community. the Multicultural Affairs Committee shall function as the designated agent of the college in the development and maintenance of a genuinely multicultural educational community. It shall review. develop. articulate. promote. monitor and evaluate policies and procedures at all levels of college life in order to ensure that Calvin becomes and remains an educational community in which cultural diversity is celebrated. The primary mode of operation of the committee shall be to advise and work with standing committees. divisions. and personnel throughout the college to ensure that multicultural concerns are addressed.

To carry out this mandate the committee shall be charged with. but not limited to. the following duties:

1. Oversee. monitor and evaluate ethnic minority faculty recruitment guidelines and implementation of these guidelines.

2. Oversee. monitor and evaluate five-year divisional plans (and annual updates) for recruitment and hiring of ethnic minority personnel.

3. Oversee. monitor and evaluate five year plans (and annual updates) of the Admissions Development Office for ethnic minority student recruitment.

4. Promote campus activities (among faculty. administration. staff and students) which enhance cross-cultural communication and multicultural community living.

5. Oversee. monitor and evaluate the efforts of the college to retain ethnic minority students.

6. Develop and promote strategies for improving multicultural leadership in the broader Christian community.

7. Oversee. monitor and evaluate curriculum and curricular change to ensure that it equips students to interact effectively with people from cultures other than their own.

8. Review any college policy which may have negative effects on ethnic minority persons.

9. Recommend policy changes in all the above areas.

Composition

eleven members:
Director of Academic Multicultural Affairs
Director of Student Multicultural Development
an academic Dean
four teaching faculty members, one to serve as chairperson
a local ethnic minority pastor
either the Dean of Men or the Dean of Women
two students

Appendix C: =-

JOB DESCRIPTION
For period of 1/1/86 to 9/1/87

Director of the Academic Achievement Program/
Ethnic Minority Student Advisor

General Description

Under a designated academic dean and as a member of an ad hoc advisory faculty committee, the Director/Advisor shall organize, promote, and supervise the Academic Achievement Program for Ethnic Minority High School Students. Under a designated dean of the Student Affairs Division, and as a member of that division, the Director/Advisor shall work with the division to address a variety of student concerns and serve as advisor to Calvin College ethnic minority students.

Specific Responsibilities

1. As Director of the Academic Achievement Program, his or her duties shall be to:
   a. Serve as a voting member of and report periodically to the ad hoc advisory faculty committee
   b. Promote the program to high schools, churches, civic organizations, and individuals, in cooperation with Admissions Development
   c. Direct all facets of the program
   d. Recruit and select students for the program
   e. Hire and supervise a staff of teachers and tutor/counselors, in consultation with the faculty committee
   f. Maintain contact with sponsors and mentors of students in the program
   g. Work with the faculty committee in planning a curriculum
2. As the Ethnic Minority Student Advisor, his or her duties shall be to:
   a. Advise and counsel ethnic minority students
   b. Work in conjunction with the Dean of Student Life to provide an orientation program for incoming ethnic minority students
   c. Work with the Student Affairs Division to address a variety of student concerns such as:
      1) campus attitudes
      2) housing arrangements
      3) placement/career needs
      4) Student Senate activities - clubs, etc.
   d. Work with community leaders, multicultural churches, et. al., to provide a link for Calvin College with the ethnic minority communities

Minimum Requirements

M.A. degree in an appropriate field
An ethnic minority person
A commitment to the Christian faith
Skills in counseling and administration

Work Load, Priority, and Status

This is an eleven month administrative position. An appointee with all requirements above can qualify for faculty status. Although the work load should be approximately equally divided between the academic achievement program and work in the Student Affairs Division, priority will be given to the academic achievement program to ensure that it gets sufficient attention.

