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A DESCRIPTIVE TWELVE YEAR LONGITUDINAL COMPARISON OF CHANGE IN POLICIES AND PRACTICES ASSOCIATED WITH THE SAME SELECT GROUP OF CHRISTIAN COLLEGES

By

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ABSTRACT

A DESCRIPTIVE TWELVE YEAR LONGITUDINAL COMPARISON OF CHANGE IN POLICIES AND PRACTICES ASSOCIATED WITH THE SAME SELECT GROUP OF CHRISTIAN COLLEGES

By

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Within religious higher education, Christian colleges espouse a distinctive philosophy of education. In 1974, Dr. David J. Valle examined one of various means of implementing a Christian educational philosophy by identifying patterns of administrative policy control regulating 12 specific topics. The topics studied included selection of college personnel based on religious criteria, chapel attendance, religious course requirements, service programs, alcohol, tobacco, drug abuse, curfew hours, parietals, sexual conduct, dancing, and student dress. This study is a partial replication of Dr. Valle's research using the same survey instrument.

Dr. Valle obtained data from 130 Christian colleges for his study. The same sample was again surveyed in July, 1985, yielding usable data from 83 Christian institutions. They were most often small,

residential colleges, affiliated with one of the Protestant denominations and located in the North Central region of the United States.

A research null hypothesis approach revealed that there was change in all 12 categories relative to Dr. Valle's previous study. The issue of student curfew hours recorded the greatest percentage of change with 41%, followed by the issues of student parietal hours (40%) and dress (38%).

In addition, the recorded administrative perceptions included the primary rationale to institute policies on the topics in question. Dr. Valle's research indicates that a predominantly Christian rationale was given for controlling half of the 12 topics surveyed, compared to only three topics in the present study--namely, selection of personnel, chapel attendance, and sexual conduct.

The survey also allowed the participating administrators to rate the level of importance that the 12 policy areas had in implementation of their Christian philosophy. In the order of their stated significance, the participating administrators expressed the belief that their policies governing religious course selection, selection of personnel on religious criteria, chapel, drug abuse, and sexual conduct were "essential."

In summary, the present survey indicates that the majority of Christian colleges now deem more of the 12 policies surveyed to be "essential and important" to the implementation of their Christian philosophy of education than 12 years earlier.

DEDICATION

To my loving Christian parents

Gus and Joan Vandermeulen

who were a continuing encouragement

to me toward this completion.

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CHAPTER I

THE PROBLEM

Introduction

Change, the singular unchangeable element of American life, is reflected in many aspects of our culture, particularly in the pluralistic nature of American higher education. Historically, American society will support a wide range of post secondary education, reflective of the society it seeks to serve.

> Diversity is a hallmark of American higher education. It is seen not only in variations of size, organization, control, and appearance of colleges and universities, but also in such fundamental differences as their functions and their approaches to teaching and learning. (Kerr in Greeley, 1969, p. v)

Within this diversity and change is a group of religiously oriented colleges and universities that are identified as Christian. These institutions attempt to function within a distinct Christian perspective espousing an institutional predisposition toward the unity of truth and a religious priority for the Christian faith. This distinctive educational orientation and philosophy separates these institutions from both public and private nonsectarian post

secondary education and adds to the changing diversity of American higher education.

The purpose of this study was to determine institutional change in the selected policies and procedures surveyed over a 12-year period at a select group of Christian institutions. The original study was conducted by Dr. David J. Valle in 1974, using the same study instruments as well as the same sample group of 130 institutions surveyed. The nature of both similarities and differences found among these institutions of common purpose was studied with respect to 12 selected issues associated with religious programming and student conduct.

Historical Background

Religion played a prominent role in the birth of American higher education. The founding of Harvard College in 1636 (patterned after Emmanuel College, Cambridge) espoused the mottoes of "Christo et Ecclesiae" and "In Christi Gloriana" (Morison, 1935). The Puritan fathers feared a time when all literate ministers would be dead. Therefore, the college was primarily for the education of ministers of the Gospel although the curriculum was broadly conceived along the lines of traditional liberal education and was intended

for leaders in other fields as well (Brubacher, 1958; Pulliam, 1968).

The next 135 years saw the rise of nine prominent Colonial colleges--William and Mary, Yale, Princeton, Pennsylvania, Washington and Lee, Columbia, Brown, Rutgers, and Dartmouth. All of these institutions were strongly religious in tone and curriculum; and although they were sponsored by individual denominations, they were administratively dominated by the clergy (Brubacher, 1958; Pattillo & MacKenzie, 1966).

As the Colonial period gave way to increased immigration and the attendant mass migrations of the 19th century, the second generation began shedding some of their ethnic past including the faith of their fathers (Miller, 1960). The development of religious pluralism and the trend toward secularization forecasted the positional change that religion would make in higher education.

Reinforced by the teachings and writings of Dewey and Mencken, religion in American higher education has moved from its early position of centrality to a position of questionable legitimacy (Van Dusen, 1951). Even in numerous historically church-related colleges, religion and theological studies have been relegated to an ancillary position. The general trend over the past

200 years of American higher education has been to secularize colleges which were founded for religious purposes; and although religious higher education no longer dominates American higher education, a significant segment remains religiously oriented. In a report conducted in 1965 by the Danforth Commission it was estimated that over one million students were enrolled in 788 church-related colleges and universities. This represents a little more than half of all students enrolled in private institutions and approximately 17% of the total American higher education enrollment in 1965 (Pattillo & MacKenzie, 1966). Although there was a projected decline in college/university enrollment in the 1980s due to demographic shifts in the population coupled with escalating costs, recent research conducted in December, 1984 has shown that total enrollment is up 0.65% at public colleges and universities and down only 0.88% at private institutions. In addition, the signs of future enrollment are especially promising for religiously oriented private colleges due to the increasing enrollment in evangelical secondary schools in America (Keylock, 1985).

So, while the general trend historically has been to dilute religion and secularize colleges founded for religious purposes, a modestly significant element of

American higher education continues to exist providing a religiously oriented philosophical alternative to the nonreligiously-oriented colleges and universities. Many of these institutions hold to a philosophical rationale which concerns itself with the education of the whole person, including one's moral and spiritual development. Some believe Biblical teaching to be essential to a liberally educated individual. There are numerous variations of the theme of a Christian philosophy of higher education that have been proposed by Holmes (1975), Mayers, Richards, and Webber (1972), Miller (1960), Newman (1959), Ramm (1963), Snavely (1955), and countless others. Although significant divergence is noted among these authors in their designs for implementing a Christian philosophy of education, they all agree on a belief in the wholeness of truth and recognize that a positive interrelationship between secular and sacred approaches to learning and understanding must be pursued. To these authors, specialized pragmatic approaches to learning which do not include issues of value or attempt to become versed in the creation without considering the Creator are limiting and unnecessarily restrictive.

While the philosophical purposes of a Christian education are idealistic and noble, Christian higher

education is not free from significant concerns. The escalating costs in such areas as salaries, energy, and technological hardware and software offer little hope for improvement of the economic welfare of many private colleges and universities in the near future. Some Christian institutions are seeking to alleviate this financial pressure by seeking financial support from foundations, governmental agencies, and other public organizations. To seek such support would necessitate major institutional change. Numerous religiously-oriented colleges have sacrificed their distinctive religious commitments as they responded to the marketplace; and in a sense, submitted to the pressures of economic necessity. On the other hand, others refused and became extinct.

In recent years it became increasingly difficult for these institutions to find, identify, and recruit faculty members who reflect their educational philosophy. One of the reasons for this is that many of these institutions do not offer the doctorate, so they must look to the secular universities to educate their potential teachers. This pressure broadened the base of faculty viewpoints often at the expense of traditional religious views. Concurrently, the need to upgrade faculty professional credentials frequently ran

contrary to a commonness of purpose with historical Christian institutional distinctives (Holmes, 1975).

In summation, the internal influences toward professionalism and the external pressures of supply and demand coupled with increasing economic problems combine to influence the current Christian college toward becoming more like their public secular counterparts. To counter the seemingly inevitable drift, Christian colleges may only be able to resist undesired change if they have effectively determined their primary reason(s) for being and charted an operational direction true to their Christian historical convictions (Moseley, 1980). The degree of change over time as reflected in various policies and practices as perceived by top administrative officers may be reflective of institutional drift or possibly a change in direction for these Christian institutions. The issue of existence may rest with the clear articulation and effective implementation of a philosophy of education which is specifically Christian in character.

Statement of the Problem

Christian colleges are confronted with difficult decisions when philosophical and operational issues appear to be in tension. Historically, the Christian

college movement was characterized by the establishment of a significantly large number of small, struggling, highly competitive institutions founded on the basis of ideological, ethnic, geographic, or class distinctions. Many diverse things have happened to those Christian colleges over time. Some have changed over time and adapted competitively to the standards of their secular counterparts, accomplishing their objectives at the expense of traditional religious beliefs and practices. Others, unable to maintain viable academic programs, have closed their doors (Baptista, 1980; Leslie, 1981). Some Christian colleges which started with strong religious convictions have managed to maintain their Christian principles to the present; and a few, founded in the late 60s and early 70s, are flourishing representations of the current organizations which combine fundamental religious beliefs with right wing political views. The diversity of factors contributing to the differences found among these colleges is very difficult to isolate and evaluate.

The question is whether this institutional change was determined by internal factors, external conditions, or a combination of both. Internal factors encompass administrative control, religious requirements in the curriculum, restrictions in hiring practices, student attitudes, internal fiscal policies

and administrative control, and governance. External influences may include religious constituencies, American economic climate, demographic factors of a changing population, ecumenical changes in mainline denominations supporting higher education, increasing governmental legislation, and involvement by the courts. The problems of identifying the relative significance of various influences on the changing patterns of Christian higher education are complex and not unique to this study.

In many respects, all American institutions of higher education, including Christian colleges, are subject to the same internal and external influences mentioned earlier. However, there are some characteristics of Christian colleges and universities that set them apart from other institutions, and there are administrative controls which are indigenous influences for the perpetuation of these differences. Several comparative studies on a variety of issues have been useful to Christian colleges. Researchers have attempted to summarize academic offerings (Burckel, 1970), general institutional descriptions (Lovejoy, 1983), costs and fiscal procedures (Haines, 1968), enrollment (Leslie, 1981), some measures of campus environment (Astin, 1977; Chickering, 1969; Cummer, 1981; Moseley, 1958, Pace, 1972), and college and

university affiliations with church organizations (Patillo & MacKenzie, 1966).

Although these research studies provide valuable data about the operations of these schools, there is still a question about how the operations reflect a specific Christian philosophy of education and how changes in institutional policy and practice grow out of and contribute to the underlying Christian philosophy. To achieve such consistence Christian college administrators need to identify and consider those issues which are distinctly Christian and those issues which are peripheral.

In 1974, David J. Valle, as partial fulfillment for the requirements of his Doctor of Education degree at the State University of New York in Albany, conducted a national survey of Christian colleges on a range of issues to distinguish them from colleges which do not maintain a distinctively Christian philosophy of education. Dr. Valle's dissertation included 130 Christian colleges who responded to his 12-topic questionnaire which attempted to determine the extent and nature of institutional policy formulation and control.

It was the purpose of this study to re-survey the same 130 institutions from Dr. Valle's study using the same survey instrument for the purpose of determining

change over a 12-year period in the 12 selected lifestyle policies and practices surveyed.

The results of this study could assist Christian college administrators in determining the significance of the changes of selected lifestyle policies and practices which may be of value to the perpetuation of their Christian distinctives and institutional stability.

Significance of the Problem

This study was designed to collect and evaluate data which should be helpful to a variety of people involved in higher education, especially those in Christian higher education. Administrators, philosophers, and educationally-oriented clergy may find this study valuable in their respective endeavors.

Remaining current is an ongoing problem for many educational administrators. Comparative data, especially on Christian institutions, is in short supply and quickly outdated. This study collected base line data from a broad spectrum of Christian college administrators on policies and practices considered to contribute toward the implementation of a Christian philosophy of education. It was compared to the same data from Dr. Valle's 1974 study to determine whether change took place and which of the 12 policy areas

showed the greatest amount of change. This data may help Christian college administrators to determine the trends in policy change. In this way, some of these policy areas could be modified via preplanned administrative design rather than reactive default, potentially reflective of institutional stability.

In 1981, the Center for the Study of Higher Education, located in the College of Education, University of Arizona, released a study concerning the patterns of enrollment in higher education from 1965 to 1977 in liberal arts colleges. This report compares religiously affiliated liberal arts colleges with others noting that 33 (out of 60 total) religiously affiliated institutions failed, 4 lost their identity through mergers, while 8 new church-related colleges were opened for a net loss of 29 religiously affiliated liberal arts colleges during the 12-year period (Leslie, 1981). The data resulting from this study may shed some light on the reason(s) for the apparent lack of stability in some religiously-affiliated liberal arts colleges, and this could encourage thoughtful administrative action (if necessary) in policy review rather than reaction in response to crises. Religious educators and clergymen, anxious to begin new religiously-oriented/affiliated institutions of higher education, will find the results of this study valuable

as they progress through the extensive decision-making processes of starting a new Christian college.

Philosophers of education are usually more concerned with the rationale, purposes, and significance of policies than they are with specific content. For philosophers, educators' trends are more important than isolated facts, as they tend to seek primary causes for significant trends, which lead them into speculation, testing, and theory-building. The results of this study should assist educational philosophers in their efforts to identify and analyze those institutional positions most likely and least likely to change.

This comparative process of identifying policy change and stability should shed some light on the distinctives of a Christian philosophy of education. It has been suggested, however, that Christian college policies and regulations may tell more about the nature and authority of institutional supporters than educational philosophy (Valle, 1974). This may be evident if social, cultural, or economic factors are given precedence in institutional governance over educational priorities. While institutions of higher education, especially those that are religiously oriented, are complex and attempt to respond to numerous constituencies simultaneously, and at times

with conflicting priorities, philosophical evaluation is needed to assess the significance of institutional choices (Baptista, 1980). This study did not presume to provide exhaustive answers to all of the complex philosophical questions, but it was designed to continue the exploration. By adding this longitudinal comparative survey dealing with policy change and/or stability, this study attempted to meet some concerns of educational philosophers. When Valle conducted his study in 1974, he recommended a similar survey in 5 or 10 years to help determine the direction of change in policy control at Christian colleges (Valle, 1974).

Objectives and Null Hypothesis

Since this study was designed as a partial replication of a study completed by Dr. David J. Valle 12 years earlier, the same questionnaire was administered to the same 130 colleges and universities. The survey questions were directed toward selected issues of concern in Christian colleges. The issues surveyed included institutional purposes and affiliation, selection of personnel, program requirements, and student conduct.

Current data was compared to Dr. Valle's data collected 12 years earlier to determine the extent of change or lack of change in the 12 policy areas

surveyed. This data should assist Christian college administrators in policy formulation and decision making as they direct their institutions.

The following null hypothesis directed the study:

> As a result of the resurvey of the 130 Christian colleges participating in Dr. Valle's study of 1974, there will be no change in the response to the 12 policy statements surveyed.

Operational Definitions

Due to the fact that all 130 colleges surveyed (see Appendix A) by Dr. Valle 12 years ago remained the same, it is consistent to define the meaning of "Christian college" the way he did. His operational definition was:

> For the purpose of this study, the "Christian college" is that institution which currently ascribes administratively to a doctrinal position or statement of belief which acknowledges the divinity of Christ. By this definition, it is expected that a Christian college would have a statement of its Christian purposes or beliefs published in its catalog or other official college publications. (Valle, 1974, p. 15)

For convenience, the term "college" is broadly interpreted to refer to both colleges and universities.

In this study the term "administrative" will be defined, operationally, as any action or opinion written, oral, or implied, that reflects an official position taken by a college board of trustees, a

college president, or one of his chief academic, business, development, or student personnel officers.

"Institutional affiliation" will refer to the nature of the relationship between the governing board of a college and a church, a group of churches, or other organizations beyond itself. The report of the Danforth Commission, authored by Pattillo and MacKenzie (1966), pointed out that the types of relationships that exist between a college and a religious body are multidimensional in nature and should take into account several kinds of affiliations. For the intentions of this study, the following dimensions are used:

1. Board of Control includes members of church and/or members nominated and/or elected by the church body.

2. Ownership of the institution by the religious body.

3. Financial support by the religious body.

4. Acceptance by the institution of denominational standards or use of the denominational name.

5. Institutional statement of purpose linked to a particular denomination or reflecting religious orientation.

6. Church membership a factor in selection of faculty and administrative personnel (Pattillo & MacKenzie, 1966, p. 230).

The use of the term "institutional stability" will include a recognition of the lack of extremes, outside of planned change. In higher education, including Christian education, there exists a progressive dynamic which is viewed as "progress" and should not be confused with instability. For the sake of brevity and clarity, this study did not consider finances and facilities as indicators of stability although both are significant components of a quality Christian higher education (Pattillo & MacKenzie, 1966).

Limitations

This study was designed to examine selected issues in a selective group of Christian colleges and universities as defined by Dr. Valle's study. The choice of issues was based on personal experience, the results of Dr. Valle's study, and interest concerning the value of the results.

By using the 130 institution sample acceptable for Dr. Valle's study in 1974, the study was able to compare data on a longitudinal basis over the 12 year time period. Unfortunately, this restricted the inclusion of data from recently established Christian

colleges that have been established and included in The College Blue Book since 1971 (e.g., Liberty University). In addition, the criteria established for Dr. Valle's study has restricted the scope of Christian institutions by not including those which: 1) have not been regionally accredited (e.g., Bob Jones University); 2) have less than a four-year program (e.g., Emmaus Bible College); 3) enroll only men or only women (e.g., Amherst, Smith, and Wellesley Colleges); or 4) do not have an undergraduate concentration of courses in one of the religiously-oriented areas designated in Dr. Valle's study (e.g., Harvard University). By restricting the sample to only those institutions used in Dr. Valle's study, institutional groupings, denominations, and religious sects were eliminated. This probably proved beneficial because the study compared only the same institutions.

The survey approach used in this study carried some obvious limitations. Most of the study instruments were completed by the college president (chief executive officer). In some cases, his or her designate, or other institutional executives supplied the data. As such, a single administrative response may have lacked the precision of perception that could be generated by a more extensive sampling from each

institution. In brief, the sample data represents the single perception of the administrator completing it.

The longitudinal nature of the study provided for extensive change at the chief executive level which, understandably, could account for policy focus and direction changes. The process of comparing survey results from the same administrator one or two months apart is difficult enough, so surveying completely different individuals over a 12 year period could represent a change in perception rather than an institutional change. The difference in semantic word meanings between administrative personnel alone has had a limiting effect on the comparison of study data.

The primary focus of this study relates to the longitudinal comparison of institutional policies and practices as they are perceived, manipulated, and reported by administrative personnel. As such, this may be termed an administrative study with limited input on the actual impact of those policies and procedures on the learner. Therefore, it is difficult to use this study to evaluate issues of student accountability on the most basic level.

The value of this study is to assist Christian college administrators in analyzing and evaluating effective policy change and patterns of change. The results do not have unilateral application to all

Christian colleges or Christian college administrators without prior analysis. The most popular practice does not necessarily describe the most desirable practice. An evaluative and reflective process may be used in order to gain the implications and patterns most applicable to given institutions.

CHAPTER II

REVIEW OF LITERATURE

Introduction

Valle's Study

Since this study is a partial replication, the most significant piece of literature available was the original study itself. In 1974, David J. Valle surveyed administrators in 130 Christian colleges in an attempt to examine administrative perceptions of policies and practices at Christian colleges. He intended for this information to be valuable in helping to identify the means and methods the institutions were employing in order to implement and maintain a distinctive Christian philosophy of education.

For his survey instrument Valle modified an instrument used in a 1968 National Association of Student Personnel Administrators (NASPA) Study (Dutton, Appleton, & Smith, 1968), and he investigated the administrative controls over four general areas of campus life: 1) institutional purposes and affiliation, 2) selection of personnel, 3) program requirements, and 4) student conduct.

From his study Valle discovered three patterns of institutional policy control depending in large part upon the denominational identity of the institutions. Institutions affiliated with such groups as the Southern Baptists, independent evangelicals, and small Protestant denominations exercised "substantial policy controls over almost all topics" (Valle, 1974, abstract). Those institutions affiliated with the larger Protestant denominations exercised low control, and those institutions affiliated with Catholic and Episcopal denominations exercised very little administrative controls. These findings led Valle to conclude, "No single pattern of policy formulation follows from attempts to implement a Christian philosophy of education" (Valle, 1974, abstract).

Since Valle completed his study in 1974, several other scholars have contributed significant data and opinions regarding the general topic of change in higher education as it relates to religiously oriented institutions. For the purpose of clarity in this review, this research has been classified under three general topics: 1) characteristics of a Christian college, 2) history of Christian higher education, and 3) trends and changes in higher education.

Characteristics of a Christian College

Throughout the history of American higher education, educators and religious leaders have discussed extensively the distinctive nature of Christian education. Most of them agree that these religious values should originate in the founding philosophy of the institution, permeate all areas of instructional and operational activities, and culminate in the educational results as seen in the lives of the students and graduates.

For his study in 1974, Valle defined a Christian college in terms of an expressed philosophy of education. For the purpose of this study, the Christian college is that institution which

> . . .currently ascribes administratively to a doctrinal position or statement of belief which acknowledges the divinity of Christ. By this definition, it is expected that a Christian college would have a statement of its Christian purposes or beliefs published in its catalog or other official college publications. (Valle, 1974, p. 15)

Other studies have focused on how that statement of the doctrinal position makes a significant difference in the way Christian college teachers teach and what students learn. One of those focuses is "Christian World View."

Christian World View

Many proponents of Christian education maintain that Christian teachers consider their knowledge of the world and of a particular subject matter through some kind of biblical filtering system. Thus, the religious influence on a Christian college campus is far greater than just formal religious course work. Biblical knowledge and religious commitment influence and perhaps even direct the way all teachers think about their material and conduct their classes. This world view is what Karl Barth first termed "Weltbild"--a looking through the world or building a perspective through which one views the world (Gaebelein, 1954, p. 36).

In a greater sense, all teaching comes from within some form of world view. This was articulated by Dr. Frank Gaebelein (1968).

> The fact is inescapable: the world view of the teacher, insofar as he is effective, gradually conditions the world view of the pupil. No man teaches out of a philosophical vacuum. In one way or another, every teacher expresses the convictions he lives by, whether they be spiritually positive or negative. (p. 37)

Holmes explains the idea of a Christian world view by examining four characteristics.

> The first and most obvious is that a world view is holistic or integrational. It sees things not just as parts but also as whole. It is a systematic understanding and appraisal of life,

> and none of the academic disciplines is exempted from contact with it.
>
> Second, a world view is exploratory, not a closed system worked out once and for all but an endless undertaking that is still but the vision of a possibility, an unfinished symphony barely begun.
>
> Third, a Christian world view is likely to be pluralistic. If it is an open-minded exploration, you cannot expect complete unanimity--not that there is much virtue in human unanimity anyway. Diversity exists not only because of theological differences but also because we explore Christian perspectives on the world of thought at different points and by different paths and with different concerns and backgrounds. This is why academic freedom and intellectual honesty are so essential.
>
> Fourthly, a world view is confessional or perspectival. We start with a confession of faith with an admixture of beliefs and attitudes and values. Good and sufficient reason may be given for what we believe, but ours is still a confessional stance and from the perspective of this confession, we look at life. (p. 59-60)

Obviously, the people who are writing about the Christian world view as it relates to the Christian college place that world view at the locus of the institution. Not only does it direct the thinking of the teachers, but somehow that world view becomes the most important, educational goal. Holmes (1975) explains this process:

> If God, too, is rational and man struggles within the limitations of his creatureliness to think God's thoughts after him, then the rational life has religious significance. Like all of human existence, thinking has religious roots and proceeds from the heart; in the final analysis it is a man's religion that unifies his understanding. To the Christian in the Christian college, then, the development of rational inquiry

> becomes an expression of faith and hope and love addressed to God. It is part of man's response to God's self-revelation. (p. 38)

Thus, these scholars would argue that the educational outcomes of Christian colleges is significantly different from the educational outcomes of a secular institution.

According to people like Holmes and Gaebelein, this world view is not only essential to both the teacher and the student, but it is equally essential to the nature of the institution itself. Without the world view as a foundation to hold things together, both the curriculum and the institutional purpose fall apart. To argue this point, Holmes quotes a speech from Robert Brombaugh, professor of philosophy at Yale University.

