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Sustaining Faith- Informed Mission at Religiously-Affiliated Colleges and Universities: a Qualitative Case Study of Three Institutions

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SUSTAINING FAITH-INFORMED MISSION AT RELIGIOUSLY-AFFILIATED
COLLEGES AND UNIVERSITIES: A QUALITATIVE CASE STUDY OF THREE
INSTITUTIONS

BY

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Requirements for the Degree of Doctor of Philosophy
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ABSTRACT

Religiously-affiliated colleges and universities have been a vibrant part of American Higher Education since the founding of Harvard in 1636. Despite their unique contribution to higher education, an extensive body of literature documents that strong trends of secularization have taken place within these institutions over the second half of the 20th century. These trends have caused many colleges and universities to jettison their faith-based missions and drop their commitments to having perspectives of faith inform various aspects of institutional life. Drawing from several works within higher education literature which suggest that trends of secularization are not totally pervasive, this qualitative study investigated three institutions of the Council of Christian Colleges and Universities (CCCU) which have maintained or reaffirmed their faith-informed identity over the course of the past twenty years. Through this investigation, theory was developed regarding the institutional dynamics that have allowed these institutions to maintain their faith commitments and identity over this period of time. Through a case study methodology, site visits were made to Nyack College in Nyack, New York, Huntington College in Huntington, Indiana, and Anderson University in Anderson, Indiana. Over the course of the study twenty-five interviews were conducted with senior administrators and faculty which focused on institutional mission and identity, numerous institutional documents were collected, and site observations were recorded. Data from these various sources were then compiled and analyzed to reach conclusions regarding the sustenance of faith-informed mission and identity at these institutions.

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DEDICATION AND ACKNOWLEDGEMENTS

I believe that words of St. John Chrysostom – “Glory to God for All Things” are appropriate as I contemplate the dedication of this work. With thankfulness for all good things and perfect things from above, this work is dedicated to the Honour and Glory of the Holy and Life-Giving Trinity: Father, Son, and Life Giving Spirit, and in Honour and Memory of all the Saints, by whose prayers it was successfully brought to completion.

Of course, the completion of this work would not have been possible without the guidance and assistance of so many people that I would like to acknowledge. Among those at Seton Hall, I extend my thanks to all of the administration, faculty, and staff of the College of Education and Human Services. Special thanks must be given to my dissertation Chair, Dr. Joseph Stetar who has been a stable bulwark of support in so many ways throughout my entire doctoral program, as well as Drs. Rebecca Cox and Jeffrey Wills for their guidance and direction as dissertation committee members. I am also indebted to my doctoral colleagues who were truly priceless and gave wonderful insights as I brought this study together. Special thanks in this regard can a select group of individuals: Drs. Thomas Green, Donna Bogart, Lynn Mertz, Molly Hupcey, and Kristen Koehler who made the journey through the doctoral program so rewarding.

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CHAPTER I

THE RESEARCH PROBLEM

Introduction

Since the founding of the first institutions of higher education on the American landscape, there has been a continued presence of what can be described as religiously-affiliated institutions of higher education: “Those institutions where the religion of the founding or sponsoring religious group has....a real, observable, clear, and effective... influence upon the institution itself”(O’Connell, 2002, pp. 63-64). Throughout their history such institutions have been seriously committed to distinctive missions and educational philosophies which allow for perspectives of faith to have an impact on various aspects of institutional life. Within recent decades works by Marsden (1992, 1997, 2002), Dovre (2002a) and Benne (2001) argue that within the higher education community it is both necessary and healthy for there to be a strong presence of religiously-affiliated colleges and universities. These works note that such institutions broaden the search for knowledge by providing academia with philosophical and pedagogical perspectives that stand in contrast to those provided by secular colleges and universities. Turner (2002) and Carlberg (2002) also assert that such institutions provide unique environments where students and scholars alike can explore various relationships between the commitments of faith and those of academic inquiry.

Despite these calls for such distinctive institutions in American higher education, many researchers note that continuous and dominant movements of secularization have taken place over the course of the past 150 years amidst religiously-affiliated colleges and universities. Such trends of secularization have come to challenge the faith

commitments of many institutions. Within the realm of the religiously-affiliated institution, many studies conclude that such dominant pressures of secularization are pervasive and have seriously undermined the presence of vibrant faith-informed institutions on the higher education landscape.