Revised 12/20/85

MINORITY CONCERNS TASK FORCE
1985-86 MEMBERS

Albert Brewton
Alumnus

Ynes Byam
Spanish

Joy DeBoer
Student Affairs

Evelyn Diephouse
Academic Support Program

Peter Harkema
Admissions Development

Terri Harris
Admissions Development

Thomas Hoeksema
Education

Roland Hoksbergen
Economics & Business

William Iperna
SCORR Advisor

Pamela Jackson
Student

Mark Quiles
Student

Rodger Rice
Academic Affairs

David Sieplinga
Urban Pastor

Marvin Vander Wal
Engineering

Julius Vigh
Board of Trustees

John Worst
Music

FORMER MEMBERS

Richard Mouw
Philosophy

John Borrego
Student

James White
Sociology

Samuel Kim
Student

SPECIAL CONTRIBUTOR

Brenda Tankson-Elmore
SCORR

INAUGURATION ADDRESS
by
PRESIDENT ROBERT G. BOTTOMS
DEPAUW UNIVERSITY
AT A DINNER FOR THE UNIVERSITY'S FACULTY

October 16, 1986

One could hardly say enough about the strength of DePauw University today. In this our Sesquicentennial year, we are completing the most successful fund-raising campaign any private liberal arts college in this country has ever attempted. Current gifts and commitments to our Sesquicentennial Campaign total in excess of $109 million.

Alumni support in the past two decades has enabled us to erect the Performing Arts Center, the Julian Science and Mathematics Center, the Lilly Physical Education and Recreation Center; to restore East College; to renovate Asbury Hall; and current plans call for a renovation of Harrison Hall. Certainly we have facilities which enable us to support the most ambitious academic programs.

However, it is our *people* in the person of an increasingly skilled student body and a richly competent faculty which will continue to sustain us in the future.

With all these strengths a new president of DePauw faces several questions: What do we lack? What keeps DePauw from claiming its rightful place as one of the premiere undergraduate institutions in the country? What outstanding opportunities are afforded us as we address the challenges in American culture?

Let me review what I have already raised for the faculty as a concern. The question revolves around the issue of whether or not DePauw is reflective of the society which we seek to serve. I am talking about the issue of diversity.

The facts are these. The Hispanic segment of the United States population is the fastest growing part of America. Asians constitute the second fastest growing population segment, blacks third, and finally, the Caucasians consist of the fourth fastest growing segment of our population. The largest twenty-four school systems in the United States today have what demographers call "a minority majority." Twenty-seven percent of the high school students in America today are, in fact, minorities.[1]

By the year 2010, one out of every three Americans will either be black, Hispanic or Asian. Mexican-American women today average bearing 2.9 children per person; black women, 2.4 per person. Caucasian women are reproducing at a rate of 1.7 children per person and demographers inform us that it takes an average of 2.1 children per woman just to stay even in sustaining one's population. (It might also be noted that in the so-called "baby boom" American women were reproducing approximately 2.9 children per person.)[2]

So what are we to make of all this? One of the things Harold Hodgkinson points out in a paper called "Diversity Is our Middle Name," is that institutions in the heartland, like Indiana, are obviously much less affected by these demographic trends than those people in California and New York, Texas, Florida, and Michigan. Yet perhaps the most important implication for us is that the nation in which our students will live will be more ethnically diverse than it has ever been, and we have to wonder if campus culture can reflect just what this diversity means.

Hodgkinson contends that there are still colleges in the country (although certainly not DePauw) where Spanish language and literature are perceived to be second rate and the outstanding students are steered to the more established programs in German and French.

We have to wonder if one of the challenges before us is not to allow our curriculum to begin to show a parity for the new cultural links to South America and Asia.[3] How will DePauw be relevant to the young people growing up in this diverse culture? Many contemporary students are more familiar, Hodgkinson says, with European culture than with life in the Bronx or Chicago's south side. It's a bit disarming, and we wonder if we are prepared for this phenomenon.

The issue I am raising is not one of survival—DePauw most certainly will survive. The question I raise is one of significance. The welfare of our nation and the concept of justice both demand that DePauw cannot be irrelevant to one-third of our population.