> We are doing an increasingly brisk and precise job in secondary school science in demonstrating the case for a world of facts that admits no glimmer of caprice, freedom, or chance in its causal order. We are doing an increasingly more crucial job of awakening a sense of responsibility in our students. Sometimes they feel this responsibility toward society, sometimes toward their own authenticity. But we are doing nothing at all to explain this schizophrenic change in the conception of reality that varies with each move between classrooms. We are upset by the attempts of our students to retain some intellectual integrity, by apathy, by indiscriminate activism, by distrust of an intelligence and authority that has set them a puzzle they must solve with pieces that cannot be fitted together into any solution. (Brombaugh in Holmes, 1975, p. 58)

Holmes himself sees the answer to this particular dilemma in the Christian world view, a common

perspective which unites the teachers at a fundamental position and thus coordinates the curriculum and all other educational policies and procedures. To illustrate how this can be implemented, Holmes has pioneered multi-disciplinary seminars at several colleges. His approach is to isolate a particular period in history (the Reformation, the enlightenment) and then invite in professors from all disciplines for an extensive two-week study of that particular period. The thesis is that through this activity, the professors will see how their subject matter relates to other disciplines and how their thinking is influenced by their religious training and commitment.

Integration of Faith and Learning

Another popular theme among proponents of Christian colleges is the integration of faith and learning. According to these scholars, all knowledge originates out of a common source. In the beginning was the act of creation itself when an eternal and infinite Creator created a natural world out of nothing. Later, that same Creator gave to humans a cultural mandate,

> Be fruitful and multiply and replenish the earth and subdue it; and have dominion over the fish of the sea and over the fowl of the air and over every living thing that moves upon the earth. (Genesis 1:28 - KJV)

According to the integration proponents, the task of the Christian college is to integrate those two events--the act of creation and the cultural mandate--into all aspects of the institution including the curriculum, the administrative policies, and the very reasons for scholarship themselves. In other words, Christians, in select fields of endeavor, pursue their studies under the umbrella of a God-given mandate.

According to Holmes (1975), this principle has not always been endorsed nor practiced among Christian colleges.

> Sometimes interaction between faith and learning has been at little more than a defensive level, an apologetic against challenges to the faith from the world of thought or a Christian critique of its competitors. Apologetics undoubtedly have a place, but the Christian college has a larger and more constructive job than this. Integration is concerned not so much with attack and defense as with the positive contributions of human learning to an understanding of the faith and the development of a Christian world-view, and with the positive contribution of the Christian faith to all the arts and sciences of man. Certainly learning has contributed from all fields to the church's understanding and propagation of its faith, from the early church to the present day, and the Christian college can contribute singly in that way. Now it must algo grasp what is not as often recognized, that faith affects learning far more deeply than learning affects faith. (p. 48)

Perhaps for this reason, current literature about Christian colleges and a Christian philosophy of education in general places heavy emphasis on the integration issue. For example, Schindler and Pyle

(1979) not only talk about integration, but they even give details about how to practice it.

> How is this [integration] done? Aren't facts facts, whether a student is a believer or an atheist? Yes, but the interpretation of facts makes the difference between a life that is being prepared only for time and one that is being prepared for eternity. As Dr. Roy Zuck put it: "In science, Christian teachers refer to the Creator of the creation. In literature, Christian teachers evaluate man's writings by biblical standards. In music and art, Christian teachers uphold a wholesome expression consistent with Scripture. In health and hygiene, Christian teachers point out that man is God's creation 'fearfully and wonderfully made.' In social studies, Christian teachers help students understand God's view of the world's cultures, governments, and problems. (p. 29)

Perhaps one of the more interesting statements of the importance of integration of faith and learning comes from David Horner (1983), who as president of Barrington College, made the following statement approximately two years before his college merged with another Christian college.

> Integrating faith and learning is central to education that is Christian and requires a conscious attempt to relate substantively and creatively Biblical truth and values of each academic discipline.

It is interesting to note that the president reaffirmed this stand as he watched the enrollment at his institution diminish.

Another aspect of this integration of faith and learning question is the manner in which both faculty and students demonstrate it through their personal

lifestyle on campus. In a 1979 paper James P. McIntyre, vice president of Boston College, urged Catholic colleges to maintain their distinctives and religious character. On the issue of integration he said

> The Christian community of the future must be willing to examine the morality of all issues and the social, ethical, and human dimensions of questions that are of deep concern to students. (p. 109)

This idea was further argued by Curtis (1986), but with an added dimension. He suggested that the real task of integration rests with the individual student while the community also benefits.

> The Old Testament idea of wisdom clearly places the burden for integration of faith and learning on each individual scholar. At the same time, the reality is that the effective and creative integration of faith and learning that produces significant breakthroughs for the Christian community will probably require a significant cooperative effort between scholars from biblical studies and a variety of other disciplines. (p. 227)

According to these scholars, integration of faith and learning is more than an issue relating to scholarship. It is pertinent to the way the individual lives his life and the way the community itself conducts its business. It is both the integration of faith and subject matter and the integration of learning and life. Frank Gaebelein (1974) expressed it in the following analogy.

> We have flour, eggs, sugar, and milk. Those elements do not look like each other at all. They are different in texture, material, taste, and smell. We mix them all together, stir, and bake. Now, we come up with something totally different--johnny cake. It doesn't look or smell or feel or taste like any of the individual elements nor can we detect any of the elements in the cake, but it is a combination of all. This is what the person becomes when we stir together faith and learning. (p. 17)

Gaebelein (1954) summarized this as it relates to the Christian college.

> Integration in Christian education is the living union of its subject matter, administration, and even of its personnel, with the eternal and infinite pattern of God's truth. This, as we have already said, is the heart of the integration and the crux of the problem. (p. 9)

Values in Religious Higher Education

Some proponents and students of Christian colleges argue that there is another distinguishing characteristic of the Christian college in addition to the issues of world view and integration of faith and learning. According to these people, the Christian college is different from its secular counterparts because of the way students, teachers, and administrators arrive at and live out their basic human values.

Perhaps McIntyre (1979) said it most succinctly when he said, "A successful way to establish a clear commitment of a Christian lifestyle is to ensure that action follows the Christian message" (p. 111). To

him, it is the possibility of this action following the Christian message that gives the Christian colleges and particularly the Catholic colleges their reason for being.

In a 1975 report, McGrath argued forcefully for more values teaching at the university level; but like McIntyre, he saw a greater possibility of this taking place at the Christian college where values arise out of religious principles and commitments.

> Nearly 20 years ago the world of learning as well as outsiders with intellectual interests and sensitive social consciences were shocked by a report authored by Philip E. Jacob entitled, Changing Values in College. In a research project of his own, together with a review of the results of other investigations, Jacob concluded that though there were notable exceptions among some institutions and especially certain teachers, the values of students were little influenced by the college experience. Even among the students in social science courses, the effect was minimal. As Jacob says:
>
> > The same negative conclusion applies to the general effect of social science courses. The values expressed by those who are most interested in social sciences are little different from those of other students. This is true not only of personal, moral and religious values, but also of attitudes towards social and political issues regarding which the social science students are presumably more concerned and better informed. Neither the students' interest nor their instruction in social science seems to assert a broad influence on their beliefs, or their judgments of conduct and policy.
>
> In the intervening years these findings have been both confirmed and contested, and in the 1960s student demonstrations often reflected changed conceptions of what was "good" and "bad" in our culture. But there is some evidence that these attitudes arose more often out of personal

experience and rap sessions among contempories than out of formal education--sometimes in actual reaction against it. In any event, that the value questions are still in the forefront of the thinking of many citizens is evident from the experience of one of America's oldest foundations [Lilly Endowment]. When it advertised the publication of the results of a small conference on values, it received thousands of letters of inquiry from persons in all walks of life. To be sure, social institutions other than colleges and universities must share the responsibility for dealing with the problem of values, but the latter because of their intellectual resources must take the initiative in these fateful efforts. (pp. 36-37)

After reaching this conclusion, McGrath observes:

One thing is certain: value questions and their resolution are central factors in shaping the lives of individuals and of nations. Whether a society lives by the basic doctrines of revealed religion, as has been the case in Western societies for 2,000 years; or more recently, by the various forms of civic religion in communistic Russia or China, the factors that have held societies together and given meaning and direction to the lives of their people have been a generally accepted system of values. These systems have, in varying degrees, explicitly embraced presuppositions or dogmas related to the moral behavior of their adherents. No human being can really understand the meaning of his own life or the infinitely complex world in which he lives or maintain any sense of order in his personal or social existence without a commitment to such a relatively stable set of values. As Lippmann pointed out, in our society only the institutions of higher education are capable of assuming the demanding and unavoidable responsibility of assisting their patrons in understanding the values by which they will live; and of all such American academic institutions, the liberal arts colleges, by their professed concern for the well-being of the individual and the quality of life in the larger society, can with the least justification absolve themselves of this responsibility. If they do so, they will nullify their reason for being. The task of resuming responsibility for the clarification of values and

> organizing the corpus of modern knowledge to illuminate them may be difficult, but it is essential to the preservation of a stable social order and a satisfying, meaningful personal life. (p. 29)

To summarize this position, McGrath quotes Viktor Frankl (1965):

> If we present a man with a concept of man which is not true, we may well corrupt him. When we present man as an automaton of reflexes, as a mind-machine, as a bundle of instincts, as a pawn of drives and reactions, as a mere product of instinct, heredity, and environment, we feed the nihilism to which modern man is, in any case, prone.
>
> I became acquainted with the last stage of that corruption in my second concentration camp, Auschwitz. The gas chambers of Auschwitz were the ultimate consequence of the theory that man is nothing but the product of heredity and environment--or, as the Nazis like to say, of "Blood and Soil." I am absolutely convinced that the gas chambers of Auschwitz, Treblinka, and Maidanek were ultimately prepared not in some ministry or other in Berlin, but rather at the desks and in the lecture halls of nihilistic scientists and philosophers. (p. 12)

Holmes (1975) develops the same argument, but he goes even further by specifying the kind of values a Christian college should be teaching and where those values come from.

> Values are more than feelings. By now the emotivist theory of value should be dead and can be buried, for it has been taken to pieces by philosophers who have shown beyond doubt that valuing also involves reasons that can be argued and generalized. Yet experience-oriented young people still seem to reduce values to feelings: a thing is right that you feel right about. It is "right for me." The result, as C. S. Lewis shows in his Abolition of Man is a thorough relativism. For the Christian theist, values are more than

> feelings and they are not all relative; they have their basis in the very nature of what a man is in God's creation and so in the wisdom and the will of God. We image our Creator as valuing beings, for he, too, values: he loves, he delights, he seeks to realize the values he invested in his creation, and our values must follow from his.
>
> Another educational goal accordingly follows, to teach values as well as facts. Somewhere in the curriculum, the student should be exposed to ethics, to aesthetics and other areas of value, and to the logical structure of value judgments. How do I make a moral judgment that is not a simple case of black or white, of obvious right or wrong? Are the consequences of an action all that matters (its instrumental value) or are some things intrinsically better than others? In a Christian college one must come to see the distinctive ingredients and bases of Christian values, and will hopefully make those values his own. (p. 40)

Morrill (1980) goes even further to argue that this emphasis on values is not only different in the Christian college but almost limited to it because such a pursuit requires a commitment from the community as well as from the individual.

> There is a point at which the discussion of the ultimate ends and values of life becomes inappropriate in certain types of colleges and universities, while not in others. Public institutions and those with a secular orientation should pose ultimate value questions, but not provide final answers. In contrast, institutions having a clear religious heritage will, by their very being, testify to a body of final life truths. The classroom conduct of values inquiry, however, will not necessarily be decidedly different in colleges and universities with an active religious orientation. If the first place, like any form of valuing, religious commitments have no reality unless they are genuinely made and owned by an individual. Values education and value change are processes of self-discovery. Secondly, most religious traditions would insist that a religious set of values or virtues like

> faith, hope, and love are not simple human possibilities. The self never fully succeeds in finding an adequate grounding for its own worth through its own analytical efforts. Faith is said to be a gift, not an accomplishment. It requires participation in a community of memory and hope, and does not emerge through private inquiry alone. (p. 137)

Perhaps this whole position of how colleges teach values and what values are taught was best summarized by Montaigne centuries ago when he said, "The purpose of education is not to make a scholar but to make a man" (Bartlett, 1950).

According to the proponents of a Christian philosophy of education, this is more likely to occur in the Christian colleges than in secular universities because the curriculum and institutional policies emphasize such things as developing Christian world view, integration of faith and learning, and basic universal human values. This emphasis constitutes the unique character of the Christian college.

History of Christian Higher Education

The history of change in Christian colleges is synonomous with the history of Christian colleges which is in many places paralleled to the history of higher education in America.

From the very beginning, the colleges were religious in their purposes, procedures, and policies.

For example, at Harvard, the oldest seat of higher education in this country, the original goal of a college education was "to know God and Jesus Christ which is eternal life, and therefore to lay Christ in the bottom as the only foundation of all sound knowledge and learning." Likewise, Yale stated as its primary goal "every student shall consider the main end of his study to wit to know God in Jesus Christ and to lead a godly, sober life." In 1754, Samuel Johnson, president of Columbia, advertised the primary purpose of his institution as

> to teach and engage the children to know God in Jesus Christ and to love and serve him in all sobriety, godliness, and righteousness of life with a perfect heart and willing mind; and to train them up in all virtuous habits and useful knowledge as may render them creditable to their families and friends, ornaments to their country, and useful to the public Weal in their generations. (Ringenberg, 1984, p. 38)

These were not just isolated cases. This kind of religious emphasis and purpose encompassed all higher education during the colonial era, having an impact not only on the purpose of college education but reflecting on such issues as curriculum, the hiring of personnel, and student life itself.

During the colonial period, there was no sharp distinction between religious and secular institutions. Eight of the nine pre-Revolutionary seats of higher education were supported and controlled by a specific

religious denomination. Harvard was established by the Puritans in 1636. William and Mary, established in 1693 was an Anglican school; Yale was established by the Congregationalists in 1701; Princeton was established by the New Light Presbyterians in 1746; Columbia, established in 1754, was essentially Anglican; Brown, established in 1765, was Baptist; Rutgers was established by the Dutch Reformed in 1766; and Dartmouth was established by the New Light Congregationalists in 1769. The only primarily secular institution of the colonial period was the University of Pennsylvania, established in 1755.

Although institutions were established by religious groups with religious purposes, they were frequently subject to government rules and policies; and they were supported, at least partially, from government funds. This practice of combining religious and government purpose and support seems to suggest that to the colonial mind, higher learning, regardless of form or intent, was somehow woven into the spiritual nature of the human being.

This issue of whether these colleges were public or private religious institutions came to the front in the early years of the new Republic during what has become known as the Dartmouth College case. In its origin, Dartmouth had been chartered by the English

Crown, but it had always operated as a private institution subject to its own board of control. However, in 1816, with Jeffersonian Republicans in charge of the New Hampshire legislature, the state made a strong effort to bring the institution under state control and to turn it into a public institution. With most of the other colleges critically interested in the outcome, the case made its way through New Hampshire courts and into the United States Supreme Court where the judges, including Chief Justice Marshall, held that the college could and should continue to operate as a privately held institution.

At the time, this was a controversial and far-reaching decision. College presidents saw it as a guarantee of academic freedom and educational quality while politicians such as Thomas Jefferson maintained that the decision could potentially limit the strength and unity of the new nation unless states passed laws limiting the power and wealth of the private colleges (Brubacher & Rudy, 1968).

Nevertheless, it was this court decision which provided the route by which Christian colleges have continued to originate, operate, and flourish throughout our national history.

Of course, the various denominations supporting the colonial colleges were not opposed to using the

college to further their own doctrinal position and to keep their churches free from other influences. For example, the Congregationalist board of trustees at Yale, Calvinistic in their religious doctrine, in 1722 fired the president and one of the professors for the "sin" of holding certain Anglican leanings. The board went even further and stated that only Calvinistic doctrine be taught, all officers of the college subscribe to the Westminster Confession of Faith, and that all Yale students be forbidden from attending Episcopal church services.

Only 25 years later, a similar proposal to impose Calvinism upon all members of the Harvard community, teachers and students alike, failed. Perhaps this fact in itself indicates something about the nature of change in Christian colleges in America. Historically, or at least during the colonial period, the colleges supported by those religious groups which intended to use their colleges to perpetuate specific doctrinal positions, both in belief and behavior, resisted any change more vigorously than those colleges who saw their mission to be broader than perpetuating a specific doctrinal position.

The religious emphasis of the colonial colleges was reflected in the curriculum as well as in the support and control. Although it is difficult to

translate the colonial curriculum into the present system of credit hours, semesters, and terms, one can make some assumptions based on records attesting to how many hours per week students spent in various studies. Based on this formula, one student of colonial curriculum estimated that the Harvard student of the 1640s would have earned 140 hours of credit in three years of study. Since there were no electives, the student would have acquired the following hours in the specific disciplines:

Logic and isputations (in Latin)	30 hours
Greek	24 hours
Hebrew, Aramaic, and Syriac	24 hours
Rhetoric and declamations	24 hours
Divinity	16 hours
Ethics and politics	8 hours
Arithmetic and geometry	6 hours
Physics	2 hours
Botany	2 hours
Astronomy	2 hours
History	2 hours

(Ringenberg, 1984, p. 47)

It is important to note that this is a pre-Enlightenment curriculum, and as such it contains very limited study of math, science, or social science.

In later colonial years, as enlightenment thinking began to grow in the colonies, the predominantly religiously-oriented curriculum changed slightly as institutions added more math and science. For example, in 1727, Harvard created the Hollis Professorship of Mathematics and Natural Philosophy, and appointed a

very influential, creative, and research-oriented John Winthrop IV to the position.

During the colonial period, even the teaching methodology reflected a historical religious influence. Most professors utilized the traditionally accepted method of recitation where they listened to each individual student recite what he had learned (or memorized). Since this was the method of church catechism, it apparently carried the blessing of the church leaders as an accepted, approved method of instruction.

The faculty of the colonial colleges also reflected the religious nature of those institutions. Often the president and the professors were selected for their positions because of their credibility as ministers as much as their credibility as scholars. For example, at Harvard, the civilian authorities stipulated that the college hire "upright Christians and not any that had shown themselves to be unsound in faith or scandalous in their lives" (Ringenberg, 1984, p. 45). In fact, even through most of the 18th century, the board of overseers examined each teaching candidate on the subject of religion.

The information from the colonial colleges most pertinent to this present study deals with student life, and there is sufficient extant material from such

things as student diaries, school records, and school catalogs to ascertain in some detail how college students actually lived during the colonial period and what was expected of them from parents, school officials, and the community at large.

During this period, the colleges assumed much more of an "in loco parentis" stance than they do now. There are several possible reasons for this. Students were younger than present college students. Often students were admitted to the college program when they were about 15 or 16 years of age, and there are cases of students as young as 12 years of age being admitted to a full course of study. Another reason for the strong institutional control of student life was the British influence which was powerful in many areas of colonial college operation. Since the dormitory had always been such a significant feature of higher education in England, the colonists saw the need not only to provide room and board for the students but also to require that all students live in college facilities. Another reason for the stringent requirements of students came from the fact that the educators viewed their role as more than educators of the mind. They saw themselves as the supervisors of the students' spiritual growth as well. In fact, many of the colonial educators saw themselves first as

disciplinarians and spiritual supervisors while they viewed their secondary role as developing minds.

Because of these reasons and perhaps others, the college staffs assumed a position of supervising all phases of a student's growth and development during his college career. Evidence of this can be found in the various rules of the institution itself. For example, the young student attending Harvard faced no less than 83 rules specifying the consequences of any activity outside the normal routine. Some of these rules covered such activities as hunting, sailing, spending money, and even lying on one's own bed during daylight hours (Ringenberg, 1984).

Since there were also specific rules for respecting one's elders, the college even went so far as to specify the duties freshmen owed the upperclassmen. These included such things as tipping one's hat and even running errands (Ringenberg, 1984).

In addition to these rules, college requirements specified specific religious activity including compulsory chapel attendance, daily prayers, and church attendance on the Sabbath.

A popular form of punishing violators of one of the many rules was a monetary fine (Brubacher & Rudy, 1968).

Such was life at a colonial college. Steeped in religious tradition with moral supervision as part of their mission, they provided the learning for the future ministers and leaders of the colonies. But even these institutions were not free from change. In the 150 years between the founding of Harvard and the American Revolution even these institutions experienced significant changes. Often these changes came gradually over a period of time as conditions throughout colonial life changed, but sometimes significant changes came abruptly.

One of the most significant agents of change in those early colleges and one which merits consideration in this study was the change in tone and direction of the religious organizations which sponsored the institutions. One of those changes during the colonial period was the introduction of Scottish thinking into the American churches, particularly the Congregationalists and Presbyterians. Ministers, schooled in the Scottish philosophy known as Common Sense Realism, immigrated to the colonies, assumed the pastorates of various congregations, and were soon dominant forces of influence in most of the colleges throughout the colonies.

Another religious phenomenon which had significant influence on the character of the Christian colleges

during this period was the first Great Awakening. This popular revival movement of the 1730s and 1740s dominated college as well as colonial life. George Whitefield, one of the outspoken ministers of the movement charged, "As for the universities, I believe it may be said that their light is become Darkness, Darkness that may be felt, and is complained of by most Godly ministers" (Ringenberg, 1984, p. 40). The major theological debate of the Great Awakening considered whether religious experience should be directed by emotional or rational factors. Since many of the Presbyterians and others were concerned with trends at Yale and Harvard, they began to influence other institutions to adopt what they called a "New Light" position to illuminate the darkness which Whitefield had charged.

During the 18th century, some institutions, in an attempt to maintain a large enough student body to keep the school solvent, had relaxed admission standards and had opened their doors to a large segment of the population which would not have been accepted in early colonial days. For example, Harvard, in something of a departure from tradition, opened its doors to the sons of the newly-rich merchant class.

These new students brought new problems to the colleges and to the stringent disciplinary rules

governing the institutions. There were frequent incidents of drinking, card playing, dancing, and violating the Sabbath. As a result, many of the more pious students united themselves into organizations to not only guard against these temptations but to try to win back their lost colleagues. These organizations of pious students were often the prototypes of campus clubs and organizations and were in some ways the forerunner of organized extracurricular activity on college campuses.

Actually, the college response to the First Great Awakening is only one example of how changes in all areas of college operations were prompted by a change in the religious emphasis of the times.

Throughout the 19th century, religious revivals were frequent on college campuses. For example, at Amherst College the faculty led the efforts to "save the souls of the students before it was too late" (Brubacher & Rudy, 1968, p. 44). Throughout much of the first half of the century, Amherst experienced a religious revival at least once every four years, thus providing each entering class with one opportunity for religious renewal. In 1855, a student, William Otis Carr, wrote in his diary,

> One young man, who gloried in his wicked ways and seemed the first in any forbidden scheme, was stopped in his maddened course and blessed be to

> God, made a new creature. And what a change! His first act was to banish from his room the servants of sin. He threw into the fire his cards. To the same flame he consigned his immense cane so carefully prepared to row the Freshmen, and upon this he poured the contents of his brandy bottle. Many are giving up their foul feasts on tobacco, and instead of the curse, from almost every room may now be heard the voice of prayer. It is wonderful to perceive the holy calm that reigns around us. (Brubacher & Rudy, 1968, p. 45)

Following the Revolution, the new nation experienced significant forces of change in national intellectual tone, religious intensity, and consequently educational needs. The colonial notion that higher education was primarily for the training of ministers and church leaders was soon lost in the new emerging nation's need for highly trained statesmen, educators, and even craftsmen. Just the growth of the numbers of institutions and students alone suggests a major change in national thinking. At the time of the beginning of the American Revolution, there were only nine colleges in operation. By the beginning of the Civil War, just over one-half century later, there were approximately 180 permanent institutions in operation. The number of students in colleges between 1800 and 1860 grew four times faster than the general population (Ringenberg, 1984).

One of the reasons for this rapid growth in both institutions and students was the increased demand for a variety of educational offerings and opportunities.

The founding of West Point in 1802 with the distinct purpose of preparing military personnel was the first implementation of the idea of established higher educational institutions with a specific curriculum designed to meet specific needs. Other specialized and technical schools soon appeared. In 1824, Stephan Van Renssalaer established the Renssalaer Polytechnic Institute, not only to train architects and engineers but also to train people to teach applied sciences to the general public. Not only was the Institute innovative in its purpose and curriculum, but the first head, Amos Eaton, also pioneered the laboratory method of instruction, utilized branch campuses, and implemented evening school to serve the local farmers and laborers.

The Morrill Act of 1862 further recognized the training of engineers, mechanics, and farmers as a legitimate educational purpose and provided national support and recognition to the cause.

Shortly after the Revolution, Thomas Jefferson was successful in keeping the control and even the thrust of the newly established University of Virginia out of the hands of the Anglican Church. He maintained that no religious denomination should have a preferred status in higher education. Largely because of his efforts, the new republic began to accept the idea of a

secular state university, and this new kind of institution began to grow rapidly during the 19th century (Brubacher & Rudy, 1968).