Within such works as Burtchaell (1998), Marsden (1994, 1997), Cunnigim (1994), Marsden and Longfield (1992), Veysey (1965), and Riesman (1956) one finds that a strong movement of institutional secularization and isomorphism has taken place at many colleges and universities of varying faith traditions. In recent decades, for various reasons and under numerous pressures, many institutions have come to jettison missions and identities that were clearly informed by the perspectives of particular faith traditions (Catholic, Evangelical, Mainline Protestant, etc.). Seeking to model their institutional aims and educational programs after the values put forth by leading public research universities, many institutions dropped their commitments to linking perspectives of faith to learning, teaching, scholarship, and community life.

Given that these works portray observable and significantly dominant trends of secularization and isomorphism among religiously-affiliated institutions, the question may be raised: Is the movement towards secularization an inevitable end or *telos* for the religiously-affiliated institution? That is to say, is it inevitable that these secular trends will come to alter religiously-affiliated institutions as a whole, or is it, in fact, possible for institutions to sustain a distinctive faith-informed identity despite these trends?

Looking to a larger body of scholarship, we see that secular trends have been pervasive over the course of the last half century. Drifts towards dominant secular models of higher education have been caused by a variety of factors and have affected

religiously-affiliated institutions in a multitude of ways. For those documenting these secular trends, their overall impact on religiously-affiliated institutions has been significant. Dovre (2002a) notes that: “a crisis of identity [has] struck religious institutions across nearly all faith perspectives... Whether by neglect or design, the relationship of many colleges to their denominational sponsors [has] changed or diminished” (p. x, ix). Marsden (1997) adds that “except on the peripheries of American Higher Education, institutional support for inquiry concerning faith and learning has continued to shrink” (p. 102). Burtchaell (1998) in an exhaustive work purposefully entitled *The Dying of the Light* documents the secular drift of many of mainline Protestant, Evangelical, and Catholic institutions away from clear, faith-informed identities. Benne (2001) notes that across institutions of varying Christian faith traditions once robust visions affirming clear Christian creeds, have given way to assurances within mission statements of institutions to “honor their heritage” or perform educational tasks “in a Christian atmosphere” (p. 16). Beaty (2002) notes: “In the last decade of the twentieth century, about a dozen Baptist Colleges or universities significantly altered or dissolved their relationship to their sponsoring state Baptist Conventions” (p. 117). A crisis of identity has also come to effect Catholic institutions as well. Benne (2001) notes that beginning in the 1970s: “In order to receive federal funds and to garner the recognition of the academic elite, many Catholic colleges and universities rewrote charters and laicized boards. In the process they weakened these schools commitment to Catholic identity”(p. 5). O’Brien (2002) adds:

Catholic Universities increasingly have appeared to imitate their secular counterparts in faculty appointments, the shape of the curriculum, and the

loosening of regulations governing student conduct and associations.

Acute observers of Catholic institutions have prophesied that they will go the way of the great secular universities, which have long ago cast off their denominational roots and founding. (p. 12)

Morey and Piderit (2006) in summing up this situation conclude:

A crisis is looming within American Catholic higher education. As Catholic colleges and universities analyze their position and set a course for the future, they are faced with a structural reality that threatens their ability to continue as institutions with vibrant religious cultures. (p. 3)

In many cases one can also clearly see within the curriculum a similar jettisoning of course requirements that once allowed space for students to reflect on the intersections of faith and learning, again in an effort to model institutional offerings after those of leading secular research institutions. Finally, within the extracurricular life of many institutions one can find a movement away from activities and rituals that sought to solidify the school's faith commitments.

While no one contests that drifts towards secularization and isomorphism are indeed strong and have in fact taken place and in many institutions, it does not necessarily follow that such dominant trends have to be completely inevitable. In a recent work entitled *The Decline of the Secular University* Sommerville (2006) asserts that the hold the secular university has on American higher education is waning. By giving no credence to faith perspectives in the realm of academic scholarship, Sommerville (2006) argues that the values of the secular university is losing ground in a society in which religious faith is on the rise. Sommerville's (2006) arguments suggest,

therefore, that the tides of secularization may be waning on the higher education landscape.