Given these current population trends, one has to wonder how DePauw is performing vis-a-vis premiere liberal arts institutions in the Midwest. Quite frankly, the picture is not too complimentary. DePauw has the highest percentage of white students of any of the Great Lakes Colleges Association consortium. Of the nineteen private liberal arts colleges in Indiana as listed in a September issue of *The Chronicle of Higher Education*, DePauw ranks seventeenth, having twenty percent fewer minorities in our student population than we had five years ago. We need to force ourselves to reflect on what this means. What, for example, does it mean to graduate our students today with little or no exposure to people or cultures that are different? Do our students know and understand the current roles of Latin America, Asia, and Africa?

Frank F. Wong, Vice President for Academic Affairs at Beloit College in Wisconsin, wrote in *Liberal Education* in the Spring of 1985 pointing out that we live in a world and a time where cultures are in constant contact and conflict with one another. He states, "We are all *pilgrims* on a journey to seek truth, but we are also all *immigrants* in a new and not very familiar land where the signposts of the past may not be the signposts of the present or the future."[4]

Dr. Wong notes that in higher education today we are experiencing a "back to basics" movement, indicating that we in higher education have perhaps lost our traditional anchors.[5] The public has accepted this argument. Secretary of Education Bennett has pointed out that we must first learn to know ourselves and only then can we face the world in confidence. But there is a problem with such thinking. While we may live in the midst of a "return to basics philosophy," the world has changed. It is no longer the Western dominated world with which we had learned to deal. Given the emergence of the Eastern and Latin American nations, can the true pilgrim today be content with a journey through western classics alone? Would not our perspective on enduring issues be more universal if we included in our core programs not only classics of the western traditions but other traditions as well?

As Americans, we are familiar with the phenomenon which makes it easy for us to leave the rest of the world behind us. We are concerned with what affects us locally, our neighborhood, the cities in which we live, the local community. Yet we are entering an era in which the world has experienced a major departure from the Euro-centered world of the late 19th century.[6]

Dr. Wong reminds us of a recent folk ballad in which a young man depicts his girl friend as wearing jeans made in France, shoes made in Spain, driving a car made in Japan, and he laments at least she was made in the U.S.A.

An indication of how small and interrelated the world community has become is the fact that only a couple of weeks ago I sat with a planning group of people in Greencastle, Indiana, to help formulate a plan to bring Japanese industry to Greencastle. Successful strategies had already been developed in such small Midwestern town as Columbus, Indiana, and Rushville, Indiana. Who would have predicted such conversations twenty years ago?

As Frank Wong suggests, we truly have become both pilgrims and immigrants. Too long, perhaps, we have been "intellectual tourists and sightseers." We have traveled through foreign cultures but chose not to engage them.[7]

We have to wonder if such an experience adequately prepares our students to live in the ethnically diverse world in which they will find themselves. Dare we not explore a program of visiting professors to expose our students to the best of thinking of other cultures? In our lectureship program, do we not want to expose our students to the in-depth thinking represented by a world foreign to Greencastle? Given the present world situation, is it adequate for us to allow our international education program to continue sending our students primarily to France, Frieburg, Athens, and London? Can we be content in this time to continue our gradual movement toward an all white student body? To be educationally relevant and viable in the world community we have to courageously and seriously explore the issue of diversity in the student body, in the faculty, and in the curriculum.

II.

If we have an opportunity in exploring the diversity issue, we have no less opportunity in addressing ourselves to the status of science education in America.

John Schafer, the current president of Research Corporation, reminded all the presidents of the so-called "Oberlin Conference Colleges" that even though the United States has double the population of Japan, we are producing half as many scientists. Last year, of the 1,100 Ph.D.'s produced in physics in this country, one-half were foreign born and sought to return to their home countries. In less than three years the same fate will face us in chemistry.

National Merit Scholars have long been the source of scientists for our country. In 1975, three percent of all the National Merit Scholars sought a major in science education. Last year, less than one percent of the National Merit Scholars sought a career in science education, and this percentage was declining. In the last ten years alone, undergraduate science majors at all universities and colleges in this country have declined 33 percent. One-twentieth of the students in our colleges and universities major in science today whereas in the late 1960's, one-tenth of the students majored in the sciences.