Early in the history of the new Republic, American thought turned even to include the education of women, so another kind of new institution made its way onto the scene, the women's college. At first, these were particularly popular in the South where they were seen as finishing schools for the southern aristocracy; but by 1849 such an institution was established in Rockford, Illinois, and the movement spread to the North.

Another kind of institution which came upon the American scene in the mid-19th century was the Catholic college. Although the Catholic college had a history dating almost back to the beginning of the new nation with the establishment of Georgetown in 1789, the rapid growth during the 19th century was, at least, partially a response to Catholic immigration into the United States coupled with some often deep-seated religious antagonism. For the most part, these Catholic institutions were conducted by members of the clergy. Many of them were, in fact, operated by the Jesuits and followed the historical Ratio Studitorium in curriculum and teaching methods.

Despite all these new kinds of educational institutions and the various educational innovations, the liberal arts, Protestant denominational college continued to be the most common higher education institution in the United States throughout most of the 19th century. Perhaps two reasons account for this. The First Amendment provided for the fundamental principle of the separation of church and state, and the Dartmouth College decision of 1819 guaranteed that private colleges would be free from government interference. Despite these reasons, these institutions sprang up everywhere. Called "Hilltop Colleges" they were often placed in small towns throughout the midwest because the founding fathers and denominational leaders wanted to get the young students as far away from the temptations of big city sins as possible.

The sheer number of these institutions and their rural locations caused one observer in Illinois to remark in the 1830s, "A settler could hardly encamp on the prairies but that a college would spring up beside his wagon" (Brubacher & Rudy, 1968, p. 73).

For the most part, these colleges were denominational in purpose and intent. Not only would they provide an education ministry, but they would provide an educated laity for leadership in the

denomination. Moreover, they would strengthen denominational loyalty, meet denominational rivalry, extend denominational influence, offset the secular influences of state universities, and make higher education available to a wider number of young people throughout the Midwestern frontier.

For the most part, the curriculum and teaching methodology combined the colonial college or historical influence with enlightenment thinking. Although the emphasis was still on theoretical and applied study of the Bible, the colleges did offer classes in math, science, and social sciences; but even the content of these new courses was frequently measured and weighed by biblical standards.

One of the courses which developed out of this zeal to apply biblical principle to every piece of human knowledge and every human activity was the senior seminar. Called by such names as natural philosophy, moral philosophy, or moral ethics, the class, required for all seniors, was almost always taught by the president of the college himself. This course was the capstone course, the one final opportunity to send the graduates out into the real world equipped with a biblical base for all their knowledge and some direction in how to apply that to their lives.

Although this senior seminar had a variety of titles at all the different Protestant liberal arts colleges, it was one of the distinctive characteristics of the curriculum. Originating sometime shortly after the Civil War when the basic curriculum was undergoing some changes, the course was a basic part of the curriculum in a number of these institutions throughout the 19th century and even into the 20th century. Ringenberg says of the courses:

> (They) were almost taught invariably by the president to the senior class. The most common names for these courses included mental, moral, and intellectual philosophy (described by some as "the science of what ought to be"), evidences of Christianity, logic, and ethics. The exact content of the courses varied according to presidential discretion, but they usually gave emphasis to the social sciences as well as to philosophy and religion. As discussed in detail by Mark Noll in the introduction to this book, these courses almost always sought to combine Enlightenment Rationalism with the Christian faith, using the former to support the latter. (Ringenberg, 1984, p. 67)

The increase in both the number of Christian colleges and the students enrolled and the location of those institutions throughout the small towns did bring some change to the nature of student life during the 19th century. The average age of college students crept up slowly. Some of the colleges even added preparatory schools to accommodate the younger students who were either not old enough or not educationally prepared for college work. Since the student body was

older than in colonial days and since many of the schools were conveniently located, a greater number of students chose to live at home and commute to the nearby college.

Two religious factors made significant impact on the nature of student life throughout the 19th century. One was revivalism, which was mentioned earlier in this chapter. On most Protestant college campuses revivals were often fervent and intense. Often, the faculty set the tone for the religious zeal and became aggressively involved in bringing the tone of revival to the campus. Students would be dramatically saved while others would alter their lifestyles to fit the expectations of the organized church.

Another factor which also dominated many of these institutions was the vision of foreign service. Many historians attribute the beginning of the modern missionary movement to a group of Williams' students. In 1804, these students, led by Samuel Mills, retreated to a haystack during a thunderstorm and there committed themselves to volunteer for foreign missionary service. As the students traveled to other campuses, the movement spread, having a significant impact on both the purpose of some of these institutions as well as upon the kinds of lives and visions the students themselves had toward a college education. Charles

Blanchard, the second president of Wheaton College in Illinois, once remarked that the institution was centrally located, not just between the two national coastlines but between the continents of Europe and Asia (Armerding, 1974).

Another very significant influence in the lives of the Protestant liberal arts college students during the 19th century was that of the literary societies. Usually, any institution, regardless of size, would have at least two societies which competed with each other in literary matters as well as in attempts to attract the finest and best students. Although the societies had a social function, their major thrust was more academic. At regular weekly meetings, the students would engage in debates of current events, listen to guest lecturers, or even learn the mechanics themselves. On many campuses the societies would often compete with each other in campus-wide debates or oratorical contests. In many places, professors themselves would recognize the educational value of those contests and dismiss students from class to prepare for the events. William Seward, Secretary of State under Abraham Lincoln, once remarked of his education at Union College, New York, "If I were required not to say what part of my college education I derived the greatest advantage, I should say the

exercises of Adelphic Society" (Brubacher & Rudy, 1968, p. 48).

Not only did the societies contribute to the reasoning and oratorical skills of their members but they also assumed some responsibility for the general conduct of the members. For example, one society at Princeton could suspend members for neglecting their studies, wasting time at taverns, or exhibiting anything other than exemplary behavior.

On many campuses, the societies also provided library services for their members when the college libraries were inadequate or when services were limited to students. For example, in 1839, the literary society libraries claimed more than 15,000 volumes while the college library itself had fewer than 11,000. In many of the 19th century colleges, the libraries were almost off limits to students. At Columbia, which seems rather typical of others, freshmen and sophomores were allowed in the library once a month to gaze at the books. Juniors went once a week with tutors to receive lectures on the services available. Seniors were actually permitted to read some of the volumes, but they were not allowed to take them from the library itself. Thus, the literary societies filled a need by providing library services (Brubacher & Rudy, 1968).

Other than the organized revival efforts, the informal organizations of pious students, the missionary organizations, and the literary societies, there were few other student organizations or organized student activities in most of the 19th century Christian colleges. Organized sports did not come on to the campuses until almost the 20th century, and student government organizations did not appear until several years after the Civil War.

Although the 19th century Christian colleges provided education for a large number of American young people who might not have otherwise had an opportunity for a college education, they too experienced difficulties and were subject to changes and changing times. One of the most significant elements of change was in the struggle to survive. Of the 500 colleges founded during the first half of the century, only about 100 survived as permanent institutions (Brubacher & Rudy, 1968). There were various reasons for the high mortality rate. The financial panics of 1837 and 1857 diminished the pool of potential students. Some colleges encountered natural catastrophes such as fires and diseases. But frequently the sum of the difficulty lay within the supporting denominations and the changing religious tone. Since some of these institutions grew out of the revival movement and were

supported by the revival-conscious denominations such as the Baptists and Methodists, the diminishing of the revival efforts affected the lives of the institutions.

On the other hand, many denominations suffered internal fights and actually experienced splits and divisions and during these internal dissensions, the colleges were often caught in the middle.

But an even bigger influence had a profound effect on Christian colleges in the last 100 years, and that was the influence of the change in national attitude toward religion and life in general. During the Colonial period and the first half of the 19th century, many Americans saw some relationship between higher education and religious life. For many educators, the chief purpose of higher education had something to do with moral growth, and moral growth was connected to spiritual growth; but in the last century, the purposes, curriculum, and activities of most higher education is far more secular in its scope. For example, in 1911, students at Oberlin, which was historically a Christian liberal arts college, stated that the development of mental powers was the most important goal of a college education while development of religious life was below average (Ringenberg, 1984).

This change in attitudes could be attributed to several factors--evolution and the increasing

importance on science and science teaching; the industrial revolution and the need for a more diverse curriculum and purpose; the changes in the denominations themselves; the identification of American pragmatism as a philosophy of life and its appeal to the American people; and the changes in adult attitudes toward college-age people.

Ringenberg (1984) lists seven characteristics which demonstrate how changes occur in Christian colleges, moving them from their 19th century orientation into their current status. Having documented how these transitions have come to many of the Christian colleges throughout the nation, Ringenberg concludes

> No longer then, do the avowedly Christian colleges sit at the apex of the country's educational structure. That mid-19th century realist is now gone. Some of the old colleges continue to operate as unapologetically Christian institutions and to their ranks have been added many others during the last century; but the Christian colleges today, although growing in program quality and public respect, do not hold the same position of prestige in society that they once did. (p. 146)

Trends and Changes in Higher Education

Surveying the characteristics of Christian colleges and surveying the history of Christian higher education in this country contribute to a general understanding of both the nature and the current

conditions of these institutions. Yet, other factors must be considered in attempting to predict the destiny, direction, or even future trends of those colleges identified as Christian colleges and the kinds of education they offer their constituency and to the nation in general.

The survey of the history of Christian colleges demonstrates that the future of an institution or even a particular approach to education is not always a simple linear extrapolation of the past into the present into the future. Sometimes changes in social and economic conditions significantly and abruptly alter educational offerings, educational expectations, and college life in general. To attempt to understand the changes and the lack of changes which have occurred during the past 10 years in the colleges surveyed in this study, it is necessary to examine general national changes and trends in areas including demographics, school mission statements, and the attitudes and behaviors of students.

Demographics

On the surface, it appears that the small Christian colleges are in danger and are in fact fighting for their own survival. Two significant factors predict bleak futures for all higher education

and for the small private college in particular. For one thing, the potential student pool is diminishing. There are simply fewer students graduating from high school. In 1984 alone, the population of high schools declined 5.3%. In some areas of the country, this decline is even more severe where there has been as much as a 40% decline in recent years (Keylock, 1985). According to Baptista (1980), "Projections just released by the National Center for Educational Statistics predict 500,000 fewer college students in 1988 than in 1979" (p. 1320).

The other factor is the spiraling costs of a college education which is far more severe for the private school than the public one. At most of the institutions surveyed in this study the total cost of a four-year college education will exceed $40,000. John L. Glancy, director of university relations at Seattle Pacific University in Washington, stated recently that "from 1980 to 1983 family income rose 20%, but private college costs rose 40% during the same period" (Keylock, 1985, p. 55).

With the combination of these two factors, it would appear that the small private colleges which must operate financially from the limited resources of student tuition and private giving are having serious financial struggles. Already, some institutions have

failed. Since some of these were so small and unstructured that it is difficult to identify them as colleges, the precise number of institutions that have failed is a bit difficult to establish; but according to McGrath (1981)

> A recent article in the Chronicle of Higher Education listing the colleges that have disappeared reveals that since 1970 72 privately supported institutions either have closed, merged with another private college or university, or turned over their assets and management to public control. (p. 7)

In a similarly interesting statistic, McGrath (1981) states, "In 1950, about 50% of the full-time students were enrolled in independent colleges and universities while recently that percentage has dropped to about 20%" (p. 9).

Mosely and Bucher (1982) give specific figures.

> There are 700 colleges and universities with religious ties in the United States today; they make up one-fourth of all post-secondary education institutions and enroll 10% of American college and university students. (p. 46)

In fact one of the institutions of this present study has actually merged with another. Barrington College in Rhode Island merged with Gordon College (Massachusetts) during the 12 years between the Valle and Vandermeulen study; and in this process, Barrington lost its physical structure, its curriculum, its educational purpose, and its identity.

On the other hand, despite these statistics which indicate survival problems for many of the small Christian colleges, some of the experts maintain that the situation is not as bleak as it seems. Astin (1977) accounts for the failed institutions in the following way:

> One other fact about the 72 which closed deserves mention. Of the 47 nonpublic, non-Catholic institutions included in this group, 12 had a Protestant affiliation and 35 were classified as independent of any church relationship. Considering the nearly 3,000 American institutions of higher education, the demise of 12 Protestant, 25 Catholic, and 35 independent colleges, however important they may have been to the members of their own academic communities or nostalgically enshrined in the hearts of their alumni, hardly takes on the aspect of the major national disaster suggested in today's headlines. These figures deserve this extended analysis because they dispel the illusion that the private, independent colleges are dying off at an epidemic rate. As far as the youth of this country seeking an institution in which religion constitutes a genuine element in the total educational experience is concerned, they are more likely to be denied this opportunity not by the closing of denominational colleges but by the abandonment of religiously related goals and practices by institutions which continue to publicize a nominal church relationship. (p. 4)

McGrath (1975) argues the same point by saying:

> The majority, when they closed or merged, had fewer than 300 and over 20% had fewer than 100 students. The history of most of these colleges reveals that they had never had sufficient enrollments or fiscal resources to assure viability in a period of economic stress like that of the past several years. With the notable exception of a few like Parsons College, they were not robust liberal arts colleges wiped out by sharp drops in enrollment, competition from new community colleges, or the current pervasive

> economic crunch. Twenty-five were sustained by a single religious denomination--the Catholic Church--often located within easy travel distance of other colleges of the same faith offering programs with much in common. It is questionable whether their closing has denied a quality higher education to many young persons of that particular religious persuasion. (p. 3)

Another piece of evidence from the research of Emerson indicates that in spite of the problems presently besetting Christian colleges, the consequences have not yet been severe.

> The facts of a declining pool of students and spiraling costs, colleges have upgraded their recruitment efforts by attracting large numbers of older students. As a result, though the number of full-time, first-time freshmen in the 18- to 24-year-old category declined by 2.85% (according to a report in the Dec. 20, 1984 issue of USA Today) total enrollment is up by 0.65% at public universities and colleges and down only 0.88% at private institutions of higher education. Though public two-year junior and community college enrollment declined 2.19%, older college graduates swelled the ranks of graduate schools with an 8.9% increase in enrollment. (Keylock, 1985)

Mission Statement

Although the research shows a definite decline in potential student pool and spiraling costs of a four year college education, particularly at private institutions such as those considered in this study, further research does not indicate these factors have resulted in severe consequences in stable, robust, liberal arts colleges which maintain a close identity with a statement of faith.

According to research, there are various reasons for this which merit further investigation. Some of the institutions have responded to the current trends in population and costs by either adjusting or reaffirming their mission statement, and this kind of activity may have a direct bearing on the results of this study.

One of the attempts to solidify the position and survival of Christian liberal arts colleges was to create an organization of institutions with similar objectives and missions. In 1976, 70 colleges formed an organization called the Christian College Coalition for the purpose of bringing its member colleges into a cooperative relationship and to strengthen them by helping them achieve common goals which are most effectively accomplished by working together. The coalition located its main offices in Washington, D.C., and employed a staff of qualified educators, lobbyists, and administrators to respond to the political and educational interests of its constituency.

Although the membership in the coalition includes more than 30 different Christian denominations, membership is still limited to "those colleges which have a policy of hiring as faculty and administration academically qualified men and women who are personally committed to the Christian faith and who seek to

integrate that faith into the academic realm and into daily life" (Christian College Coalition, Case Statement).

For its member institutions, the coalition attempts to meet objectives.

1. To assist, through cooperative programs, the member colleges in improving and strengthening their efforts to make the Christian faith central for their students in all areas of life.

2. To provide information to member colleges about, and when appropriate to act upon, legislative or litigative issues which have special import to coalition members.

3. To promote and increase the public's awareness that a major group of deeply committed Christian liberal arts colleges provides a distinctive option to college bound students.

4. To promote and encourage a sense of unity and cooperation among the coalition member colleges, including the sharing of expertise, talents, and ideas for the benefit of every member institution (The Christian College Coalition Case Statement)

In order to maintain a constant enrollment during the time of a decrease in the number of eligible students, many Christian colleges broadened their admissions policies to include those who had not

previously been considered potential students. For example, some institutions have altered admissions policies concerning religious homogeneity. Until recently, many of these institutions were almost exclusively denominational colleges serving both the interests and the students from one denomination. Often, the admissions procedure included a statement of the student's denominational preference; and even if denominational commitment was not a requirement for admission, it was a priority. In recent years, this has changed in many institutions.

One example of this is Northwestern College, Orange City, Iowa, which is a denominational institution supported by the Reformed Church of America. In a 1967 paper, Arthur Van Eck showed the change in denominational backgrounds of the students but then went on to explain that this diversity could actually be educationally positive.

> Religious change among students at Northwestern is significant for while students from the Reformed Church in America continue to predominate, there is a strong minority from other religious groupings. Roman Catholics in numbers have appeared on the campus for the first time. This ecumenical impact is bound to have an acculturating influence on the students, the faculty, and even the town. The old days of religious homogeneity (if those days ever existed) are gone. New ideas, new questions, new urgings, all within the religious context, will be raised and will have to be grappled with. This will be unsettling for many but can also be invigorating. It can also help prepare Northwestern students for

> the pluralistic society in which most of them will have to live. (p. 3)

With a change in policy regarding denominational commitment of students, institutions could then begin to implement recruiting efforts among a number of economically and ethnically diverse constituencies. McGrath (1981), for example, recommended this new kind of thinking but, at the same time, suggested new procedures and a new institutional attitude.

> However, in this hour, everyone in the academic community (except those in the most selective) must recognize that the large majority of their students will not be found in this preferred group. Even in the heyday of abundant applicants, Humphrey Doerman, now president of the Bush Foundation, in a study of the number of colleges and universities, their standards of admission, and the available high school graduates in top levels of scholastic aptitudes, demonstrated conclusively that many institutions which spent considerable energy and money in pursuing the upper 10% or 15% were doomed to disappointment. His conclusion today, when there are just not enough students in those categories to fill the hoped-for quotas is even more valid. This inference is supported by figures from the Educational Testing Service which provides some indication of the number of high school graduates in various categories of ability who might in any one year be candidates for admission. In 1980, the average scores of the Scholastic Aptitude Test of seniors was 424 on the verbal and 466 on the math sections. In estimating enrollments, these figures must be conditioned by two considerations. First, a disproportionate share of those with high scores will continue to be drawn off by selective institutions. Second, since about 50% of the age cohort now attend college, efforts to increase enrollments will have to be based on an institutional willingness, indeed determination, to accept students below the average of their present matriculants. Faculty members must face this fact realistically because deeply imbedded

> attitudes and teaching procedures will have to be modified if these new students are not to end up as dropouts. Moreover, if the bottom line of financial well-being is to be preserved, a larger percentage of matriculants must be held into the junior and senior years where at present many small classes decrease the student-faculty ratio and thus increase the unit cost of instruction. Whether the admission and effective instruction of students in the third, fourth, or even the fifth of ability groupings is academically and socially justifiable can only be determined by realistic answers to two questions. (p. 12)

Already some institutions have responded to situations occurring as a result of these techniques to recruit a more diverse student body. Until a few years ago, Trinity Christian College, a small four year liberal arts college in the Chicago suburbs, had a student body which was almost exclusively from the Christian Reformed Church and the Reformed Church of America. When the institution began to actively recruit a more diverse student body, the administration and faculty became aware of the new developments and demands in educational and social conditions on campus, and in August, 1986, the entire pre-school staff development activity consisted of dealing with the problems of a more diverse student body. The faculty studied such practical issues as teaching methods appropriate for the less-prepared student, and the book store staff was requested to remove from stock all bumper stickers which announced, "If you're not Dutch,

you're not much!" (Trinity Christian College Staff Development Schedule, 1986).

Another approach that some institutions took to meet the challenge of survival in the face of declining available students and rising costs was to reaffirm the institutional mission statement and to reaffirm the mission of Christian liberal arts education in general. John Sibler of Boston University brought this issue into sharp focus when he said that the major question these colleges and universities face is whether they deserve to exist (Moseley & Bucher, 1982).

Bennett (1982), for example, specifically addressed the question of the colleges still supported by the mainline denominations.

> The church bodies must also be reviewing this relationship. Quite unlike the evangelical colleges, the mainline institutions have no conspicuous religious profile. Apart from the college chaplain and denominational representatives on the governing board, the church is practically invisible. Student and faculty alike seem to be no different from counterparts in public institutions. Virtually all states now have well-developed systems of tax supported education. When then should churches divert scarce dollars to colleges? (p. 101)

Bennett goes on in his article to answer his own question by developing the common interests of the church and the college. He suggests that both have a shared interest in the value of knowledge and both are concerned with the welfare of the individual and with

opportunities for the full development of his or her intellectual resources. According to him, "the church will show greater interest in those educational communities in which the individual student is important in some conspicuous fashion" (Bennett, 1982, p. 162).

He further maintained that these institutions are in a better position to deal with the issues of value development.

> The aim is rather to elicit an informed and integrated self-understanding of the sort achieved best when students grapple with ultimate questions. Distinguished by their peculiar reflexive twist, these questions turn on and necessitate inquiries into personal identity and meaning. These conditions are precisely the ones that the mainline denominational colleges can and do excel in providing, an atmosphere of tolerance and an appreciation of pluralism, together with an emphasis upon critical yet personal inquiry. In short, the particular competence of these colleges focuses on that sensitive combination of understanding of self and understanding the world that is the goal and mark of a liberal education. (Bennett, 1982, p. 163)

Bennett concluded his statement by stating that this kind of free inquiry cannot be fully achieved under secular conditions because of what he calls the "tragedy of secularism," there is that inability to identify any ground for or standpoint about ultimate meaning.

This idea of value attention to the individual is supported by several other studies. Astin, in a very

thorough study of 200,000 students over a 10-year period, found that smaller institutions provide a richer total educational experience than the larger universities and that private institutions seem to foster greater student change than public institutions (Astin, 1979).

Another study by the State University of Buffalo indicated the same findings. This study attempted to identify the 20 main reasons why students dropped out of the university. The top reason was that the institution was too large. Out of the top 11 reasons given, 9 had something to do with size (McGrath, 1981).

In a 1980 article, Moseley recognized the challenges of survival facing the Christian liberal arts colleges at that time, and he saw the solution in clarifying the mission and the mission statement of the institution. He said, "On each campus we must come to some agreement on what we are about and put our educational business and operations in order" (p. 179). He then suggested five elements of a mission statement: 1) the definition of the college, 2) the basic commitment of the college, 3) the educational philosophy of the college, f) the distinctiveness of the college, and 5) the goals and objectives of the college.

Moseley went on to state that he saw five positive results from an institution clarifying its mission statement.

1. It can demonstrate the difference between the mission of the church and the mission of the college.

2. The mission statement can help the college address the realities of the higher education context identified earlier.

3. The mission statement can be an important benchmark against which to evaluate the college.

4. By giving expression to and making known the college's role and thereby reducing confusion, it can free a college to accept challenges that are within its mission.

5. The statement and process of developing the statement can be the means to draw all constituencies close to the college, facilitate their understanding about the college, and gather their support (Moseley, 1980, p. 180).

He concluded his article with an optimistic belief in the value of the mission statement during the times of crises and changes. The most basic need in the changing condition and context of higher education is the realistic rethinking of the college mission statement and renewal of the college's commitments as we enter the 1980s (Moseley, 1980, p. 182).

In 1979, McIntyre offered the same advice for Catholic colleges. He said, "The pivotal question is not the academic claiber of the Catholic college but rather its religious commitment" (p. 106). From there he asked the hard question as to whether the Catholic college is distinguishable from the secular college.

To answer that question, he offered the following proposals to Catholic educators.

> Catholic educators must be willing to articulate their purposes clearly and succinctly, emphasize their goals and dramatize the importance of both.

Further he suggested

> In addition to a clear statement of goals and its frequent forceful expression by the president and other prominent administrators a college's philosophy must be known and understood by all members of the staff, including groundskeepers, secretaries, and food service employees. (p. 106)

But McIntyre saw these purposes to be bigger than just the academic structure of the institution. He said, "The Christian community of the future must be willing to examine the morality of all issues and the social, ethical, and human dimensions of questions that are of deep concern to students" (McIntyre, 1979, p. 109).

Moseley and Bucher, writing in 1982, saw the need for colleges to clarify their mission statements and educational functions in six components: 1) the structural component, 2) the communal component, 3) the

personal component, 4) the moral component, 5) the spiritual component, and 6) the educational component.

They went so far as to maintain, "Evidence suggests that institutions that simply expand their constituency base and do not clarify it may be jeopardizing their appeal" (Moseley & Bucher, 1982, p. 47). One place there they strongly urged clarification was in the institution's extracurricular offerings.