Even the best research universities are affected. The National Academy of Science has chosen the twenty public and private universities with the most notable programs in science education in the country. It has studied those twenty institutions and discovered that last year they conferred fourteen percent fewer degrees than they did in 1980.

What does all this mean? How will it affect us at DePauw? What are the opportunities? You will remember that in the 1960's and 70's, enrollments were high in colleges and significant numbers of faculty were added. But these people will begin retiring in the early to mid 1990's. By the mid 1990's, the number of Ph.D.'s will fall off rapidly due to the "baby bust." In short, we are not producing enough scientists in this country to meet our needs. The Oberlin study points out that some liberal arts colleges should be positioned well to reemphasize what we have done well for years, and that's help with the undergraduate production of people interested in science, people who will go on to earn their Ph.D.'s. The Oberlin Conference showed that graduates of the Oberlin Conference colleges go on to earn doctorates in a significantly higher percentage than do the graduates of either Ivy League schools or the top twenty rated research universities. Last year, the University of Illinois, for instance, produced more Ph.D.'s in chemistry than they did undergraduate majors in chemistry.

The primary distinction the Oberlin Conference pointed out was that personalized instruction—the kind of instruction we profess at DePauw—by senior faculty with their widespread involvement in the lives of students through research projects has caused these colleges to produce an extraordinarily high percentage of this country's scientists.

So what might we think about this? It seems to me it's something we need to examine carefully. Science education has a strong tradition here. Currently, there is a national concern about science education throughout the country. DePauw should be in the position to be on the vanguard of the developments that will produce more professional scientists in this country.

III.

I want to raise a third opportunity for DePauw or, perhaps if not an opportunity, a third set of questions. I refer to the issue of moral reflection in our community.

The church-related liberal arts college represents a tradition where education and values have traditionally co-existed. We need to ask ourselves if current graduates of DePauw are inculcated with a set of values that will serve beyond the DePauw experience. Do our graduates leave with a sense of divine discontent about injustice in this world? Are they graduated with a coherent frame of reference, a value system if you please, that will serve as a basis for future decisions and actions?

I have been much impressed with DePauw Emeritus Professor Clif Phillips' comments about the history of DePauw and how secularization has affected the institution. In 1904, the DePauw catalogue stated that the Bible was the unquestioned authority on moral issues. By the 1940's, the catalogue simply stated that DePauw had a close relationship with the Methodist Church. In the 1950's, the term used was that DePauw was a "church-related" college, and we expressed our church relatedness with a religious emphasis week—a week which we set aside one time a year to renew our historic connections with the Christian faith.

In the 1960's, the Chaplain's Office was created. Earlier, I am told, the President had been the Chaplain.

By the 1980's, instead of any reference to the United Methodist Church, the Bible, or church-relatedness, we simply stated that we emphasized the Judeo-Christian tradition. We no longer taught a course in Christian evidences, but our introductory courses encompassed all of world religions.

This experience is not peculiar to DePauw, and it is not one we should lament. In fact, perhaps we should celebrate our movement away from some of the narrow sect-type thinking that permeates many of today's so-called Christian institutions. However, we must wonder if we have given up the concept of moral reflection at a time when students need direction most of all?

The knowledge traditionally taken for granted as being provided by the home, school, and church is rarely in evidence today. Students arrive at DePauw as freshmen knowing little about the facts and ideas that comprise much of our repertoire of basic value information. Our students no longer know about the major prophets, the minor prophets, the teachings of Jesus, the content of the Koran, not to mention the basic tenets of Judaism. Nor do they remember the experiences of Vietnam or Watergate, and their memories of John F. Kennedy are non-existent.

Let me be very clear. I do not think that colleges should impose values on students. Nor am I proposing that we return to our roots and agree on all the values we are to "pass on." However I do raise the issue of whether our students should not be familiar with the traditions out of which value questions are raised. Should our students not critically examine how values are formed and how they become operative in a society?