> Historically, the principle of in loco parentis had governed extracurricular activities and parietals were the primary, although not the only form of in loco parentis. Today, in loco parentis and parietals remain in some institutions although they have undergone a significant evolution. Systems for student's personal and social accountability have replaced rules. In some institutions, required chapel has been replaced by a convocation obligation that ensures choice and exposure to cultural events. Dormitory resident assistant programs, student personnel services, counseling programs, and career development opportunities are all examples of the changes in the extracurricular dimension. (Moseley & Bucher, 1982, p. 47).

Baptista not only saw the need for colleges to identify and clarify the mission of liberal arts education and particularly liberal arts education in a Christian setting, but he even saw the need for each individual institution to be very clear in clarifying its own distinctions which separate it from all other institutions with similar programs, philosophies, and expectations. It is interesting to note that Baptista

took this position so strongly since he has been the dean at two institutions and the president of two others which have very similar programs and philosophies. He said, "The similarity of Christian college advertisements is distressing. Names of schools could be interchanged and the readers would scarcely notice" (Baptista, 1980).

With this challenge to specific institutions to clarify their specific missions and thus meet the challenges confronting higher education in the 1980s and particularly the Christian liberal arts college, Baptista concluded

> There are no short cuts to success. I believe the key not only to survival but to excellence in the 1980s and beyond is a satisfied student. When a Christian student understands the special mission of the college, when he experiences a first-rate educational program, when he has sound opportunities for spiritual growth and development, and when he is in contact with people on campus who consistently demonstrate Christian love and concern, it is then that a student can expect a satisfying experience.
>
> Student satisfaction has a "snowballing" effect. Satisfied students mean happy families who appreciate the college and spread the good word. Satisfied students mean loyal alumni who care. Satisfied students mean constituents who believe because of what they hear and see. And student satisfaction depends largely on the integrity of the institution, its programs, and its people.
>
> Institutional integrity demands a clear sense of identity and purpose. The Christian college must define and articulate what it is and what it does. It matters little if the school specializes in work-study, biblical concentration, technological education, or the liberal arts. It must determine its own unique role in the

> educational spectrum and concentrate efforts there. And as a Christian school there must be an uncompromising institutional commitment to biblical truth and the lordship of Jesus Christ. (Baptista, 1980).

Trends and Changes in Higher Education

Student Attitudes and Behaviors

A factor which must be considered when examining the nature of and reasons for past changes and anticipated future changes in the direction of higher education in general and Christian colleges in particular is the possibility that student attitudes and behaviors reflect cultural and technological changes of the general society. The literature is filled with articles based on this assumption. Research articles with such titles as "College Students of the 1960s," "College Students During the 1970s," and "College Students of the 1980s" appear regularly in many of the professional journals. A survey of titles of the research studies about college life and college students which have appeared during the past 20 years, although not a scientific study, does offer some interesting possibilities of the trends.

In the late 1960s and early 1970s, the following articles and books on the nature of college students were offered:

1. "College Impact on Marriage" by A. E. Bayer, Journal of Marriage and the Family, 1972.

2. "The Dynamics of Protest" by A. S. Bisconti and A. W. Astin, Laboratory Research for the University of California, 1973.

3. The Emotional Problems of Students by C. Blaine and C. MacArthur, 1971.

4. Where Colleges Fail by N. Sanford, 1976.

During the past seven years, the following research studies have appeared:

1. "Students in the 1980s; Get Ready for the Calculating Consumers" by J. Davis, NASPA Journal, 1980.

2. "Black Students in Higher Education" by G. Thomas, 1981.

3. "The Adult Learner on Campus" by J. Apps, 1981.

4. "The Culture of Narcissism" by C. Lasch, 1979.

This brief survey is intended to demonstrate two possibilities about analyzing changes and trends in student behaviors and attitudes. Although some things do change, others stay the same. The researchers are now examining the possible reasons for the changes in trends that do appear. Stodt considers this issue.

> Student problems which once might have been perceived as pathological are now recognized by student personnel workers as evidence that

> students are "stuck" in a particular development task or struggling with an "unfinished" developmental issue. Such problems are still the most prevalent and will probably continue to make great demands upon student personnel work in the foreseeable future. (p. 4)

However, while referring to research presented by Buckley at a 1981 NAPSA Convention, Stodt goes on to say

> In recent years two phenomena have emerged among student characteristics: marked increases in vocationalism and in narcissism. In regard to the former, although some students have always subordinated all other development to the preparation for an occupation, career objectives represent the major motive for attending college, according to the Carnegie Council Surveys of 1976 and the ACE/UCLA Survey, 1979. (p. 5)

While referring to research by Levine, Stodt attempts to show the possible trends of behaviors of college students.

> Although the economic and occupational constraints that the 1980s college students face can account for some of the psychological change, additional insight is needed to cope with the second phenomenon that student personnel administrators are encountering--an unprecedented degree of alcohol abuse, vandalism, pansexuality, avoidance of intimacy and commitment, and even acts of violence among students. This type of behavior, although always present to some extent, has become commonplace on many, if not most, campuses. (p. 5)

Levine's 1980 publication, <u>When Dreams and Heroes Die</u>, attempts to explain with specific data not only the trends but also the possible reasons for these trends in student attitudes and subsequent behaviors. The report itself assimilated information from national

surveys of 95,000 undergraduate students from 586 colleges and universities. In addition to that, Levine conducted and reported on in-depth interviews with students from 26 different institutions.

All this information led Levine (1980) to the following conclusion, "Nonetheless, real differences do exist between college students today and their counterparts of the 1960s" (p. 5). He based this observation on three changes.

> First, the number of college students has increased substantially. In fall 1969, 7,976,834 students were attending American colleges and universities. By 1979, the number had risen to 11,669,429, an increase of 42% (National Center for Educational Statistics, 1969, 1979). With growth there have been significant changes in student attendance patterns. The population attending college part-time shot up from 31% in 1969 to 41% in 1979 (National Center for Education Statistics, 1969, 1979). In fact, more than half of all undergraduates (54%) worked at jobs while attending college and two out of 5 (41%) attended at least some of their classes at night. Today's students are also more likely to drop out of college or stop out for a term, or longer. In 1969, 17% of undergraduates stopped out versus 26% in 1976. In addition, today's students attend more than one college in greater frequency than their predecessors, the proportion doing so rose from 24% in 1969 to 34% in 1976 (Carnegie Surveys, 1969, 1976).
>
> Second, the composition of the student body has changed. High-achieving young people from wealthier families, with better-educated parents are, as in the 1960s, most likely to attend college. However, increases have been registered in the proportion of enrollment from traditionally underrepresented minority groups--blacks (from 7% in 1969 to 11% in 1976), women (from 28% in 1969 to 51% in 1979), and adults 25 and over (from 28%

> in 1972 to 35% in 1977), among others (National Center for Education Statistics, 1969, 1979).
>
> Third, student character has changed. When student personnel administrators at 586 colleges and universities were given a list of 52 words and phrases and asked to describe how students on their campus had changed since 1969-70, they said that students were more career-oriented (on 71% of the campuses), better groomed (on 57% of the campuses), more concerned with material success (on 54% of the campuses), more concerned with self (on 44 % of the campuses), and more practical (on 40% of the campuses). Students were also less radical (on 58% of the campuses), less activist (on 57% of the campuses), and less hostile (on 40% of the campuses). To describe the majority of undergraduates at their institution, most administrators selected just five phrases: career-oriented (84%), concerned with self (73%), concerned with material success (63%), well groomed (57%), and practical (55%) (Carnegie Surveys, 1978). (p. 5)

Levine (1980) found evidence to support his observation that this rise of individualism or interest in self or narcissism among college campuses was, at least in part, indicative of current social attitudes among the national population. He stated:

> . . . the sense of voluntarism, the perception of mutuality of individual and community interest, and the belief in the individual's ability to profit from cooperation with the community--began a precipitous slide, which has continued to the present. Since the slide began, America has been in a state of increasing pessimism and declining community.
>
> This is borne out in the polls. Between 1959 and 1964, national expectations about our personal futures and the future of our country rose, but after 1964 both began to drop and both reached lows in 1979. What is especially important to note though is that personal expectations have fallen just slightly, while expectations for the nation have plummeted.
>
> A majority of adult Americans now believe

> that what they think does not count for much; that the people running the country do not really care what happens to them; that public leaders do not know that they are doing; that the rich get richer and the poor get poorer; and that government wastes a lot of money. (p. 10)

In attempting to identify reasons for this change in attitudes among the general population and among college students in particular, Levine (1980) argued that Watergate and Vietnam did not affect the lives of most Americans as deeply as did earlier events such as the depression and the two World Wars. In analyzing this evidence, he considered the fact that in 1979 when he conducted his interviews on college campuses, the average freshman was only one year old at the time of John Kennedy's assassination. When those freshmen were asked what historical and political event most affected their lives, the most frequent responses were events from the late 60s such as the Kent State affair, the democratic convention, and the burning of cities. However, most college freshmen in 1979 saw those events as negative (Levine, 1980).

Levine (1980) explained the reason for this by stating,

> These events had a greater impact on this generation than they might have for others. Part of the reason is that the protective and potentially moderating social institutions most intimately associated with the development of optimism and trust in youth--the family and the schools--waned in influence during this period. In contrast, the influence of the mass media and

> in particular of television, increased dramatically. (p. 13)

Levine continued his argument by thoroughly documenting the disintegration of the American family both in actual structure and as an effective education agent in the life of the student.

> By 1976, 18% of all college students reported having lived in a home without their father or mother during most of high school (Carnegie Surveys, 1976). The amount of time parents spent outside the family also increased. In 1969, 55% of the mothers of college freshmen were full-time housewives. By 1979, the proportion declined to 29% (ACE/UCLA Surveys, 1969, 1979). After a 25-year study, Uri Bronfenbrenner reported that "American parents do not spend as much time with their children as they used to." In fact, by 1972 some 71% of 214,000 college-educated adults surveyed by Better Homes and Gardens (1972) believed that family life in America was in trouble. As a result of these changes, the family acts less as an isolating or protective cocoon today than it once did and young people today experience contact with the real world at an earlier age. (Levine, 1980, p. 15)

More recent studies indicate a continued growth of this trend. One recent estimate stated that perhaps as few as 4% of American school children come from a home with a working father and a mother at home (Cooper, 1986).

Levine (1980) argued that the effectiveness of the school in shaping positive attitudes had diminished as well.

> The schools have changed in a like manner. Where they once provided socialization for the adult world, they now provide an experience more akin to life in the adult world. In 1977, the

> U.S. Office of Education reported that school vandalism cost more than half a billion dollars a year, the highest level ever and a sum equivalent to the nation's annual textbook expenditures. Moreover a U.S. Senate subcommittee on juvenile delinquency found that between 1970 and 1973 for the nation as a whole. . . assaults on teachers rose by 77.4% (for a total of 70,000 serious assaults annually by 1973), assaults on students by 85.3%, robberies by 36.7%, rapes and attempted rapes by 40.1%, homicides by 18%, and weapons confiscations by 34.4%. Therefore, it comes as no surprise that 84% of Americans--a 19% increase since 1954--think that discipline in the schools is inadequate.
>
> In the past 10 to 15 years, academic standards also have changed. This was the conclusion of a blue-ribbon panel on the decline of student college board scores, chaired by Willard Wirtz. "Absenteeism (15% is common, 20-25% is not unusual) formerly considered intolerable is now condoned. An A or B means a good deal less than it used to. Promotion from one grade to another has become almost automatic. Homework has apparently been cut about in half" (Advisory Panel on the Scholastic Aptitude Test Score Decline, 1977). Between 1969 and 1978, the percentage of college freshmen reporting high school grades of A- or better almost doubled (12.5% to 23.3%) while that of freshmen with averages of C or less dropped by a factor of three (23.7% to 7.1%) (ACE/UCLA Surveys, 1969, 1979). At the same time, the curriculum of the schools became more eclectic, individualized, and relevant or worldly. In short, the traditional conception of the school as an educational haven and moratorium for the young from the vicissitudes of the adult world is inaccurate. At worst, schools force youngsters to contend with the terrors of the adult world at an earlier age than many did in the past. At best, the decline in academic standards requires of young people less commitment to school and provides more time for unplanned activities--frequently television--in less sheltered environments.

Levine (1980) further argued that mass media, television specifically, has in some ways assumed the educational gaps created by diminishing family

influence and positive school experiences. He cited a 1977 study which indicated that television watching now occupies more of the average child's time than do parents or friends.

In his interviews with college students, Levine (1980) found that many of the current student's attitudes and memories had been influenced by television. He quoted one college student as saying, "The Vietnam War I remember all my life. As a kid it was on TV every night." From similar statements as this, Levine argued that since television brings the person in contact with the events of the day with more immediacy and more intimacy than other media have in the past, television will continue to have a greater impact on changes in attitudes and beliefs of the American people and American college students. He does not see this as a positive trend.

> The change in the proximity of violence as well as the new realism of television programming may contribute to the findings of Gerbner and Gross (1979) that young people and other heavy television watchers share a heightened sense of insecurity and risk and exaggerated perceptions of their own chances of being involved in real-world violence. Students at the State University of New York College at Old Westbury complained bitterly that television had turned them into a generation of solitary "window watchers," all huddled up in their houses with fear. The full impact of television is unclear, but it is certain that in its very short history it has become one of the nation's principal babysitters, exposing the young to adult issues and problems even in their preschool years, a time once thought more

> appropriate for fairy tales and enchantment. (p. 20)

Levine (1980) saw this attitude prevalent on the 26 college campuses where he conducted his extensive interviews.

> This year's entering freshmen believe that all social institutions, from large corporations to the church, are at least somewhat immoral or dishonest. There is nothing left to hold on to. Campus interviews at 26 colleges across the nation show that this feeling is strongest among the young, who have never experienced better times. One undergraduate summed up the mood by commenting simply, "Everything is bad." (p. 21)

According to Levine (1980), the results of this common attitude is an underlying narcissism which must be acknowledged in attempting to understand the current attitudes among students and explain their behaviors both in classrooms and in other areas of college life.

> An emphasis on "me" is what differentiates periods of individual ascendancy from periods of community ascendancy. The orientation of individual ascendancy is hedonistic, emphasizing the primacy of duty to one's self, while that of community ascendancy is ascetic, stressing the primacy of duty to others. Individual ascendancy is concerned principally with rights, community ascendancy with responsibilities. There is a comparable dichotomy between taking and giving. Individual ascendancy is present-oriented, focusing on the differences among people. Community ascendancy, in contrast, is future-oriented and concerned with the commonalities among people.

Individual ascendancy	Community ascendancy
Emphasis on duty to self	Emphasis on duty to others
Concern with rights	Concern with responsibility
Acceptance of the propriety of taking	Acceptance of the propriety of giving
Present orientation	Future orientation
Focus on the differences among people	Focus on the commonalities people share
Hedonistic	Ascetic

> That today's college students have grown up or lived in an age of individual ascendancy is unmistakable. As will become increasingly evident in later chapters, its spirit pervades the nation's campuses. (p. 25)

Levine (1980) saw the results of this attitude toward individualism prevalent in several recent trends in college life in such things as the emphasis on good grades, the concern for more practical orientation in courses, and the careful selection of courses and majors leading to specific professional or employment opportunities. But he saw almost a paradox here because those attitudes came at a time when students were actually coming into college when they were less prepared than the students who attended college during the 1960s. According to Levine (1980)

> What makes the situation even more extraordinary is that today's college students are less well prepared than their counterparts of the 1960s. Undergraduate ability in the three Rs--reading, writing, and arithmetic--has plummeted in recent years. One indication is given by declining scores on the national college admissions examinations. Between 1963 and 1979, average scores on the College Board Scholastic Aptitude Text, which is taken by more than 70% of all college freshmen, dropped from 478 to 427 on the verbal portion of the test and from 502 to 467 on

> the mathematical part of the test. There is a possible total of 800 points on each test. Similar declines were recorded on the American College Testing Program college entrance exam, which is taken by more than half of all college-bound students. Scores fell in English, math, social studies, and natural sciences.
>
> Another indication is the National Assessment of Educational Progress surveys of 17 year olds described earlier. The studies of student writing ability, which were conducted in 1969 and 1974, found a significant decline in the mean quality of student essays. Fewer were considered average, and more were rated poor. In general, the essays contained simpler vocabulary, fewer complex sentences, more run-on sentences, and a greater number of incoherent paragraphs. National Assessment studies of reading were conducted in 1971 and 1975. Over the four-year period, there was little change in overall student ability, but there was a significant decline in comprehension among women students and among students whose parents were educated beyond high school. Mathematics surveys carried out in 1973 and 1978 also registered declines both in overall math achievement and in problem-solving ability. Most students did not understand the concepts of fractions, decimals, and percents.
>
> At Harvard, a senior faculty member in English reported that students show less facility in reading and do not know grammar. At Columbia University, an instructor said that students can't write and won't read. At the University of California, Berkeley, 40 to 65% of the incoming freshmen take remedial writing. At Sterling College, a sectarian liberal arts school, one half of the students have difficulty with texts written at the freshmen level. (pp. 73-74)

According to Levine, the increasing attitude of individualism has had a significant impact on college life in several areas. Most students interviewed indicated that apathy was a common condition at their campus. Nevertheless, the research also indicated that present students are somewhat more liberal in some of

their attitudes than their counterparts in the 1960s. Fifty-four percent would not favor prohibiting homosexual relations (special note: Levine's research was conducted prior to the current interest in AIDS, particularly among homosexuals). Forty-nine percent believe that premarital sex was all right for people who liked each other. Forty-six percent favored living together prior to marriage (Levine, 1980).

Levine saw at least three reasons for diminishing feeling of community spirit among college students. One factor was where they live. "Between 1969 and 1976, the proportion of students residing on-campus in dormitories or sorority and fraternity houses dropped by a third" (Levine, 1980, p. 86). One off-campus student demonstrated what Levine considered a significant attitude when he remarked, "School is not the center of the universe for me. It is a means to an end" (Levine, 1980, p. 86).

A second factor contributing an attitude of loss of community was in the off-campus world. Levine found that 54% of all college students hold jobs while in 1969 only 49% held jobs. The results of work was reflected in a Georgia State student's comment when asked what he did for fun. "We all work. If we wanted fun we would have gone to the University of Georgia" (Levine, 1980, p. 87).

Levine found a third factor contributing to the loss of a sense of community to be the campus itself. "When students were asked to name the major issues of concern to undergraduates today, security and parking were at the top of their lists" (Levine, 1980, p. 87).

Levine concluded his research on the loss of community life by observing, "In at least one urban area, students thought the city offered a safer and richer locale for social life than their residential college" (Levine, 1980, p. 88).

According to Levine's (1980) research, alcohol was often associated with having fun.

> All of this is not to say that campus social life is dead. Drinking ranks first when college students are asked what they do for fun. Drinking is definitely up and students are starting to drink earlier. Between 1969 and 1978, the proportion of freshmen who reported drinking beer at least occasionally during the year before coming to college, a year in which the vast majority were underage, shot up from slightly more than one-half (56%) to nearly three-quarters (73%). Happily, though, more abusive daily drinking has remained low and fairly constant among high school seniors, at a figure of about 6% for the past five years. (p. 88)

The following chart shows how students of Levine's research rated the fun activites. It was included here because of its direct relationship to the present study.

Individualism and the Decline of Campus Community

	Percentage of campuses at which mentioned
Drinking	77
Dances	58
Sports/intramurals	54
Drugs	42
Parties/beach parties	38
Movies	27
Music	27
No social life/commuter school	27
Fraternities/sororities	19
Dormitory activities	19
Cards/backgammon	12
Coffee in cafeteria	12
Running	12
Concerts	12
Go to city	8
Travel/trips	8
Do your own thing	8

(p. 89)

Although Levine found alcohol consumption to be common among current college students, he found some changes in attitudes toward drugs.

> According to Lansing Lamont, alcohol abuse is on the rise at colleges from coast to coast. His research indicates that liquor is the number one drug problem on campus today, arising from a combination of the need for release from academic pressures and an epidemic of despair sweeping the nation's young people. Pressure and despair--the environment could not be more supportive of alcoholism if we had planned it.
>
> Nonetheless, students did rank drug use, particularly marijuana, as a fairly popular way of having fun. However, drug use has changed over the past decade. It is less worshipped now, less communal, less part of a shared youth culture, and less the object of youthful rebellion. Students are less ritualistic and more matter-of-fact about drug use. (Levine, 1980, p. 90)

Levine also found some changes in student attitudes toward clubs and social activities. Although

he found that the same clubs which were popular in the 1960s continued to be popular in 1979, there were shifts in appeal (Levine, 1980). He found that major or career clubs, athletic groups, religious groups, and me groups were more popular among current students while political and hobby clubs were less so.

Intramural sports was by far the most popular form of group activity with students listing it as the third most popular way to have fun.

He also found that fraternity and sorority membership was rising again after hitting an all-time bottom in 1971.

In establishing the popularity of religious activity, Levine had some difficulty analyzing the data because he could not acquire accurate participation statistics. He could establish that the numbers and varieties of the groups were mushrooming. Although there were some counter-culture groups among the list of the new groups, most of the newly formed organizations were Christian in character, including such groups as Just Christians, The Way, and Collegiates for Christ (Levine, 1980).

But here Levine found a paradox.

> Nevertheless, religious commitment among college students seems to be dropping. Although the majority of freshmen (58%) believe that the nation's churches are doing a good job, some freshmen feel that organized religion is

responsible for considerable dishonesty/immorality (18%) and that it should have less influence (12%). Attendance at religious services is down slightly in comparison to the late 1960s. Eighty-four percent of freshmen went to services at least occasionally in 1978 versus 89% in 1969. Even more to the point, students in the 1970s are twice as likely to say that they are opposed or indifferent to religion (30%) as that they are deeply committed (15%). At the same time, the proportion of college students who state no religious preferences has risen noticeably (15% in 1969 versus 21% in 1976).

This leads to a seeming paradox--religions proliferate, yet student interest in religion declines. However, it is not much of a paradox. When faith or interest in traditional religion declines, new religions are a common development, particularly when trust in normally competing social institutions is low. To a subgroup of young people looking for something to believe in, nontraditional religions with an emphasis on community or a well-defined dogma for guidance have been particularly appealing. In 1976, one in every 20 college students belonged to a nontraditional religious group outside the Protestant, Catholic, or Jewish faiths. The rise of neo-Christian groups, which owes much to the post-Vietnam/Watergate malaise, is a similar phenomenon, involving the rejuvenation of an existing religion rather than its wholesale rejection. Today nearly one in three college freshmen describes himself or herself as a reborn Christian.

Others attribute the religious revival at least in part to a reaction against drugs, liquor, and sex. In this sense, the religious revival is an instrument for avoiding the excesses of others, a safe harbor after a bad experience, or legitimation, conscious or unconscious, for abstinence in a peer culture that views such behavior as antisocial. (pp. 98-99)

In considering the evidence about what current college students do for fun, Levine (1980) concluded:

All of the things that college students did to have fun a decade ago, they do for fun today. Nonetheless, new activities--like jogging, practiced by every student interviewed at the

> University of Oregon--have become fashionable, and old ones--such as streaking--have become passe. In colleges and universities, as in a kaleidoscope, the pieces remain the same, but their configuration is always changing. What stands out in today's configuration is diversity, individualism, escapism, and searching. Although these qualities were present 10 years ago, they are more distinctly visible now. (p. 99)

Another research publication of particular interest to this present study was A. W. Astin's Four Critical Years published in 1977. Astin began his study with a basic intention. "The basic issue is whether attending a given college changes the predictions of how the student will develop" (Astin, 1977, p. 13). Concerning this issue, he saw three problems associated with studying college impact.

> First, the fact that students change in certain demonstrable ways while attending college is not sufficient evidence to conclude that college attendance per se had produced the change.
> Second, because the college experience has the potential to affect many aspects of students' lives the impact of college cannot be adequately assessed in terms of one or two simple outcomes such as attaining a degree or earning a certain outcome.
> Third, the factory or production model of higher education in which credits, degrees, and graduates are "produced' by the institution, has been rejected as a conceptually inadequate representation of the process of higher education (Astin, 1977, p. 29)

One of the issues of major concern to this study examined by Astin was the religious affiliation and commitment of the students during the four years of college. With pretest and posttest measures, he

examined the changes of religious affiliation of three major religious groups, Protestants, Catholics, and Jewish students.

Protestant Affiliation. Even though the Protestant category comprises many diverse religions, the correlation between pretest and posttest responses is relatively high ($r = .67$). (Since both measures are dichotomous, this coefficient is actually a phi coefficient.) Parents' religion can affect students' chances of changing their own religious preferences from pretest to posttest. Protestant students whose parents' religion was also Protestant are more likely to maintain their Protestantism over time (partial $r = .23$) than students whose parents professed other religions. Another freshman characteristic positively related to a posttest preference for Protestantism is the behavioral factor "religiousness" which involves such items as praying and reading the Bible. The student's chance of indicating Protestantism on the follow-up is also negatively related to the "hedonism" behavioral factor and to college admission test scores. In other words, even when the religion of the student and the parents at college entry is considered, the brighter and more hedonistic students are less likely to choose Protestantism four years later.