We need again to inform our students that values are more than matters of personal taste or private intuition. We are reaching a time when private liberal arts colleges can no longer neglect the value questions so central to our tradition. Consider some of the issues our students will have to face in their lifetime.

Now that medical technology has enabled transplants to become a reality, who will pay the extravagant medical costs of heart transplants, kidney transplants, dialysis, etc., etc.? Who will answer the question raised in the June 9 issue of *The Wall Street Journal* concerning when life-support systems should be withheld? What about abortion these days? After all the debate, has this become simply a private issue?

Since the best of medical care cannot be funded for the entire citizenry, what level of medical care should be guaranteed to everyone? Are there classes of people, by class or education, who shall be denied the best of medical care? If the public cannot afford technology for all, who gets it? Only the rich?

Need we not also reflect on genetic engineering? Dare we argue that we have enough basic knowledge of science to even discuss the implications of genetic engineering?

Have we divorced ourselves from the discussion of values in society to the point that Robert Bellah's argument is correct when he says, "The University is no longer the place for the training of leadership in public service in a free society. The University as presently organized isn't set up to engage in public dialogue that would provide moral leadership or even encourage it."[8] Dare we not provide moral leadership? Dare we not encourage the public dialogue surrounding the issues I have raised?

In the preamble to the Carleton College catalogue you'll find the words that Carleton fosters, "personal and social responsibility as well as academic excellence." Dare we at DePauw do less?

IV.

Diversity, science education, moral reflection—three issues which are in keeping with the traditions of this great University. But faculty share one enormous problem—time. The Faculty Development Committee has been in discussions with the University Priorities Committee for over one year trying to allocate time in a more efficient manner. The faculty has spoken and we have heard that the way to make improvements in the intellectual life of our community hinges around a larger and more encompassing faculty development program than we have ever experienced at this University. We need to follow the examples of other premiere institutions in this regard. Brown University, for example, upon becoming concerned about the lack of diversity in its curriculum and in its student body, offered incentive grants to faculty for the creation of courses which dealt with multi-ethnic and non-Western cultural diversity. Special support was given to interested members of the faculty to rework existing courses to include more culturally diverse materials. Special support was also used to increase the number of departmental courses which focused on the experience and heritage of the various minority groups so rapidly growing in American society.[9]

Such a faculty development program is imperative for DePauw. We want to become an institution more national and international in scope, but we also have come to realize this is not a public relations task. It is a faculty development task. The faculty needs more time for release from classes to pursue research and course development. We need to consider implementation of incentive awards for travel, and the possibility of an active summer research program.

We are at an interesting point in the institution's history. We are completing the largest campaign ever attempted by a liberal arts college. Our faculty will prove that as resources are made increasingly available to us we are indeed a gathering of insightful minds wanting to better prepare our students for living in the world community. The possibilities are enormous.

In the May 14 issue of *The New York Times*, there was a description of the Committee on Interpretation that grew up at Bryn Mawr College. It began simply as a gathering of faculty across disciplinary lines which met to discuss common educational interests. "These meetings began to chip away at a rather narrow departmental system," said Stephen Levine, Art Historian, "a new intellectual atmosphere resulted."

The evaluation of the Bush Program for Faculty Development at liberal arts colleges in the Midwest contained the following insight: "In a small liberal arts college it is surprising to hear faculty remarking about knowing so little about what other faculty are doing and of not enjoying the relationship with colleagues outside the department."[10]

David Porter began a summer seminar in 1982 at Carleton College which had as its goal the simple task of becoming aware of what other faculty were doing. Twelve to fifteen faculty met together from many disciplines and simply examined the introductory courses that were being taught on the Carleton campus. Porter was quoted as saying, "It was one of the most effective curricular and faculty development strategies ever begun at Carleton."[11]

Such phenomena can come into being at DePauw. In the last week, I have had discussions with Professor Sedlack of the English Department who spoke in convocation about a moral perspective on abortion; with Lisa Wichser, an economics professor who is teaching Chinese as a half-unit course in the evening; and Shanker Shetty, another economics professor who began his efforts to learn the Japanese language at Indiana University this summer. The resources and the creativity among us are great. We need to emulate and further enhance the finest faculty development programs in higher education. Then we can sustain ourselves as the first-rate faculty we know we are.

In his book *American Professors: A National Resource Imperiled*, Howard Bowen speaks out: "The situation today is much like the Sputnik era of thirty years ago—it is underfunded at a time when the educational needs of the nation are enormous."[12]

As a result of the Sesquicentennial Campaign we have the resources to add new faculty to our community. However, before we rush into dividing up these faculty additions among the various departments, let us take care to first examine the needs of the people already in our community. We have a start. With the resources available through the generous endowment established by John and Janice Fisher, and with the institutional funds already being expended on faculty development, we have the ambitious beginnings of a faculty development program longed for at only the most distinguished institutions. We have the opportunity to fund what Bowen calls "in-between research," research that may not be earth shattering in terms of new discoveries coming forth from Greencastle, Indiana, but research that is valuable, not only on its face as an important contribution to a field but is also a vehicle to keep abreast and to continue throughout our lives to be learned men and women and share in the joy of discovery.[13]

V.

Finally, this evening, I want to conclude my address to you with another set of questions. We will definitely answer these questions in the next few years:

- Are we ready to become the institution we have the potential to be?
- Are we ready to expose our students, our faculty, and our curriculum to the diversity demanded by the world community?
- Are we willing to dedicate ourselves to science education and remain one of the forty-seven Oberlin Conference Colleges which have had such an impact on science education in this country?
- Are we willing to take again the challenge of the DePauw tradition and assist our students in becoming morally sensitive and keenly aware of the issues of justice, honesty, peace?

If we answer these questions in the affirmative, we do face some problems. Our creativity will be challenged. It will be, for some of us, a lot of trouble. There will be no time for pettiness, for narrow departmentalism, for inward quarreling, and we will have no time to treat each other in any manner other than with civility and respect. Yet if we choose to capitalize on our opportunities, the rewards are tremendous.

We are now poised to take our place among America's finest colleges. We must work together toward that end—not by clinging to the past, but by innovatively moving to the forefront of undergraduate education.

This is an exciting time. From our faculty and administration, we say to the Trustees—for your leadership in the Sesquicentennial campaign which is providing us resources to dream our dreams and implement our visions, we offer a sincere thank you.

And finally, from the administration and the Trustees to the faculty—we thank you for maintaining the high scholarly standards of this institution, and for continuing to challenge our students as alumni have been challenged for generations.

As for myself, I need to thank both the Trustees and the faculty for the high privilege of working with you. Thank you.

Footnotes

1. Harold L. Hodgkinson, *Higher Education: Diversity Is Our Middle Name* (Washington: The National Institute of Independent Colleges and Universities, 1986) p. 9.
2. Ibid.
3. Ibid, p. 12.
4. Frank F. Wong, "Pilgrims and Immigrants: Liberal Learning in Today's World," *Liberal Education*, 71, No. 2 (1985), p. 98.
5. Ibid.
6. Ibid., p. 104.
7. Ibid., p. 108.
8. Paul Desruisseaux, "Foundations are Asked to Help Train and Encourage New Leaders," *The Chronicle of Higher Education*, 32, No. 9 (30 April, 1986), p. 19.
9. The Visiting Committee on Minority Life and Education, "Report of Minority Life and Education at Brown," *George Street Journal*, 11, No. 17 (12 May, 1986), p. 7.
10. Kenneth E. Eble and Wilbert J. McKeachie, *Improving Undergraduate Education Through Faculty Development* (San Francisco: Jossey-Bass Publishers, 1985), p. 124.
11. Ibid., p. 99.
12. Howard R. Bowen and Jack H. Schuster, *American Professors: A National Resource Imperiled* (New York: Oxford University Press, 1986), p. 287
13. Ibid., p. 285

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