Living with parents as a freshman increases the students' chances of indicating Protestantism on the follow-up, whereas living in a dormitory or private room is negatively associated with this preference. This suggests that parental influence on students' traditional religious beliefs is diminished by going away from home to attend college.

Since the ACE-Carnegie follow-up also contained a religious preference item, it was possible to replicate the analysis of college impact on religious preference in two separate follow-ups. The results were confirmed in both: Attending a Protestant college reduces the student's chances of changing from Protestant to some other religious choice. But the strongest association occurs with other institutional characteristics: The student's chances of giving a Protestant preference on the follow-up are substantially reduced by attendance at a

prestigious institution. Other institutional characteristics positively related to a Protestant religious choice are colleges for men, predominantly black colleges, and a southern location. Characteristics other than prestige that are negatively associated with the Protestant choice are being Roman Catholic or nonsectarian and institutional size.

Roman Catholic Affiliation. The pretest-posttest correlation for a Roman Catholic religious preference is also high (r = .74) which suggests considerable stability in this choice. Being reared as a Roman Catholic reduces the student's chances of switching to some other religion. Other entering characteristics positively associated with maintaining Catholic identification are attending a private high school and being Mexican-American. Women are less likely than men to drop their Catholic preference. Living with parents or in a private room as a freshman increases the student's chances of maintaining a Roman Catholic preference over time, while living in a dormitory decreases these chances. Analyses of the effects of college characteristics produced a pattern that also resembles that for Protestant choice. Thus, Roman Catholic choice is strengthened by attending a Roman Catholic institution or a men's college and weakened by attending a prestigious institution or a Protestant college. A midwestern location is also associated with maintaining a Catholic preference.

Jewish Affiliation. The pretest-posttest correlation for Jewish preference is the most consistent over the four-year period (r = .83). The only other entering characteristic with substantial predictive weight is having parents who are also Jewish. The student's living arrangements do not appear to affect a Jewish preference one way or another. In fact, the only college characteristic that contributes significantly to the prediction is a northeastern location. Since a high proportion of Jews in the United States live in the Northeast, this finding suggests that attending institutions in areas where the Jewish population is substantial reinforces the Jewish student's religious identification. Another possibility is that a northeastern location may be a surrogate measure of the closeness of the college to the student's home. In other words, Jewish students who attend

> college far from home (in regions other than the Northeast) may have more difficulty maintaining their Jewish identification than students who attend college close to home. (Astin, 1977, pp. 56-58)

Astin did see a definite connection between where the student lived and changes in his religious identity. "Living with parents reduced the chances that the student will express no religious preference on the follow-up while living either in a private room or in a dormitory increases those chances" (Astin, 1977, p. 58).

He also found that

> Attending either a Protestant or Roman Catholic college seems to retard the decline in traditional religious preferences and to strengthen students' altruistic tendencies. Attending a private nonsectarian institution, however, is associated with greater-than-average declines in traditional religious preferences and larger-than-average increases in liberalism, interpersonal self-esteem, artistic interests, and intellectual self-esteem. (p. 69)

Other factors which appeard to affect the values formations of students or attributed to effective changes included such things as major fields of study. Majoring in mathematics or natural sciences apparently contributed to intellectual self-esteem while majoring in social sciences contributed to interpersonal self-esteem and enhanced artistic interests and liberalism (Astin, 1977). This data led Astin to conclude

> Findings from this chapter indicate that affective changes facilitated by the college

> experience (increased liberalism, interpersonal self-esteem, and artistic interests, for example) are enhanced both by the residential experience and by attending a private rather than a public institution. (p. 71)

Astin (1977) also investigated the impact of college life on the impact of the relationship between religious convictions and hedonism. He discovered that students undergo a marked decrease in religiousness and increases in hedonism after entering college. The consequences of these changes within the students were significant.

> Declines in traditional religious preferences are accompanied by greatly reduced church attendance and praying. Liberalization of beliefs and attitudes is accompanied by increased drinking and drug usage, and increase support for students' independence and autonomy is accompanied by a greater tendency to come late or miss class and decreased interaction with instructors. (p. 77)

In considering the behavioral consequences of decreased religious commitment, Astin reaffirmed his data that showed that living in dormitories during the freshman year is associated with greater-than-expected declines in religiousness whereas living with parents is associated with smaller than expected declines. In other words, dormitory residents are no less religious than students living with parents when they enter college but they are substantially less religious four years later (Astin, 1977).

He also saw another correlation in regard to religious preference and hedonism.

> However, although attending a Protestant college increases the student's tendency to express a Protestant affiliation, it does not curtail the decline in religious behavior that occurs among most students after college entry.
>
> Although students reared as Protestants have relatively low follow-up scores on hedonism, their increases in hedonism are actually greater than average. (p. 79)

Regarding the activities of smoking and drinking, Astin (1977) found

> A measure of freshman and follow-up drinking behavior was obtained by summing the scores on drinking beer and drinking wine. Consistency with this behavioral factor over time is substantially less than with smoking: The pretest-posttest correlation is only .36. Greater-than-average increases in drinking occur among men, Catholics, younger students, smokers, and students with strong athletic or business interest. Smaller-than-average increases occur among Jews and students with high intellectual self-esteem and strong artistic interests.
>
> The effects of residence patterns are identical for both drinking and smoking behavior. Dormitory living during the freshman year and fraternity or sorority membership are associated with greater-than-average increases in both behaviors, whereas living with parents is associated with smaller-than-average increases. These results duplicate the findings reported for hedonism. The association between smoking and membership in fraternities or sororities has also been demonstrated in a recent national survey at 50 colleges.
>
> Except for the fact that attending a two-year institution is associated with reduced drinking and reduced smoking, the effects of college characteristics are quite different for these two behaviors. Smoking is positively related to attending a midwestern institution and negatively related to attending a western institution. Drinking behavior, on the other hand, is positively affected by a number of institutional

> types: prestigious or selective institutions, public institutions, Roman Catholic colleges, and black colleges.
>
> Age has small but statistically significant negative relationships with increases in both drinking and smoking, a finding that suggests the presence of a significant maturational effect on these behaviors. (p. 81)

He also investigated the impact of specific kinds of institutions upon student attitude and behaviors. Astin (1977) found

> Almost all forms of student involvement in campus life are increased by attending a small rather than a large institution. Students at small colleges are more likely to interact with faculty, to get involved in campus governance, to participate in athletics, to get involved in honors programs, and to be verbally aggressive in their classrooms. The only exception is student involvement in demonstrations, which is increased by attending large and selective institutions. Single-sex colleges, compared with coeducational institutions, increase the student's chances of becoming involved in academic pursuits, of being verbally aggressive in the classroom, and of interacting with faculty. Attending an all-male institution increases the man's chances of participating in honors programs and of becoming involved in athletics, whereas the opposite pattern occurs for women: attending an all-female college decreases their chances of participating in honors programs or of becoming involved in athletics. (p. 98)

After concluding this, Astin (1977) anticipated significant consequences from two national trends--the conversion of many single sex institutions into coeducational institutions and the trend toward larger institutions.

In an attempt to summarize the available data concerning the trends and changes in college students'

attitudes and behaviors and the causes of consequences of those trends and changes, Levine (1980) quoted Aristotle's Rhetoric of nearly 2500 years ago.

> Nearly 2500 years ago, Aristotle described young men and old men in his Rhetoric. In attitude, today's college students resemble his old men more than the young.
>
> Young men have strong passions and tend to gratify them indiscriminately. They are hot tempered and quick tempered, owing to their love of honor they cannot bear being slighted and are indignant if they imagine themselves unfairly treated. They love money very little, not having yet learnt what it means to be without it. They have exalted notions because they have not yet been humbled by life or learnt its necessary limitations. They would rather do noble deeds than useful ones; their lives are regulated more by moral feeling than by reasoning. They think they know everything and are always quite sure about it; this, in fact, is why they overdo everything.
>
> [Old men] have lived many years; they have often been taken in, and often made mistakes; and life on the whole is a bad business. The result is that they are sure about nothing and under-do everything. They "think" but they never "know" and perhaps because of their hesitation they always add a "possibly" or a "perhaps." Further, their experience makes them distrustful and therefore suspicious of evil. They guide their lives too much by considerations of what is useful and too little by what is noble--for the useful is what is good for oneself and the noble what is good absolutely. They lack confidence in the future; partly through experience--for most things go wrong or anyway worse than one expect.
>
> Like Aristotle's old men, today's college students live in a time when dreams and heroes have died. (p. 26)

According to the literature historical and current, studying the changes in the colleges and produced by colleges, is a time-honored and worthwhile endeavor.

CHAPTER III

METHODS AND PROCEDURES

Sample

Since this study was based on Dr. Valle's earlier study, it was feasible to use the same survey sample of 130 Christian colleges. Since the Valle study was intended to be national in scope, it is important to note that "the 130 institutions from the original study were determined to be representative of the sample [national]" (Valle, 1974, p. 80).

As such, Dr. Valle placed several limitations on the selection of institutions for the sample. In order to have reasonably comparable educational institutions, he eliminated from the sample colleges offering less than a baccalaureate degree program, institutions which were not regionally accredited by 1970, and institutions with religious programs not available to the laity. He considered only coeducational institutions because some aspects of the study dealt with student conduct which could possibly have a different meaning in the context of a single sex campus.

Valle utilized two procedures in order to select institutions that most conscientiously adopted a Christian philosophy of education. First, he identified a preliminary sample of institutions which offered an undergraduate concentration of courses in religion or Biblical studies. This procedure was used as a symbolic reading of an institution's curricular commitment to religious education, assuring more than a nominal investment in courses and faculty.

In order to determine if that institution's commitment to religious education was within the intended scope of this study a second procedure was used. The presidents of all institutions noted in the 13th edition of The College Bluebook (Burkel, 1970) as having regional accreditation, offering baccalaureate programs including a concentration in religious studies, and having a lay coeducational student body were surveyed concerning their own view of Christian education at their institution. Presidents at 362 private colleges were asked if their institution's statement of purpose was designed to implement a distinctly Christian philosophy of education. Only colleges whose presidents answered in the affirmative and further expressed interest in participating in the study were included in the study sample (Valle, 1974, pp. 73-74).

In addition, only the 130 Christian colleges providing usable data in the Valle study were re-surveyed in the present study because the individual responses to the corresponding survey questions were necessary for comparison purposes in this study. Therefore, numerous religiously oriented colleges which meet the aforementioned criteria which do not appear in the 13th edition of The College Bluebook (Burkel, 1970) but are currently listed in the 19th edition (Lovejoy, 1983) such as Liberty College have not been included in this study.

Similarly, institutions included in Dr. Valle's study which have merged with other institutions (Barrington College), changed their name (Morris Harvey College to the University of Charleston) or religious affiliation (Kalamazoo College), or simply ceased to exist over the 12 years were surveyed to maintain consistency in the sample survey and to verify their specific status at this time (see Appendix A).

Because the intent of this study was to survey the opinions of the top administrative personnel, the 130 questionnaires were specifically addressed to the respective college presidents individually by name as identified in the 20th edition of The Blue Book Narrative Descriptions, 1985. Of the 130 institutions surveyed, 92 responded. Of the 92, 9 were unusable due

to a variety of reasons which included: institutional change or discontinuance of religious affiliation; change in institutional ownership; lack of desire to participate (Moravian College), etc. Therefore, 83 of the 130 institutions in the sample survey provided usable comparable data (see Appendix A).

Instrumentation

The instrument used in this study was the questionnaire on Policies and Practices (see Appendix C) used in Dr. Valle's study 12 years earlier. In turn, Dr. Valle modified a questionnaire used in a 1968 NASPA study (Dutton, Appleton, & Smith, 1968). Since the original NASPA instrument gathered both prima facie information and information about values perceptions, Dr. Valle was able to utilize the questionnaire method, technique, and form; but he modified many of the questions to make them specifically appropriate to Christian colleges.

Prior to its administration, the revised study instrument was reviewed by administrators and faculty affiliated with a Catholic college, an independent Protestant college, and a public university. In response to the review, further modifications were made in order to ease completion of the survey questions and maximize clarity of responses.

Like the NASPA study, this study was designed to identify the extent, nature, and rationale for policy formulation on selected topics. Topics appearing in both studies included college regulation of alcoholic beverages, drug abuse, curfew hours, parietal hours, sexual conduct, and dress and appearance.

This study included the following topics not surveyed in the NASPA study: religious selection of personnel, religious course requirements, chapel attendance, service programs, use of tobacco, and dancing. These topics were chosen because of their controversial character and special interest on many Christian college campuses.

To keep the length of the study instrument as brief as possible, the following topics surveyed in the NASPA study were not included in this study: financial responsibility, off-campus behavior, required on-campus living, recognition of student organizations, invitations to controversial speakers, student demonstrations, responsibility of student publications to the college, faculty drinking with students, provision of contraceptives, use of student records, and use of students as research subjects. In most cases, these topics were believed to be more remotely related to a distinctly Christian approach to higher

education than the topics which were included in this study (Valle, 1974, p. 77).

This study also differed from the NASPA study in that the current study sought to generate administrative perception of the significance of the topics in question to institutional purposes, specifically a Christian philosophy of education. In order to identify administrative opinion, the questionnaire was addressed specifically to the respective college president of each of the 130 Christian institutions surveyed. Fifty college presidents completed the survey while the remaining 33 usable survey responses were completed by other administrative officers as designated by the president (see Table 1).

In the case of Duquesne University (Pittsburgh, PA), it was decided that both the Vice President of Student Services and the Director of Residence Life complete copies of the questionnaire, thus providing two completed questionnaires from Duquesne.

To obtain additional information or to clarify statements made on the questionnaire, 41 of the institutions were further surveyed by telephone. In 28 of the 41 calls, the president provided the additional data.

Table 1 includes both a listing of the administrative areas represented by completing usable study instruments as well as the opportunity for comparison of the same data from Valle's study 12 years earlier. Note that the category "Administrator not Identified" was added as a result of this study.

The designated administrator completing the survey responded to objective questions regarding the nature of policies and practices on each of the selected topics. The survey instrument requested that the administrators make an evaluation concerning the rationale for the current policy and the importance their institutional policy had in the implementation of their Christian educational philosophy (Valle, 1974).

It could be argued that a single administrative opinion lacks the validity of being a true representation of the college community concensus (Ivey, Miller, & Goldstein, 1967, 1972). In addition, a single administrative opinion might not even be considered a valid representation of administrative concensus. A further complication was that the same administrator completing the survey 12 years earlier in response to the Valle study may have responded to the questions differently under seemingly identical campus conditions. It was interesting to note that identical handwriting during the comparison of the questionnaire

Table 1

Comparison of the Administrative Area Represented by Completed Study Instruments

	1974 Valle Study	1986 Study
Office of the President	49	50
Academic Administration	30	10
Institutional Research	14	4
Student Affairs	13	4
Religious Affairs	11	1
Executive Officers	8	8
Development	5	1
*Administrator not Identified		5
Total	130	83

* Category added for the 1986 study

data gathered from the Valle study and this study revealed that the same person from Simpson College in California completed both surveys 12 years apart. This was verified by a telephone conversation with that administrator. This remains a recognized limitation of this study.

In Dr. Valle's (1974) words:

> The opinions generated concerning the importance of policies should be considered representative of community concensus. Rather, they represent an administrative point of view close to the president, if not the president's own evaluation.
>
> The limitations imposed by basing findings on one administrative opinion for each institution was a calculated limitation which enabled a larger sampling of institutions. In this way, this study attempts to represent more of a comprehensive descriptive study of a segment of Christian higher education than an in-depth study of individual institutions. (p. 79)

Data Collection

The Questionnaire on Policies and Practices was personally addressed to each college president and prepared for mailing to the 130 sample institutions in early July, 1985. A self-addressed, stamped envelope was enclosed with each questionnaire in order to make it as convenient as possible to obtain the completed surveys. A cutoff date for responses was established for December 31, 1985 in order to facilitate data analysis without eliminating too many late returns. No

survey materials were received after December 31, 1985. Ninety-two institutions responded for a 71% return; however, only 83 of the completed survey instruments were usable, for a usable return rate of 64%.

A comparative summary of the distribution of respondents and nonrespondents to the Questionnaire on Policies and Practices is presented in Table 2.

Method and Procedure of Analysis

The main objective of this study was to determine institutional change in the selected policies and procedures surveyed over a 12 year period at a select group of Christian institutions of higher education. This investigation was a descriptive study designed to answer one research question posed in the form of a null hypothesis. The survey instrument discussed earlier was used to generate comparative descriptive information which was compared directly to each survey response from each individual institution completing the same survey 12 years earlier. Each response to each policy question from the same institution on two survey forms gathered 12 years apart was compared to determine if change took place, such that the following null hypothesis research question was answered:

> As a result of the re-survey of the 130 Christian colleges participating in Dr. Valle's study of

Table 2

Comparative Summary of Respondents to the Questionnaire

Groups	1974 Respondents Number	1974 Respondents Percent	1986 Respondents Number	1986 Respondents Percent
Regions:				
New England/ Middle States	14	11	9	11
Southern	42	32	28	33
North Central	57	44	38	46
Western/ Northwest	17	13	8	10
Total	130	100	83	100
Affiliation:				
Independent	14	11	9	11
Catholic	10	8	6	7
Protestant	106	81	65	78
*No Religious Affiliation			3	4
Total	130	100	83	100
Enrollment:				
Less than 1500	89	68	55	66
1500 to 4000	35	27	21	25
More than 4000	6	5	7	9
Total	130	100	83	100

*Category added for the 1986 study

1974, there will be no change in the response to the 12 policy statements surveyed.

Simple arithmetic procedures were used throughout to determine totals and percentages germane to reporting the results concerning policy change, if any. Where the comparison reflected a change in policy, the research also recorded whether the change was an increase or decrease in policy control.

CHAPTER IV

PRESENTATION AND ANALYSIS OF DATA

This chapter contains the presentation and analysis of the data as they relate to the research null-hypothesis. The null hypothesis states:

> **As a result of the resurvey of the 130 Christian colleges participating in Dr. Valle's study of 1974, there will be no change in the response to the 12 policy statements surveyed.**

Demographic data profiling the participating institutions is presented first, followed by an examination of comparative data as it is available relative to the research question. It is important to remember that this study is both descriptive and comparative, which precludes that only a limited amount of the data from Dr. Valle's original study fits these criteria.

In addition, the 130 institutions used in the Valle study of 1974 and the 83 institutions in the present study can be more accurately compared by percent rather than number.

Results: Demographic Data

In Chapter III, the 83 colleges in the usable sample were representative of coeducational, regionally accredited Christian colleges which offered undergraduate course concentrations in religious studies. The scope in enrollment varied from 159 attending Academy of the New Church (Pennsylvania) to 13,110 in attendance at Fordham University (New York). This compared favorably to the Valle study, as his study varied in student enrollment from under 300 to over 13,000 (Valle, 1974, p. 86).

Most institutions were small, as 55 institutions enrolled less than 1,500 students compared to 89 in this category from the Valle data, for a difference of 2% more institutions in this category 12 years ago. Twenty-one colleges enrolled between 1,500 and 4,000, compared to 35 from the Valle study for another 2% decrease in the number of medium enrollment institutions in the 1986 study, while 7 enrolled more than 4,000, up 1 institution from 12 years earlier and 4%. Small and medium institutions declined 2% in each category over the 12 years, while large institutions increased 4% in their participation in the 1986 study (note Table 3).

Table 3

Comparison of Enrollments at

Participating Institutions

Enrollment	1974 Respondents		1986 Respondents	
	Number	Percent	Number	Percent
Small (under 1,500)	89	68	55	66
Medium (between 1,500 & 4,000)	35	27	21	25
Large (over 4,000)	6	5	7	9
Total	130	100	83	100

Regional representation of participating Christian institutions was concentrated in the Southern and North Central regions identical to the Valle study and noticeably characteristic of church-related higher education. The New England and Middle States regions had 9 colleges, compared to 14 in the previous study (identical percentage), while the Southern region was represented by only 28 institutions, down from 42 twelve years earlier, reflecting a 2% comparative increase. In addition, the North Central region had 38 colleges, down the greatest number of Christian colleges (19) from 57 earlier. Ironically, this 19 institution drop reflects a 2% increase in participating colleges from the North Central region in the 1986 data compared to the Valle study. The combined Western and Northwest regions had 8 participating institutions, down from 17 for a net loss of 4%, compared to the results in 1974 (note Table 4).

Twelve of the 30 states had 100% participation, compared to the previous study. They were: Arkansas, Michigan, Minnesota, Wisconsin, Massachusetts, New York, Florida, Georgia, Louisiana, Mississippi, South Carolina, and Virginia. Five states did not have a single participating institution. These five were: Arizona, Colorado, New Mexico, Alaska, Idaho, and Rhode Island. The states with the largest number of

Table 4

Comparative Distribution by Region of Participating Institutions

Region	1974 Respondents		1986 Respondents	
	Number	Percent	Number	Percent
New England & Middle States Region Massachusetts, New York, Pennsylvania, Rhode Island	14	11	9	11
Southern Region Florida, Georgia, Kentucky, Louisiana, Mississippi, North Carolina, South Carolina, Tennessee, Texas, Virginia	42	32	28	34
North Central Region Arizona, Arkansas, Colorado, Illinois, Indiana, Iowa, Kansas, Michigan, Minnesota, Missouri, Nebraska, New Mexico, Ohio, Oklahoma, South Dakota, West Virginia, Wisconsin	57	44	38	46
West & Northwest Region Alaska, California, Idaho, Oregon, Washington	17	13	8	9
Total	130	100	83	100

institutions providing data for this study were California and North Carolina, with 6 each; whereas California and Tennessee each had the largest number of participants at 10 each in 1974.

Ironically, Dr. Valle began this study while Dean of Students at Barrington College, located in the smallest state, Rhode Island, which provided two participating colleges. In 1986 there were no participating Christian colleges from Rhode Island.

In all, the 83 institutions were from 30 different states in this study, compared to the 130 Christian colleges from 36 states in 1974.

Fifty-four percent of the Christian colleges were predominantly residential campuses, compared to 52% twelve years ago. Forty-five institutions housed more than two-thirds of their total student enrollment in college-supervised housing on campus, compared to 68 colleges in the Valle study. Twenty-eight institutions (compared to 44 twelve years earlier) housed between one-third and two-thirds of their students on campus for an identical 34% of the participating institutions in both studies. Only 10 Christian colleges housed less than one-third of their students on campus (down 2% from the 18 institutions in this category from Dr. Valle's research (see Table 6).

Table 5

Comparative Distribution by State of Participating Institutions

Region/State	1974	1986
North Central Region		
* Arizona	1	0
+ Arkansas	3	3
* Colorado	1	0
Illinois	4	3
Indiana	3	2
Iowa	7	5
Kansas	4	2
+ Michigan	4	4
+ Minnesota	4	4
Missouri	5	4
Nebraska	4	3
* New Mexico	2	0
Ohio	5	1
Oklahoma	3	2
South Dakota	2	1
West Virginia	3	2
+ Wisconsin	2	2
Western & Northwest Regions		
* Alaska	1	0
California	10	6
* Idaho	1	0
Oregon	2	1
Washington	3	1
New England & Middle States Regions		
+ Massachusetts	1	1
+ New York	3	3
Pennsylvania	8	5
* Rhode Island	2	0

Table 5 (continued)

Region/State	1974	1986
Southern Region		
+ Florida	1	1
+ Georgia	2	2
Kentucky	5	3
+ Louisiana	1	1
+ Mississippi	2	2
North Carolina	9	6
+ South Carolina	3	3
Tennessee	10	5
Texas	8	4
+ Virginia	1	1
Total	130	83

+ States with 100% participation from the previous study

* States with no participation in the present study

	1974	1986
Total States Participating	36	30

Table 6

Comparative Concentration of Resident Students

at Participating Institutions

Concentration of Residents	1974 Respondents Number	1974 Respondents Percent	1986 Respondents Number	1986 Respondents Percent
Less than one-third residential	18	14	10	12
Between one-third and two-thirds	44	34	28	34
More than two-thirds residential	68	52	45	54
Total	130	100	83	100

The overwhelming majority (80%) of the sample were Protestant church-related colleges, compared to 81% in the Valle study. There were an additional 12 institutions (nine independent plus the three in the new category, no religious affiliation) that might have been either Protestant or Catholic in historical outlook but no longer maintain any official church affiliations, compared to 14 in the earlier research. Interestingly, a letter was received from the Assistant to the President of Huron College (South Dakota) indicating that after 101 years of affiliation with the Presbyterian Church, a management contract was signed with Midwest Educational Systems, Inc., in July of 1984, severing their religious ties. Similarly, in a telephone conversation during the summer of 1985, the Dean of the Chapel at Kalamazoo College (Michigan) stated that two weeks previously, the institution officially severed its ties with the American Baptist Church, following a 152-year affiliation. From this specific input, the new category of "no religious affiliation" was created for this study. The remaining six institutions were Catholic colleges/universities, down from 10 recorded by Dr. Valle for a 1% decrease.

The six Catholic colleges differed from the other Christian colleges in that they had higher numbers of non-resident students than their Protestant,

independent, or non-affiliated counterparts. This remains consistent with Dr. Valle's research. Obviously, because none of the Catholic colleges in the study 12 years earlier were located in the Southern region of the United States, none were identified in the Southern region of the country in this study.

A comparative summary of institutions by religious affiliation is contained in Table 7.

In Dr. Valle's study, the Baptist-affiliated colleges were the largest numerically with 22, and also dominated the present study with 16 institutions. Seven denominations had the exact same number of colleges in both studies: Christian and Missionary Alliance, Christian Reformed, Church of the Brethren, Church of the New Jerusalem, Congregational, Evangelical Friends, and Friends. Seven denominations which had representation in the 1974 study had no representation in the present work: Assemblies of God, Brethren in Christ, Church of God, Episcopal, Mennonite, Moravian, and the Reorganized Latter Day Saints. It should be noted that although the Christian Science denomination was not represented in the earlier study, it was added due to denominational representation in the present study. In all, there were 22 different Protestant denominations among the 106 total Protestant colleges in 1974, compared to 15

Table 7

Comparison by the Religious Affiliation

of Participating Institutions

Affiliation	1974 Respondents Number	Percent	1986 Respondents Number	Percent
Independent	14	11	9	11
Catholic	10	8	6	7
Protestant	106	81	65	78
*No Religious Affiliation			3	4
Total	130	100	83	100

* Category added for the 1986 study

Table 8

Comparison of the Protestant Denominations Represented

Denominations	1974	1986
Assemblies of God	3	0
Baptist	22	16
Brethren in Christ	1	0
Christian and Missionary Alliance	2	2
Christian Church (disciples of Christ)	7	2
Christian Reformed	1	1
Church of Christ	6	2
Church of God	1	0
Church of the Brethren	2	2
Church of the Nazarene	3	2
Church of the New Jerusalem	1	1
Congregational	1	1
Episcopal	1	1
Evangelical Friends	1	1
Friends	2	2
Lutheran	11	9
Mennonite	2	0
Methodist	17	9
Moravian	1	0
Presbyterian	19	14
Reorganized Latter Day Saints	1	0
Seventh Day Adventists	1	0
* Christian Science		1
Total	100	65

* Category added for the 1986 study

different identifiable Protestant denominations from the 65 Protestant institutions in 1986. Protestant denominations represented 81% of Dr. Valle's study and only 78% of the sample in 1986.

Demographic Summary

The characteristics most commonly found among the Christian institutions in this study were that they were most often small residential colleges, affiliated with one of the Protestant denominations and located in the North Central region. Only 17 or 20% of the Christian colleges in the sample met these criteria, while 21% of the participating institutions in Dr. Valle's research coincided with the aforementioned characteristics.

Concern over the limited number (six) of Catholic institutions was explained by Dr. Valle.

> Several factors in determination of the sample worked against obtaining a larger number of Catholic colleges. As this investigation was designed to study only institutions with four year regionally accredited programs that were coeducational, and further offered a course concentration in religious studies, many Catholic colleges demonstrated variance with at least one of these institutional characteristics. This study should not be considered a survey of Catholic higher education but rather of Christian higher education among institutions with reasonably comparable and, therefore, rather homogeneous educational profiles. (Valle, 1974, p. 91)

The results of this study are identical to Dr. Valle's study conducted 12 years earlier as it related to institutions with enrollments of over 4,000 students and the percentage of resident students living on those campuses. Christian colleges enrolling over 4,000 students had a lower concentration of resident students than institutions enrolling fewer students.

Dr. Valle observed that most of the Catholic colleges in the sample operated primarily commuter campuses which were significantly different from the mode of residence life on both independent and Protestant college campuses (Valle, 1974). Fifty-four percent of the Protestant colleges in this study (compared to over half in the earlier study) and 67% of the independent Christian institutions (compared to 71% twelve years earlier) had at least two-thirds of their students in college residence facilities, while this applied to only 20% of the Catholic colleges in the Valle study and 17% today.

Generally, the Christian institutions composing this sample provided a profile of characteristics which described the contexts within which a Christian philosophy of undergraduate education was being implemented. Institutional size, religious affiliations, and regional distribution are indicative of the historical influences of colonization,

immigration, western migration, the advent of the land grant colleges, missionary activities, and the secularization of America.

Christian College Policy Survey Data

As both a comparative study and a partial replication of Dr. Valle's study, this section only contains the selected areas appropriate for comparisons that meet the aforementioned criteria. The data are presented in both raw numerical and/or percentages rounded to the nearest percent.

Religious Selection of Personnel

The Christian college respondents were asked to indicate which individuals at their institutions, as a condition of their selection and employment, must be a member of a particular religious body and/or must agree with a statement of religious belief. The classifications of personnel considered in the study instrument included trustees, administrators, faculty, staff, and students.

Table 9 indicates the comparative results of the nature of the policies regulating the religious selection of personnel at the participating institutions.

Table 9

Comparison of the Policies Governing

Religious Selection of Personnel

Nature of Policy	1974 Percent	1986 Percent
Should not have a policy	13	16
No policy but concerned	19	12
Policy affecting only trustees	18	12
Policy affecting one classification in addition to trustees	10	19
Policy affecting most categories of personnel	38	41
No response	1	
Total	99	100

Almost one-third of the Christian colleges in the Valle research did not have policies regulating the selection of personnel on religious grounds compared to 28% in this study (Valle, 1974). The percentage of Christian colleges with a policy affecting only trustees dropped 6%; while institutions with policies affecting another classification in addition to trustees increased 9 percentage points from the 10% level in Dr. Valle's research to 19% in this research (almost doubling it).

The category with the greatest percentage in both studies, namely policies affecting most categories of personnel, was up 3 percentage points to a 41% representation level in the present study, compared to the data collected 12 years earlier. Consistent with Dr. Valle's data, the greatest percentage of the Christian colleges responding to this question have policies affecting most of their areas of personnel selection on some religious basis. In fact, the 3% increase may indicate a slight increase in the trend for participating Christian institutions to select and employ most categories of their personnel on religious grounds.

Compulsory Enrollment in Religious Courses

The term "religious courses" is understood to be academic offerings in theology, religion, comparative religion, biblical studies, biblical archeology, or philosophy of religion (religious life) as distinct from other academic disciplines.

The data in Table 10 indicate that only 16% of the Christian colleges did not have policies regulating student enrollment in religious course work, whereas this was reduced to 11% in the present study. Of the 89% requiring some religious course work in religion, 83 institutions in the earlier research compared to 61 in this study required less than 10 semester hours; while the remaining 13 Christian colleges (compared to Valle's 25) required more than 10 semester hours of religious course work. As noted in Table 10, the largest group of Christian colleges in both Dr. Valle's study and the present research required 3 to 6 hours of religious course work with an increase of 8 percentage points in the number of Christian institutions requiring more than 6 hours of religious studies. Interestingly, one institution 12 years ago required 55 semester hours of all students, while in this study Philadelphia College of the Bible required 52 semester hours as the institutional leader in this category of the participating institutions.

Table 10

Comparison of the Extent of Compulsory Enrollment in Religious Courses

Semester Hours Required	Number of Institutions 1974 Number	1974 Percent	1986 Number	1986 Percent
0	20	15	9	11
No response	1	1	0	0
Some but undesignated	2	1	5	6
3 to 6	60	45	44	53
7 to 10	22	17	12	14
11 to 15	11	9	7	8
16 to 29	6	5	3	4
30 to 55	8	6	3	4
Total	130	100	83	100

Chapel Attendance

The Christian institutions surveyed were asked if their college maintained a policy requiring attendance at chapels or religious convocations. Table 11 indicates that there is a lot of diversity on the topic of compulsory attendance at religious convocations, which is consistent with the Valle study. Seventy-two institutions from the previous study compared to 42 from the present research did not have policies governing regular attendance although several provided such programming on a voluntary basis.

The Catholic colleges participating in this study perceived compulsory attendance at mass quite differently than either the Protestant or independent institutions. Dr. Valle stated it this way:

> As a group, Catholics generally conceive of attendance at mass and other religious programs as a religious concern quite distinct from administrative concerns of the college or university. (Valle, 1974, p. 119)

All six of the Catholic institutions participating in this study did not require attendance at mass or religious convocations which was generally consistent with the Valle data collected 12 years earlier. In fact, one of the Catholic college administrators made a statement to the effect that the campus ministry team encourages attendance and participation by the quality of the experience they provide.

Table 11

Comparison of the Extent of Policies

Governing Chapel Attendance

Minimum Frequency Required	Number of Institutions 1974 Number	1974 Percent	1986 Number	1986 Percent
0	64	49	40	48
Irregular	8	6	2	2
Regular less than every two weeks	6	5	3	4
Every two weeks	2	1	0	0
One per week	15	12	15	18
Two per week	15	12	9	11
Three per week	8	6	3	4
Four per week	3	2	2	2
Five per week	8	6	6	7
Six per week or more	1	1	0	0
Unspecified *			3	4
Total	130	100	83	100

*Category added for the 1986 study

This category represented slightly over 50% of all participating Christian colleges in both studies.

Interestingly, the same independent institution, Philadelphia College of the Bible, which required 55 semester hours of religious course work in the Valle study, also maintained the most comprehensive chapel requirement 12 years earlier as they required all students to attend religious programs five times each week, in addition to twice on Sundays, reducing that to only five times per week in the present study.

Dr. Valle (1974) captured the difficulty in articulating the results of this section concerning compulsory attendance at chapels or religious convocations in the following statement:

> It was difficult summarizing policies governing compulsory attendance at religious convocations because of the difficulty in discerning the differences between firmly entrenched campus mores which did not appear in writing and practices which were more clearly developed by administrative initiative and further reinforced by policy. For example, one institution reported that, "chapel attendance is not required but is expected." Another institution indicated it had some requirement but did not state the policy nor was the policy delineated in either its catalog or student handbook. Yet another institution had required programs "periodically, as determined by the administration." With the notable exceptions exemplified by these examples, most institutions that exerted control in this area did so with clarity, even though some instances approach the unenforceable. (p. 118)

As a group, the participating Christian colleges in both studies requiring attendance at religious programs constituted a substantial minority with less than 30% (27%) in Dr. Valle's study and only 24% in the

present research requiring attendance at more than one program per week.

Institutional Change in Religious Affiliation

In the past 12 years (since Dr. Valle's study), five of the original sample of 130 Christian colleges indicated a change in their religious affiliation. Three of these institutions did not provide usable data for inclusion in this research. They provided the following information:

> Heritage College (formerly Fort Wright College) - Washington
>
> Our institution changed names and sponsorship in 1982.
>
> - President Ross
>
> Huron College - South Dakota
>
> Huron College is no longer affiliated with the Presbyterian Church. In July of 1984 the Huron College Board of Trustees signed a management contract with Midwest Educational Systems, Inc. At that time the affiliation with the Church was dropped. Financially, the Church wasn't very active with the college for many years prior to that.
>
> - Assistant to the President M. J. Wepking
>
> The University of Charleston (formerly Morris Harvey College) - West Virginia
>
> Although founded as a religious institution we became independent. . . Since we are a non-denominational institution, I do not feel that your survey is intended for us.
>
> - President Breslin

The remaining pair of institutions participated in both surveys contributing usable results

notwithstanding their change in formal religious affiliation.

Kalamazoo College - Michigan

> The connection with our founding denomination, the American Baptist Church, was severed this year!
> - Dean of the Cahepl - Demy

Oklahoma Christian College - Oklahoma

> Oklahoma Christian indicated a change from "independent" 12 years ago to "Protestant Church related" with denominational ties to the Church of Christ.
> - President's Office, L. Phillips

For this minority of five institutions, a change of ownership/management precluded the change in religious identity; for others the obscurity of motive may have been lost in institutional politics or historical transformation.

Summary

The extent to which the Christian institutions had policies concerning the topics surveyed in this study varied for each particular topic.

Table 12 is a comparison of the percentage of participating Christian colleges in both studies that provided data on each topic.

More than half of the participating Christian colleges in both studies adopted policies delineating an institutional position on use of alcohol, parietal hours, religious course requirements, drug abuse, and

Table 12

Comparison of the Colleges Declaring an Institutional Position on Each of the 12 Topics Surveyed

Topic	1974 Percent	1986 Percent
Use of Alcohol	88	96
Parietal Hours	87	87
Course Requirements in Religious Studies	84	89
Drug Abuse	73	99
Curfew Hours	68	42
Selection of Personnel Based on Religious Criteria	68	72
Social Dancing	48	37
Sexual Conduct	46	82
Chapel Attendance	45	48
Use of Tobacco	42	49
Student Dress	37	40
Service Programs	13	10

the selection of personnel based on religious criteria. Less than half of the religious institutions reported a policy over the 12 years regulating social dancing, chapel attendance, use of tobacco, student dress, and service programs.

Two policy areas reported an interesting change in the percentage of Christian institutional positions. The study in 1974 showed that 68% of the reporting Christian colleges had a policy on student curfew hours, compared to only 42% of the institutions surveyed in 1986. The reverse was true for the policy area of student sexual conduct. The Valle study reported 46% of the religious colleges with policies, while the present study reported 82% of the participating institutions as having a policy statement.

It is interesting to note that the extremes in the sample groups reporting various policy positions were higher, with 99% participation (82 Christian colleges) on the topic of drug abuse, and lower (only 10%) on the topic of student service programs than the extremes reported 12 years earlier in the Valle study of 88% (use of alcohol) and 13% (service programs).

The percentage of institutions with policies governing the selection of personnel on religious grounds increased slightly over the original study. In

fact, the category with the highest percentage in both studies were the policies affecting most categories of personnel, which was up to 41%, demonstrating a slight increase in the trend from Christian colleges to select and employ most of their personnel on the basis of religious criteria.

There is an increase in the percentage of Christian colleges with policies requiring enrollment in religious courses. Both studies found the largest percentage of institutions required three to six semester hours of religious course work with an increasing percentage of Christian colleges requiring more semester hours.

Policies governing Chapel or religious convocations were not in effect at over half of the institutions in both surveys. None of the Catholic colleges required students to attend, with less than one-fourth of the participating Christian colleges requiring student attendance at more than one program per week.

Five of the Christian colleges surveyed from the Valle sample were confirmed as having changed their religious affiliation. Three of the five did not provide appropriate data to warrant inclusion in this study; of the remaining two, one simply dropped their

church affiliation, while the other changed from independent to Protestant - Church of Christ status.

Research Null Hypothesis

As a result of the re-survey of the 130 Christian colleges participating in Dr. Valle's study of 1974, there will be no change in the response to the 12 policy statements surveyed.

Results of the Research Null Nypothesis

The data revealed that there was change in all 12 categories surveyed relative to the previous study by Dr. Valle in 1974. The complete results compared question by question, institution by institution, are presented in Table 13.

The following categories reported a greater percentage of change than other issues surveyed. The highest percentage of change among the 12 issues surveyed was the issue of institutional curfew hours, with 41% change; secondly, parietal hours with 40% change; and thirdly, student dress and appearance at 38%. Correspondingly, the issues registering the highest percentages of "no change" were compulsory: student enrollment in religious courses at 74%, drugs at 69%, and student use of alcoholic beverages at 64%; while the average for the "no change" category

Table 13

"Change" Resulting from the Categorical Comparison of Responses

to the Questionnaire on Policies and Practices

	Personnel		Courses		Chapel		Service		Alcohol		Tobacco	
	Number	%	Number	%	Number	%	Number	%	Number	%	Number	%
Change	69	28	49	20	64	26	76	31	78	31	72	29
No Change	154	62	184	74	133	53	83	33	160	64	89	36
No Response	26	10	16	6	52	21	90	36	11	5	88	35
Total	249	100	249	100	249	100	249	100	249	100	249	100

	Drugs		Curfew		Parietals		Sex		Dancing		Dress	
	Number	%	Number	%	Number	%	Number	%	Number	%	Number	%
Change	74	30	101	41	100	40	80	32	71	28	96	38
No Change	171	69	100	40	135	54	141	57	104	42	79	32
No Response	4	1	48	19	14	6	28	11	74	30	74	30
Total	249	100	249	100	249	100	249	100	249	100	249	100

registered 51%. Interestingly, all of the percentages of the top three issues in "no change" were greater (a higher percentage) than the highest percentage in the "change" category.

The top three issues which were not responded to (no reponse") included: compulsory service programs 36% of the time, followed by dancing and student dress and appearance both at 30%. The average issue surveyed for which there was "no response" was 18%. It should be noted that the issue surveyed with the highest percentage without a response (compulsory service programs at 36%) is a smaller percentage than the third highest issue in the "change" category--namely, student dress and appearance at 38%. In addition, the highest percentage for any issue in the "change" category (curfew hours) at 41% is a lower percentage than the third issue, alcoholic beverages (64%) in the "no change" area.

Summary

In summary, all 12 policy issues recorded some percentage of change when compared to the results from Dr. Valle's study 12 years earlier. The issue of student curfew hours recorded the greatest percentage of change with 41%, followed by the issues of student parietal hours (40%) and dress (38%).

In addition, the survey results indicated that a lack of change (no change) in the 12 policy issues surveyed was generally more important than the percentage of issues reflecting "change" (curfew, parietals, and dress) and that the issues for which there was "no response" (service programs, dancing, and dress) received the smallest percentages recorded. It should be noted that the issue of student dress and appearance was the only issue ranked in the top three (third) of two of the categories--namely, "change" (38%) and "no response" (30%).

Rationale and Importance of the Regulatory Policies

As a partial replication of Dr. Valle's research conducted in 1974, it was determined that the data from the earlier study was comparable to the present data in the areas of the primary rationale for participating institutions to institute policies on the topics in question and their importance to each Christian college.

Rationale for Regulatory Policies

Dr. Valle (1974) used some of the data reported in Table 14 to answer Research Questions 3 and 4 in his study.

> What rationale is given for each of the policies surveyed and to what extent is each policy of importance in carrying out the Christian educational philosophy of the institution? These questions are treated together in the following section because they both are answered from an administrative perspective, representing a single opinion from each of the sample institutions. (p. 161)

Similarly, the rationale given for each of the policies provided a comparison with Valle's data resulting in a comparative trend reflective of the importance of each in carrying out their Christian educational philosophy on the campuses of the participating institutions.

Dr. Valle's research indicates that a predominantly Christian rationale was given for controlling half of the 12 topics surveyed, compared to only three topics in the present study--namely, personnel, chapel, and sex. Over the 12 years, only two topics, personnel and sex, recorded a majority of the Christian institutions indicating a Christian rationale as the dominant reason for policy control. The greatest agreement among administrators on the Christian rationale in 1974 was for policies regulating sexual conduct. This topic moved to 58% in the present study, behind policies for the selection of personnel based on religious criteria which maintained a 60% level of consistency over the 12 years.

Policies regulating service requirements were adopted in 1974 primarily for their educational benefit received a majority vote for a Christian rationale in 1986. Policies on tobacco recorded an interesting switch from a Christian to an educational rationale, while curfew policies changed from "Practical" to "Educational." Rationale for student "Parietals" recorded almost a perfect reversal with 40% indicating a Christian rationale in 1974 and 23% an educational; followed by 40% with an educational rationale and 24% a Christian bias in this study. Notably, policies on dancing reported a majority (55%) of the Christian colleges identifying a Christian rationale in 1974, while 31% indicated a practical motive for these policies in the present research. Similarly, student dress policies with one-third of the institutions indicating educational motives for policy development in Dr. Valle's research, 37% indicated practical reasons for their present student dress policies.

The trends in the primary rationale indicated for policy formulation among the participating Christian colleges are changing from principally a Christian rationale to other rationales with the notable exception of policies on the selection of personnel and sexual conduct. Policies formulated on alcohol, tobacco, and dancing--formerly Christian--are perceived

Table 14

Comparison of the Primary Rationale for Regulatory Policies:

An Administrative Perception

	Christian		Educational		Public Relations		Practical		Several Combined	
	1974 %	1986 %	1974 %	1986 %	1974 %	1986 %	1974 %	1986 %	1974 %	1986 %
Personnel	60	60	21	15	8	11	8	10	3	4
Courses	37	39	50	46	5	6	4	4	5	5
Chapel	48	57	38	24	5	5	3	10	5	4
Service	29	44	59	33	0	5	0	14	12	4
Alcohol	57	36	16	35	4	7	17	16	7	6
Tobacco	57	21	20	37	4	7	13	26	6	9
Drugs	53	40	20	36	5	6	14	12	8	6
Curfew	17	16	25	47	10	9	41	24	7	4
Parietals	40	24	23	40	6	10	28	21	3	5
Sex	70	58	13	25	3	7	7	6	7	4
Dancing	55	19	9	20	25	22	5	31	5	8
Dress	29	18	33	27	17	12	13	37	8	6

by the administration today to be motivated by educational pursuits for alcohol and tobacco, and practical reasons in the case of dancing, while student dress policies have shifted from educational to practical.

Policy Importance

The significance of Christian college policies in implementing their Christian philosophy of education varied widely among the administrative opinions that were expressed. Christian institutions without a policy on a given topic were evaluated as considering that particular area "not important." The data in Table 15 reflects the comparative importance of administrative perception of the policies' effect in implementing their particular philosophy of Christian education and has led to some changing trends over the 12 years.

In order of their stated significance to the Christian philosophy of their institutions, the participating administrators expressed the belief that their policies governing religious course selection, selection of personnel on religious criteria, chapel, drug abuse, and sexual conduct to be "essential." This remained generally consistent with the Valle research with the exception of the chapel policy, which was

added as a result of the present study. Unlike Dr. Valle's results, the present study indicated that the majority of the respondents felt that their policies on tobacco and student curfew were "important" in implementing their Christian philosophy.

The results of both studies remained consistent, as a majority of the institutions viewed dancing as "not important," while Dr. Valle's research pointed out that a majority of the Christian colleges found only student service programs, tobacco, and student dress was "not important" to the implementation of their Christian philosophy of education.

There is a trend over the 12 years between the studies for the participating Christian institutions to deem personnel selection, religious course work, drug abuse, and sexual conduct as "essential" to the implementation of a Christian philosophy. Chapel policies were added to the "essential" group in recent years, as a result of this study. The change to "important" of institutional policies on tobacco and curfew from "not important" expressed by over half of the Christian administrators is also a noteworthy trend, while the stability on policies affecting student dancing and dress in the "not important" category speak for themselves.

In summary, there is a slight trend for the majority of Christian colleges to deem more of the 12 policies surveyed to be both essential and important to the implementation of their Christian philosophy of education than 12 years earlier.

Discussion and Summary

An interesting relationship emerged as the comparison between the majority of survey respondents considering a topic essential to the implementation of a Christian educational philosophy (Table 15) was compared to the majority of Christian college administrators indicating that the primary rationale for the same topic was a matter of Christian principle (Table 14). The longitudinal comparison of both studies revealed that the topics of personnel and sexual conduct were the only ones administrators considered to be essential to the implementation of their institution's philosophy. They also noted that the primary rationale for that policy was a matter of Christian principle. The topic of drugs fits this category 12 years earlier; however, the present research does not. Conversely, the topic of chapel met the criteria according to the present research, while it did not qualify based on Dr. Valle's data.

Table 15

Comparison of the Importance of Policies in the Implementation of a Christian Philosophy of Education:

An Administrative Perception

Topic	Essential 1974 %	Essential 1986 %	Important 1974 %	Important 1986 %	Not Important 1974 %	Not Important 1986 %
Personnel	60	77	18	18	22	5
Courses	67	80	22	14	12	6
Chapel	43	64	19	26	38	10
Service	16	40	27	46	57	14
Alcohol	46	40	33	47	21	13
Tobacco	21	19	16	60	63	21
Drugs	61	61	30	34	9	5
Curfew	16	13	40	51	44	36
Parietals	37	30	43	49	20	21
Sex	56	58	26	34	18	8
Dancing	22	17	17	28	61	55
Dress	15	15	29	41	55	44

There was noteworthy input that some administrators believed that "limited" to "no" control over some policy areas was essential for the implementation of their college's Christian philosophy of education. This is consistent with Dr. Valle's research.

> There were, however, some administrators who believed little or no control over some policy areas was essential for the implementation of the institution's Christian philosophy of education and they further stated that their policies of low control were so designed as a matter of Christian principle. For example, one-third of the administrators who considered their institution's policy on religious selection of personnel to be essential and also gave Christian principle as the primary rationale for the policy were from institutions that did not limit appointment of any personnel, including trustees, because of religious reasons. A similar minority viewpoint was held by about one-fourth of the administrators who considered their policy on chapel attendance to be essential; they believed attendance should be voluntary, as a matter of Christian principle. (p. 170)

CHAPTER V

SUMMARY AND CONCLUSIONS

This 1986 study is a partial replication and comparison of the results derived from a study initiated by Dr. David J. Valle in 1974. This comparative study was designed to survey policies and practices at a select group of Christian colleges on a range of issues concerning the implementation of their Christian philosophy of education. The nature and extent of policy formulation in 12 areas of administrative concern was identified and described as a result of the data gathered and compared with the survey results 12 years earlier. Finally, an administrative perception of the rationale for existing practices, in addition to the importance of each topic in the implementation of their Christian philosophy of education, was obtained in both 1974 and 1986 and compared from each institution participating in the samples. Data were compared from both studies as appropriate, recognizing that not all of the data from both studies were comparable. For this reason, this study only partially replicated Dr. Valle's research.

Dr. Valle obtained data from 130 Christian colleges for his study. The same sample was surveyed for this study, yielding usable data from 83 Christian institutions. The sample was composed of regionally accredited, coeducational colleges which offered an undergraduate concentration in religious course work and ascribed to a Christian philosophy of education. Dr. Valle's sample contained colleges from 36 states, while only 30 states were represented in the present research. Twelve of the 30 states had 100% participation when compared to the previous study. The states with the largest number of institutions providing data for this study were California and North Carolina with six each; whereas California and Tennessee each had the largest number of participants with 10 each in 1974.

Christian institutions representing each of the areas associated with national accrediting associations (of the New England, Middle States, Southern, North Central, West, and Northwestern Regions), were present in both studies, with the majority of the colleges in both studies found in the Southern and North Central regions of the United States. Interestingly, while the North Central region had the largest number of colleges in the present study, it registered the greatest numerical loss of participating institutions of any

region as compared to the research 12 years ago. Ironically, this resulted in a 2% increase in the participating colleges from the North Central area. It is noteworthy that the Southern region also reflected a 2% comparative increase in participating Christian institutions.

The colleges in the 1974 research ranged in size from 300 to over 1,300 in student enrollment. This compared favorably with the present research which indicated that enrollment varied from 159 to 13,110, with most of the colleges (in both studies) enrolling under 1,500. Small institutions enrolling fewer than 1,500 students increased 2%, while there was a 2% decrease in the number of medium size (1,500 to 4,000 students) colleges, and a 4% increase in large (4,000 plus enrollment) Christian institutions from 1974 to 1986.

There was a slight increase in the percentage of participating Christian institutions who housed more than two-thirds of their student enrollment on campus. Fifty-four percent of the Christian colleges were predominantly residential campuses, compared to 52% twelve years earlier. Only one college in eight, compared to one in seven, had less than one-third of its students living in college-owned (controlled) housing.

Ten of the colleges from Dr. Valle's study and six from this study were associated with Catholic institutions for a 1% decrease. One hundred six institutions from 22 different Protestant denominations were recorded in 1974 compared to 65 from 15 Protestant groups in 1986; while the independent Christian colleges registered a consistent 11% over the 12 year study. Interestingly, three institutions discontinued their religious affiliation completely over the 12 years.

In Dr. Valle's study, the Baptist-affiliated colleges were the largest numerically with 22, which also dominated the present study with 16 institutions, followed closely by the Presbyterians with 19 and 14 respectively. Seven denominations had exactly the same number of colleges in both studies, while seven (denominations) which had representation in the 1974 study had no representation in the present work. It should be noted that the Christian Science denomination first appeared in the 1986 research.

As a partial replication of Dr. Valle's study, the same survey instrument (Appendix C) was sent in July, 1985 to the chief administrative officer of each of the same 130 Christian colleges that composed his sample in 1974. By the December 31, 1985 response cut-off date,

83 of the 92 institutions responding provided usable data for this investigative study.

Dr. Valle (1974) provided the following information concerning the origination and his use of the survey:

> The method used in obtaining the sample and data for the investigation included a review of the thirteenth edition of The College Bluebook to identify regionally accredited coeducational colleges offering an undergraduate concentration related to religious studies. The 362 institutions which were identified as meeting these criteria were mailed a cover letter explaining the project and a questionnaire designed to identify institutions with a Christian educational philosophy. An indication of a willingness to participate in the study was also included in the questionnaire. Of the 270 responses to the initial questionnaire, 175 were found to be appropriate for the study and were mailed the study instrument in the spring of 1973. By the response cut-off date of the end of June 1973, 130 institutions returned completed survey forms, providing the data for the investigation.
>
> The study instrument was modified from the form used in the 1968 study on controversial topics by the National Association of Student Personnel Administrators (NASPA). Of the 18 topics studied by NASPA, 6 were duplicated in this investigation (use of alcoholic beverages, drug abuse, curfew hours, parietal hours, sexual conduct, and dress and appearance). The remaining 6 topics included in this study were selected because of their association with Christian colleges; they included the religious selection of personnel, religious course requirements, chapel attendance, service programs, use of tobacco, and dancing. (pp. 175-176)

The survey instrument was designed to obtain comparative information as applicable and to answer the null-hypothesis research question, assuming a lack of

change in the responses to the 12 policy statements among the 130 Christian colleges resurveyed.

Comparable data were available for the following areas: religious selection of personnel, enrollment in religious courses, and chapel attendance.

The Christian colleges were asked to indicate which individuals at their institutions must be a member of a particular religious body or in agreement with a statement of religious belief as a condition of their employment. Almost one-third of the institutions in the Valle research did not have a policy in this area compared to 28% in this study. The percentage of Christian colleges with a policy affecting only trustees dropped 6%. In contrast, institutions with personnel policies affecting another classification in addition to trustees almost doubled over the 12 years. The category with the greatest percentage in both studies--namely, policies affecting most personnel categories--was up 3% to the 41% level. This 3% increase may indicate more participation by Christian institutions to select and employ most categories of their personnel on religious principles.

A higher percentage (89%) of participating Christian colleges in the present study had policies requiring some type of religious course work as compared with the earlier case study. The largest

group of Christian institutions in both Dr. Valle's study and the present research required three to six hours of religious course work, with an 8% increase in the number of Christian colleges requiring more than six hours of religious instruction. The data reflects a definite trend for an increase in both the percentage of Christian colleges requiring religious course work and the amount of religious instruction that they require.

The Christian institutions surveyed were asked if their college maintained a policy requiring attendance at chapels or religious convocations. The data indicated that there is a great deal of diversity on this topic, which is consistent with the Valle study. Fifty-five percent of the participating institutions from the Valle study and 50% from the present study did not have policies governing regular chapel attendance. All six of the Catholic institutions participating in this study did not require attendance at mass or religious convocations, which remained consistent with the Valle data. Generally, the Christian colleges requiring attendance at religious programs constituted a minority, with 27% in Dr. Valle's study and only 24% in the present research requiring attendance at more than one program per week.

In the past 12 years, five of the original sample of 130 Christian colleges indicated a change in their religious affiliation. Three of these colleges did not provide usable data. Two changed institutional sponsorship and affiliation, while the third changed its name and became religiously independent. The remaining pair of Christian colleges contributed usable results. One dropped its religious affiliation, while the other changed from "independent" to "Protestant church related" with denominational ties to the Church of Christ.

More than half of the participating Christian colleges in both studies adopted policies on the use of alcohol, parietal hours, religious course requirements, drug abuse, and the selection of personnel based on religious criteria. Less than half of the religious institutions reported a policy over the 12 years regulating social dancing, chapel attendance, use of tobacco, student dress, and service programs. The study in 1974 showed that 68% of the sample had a policy on student curfew hours, compared to only 42% of the institutions surveyed in 1986. The reverse was true for the policy area of student sexual conduct, with the Valle study reporting 46% having a policy statement, while the present study reported 82%.

The extremes in the present study are higher and lower than the earlier study wtih a 99% response on the topic of drug abuse (compared to Dr. Valle's 88% on the use of alcohol), and lower on the topic of student service programs (from 13% in the 1974 research to 10% in 1986).

The following are the findings of this study as they related to the null hypothesis.

Research Null Hypothesis

As a result of the resurvey of the 130 Christian colleges participating in Dr. Valle's study of 1974, there will be no change in the response to the 12 policy statements surveyed.

The data revealed that there was change in all 12 policy areas surveyed when compared to Dr. Valle's study 12 years earlier. The issue of student curfew hours recorded the greatest percentage of change (with 41%), followed by the issues of student parietal hours (40%) and dress (38%).

In addition, the survey results indicated that a lack of change ("no change") in the 12 policy issues surveyed was generally more important than the percentage of issues reflecting "change" (curfew, parietals, and dress), and that the issues for which there was "no response" (service programs, dancing, and

dress), received the smallest percentages recorded. It should be noted that the issue of student dress and appearance was the only issue ranked in the top three (as third) of two of the categories--namely, "change" (38%) and "no response" (30%).

The rationale and importance of the regulatory policies within Christian colleges were two additional areas with comparable data.

Rationale and Importance of the Regulatory Policies

The rationale given for each of the policies provided a comparison with Valle's data resulting in a comparative trend reflective of the importance of each in carrying out their Christian educational philosophy.

Generally, among the participating Christian institutions, the trends in the primary rationale given for policy formulation are changing from principally a Christian rationale to other rationales, with the notable exception of policies on the selection of personnel and student sexual conduct. Policies formulated on alcohol, tobacco, and dancing--formerly Christian--are perceived by the administration today to be motivated by educational pursuits (as in the case of alcohol and tobacco), and practical reasons (as in the case of dancing), while student dress policies shifted from educational to practical.

Policy Importance

The data in this section reflected the administrative perception of the comparative importance of the policies' effect in implementing their particular philosophy of Christian education.

In summary, there is a trend over the 12 years of this study for the participating Christian colleges to deem policies on personnel selection, religious course work, drug abuse, and sexual conduct as "essential" to the implementation of their Christian philosophy. Chapel policies appeared on the "essential" list as a result of this inquiry. The change to "important" of institutional policies on tobacco and curfew from "non-important" expressed by the majority of the Christian administrators is also noteworthy, while the stability of policies affecting student dancing and dress in the "not important" category remained unchanged. In general, there is a slight trend over the 12 years for the majority of Christian colleges to deem more of the 12 policies surveyed to be both essential and important to the implementation of their Christian philosophy of education.

Conclusions

The results of the survey, research null hypothesis, and comparable areas of the selection of personnal, religious course work, chapel attendance, and the rationale and importance of these regulatory policies in the participating Christian colleges led to the following conclusions.

There was very little variation over the 12 years in the characteristics most commonly found among the Christian institutions participating in this survey. They were most often small residential colleges, affiliated with one of the Protestant denominations and located in the North Central region of the United States.

Demographic comparisons of the data from 1974 to 1986 relative to student enrollment, concentration of resident students, distribution by geographical region, state location, institutional affiliation, and denominational preference of the Protestant colleges remained within 2% of each other with the following exceptions. There was a 4% increase in participation by larger Christian colleges enrolling over 4,000 students in contrast to a 3% decline in the number of participating Protestant colleges. Four percent fewer institutions responded from the West and Northwestern

regions, and 17% fewer states were represented (down from 36 to 30). Demographically and in terms of general institutional characteristics, there was very little change in the Christian institutions participating in this study over the 12 years. It is noteworthy that 6% of the colleges responding in this study changed their religious affiliation for numerous reasons.

Fewer participating Christian colleges (from 32% to 28%) had specific policies regulating the selection of personnel on religious grounds. The colleges with policies only for trustees dropped 6%, while those colleges with policies affecting trustees and other job classifications almost doubled. This indicates a conservative trend, as slightly fewer participating Christian colleges implemented more religiously-related job specifications for more positions as terms of their employment.

There is an increasing trend for Christian colleges to implement policies requiring religious course work, as 89% of the Christian institutions in the present study required some religious course work. This represents an increase relative to the Valle study. The largest group of Christian colleges in both studies required three to six hours, with an 8% percent

increase in the number of Christian institutions requiring more than six hours of religious studies.

The six Catholic institutions participating in this study did not require attendance at mass or religious convocations, which was consistent with the Valle data. In addition, half of all the participating institutions in both studies did not have policies governing regular chapel services with only a distinct minority requiring attendance at more than one program per week. In short, Catholic colleges continue to retain a "no-religious convocation" requirement, while a lot of diversity on the topic pervades many of the other Christian colleges.

A reasonable amount of diversity in institutional response to the 12 topics was received. However, it was found that over three-quarters of the Christian colleges in both studies declared a position on the use of alcohol, parietal hours, and religious course requirements. This would lead to the conclusion that these specific policy areas are consistently significant over the 12 years to merit Christian institutional policy control.

It is noteworthy that while almost three-quarters of the Christian colleges maintained a policy on drug abuse in 1974, this accelerated to include all but one of the participating institutions in the present study.

This is reflective of the national trend articulated in the 18th Annual Gallop Poll concerning national educational concerns voiced by parents and educators over drug abuse (Elam, 1986).

The use of the research null-hypothesis determined that there was institutional change in all 12 selected topics over the 12 years between surveys. The highest percentage of institutional policy change took place on the issues of curfew hours, parietal hours, and student dress and appearance. The topics most resistant to change at a higher percentage rate included student enrollment in religious courses, drugs, and student use of alcohol, while the leading topics with no institutional response included compulsory service programs, student dancing, and dress. This leads to the following conclusions: that change in Christian institutional policies over the topics surveyed will change over a 12 year period and that the greatest amount of that change will tend to be in the area of student time restraints outside the classroom.

With only five institutions identifying a definite change in their religious affiliation, it was determined that institutional stability in religious affiliation tended to be the norm.

Interestingly, the topics of student dress and appearance, compulsory service programs, and tobacco

received almost one-third of their evaluative responses in all three categories (change, no change, and no response), which led to the conclusion that these policy issues are in a state of examination and evaluation on the Christian campuses surveyed.

On the topic of tobacco, there was a trend among the institutions geographically located in the Southern region of the United States (particularly the Carolinas), to not have policies restricting its use.

Dr. Valle's research indicated that a predominantly Christian rationale was given for controlling half of the topics surveyed compared to only three topics in this study. Those three policy areas were selection of personnel, chapel attendance, and sexual conduct. Over the 12 years, only two topics, personnel selection and student sexual conduct, recorded a majority of the colleges indicating a Christian rationale as the dominant reason for policy control.

The trends in the primary rationale indicated for policy formulation among the participating Christian colleges are changing from principally a Christian rationale to other rationales with the notable exception of policies on the selection of personnel and sexual conduct. Policies formulated on alcohol, tobacco, and dancing (formerly Christian) are perceived

to be motivated by educational principles for alcohol and tobacco and practical reasons in the case of dancing; while student dress policies shifted from educational to practical.

The significance of Christian college policies in the implementation of their Christian philosophy of education varied widely among the administrative opinions expressed. The trends over the 12 years are for the Christian colleges to value policies for personnel selection, religious course work, drug abuse, and sexual conduct as "essential" to the implementation of their Christian philosophy, with the topic of chapel policies added to this group as a result of the current research. The change to "important" for institutional policies on tobacco and curfew from "not important" expressed by over half of the administrators surveyed in 1986 is a noteworthy trend, while the retention of policies affecting student dancing and dress in the "not important" area reflect a 12-year consistency.

Implications

The results and conclusions of the present research suggest the following implications.

Change in selected policy areas can be anticipated on Christian college campuses in every region of America.

Students pursuing a college education within the context of Christian higher education can choose from a variety of campus environments located in all regions of the United States.

In selected Christian colleges administrative specialists are in a unique position of both interpreting institutional policies (and distinctives) to the campus community, as well as influencing the policy modification process toward a greater sense of philosophical consistency.

There is a growing interest on the part of Christian college administrators to evaluate their institutional policies and procedures within the context of their institutional philosophy.

Selected Christian college administrators view some policies with greater significance than others in the implementation of their particular Christian philosophy of education.

Catholic college administrators perceive required chapel/convocation policies differently than their counterparts in independent or Protestant-related Christian higher education.

Recommendations for Further Research

Based on the findings of this study the following recommendations are made for additional research.

Longitudinal studies of individual Christian colleges could be conducted on selected policy areas germane to the implementation of their particular Christian philosophy of education.

The issue of institutional effectiveness could be examined at Christian institutions. This study would examine and evaluate the traits of students who make the most satisfactory adjustments while maximizing their growth for each of the different types of Christian colleges.

This study could be replicated in 10 or 12 years in an attempt to determine the rate and direction of change in policy control at Christian institutions.

Replication of this study comparing the survey results from the same sample of Christian colleges, with the survey results derived from the "new" Christian institutions founded since the original sample was selected in the early 1970s would yield additional valuable data.

Longitudinal studies on selected policies could be completed on Christian colleges to determine their degree of stability.

Longitudinal studies on selected policies related to the implementation of their Christian philosophy of education could be completed to determine their degree of stability. In turn, research could be conducted comparing the policy stability with general institutional stability.

APPENDICES

APPENDIX A

List of 130 Participating Colleges

List of 130 Participating Colleges

College	Affiliation	Founded	C1	C2	C3	C4
Alaska						
Alaska Methodist University	Methodist	1960				
Arizona						
Grand Canyon College	Baptist	1949				
Arkansas						
Arkansas College	Presbyterian	1872	*			
Harding College	Church of Christ	1924	*			
John Brown University	Independent	1919	*			
California						
Bethany Bible College	Assemblies of God	1919				
Biola College	Independent	1908	*			
California Baptist College	Baptist	1950	*			
Chapman College	Disciples of Christ	1861				
University of LaVerne (LaVerne College)	Church of the Brethren	1891	*			
Pacific Christian College	Affiliated with Churches of Christ	1928				
University of Redlands	Independent	1907	*			
University of San Francisco	Roman Catholic	1855	*			
Simpson College	Christian and Missionary Alliance	1921	*			
Southern California College	Assemblies of God	1920				
Colorado						
University of Denver	Methodist	1864	*	+		
Florida						
Bethune-Cookman College	United Methodist	1904	*			
Georgia						
LaGrange College	Methodist	1831	*			
Piedmont College	Congregational	1897	*			

College	Affiliation	Founded	C1	C2	C3	C4
Idaho						
Northwest Nazarene College	Nazarene	1913				
Illinois						
McKendree College	Methodist	1828				
Millikin University	Presbyterian	1901	*			
Olivet Nazarene College	Nazarene	1907	*			
Principia College	Independent/ Christian Science	1898	*			
Indiana						
Huntington College	United Brethren	1897				
Marian College	Catholic	1851	*			
Saint Francis College	Roman Catholic	1890	*			
Iowa						
Buena Vista College	Presbyterian	1891	*			
Drake University	Independent	1881	*	+		
Graceland College	Latter Day Saints	1895				
Luther College	Lutheran	1861	*			
Morningside College	Methodist	1893	*			
Wartburg College	Lutheran	1852	*			
Westmar College	Methodist	1890	*			
Kansas						
Friends University	Friends	1898	*			
Kansas Wesleyan University	Methodist	1885				
Sterling College	Presbyterian	1887	*			
Tabor College	Mennonite Brethren	1908				
Kentucky						
Berea College	Independent	1855	*			
Centre College of Kentucky	Independent	1819	*	+		
Cumberland College	Baptist	1889				
Georgetown College	Baptist	1787	*			
Kentucky Wesleyan College	Methodist	1860	*			
Louisiana						
Louisiana College	Baptist	1906	*			

College	Affiliation	Founded	C1	C2	C3	C4
Massachusetts						
Gordon College	Independent/ Evangelical	1889	*			
Michigan						
Alma College	Presbyterian	1886	*			
Calvin College	Reformed	1876	*			
Kalamazoo College	Baptist	1833	*		-	
Madonna College	Roman Catholic	1947	*			
Minnesota						
Augsburg College	Lutheran	1869	*			
Bethel College	Baptist	1871	*			
Gustavus Adolphus College	Lutheran	1862	*			
Saint Mary's College	Roman Catholic	1912	*			
Mississippi						
Mississippi College	Baptist	1826	*			
William Carey College	Baptist	1906	*			
Missouri						
Culver-Stockton College	Disciples of Christ	1853	*			
Evangel College	Assemblies of God	1955				
School of the Ozarks	Independent	1906	*			
Tarkio College	Presbyterian	1883	*			
William Jewell College	Baptist	1849	*			
Nebraska						
Concordia Teachers College	Lutheran	1894	*			
Dana College	Lutheran	1884	*			
Hastings College	Presbyterian	1882	*			
Union College	Seventh Day Adventist	1891				
New Mexico						
University of Albuquerque	Roman Catholic	1920				
College of Santa Fe	Roman Catholic	1947				

College	Affiliation	Founded	C1	C2	C3	C4
New York						
Fordham University	Roman Catholic	1841	*			
Houghton College	Wesleyan Methodist	1883	*			
Nyack College	Christian and Missionary Alliance	1882	*			
North Carolina						
Atlantic Christian College	Disciples of Christ	1902	*			
Campbell University (College)	Baptist	1887	*			|
Elon College	United Church of Christ	1889				
High Point College	Methodist	1924	*			
Lenoir Rhyne College	Lutheran	1891	*			
Mars Hill College	Baptist	1856	*			
North Carolina Wesleyan College	Methodist	1956	*			
Shaw University	Baptist	1865				
St. Andrews Presbyterian College	Presbyterian	1958				
Ohio						
Bluffton College	Mennonite	1899				
Malone College	Evangelical Friends	1892	*			
Muskingham College	Presbyterian	1837				
Ohio Northern University	Methodist	1871				
Wittenberg University	Lutheran	1845				
Oklahoma						
Oklahoma Baptist University	Baptist	1910	*			
Oklahoma Christian College	Church of Christ (Independent)	1950	*		-	
Oklahoma City University	Methodist	1901				
Oregon						
George Fox College	Friends	1891	*			
Northwest Christian College	Disciples of Christ	1895				

College	Affiliation	Founded	C1	C2	C3	C4
Pennsylvania						
Albright College	Methodist	1856	*			
Duquesne University	Roman Catholic	1878	*			
Geneva College	Presbyterian	1848	*			
Messiah College	Brethren in Christ	1909				
Moravian College	Moravian	1742	*	+		
Academy of the New Church	General Church of the New Jerusalem	1876	*			
Philadelphia College of the Bible	Independent	1913	*			
Thiel College	Lutheran	1866				
Rhode Island						
Barrington College	Independent	1900		+		
Providence College	Roman Catholic	1917				
South Carolina						
Erskine College	Presbyterian	1837	*			
Furman University	Baptist	1826	*			
Presbyterian College	Presbyterian	1880	*			
South Dakota						
Augustana College	Lutheran	1860	*			
Huron College	Presbyterian	1883	*	+	-	
Tennessee						
Carson Newman College	Baptist	1851				
David Lipscomb College	Church of Christ	1891				
Knoxville College	Presbyterian	1875	*			
Lee College	Church of God	1918	*	+		
Milligan College	Christian Church	1866				
Scarritt College for Christian Workers	Methodist	1892	*	+		
University of the South	Episcopal	1860				
Trevecca Nazarene College	Nazarene	1942	*			
Tusculum	Prebyterian	1794	*			
Union University	Baptist	1825	*			

College	Affiliation	Founded	C1	C2	C3	C4
Texas						
Abilene Christian University (College)	Church of Christ	1906	*			|
Bishop College	Baptist	1881	*			
East Texas Baptist University (College)	Baptist	1912	*			
Hardin Simmons University	Baptist	1891				
Huston-Tillotson College	United Church of Christ/Methodist	1876				
Jarvis Christian College	Disciples of Christ	1912				
University of Mary Hardin-Baylor (College)	Baptist	1845	*			|
Texas Christian University	Disciples of Christ	1873	*	+		
Virginia						
Bridgewater College	Church of the Brethren	1880	*			
Washington						
Heritage College (Fort Wright College)	Roman Catholic	1907	*	+	-	|
Seattle Pacific University	Methodist	1891				
Whitworth College	Presbyterian	1890	*			
West Virginia						
Alderson-Broaddus College	Baptist	1871	*			
Bethany College	Independent	1840	*			
University of Charleston (Morris Harvey College)	Independent	1888	*	+		|
Wisconsin						
Carroll College	Presbyterian	1846	*			
Carthage College	Lutheran	1847	*			

C1 * = 1986 respondent

C2 + = Unusable in 1986 study

C3 - = Change in affiliation

C4 | = Change in institutional name

APPENDIX B

Letter

Letter

MICHIGAN STATE UNIVERSITY
EAST LANSING

July 8, 1985

Dear College President,

As a doctoral student at Michigan State University, my dissertation includes the replication of a study that your institution participated in during 1974. At that time the study was a significant part of Dr. David J. Valle's doctoral dissertation at the State University of New York (S.U.N.Y.) Albany campus. Dr. Valle's completed dissertation was entitled "A Survey of Policies and Practices Associated With a Select Group of Christian Colleges."

In this nation-wide survey you were one of only 130 selected Christian colleges used; therefore, it is imperative that I elicit your cooperation in completing and returning this survey in order for me to recover sufficient valid data. I would be happy to send you a copy of the survey results. Please indicate your desire for the results by marking the appropriate request area on the last page of the survey instrument.

The survey takes approximately twenty minutes to complete. In the event that you (personally) are unable to complete the survey, please have a member of your administrative team complete it as we are interested in receiving input from administrative decision makers who determine institutional policy and direction.

The purpose of this study is to compare the input from this survey with the data you gave us approximately ten years ago and determine whether there is any observable change in the twelve policy areas surveyed.

The purpose of surveying these twelve policy areas is to collect information about a) the extent to which Christian colleges and universities have formulated institutional policies on selected topics, b) the nature of these policies, c) the purposes and rationale for these policies, and d) the perceived importance these policies have in the implementation of a Christian philosophy of education.

For a variety of excellent reasons, many colleges and universities have not enacted policies even in areas which are of obvious concern to them. Therefore, on many of the topics in this survey we expect that only a portion of the institutions in our sample may have formally enacted policies. At the same time "institutional policy" is not here restricted to matters on which there is a formally enacted, written policy. We are interested in those policies and practices which while not formally enacted, are clearly agreed upon and understood--at least among the administration.

The topics selected cluster on issues related to religious selection of personnel, program requirements and control of campus conduct. In limiting the number of topics as much as possible, items were selected which many Christian colleges have treated differently than other institutions of higher education.

Please supply the requested information on each of the following pages. A similar pattern of questions is presented for each topic in order to enable you to move quickly through the survey. If a simple check (x) or rank order which is called for in the survey seems inadequate, please add your comments using the margin next to the appropriate question.

When judgment or opinion is required to respond to a question asked in the survey, an administrative point of view is desired. Your estimate of administrative concensus is desired when your administrative staff varies in opinion. Be assured that the reporting of any information derived from this questionnaire will carefully maintain anonymity for individual institutions.

It would be helpful if you would send a copy of your catalog and student handbook with the completed survey, as this may help in the interpretation of some survey items. Thank you for taking the time and effort in contributing so significantly to this study.

With appreciation,

James M. Vandermeulen
Ph.D. Candidate

Dr. R. Arden Moon
Professor, Michigan State University
Doctoral Committee Chairperson

APPENDIX C

Survey Form

Questionnaire on Policies and Practices in Christian Higher Education

Survey Form

QUESTIONNAIRE ON POLICIES AND PRACTICES IN CHRISTIAN HIGHER EDUCATION

Reporting institution_____

Title of person completing questionnaire_____

Type of institution (check one):

_____ Independent college or university

_____ Catholic church-related college or university

_____ Protestant church-related college or university

Total student enrollment (check one):

_____ less than 1,500; _____ 1,500 to 4,000; _____more than 4,000.

Approximate percentage of student body living on campus (check one):

_____ less than 33%

_____ 33% to 66%

_____ more than 66% but not all

_____ all

Regional accreditation held by your institution (check one):

_____ New England or Middle States

_____ Southern

_____ North Central

_____ Western or Northwest

OVER

GENERAL PHILOSOPHY

In general would the administration at your institution view individual and social conduct regulations as (choose one)

_____ primarily a means for maintaining order within the college community.

_____ essential expressions of a value system which the institution wishes students to accept, as well as a means for maintaining order within the college community.

In general would the administration at your institution view program requirements as (choose one)

_____ primarily a means to assure the integrity of the degree awarded by the institution.

_____ essential expression of a value system which the institution wishes students to accept, as well as a means to assure the integrity of the degree.

ADDITIONAL ISSUES OF SIGNIFICANCE

In addition to the religious qualifications of personnel, the few program requirements and guidelines for campus conduct already surveyed, what remaining issues might be considered sufficiently important by your administration in the implementation of a Christian philosophy of education to warrant policy control?

Additional comments you may wish to provide are most welcome! It would be appreciated if you would enclose a college catalog and student handbook for reference.

Thank you.

I. RELIGIOUS SELECTION OF PERSONNEL

A. Does your institution have a policy which regulates the selection of any personnel (trustees, administration, faculty, staff or students) on the basis of religious qualifications? (choose one response)

_____1. No, the institution should not have a policy on religious selection of personnel. (If you choose this alternative, proceed to the next issue). # 8

_____2. No, but we maintain an institutional concern for the religious qualifications of personnel. (If you choose this alternative, answer the following question and then proceed to the next issue: "Under what circumstances, if any, would your institution find it necessary to take administrative action in this area?

_____

_____

(use reverse side if needed)

_____3. Yes. If so, indicate all persons at your institution who as a condition of selection must be a member of a particular religious body and/or must declare agreement with a statement of religious belief adopted by your institution (check all appropriate).

	Must be a member of particular religious body	Must declare agreement with religious belief
All trustees	_____	_____
Some (but not all) trustees	_____	_____
All administrators	_____	_____
Some (but not all) administrators	_____	_____
All faculty	_____	_____
Some (but not all) faculty	_____	_____
All staff	_____	_____
Some (but not all) staff	_____	_____
All students	_____	_____
Some (but not all) students	_____	_____

B. What purposes or rationale best describe the reasons why you have the current policy? Rank each response in order of significance (4 for the most significant reason through 1 for the least significant reason)

_____1. This is a matter of Christian principle (spiritual or religious issue at stake)

_____2. This is a matter of educational value (part of a comprehensive educational program).

_____3. This is a matter of institutional public relations (affects support of constituency).

_____4. This is a practical consideration (sense of convenience and/or order).

C. How important does the administration of your institution perceive your policy on religious selection of personnel to be in the implementation of your distinctly Christian philosophy of higher education? (choose one response)

_____1. The policy represents an essential aspect of the institution's Christian character.

_____2. The policy represents an important but not essential aspect of the institution's Christian character.

_____3. The policy does not represent an important aspect of the institution's Christian character.

OVER

II. COMPULSORY ENROLLMENT IN RELIGIOUS COURSES

A. Do you have an institutional policy requiring enrollment in Biblical studies or religion courses? (choose one response)

_____1. No, the institution should not have a policy requiring enrollment in religious courses. (If you choose this alternative, proceed to the next issue). # B

_____2. No, but we maintain an institutional concern for student selection of religious courses. (If you choose this alternative, answer the following question and then proceed to the next issue: "Under what circumstances, if any, would your institution find it necessary to take administrative action in this area?")

_____

_____

(use reverse side if needed)

_____3. Yes. If so, indicate which statement most closely represents the nature of your policy (choose one response):

_____a. All students are required to major in Biblical studies or religion, accumulating at least_____semester hours credit in the major.

_____b. All students are required to take a minimum of_____semester hours of Biblical studies or religion courses.

_____c. Some classifications of students, but not all students, are required to take a minimum of_____semester hours of Biblical studies or religion courses.

_____d. Other_____

_____

B. What purposes or rationale best describe the reasons why you have the current policy? Rank each response in order of significance (4 for the most significant reason through 1 for the least significant reason).

_____1. This is a matter of Christian principle (spiritual or religious issue at stake).

_____2. This is a matter of educational value (part of a comprehensive educational program).

_____3. This is a matter of institutional public relations (affects support of constituency).

_____4. This is a practical consideration (sense of convenience and/or order).

C. How important does the administration of your institution perceive your policy on required enrollment in Biblical studies or religion courses to be, in the implementation of your distinctly Christian philosophy of higher education? (choose one response)

_____1. The policy represents an essential aspect of the institution's Christian character.

_____2. The policy represents an important but not essential aspect of the institution's Christian character.

_____3. The policy does not represent an important aspect of the institution's Christian character.

III. COMPULSORY ATTENDANCE AT CHAPELS OR RELIGIOUS CONVOCATIONS

A. Do you have an institutional policy requiring attendance at chapels or religious convocations? (choose one response)

_____1. No, the institution should not have a policy requiring attendance at campus religious programs. (If you choose this alternative, proceed to the next issue). # B

_____2. No, but we maintain an institutional concern for student attendance at campus religious programs. (If you choose this alternative, answer the following question and then proceed to the next issue: "Under what circumstances, if any, would your institution find it necessary to take administrative action in this area?")

_____

_____

(use reverse side if needed)

_____3. Yes. If so, indicate which statement most closely represents the nature of your policy (choose one response):

_____a. Attendance is required for all students--an average of_____programs per week for_____of the students' 8 semesters.

_____b. Attendance is required for most students--an average of_____programs per week for_____of the students 8 semesters.

_____c. Attendance is required for some students but not most students--an average of_____programs per week for_____of the students' 8 semesters.

_____d. Other_____

_____

B. What purposes or rationale best describe the reasons why you have the current policy? Rank each response in order of significance (4 for the most significant reason through 1 for the least significant reason).

_____1. This is a matter of Christian principle (spiritual or religious issue at stake).

_____2. This is a matter of educational value (part of a comprehensive educational program).

_____3. This is a matter of institutional public relations (affects support of constituency).

_____4. This is a practical consideration (sense of convenience and/or order).

C. How important does the administration of your institution perceive your policy requiring attendance at chapels or convocations to be, in the implementation of your distinctly Christian philosophy of higher education? (choose one response)

_____1. The policy represents an essential aspect of the institution's Christian character.

_____2. The policy represents an important but not essential aspect of the institution's Christian character.

_____3. The policy does not represent an important aspect of the institution's Christian character.

OVER

IV. COMPULSORY SERVICE PROGRAMS

(Christian, campus and/or community service)

A. Do you have an institutional policy requiring participating in a service program? (choose one response)

_____1. No, the institution should not have a policy requiring participation in a service program. (If you choose this alternative, proceed to the next issue).

_____2. No, but we maintain an institutional concern for the involvement of students in service programs. (If you choose this alternative answer the following question and then proceed to the next issue: "Under what circumstances, if any, would your institution find it necessary to take administrative action in this area?")

_____

_____

(use reverse side if needed)

_____3. Yes. If so, indicate which statement most closely represents the nature of your policy (choose one response):

_____a. All students are required to participate in a campus approved service program each semester they are enrolled.

_____b. All students are required to participate in a campus approved service program during part of their enrollment but not every semester.

_____c. Participation in a college approved service program is required for some students but not all students.

_____d. Other_____

_____

B. What purposes or rationale best describe the reasons why you have the current policy? Rank each response in order of significance (4 for the most significant reason through 1 for the least significant reason).

_____1. This is a matter of Christian principle (spiritual or religious issue at stake).

_____2. This is a matter of educational value (part of a comprehensive educational program).

_____3. This is a matter of institutional public relations (affects support of constituency).

_____4. This is a practical consideration (sense of convenience and/or order).

C. How important does the administration of your institution perceive your policy on compulsory participation in a service program to be, in the implementation of your distinctly Christian philosophy of higher education? (choose one response)

_____1. The policy represents an essential aspect of the institution's Christian character.

_____2. The policy represents an important but not essential aspect of the institution's Christian character.

_____3. The policy does not represent an important aspect of the institution's Christian character.

V. ALCOHOLIC BEVERAGES AND VI. USE OF TOBACCO

A. Do you have an institutional policy governing the use of alcohol and/or tobacco on campus? (choose one response for each issue)

alcohol	tobacco	
_____	_____1.	No, the institution should not have a policy on this matter. (If you choose this alternative, proceed to the next issue) # B
_____	_____2.	No, but we maintain an institutional concern in this matter. (If you choose this alternative, answer the following question and then proceed to the next issue: "Under what circumstances, if any, would your institution find it necessary to take administrative action in this area?
		_____
		_____ (use reverse side if needed)
_____	_____3.	Yes. If so, indicate which statement most closely represents the nature of your policy (choose one response for each issue):
_____	_____a.	Alcoholic beverages and/or use of tobacco are not permitted on campus at any time.
_____	_____b.	Alcoholic beverages and/or use of tobacco are permitted on campus under specific institutional guidelines which are more restrictive than regulations required by civil authorities.
_____	_____c.	Guidelines established by civil authorities are sufficient norms for college policy.
_____	_____d.	Other_____
		_____

B. What purposes or rationale best describe the reasons why you have the current policy? Rank each response in order of significance (4 for the most significant reason through 1 for the least significant reason)

alcohol	tobacco	
_____	_____1.	This is a matter of Christian principle (spiritual or religious issue at stake).
_____	_____2.	This is a matter of educational value (part of a comprehensive educational program).
_____	_____3.	This is a matter of institutional public relations (affects support of constituency).
_____	_____4.	This is a practical consideration (sense of convenience and/or order).

C. How important does the administration of your institution preceive your policy on alcoholic beverages and/or use of tobacco to be, in the implementation of your distinctly Christian philosophy of higher education? (choose one response for each issue)

alcohol	tobacco	
_____	_____1.	The policy represents an essential aspect of the institution's Christian character.
_____	_____2.	The policy represents an important but not essential aspect of the institution's Christian character.
_____	_____3.	The policy does not represent an important aspect of the institution's Christian character.

OVER

VII. DRUG ABUSE

A. Do you have an institutional policy with regard to drug abuse? (choose one response)

_____1. No, the institution should not have a policy on this subject. (If you choose this alternative, proceed to the next issue). # B

_____2. No, but we maintain an institutional concern in this matter. (If you choose this alternative answer the following question and then proceed to the next issue: "Under what circumstances, if any, would your institution find it necessary to take administrative action in this area?")

_____

_____

(use reverse side if needed)

_____3. Yes. If so, indicate which statement most closely represents the nature of your policy (choose one response):

_____a. Students are prohibited from using all chemical stimulants and depressants, even when permitted by law and acceptable to the general public.

_____b. Students are prohibited from all forms of drug abuse, including illegal drugs, unauthorized prescription drugs and drugs used in quantity of manner contrary to their authorized purpose.

_____c. Students are counseled concerning the hazards of drug abuse but are only prohibited from using illegal drugs.

_____d. Other_____

_____

B. What purposes or rationale best describe the reasons why you have the current policy? Rank each response in order of significance (4 for the most significant reason through 1 for the least significant reason).

_____1. This is a matter of Christian principle (spiritual or religious issue at stake).

_____2. This is a matter of educational value (part of a comprehensive educational program).

_____3. This is a matter of institutional public relations (affects support of constituency).

_____4. This is a practical consideration (sense of convenience and/or order).

C. How important does the administration of your institution perceive your policy on drug abuse to be, in the implementation of your distinctly Christian philosophy of higher education? (choose one response)

_____1. The policy represents an essential aspect of the institution's Christian character.

_____2. The policy represents an important but not essential aspect of the institution's Christian character.

_____3. The policy does not represent an important aspect of the institution's Christian character.

VIII. CURFEW HOURS

(Established time when resident students must be in their residence hall)

A. Do you have an institutional policy with regard to curfew hours for resident students? (choose one response)

_____1. No, the institution should not have a policy on this subject. (If you choose this alternative, proceed to the next issue). # B

_____2. No, but we maintain an institutional concern in this matter. (If you choose this alternative answer the following question and then proceed to the next issue: "Under what circumstances, if any, would your institution find it necessary to take administrative action in this area?")

_____

_____

(use reverse side if needed)

_____3. Yes. If so, indicate which statement most closely represents the nature of your policy (choose one response)

_____a. All resident students are required to keep curfew hours.
_____b. All resident women students are required to keep curfew hours but resident men are not.
_____c. Some resident women and some resident men are required to keep curfew hours.
_____d. Only some resident women are required to keep curfew hours.
_____e. No resident students are required to keep curfew hours.
_____f. Other_____

_____

B. What purposes or rationale best describe the reasons why you have the current policy? Rank each response in order of significance (4 for the most significant reason through 1 for the least significant reason).

_____1. This is a matter of Christian principle (spiritual or religious issue at stake).
_____2. This is a matter of educational value (part of a comprehensive educational program).
_____3. This is a matter of institutional public relations (affects support of constituency).
_____4. This is a practical consideration (sense of convenience and/or order).

C. How important does the administration of your institution perceive your policy on curfew hours to be, in the implementation of your distinctly Christian philosophy of higher education? (choose one response)

_____1. The policy represents an essential aspect of the institution's Christian character.
_____2. The policy represents an important but not essential aspect of the institution's Christian character.
_____3. The policy does not represent an important aspect of the institution's Christian character.

OVER

IX. PARIETAL HOURS

(Visitation in residence hall rooms by members of the opposite sex)

A. Do you have an institutional policy with regard to campus parietal hours? (choose one response)

_____1. No, the institution should not have a policy on this subject. (If you choose this alternative, proceed to the next issue). # 8

_____2. No, but we maintain an institutional concern in this matter. (If you choose this alternative answer the following question and then proceed to the next issue: "Under what circumstances, if any, would your institution find it necessary to take administrative action in this area?")

_____

_____

(use reverse side if needed)

_____3. Yes. If so, indicate which statement most closely represents the nature of your policy (choose one response):

_____a. Students are not permitted to visit residence rooms of members of the opposite sex at any time.

_____b. Students are permitted to visit residence rooms of members of the opposite sex only during infrequently scheduled open houses.

_____c. Regularly scheduled parietal hours, in the college supervised residence with the greatest latitude, are permitted up to_____ days per week and up to a maximum of_____hours per day.

_____d. Other_____

_____

_____

B. What purposes or rationale best describe the reasons why you have the current policy? Rank each response in order of significance (4 for the most significant reason through 1 for the least significant reason).

_____1. This is a matter of Christian principle (spiritual or religious issue at stake).

_____2. This is a matter of educational value (part of a comprehensive educational program).

_____3. This is a matter of institutional public relations (affects support of constituency).

_____4. This is a practical consideration (sense of convenience and/or order).

C. How important does the administration of your institution perceive your policy of parietal hours to be, in the implementation of your distinctly Christian philosophy of higher education? (choose one response)

_____1. The policy represents an essential aspect of the institution's Christian character.

_____2. The policy represents an important but not essential aspect of the institution's Christian character.

_____3. The policy does not represent an important aspect of the institution's Christian character.

X. SEXUAL CONDUCT

A. Do you have an institutional policy with regard to sexual conduct? (choose one response)

_____1. No, the institution should not have a policy on this subject. (If you choose this alternative, proceed to the next issue). ⇒ B

_____2. No, but we maintain an institutional concern in this matter. (If you choose this alternative answer the following question and then proceed to the next issue) "Under what circumstances, if any, would your institution find it necessary to take administrative action in this area?")

_____

_____

(use reverse side if needed)

_____3. Yes. If so, indicate which statement most closely represents the nature of your policy (check one response):

_____a. Behavioral standards of sexual conduct are clearly defined and consistently enforced; administrative awareness of sexual promiscuity, homosexual conduct or premarital pregnancy would result in separation from the institution.

_____b. Behavioral standards of sexual conduct are clearly defined but enforced with considerable latitude in response to individual situations.

_____c. Sexual conduct is principally a personal counseling concern which becomes a disciplinary concern only after a complaint is made or when a social problem becomes evident.

_____d. Other_____

_____

B. What purposes or rationale best describe the reasons why you have the current policy? Rank each response in order of significance (4 for the most significant reason through 1 for the least significant reason).

_____1. This is a matter of Christian principle (spiritual or religious issue at stake).

_____2. This is a matter of educational value (part of a comprehensive educational program).

_____3. This is a matter of institutional public relations (affects support of constituency).

_____4. This is a practical consideration (sense of convenience and/or order).

C. How important does the administration of your institution perceive your policy on sexual conduct to be, in the implementation of your distinctly Christian philosophy of higher education? (Check one response)

_____1. The policy represents an essential aspect of the institution's Christian character.

_____2. The policy represents an important but not essential aspect of the institution's Christian character.

_____3. The policy does not represent an important aspect of the institution's Christian character.

OVER

XI. DANCING

A. Do you have an institutional policy with regard to dancing? (choose one response)

_____1. No, the institution should not have a policy on this subject. (If you choose this alternative, proceed to the next issue). ⇒ B

_____2. No, but we maintain an institutional concern in this matter. (If you choose this alternative answer the following question and then proceed to the next issue: "Under what circumstances, if any, would your institution find it necessary to take administrative action in this area?")

_____

_____

(use reverse side if needed)

_____3. Yes. If so, indicate which statement most closely represents the nature of policy (choose one response):

_____a. Students are prohibited from participating in all forms of dancing while under college jurisdiction.

_____b. Dancing is permitted on campus only as an educational offering, under faculty supervision.

_____c. Dancing is permitted in social and recreational settings under prescribed guidelines.

_____d. Dancing is permitted with little or no college supervision.

_____e. Other_____

_____

B. What purposes or rationale best describe the reasons why you have the current policy? Rank each response in order of significance (4 for the most significant reason through 1 for the least significant reason).

_____1. This is a matter of Christian principle (spiritual or religious issue at stake).

_____2. This is a matter of educational value (part of a comprehensive educational program).

_____3. This is a matter of institutional public relations (affects support of constituency).

_____4. This is a practical consideration (sense of convenience and/or order).

C. How important does the administration of your institution perceive your policy on dancing to be, in the implementation of your distinctly Christian philosophy of higher education? (Choose one response)

_____1. The policy represents an essential aspect of the institution's Christian character.

_____2. The policy represents an important but not essential aspect of the institution's Christian character.

_____3. The policy does not represent an important aspect of the institution's Christian character.

XII. DRESS AND APPEARANCE

A. Do you have an institutional policy with regard to dress and appearance? (choose one response)

_____1. No, the institution should not have a policy on this subject. (If you choose this alternative, proceed to the next issue). # B

_____2. No, but we maintain an institutional concern in this matter. (If you choose this alternative answer the following question and then proceed to the next issue: "Under what circumstances, if any, would your institution find it necessary to take administrative action in this area?")

_____

_____

(use reverse side if needed)

_____3. Yes. If so, indicate which statement most closely represents the nature of your policy (choose one response):

_____a. Expectations of dress and appearance are defined by specific description for most of a student's campus life.

_____b. General standards of dress and appearance are outlined for students without specific reference to types of attire (eg. neat, clean and modest).

_____c. Students are permitted choice of dress and appearance within standards of health and decency acceptable to the general public.

_____d. Other_____

_____

B. What purposes or rationale best describe the reasons why you have the current policy? Rank each response in order of significance (4 for the most significant reason through 1 for the least significant reason).

_____1. This is a matter of Christian principle (spiritual or religious issue at stake).

_____2. This is a matter of educational value)part of a comprehensive educational program).

_____3. This is a matter of institutional public relations (affects support of constituency).

_____4. This is a practical consideration (sense of convenience and/or order).

C. How important does the administration of your institution perceive your policy on dress and appearance to be, in the implementation of your distinctly Christian philosophy of higher education? (choose one response)

_____1. The policy represents an essential aspect of the institution's Christian character.

_____2. The policy represents an important but not essential aspect of the institution's Christian character.

_____3. The policy does not represent an important aspect of the institution's Christian character.

OVER

ESTIMATION OF STABILITY OF CURRENT POLICIES

How would you estimate the stability of your current policies on the topics surveyed in this questionnaire? Indicate when the current form of your institution's policy first took effect and then indicate your estimation of when the current policy is likely to receive its next revision. (choose a past and future estimate for each topic).

Topic	No policy at present	No policy expected	Current form of policy took effect within the past: 2 yrs.	5 yrs.	over 5 yrs.	Expect policy revision within the next: 2 yrs.	5 yrs.	over 5 yrs.
1. Religious selection of personnel	____	____	____	____	____	____	____	____
2. Religious course requirements	____	____	____	____	____	____	____	____
3. Chapel requirements	____	____	____	____	____	____	____	____
4. Service program requirements	____	____	____	____	____	____	____	____
5. Use of alcohol	____	____	____	____	____	____	____	____
6. Use of tobacco	____	____	____	____	____	____	____	____
7. Drug Abuse	____	____	____	____	____	____	____	____
8. Curfew hours	____	____	____	____	____	____	____	____
9. Parietal hours	____	____	____	____	____	____	____	____
10. Sexual conduct	____	____	____	____	____	____	____	____
11. Dancing	____	____	____	____	____	____	____	____
12. Dress	____	____	____	____	____	____	____	____

___ Yes, please send me a copy of the results.

___ No thank you.

Please return in the enclosed self-addressed stamped envelope to: James M. Vandermeulen
230 Green Hill Drive
Tallmadge, Ohio 44278

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