Taking Sommerville's conclusions to their logical ends, greater possibilities may exist for institutions to maintain or reaffirm strong commitments to their faith-informed identity as they head into the future. Moreover, if in an depth study can be provided of one or more institutions which have solidified or reaffirmed their commitments to faith-informed identity, it would provide a way of documenting the institutional dynamics which make such institutional commitments possible in the face of secular trends. Such a study would provide examples of institutions embodying what Marsden and Longfield (1992) put forth theoretically when they asserted:

If it is true that religiously held perspectives are on the face of it no less responsible intellectually than are non-religious ones, then it should no longer be true that religiously oriented institutions should be expected to abandon their religious perspectives in order to gain academic respectability. Rather, one might expect that a truly pluralistic society would encourage faith-oriented higher learning as well as the various secular alternatives." (Marsden & Longfield, 1992, p. 7)

Looking to works such as Hardy (2005), Dovre (2002b), Benne (2001), Lambert, Truesdale, and Vail(2002), O'Connell (2002), Roche (2002), Carlberg (2002), and Marsden (1997), and Marsden and Longfield (1992) we see that Sommerville's (2006) assertions hold a degree of merit. These studies provide evidence that it is possible for religious affiliated institutions of higher education to foster, maintain, and even reassert their distinctive religious identities despite the trends of secularization that have taken

place over the last half century. In many cases these works document colleges and universities that have rejected the notion of becoming more secular as an avenue to growth. As the subsequent review of literature will demonstrate, we find within their example religious affiliated institutions that:

1. Have drawn a cadre of students, not by modeling dominant research university values, but rather by putting forth an unique institutional ethos and distinctive educational programs that are focused around consideration of perspectives brought by faith in learning and research (Hardy, 2005; Dovre , 2002a; Carlberg, 2002; Roche, 2002; Wolfe, 2002; Benne, 2001).

2. Have maintained a strong commitment over time to gathering administration and faculty that ascribe to an “outrageous idea,” as Marsden (1997) puts it, of religious informed scholarship, as well as have maintained their dedication to strong missions that link perspectives of faith to learning and scholarship within institutional life (Jacobson & Jacobson, 2004), Marsden, 2002; Benne, 2001; Marsden,1997).

3. Have reached out to forge strong relationships between their institution and members of their sponsoring religious body or faith tradition (Lambert et al., 2002).

Given that there appears to be a group of religiously-affiliated institutions that have not followed dominant trends of secularization over recent decades, this study will seek to investigate the institutional dynamics that allow for institutions to maintain their distinctive faith-informed missions.

The Research Question

What dynamics of institutional life have allowed certain religiously-affiliated college and universities to maintain their distinctive faith-informed mission or vision over the past twenty years despite dominant secular trends?

Subsidiary Questions

1. What role do senior institutional administrators play in influencing an institution's distinctive faith-informed mission?
2. What role do faculty play in influencing distinctive faith-informed mission?
3. What impact does the institution's student body have on the sustenance of an established faith-informed mission?
4. What role does institutional architecture, ritual, and symbolism play in influencing a distinctive faith-informed mission?
5. What are the major challenges that institutions face as they seek to fulfill their institutional mission?
6. What impact do challenges have on maintaining a distinctive faith-informed mission?
7. What impact do institutional responses to such challenges, if they exist, have on the sustenance an institution's distinctive faith-informed mission?

Significance and Contribution

In looking at the institutional dynamics that influence the sustenance of faith-informed mission at religiously-affiliated institutions, this study investigates issues that strike at the heart of what many identify as growing concern for a large sector of American Higher education. With roughly 900 religiously-affiliated institutions of

higher education making decisions related to maintaining, changing, or dropping their faith-informed mission and identity, this study is significant in that it focuses on the dynamics of sustaining such mission and institutional identity. For administrators and faculty members who are looking to learn from examples of institutions which are sustaining distinctive faith-informed identity, this study adds to the existing body of research by focusing on the lives of three unique institutions which have not received focused attention in previous investigations. For institutions struggling against the trends of secularization, the study's findings might give insight as to how they will proceed in doing so at a time when many are moving away from such missions.

In addition to its general contribution, this study is also significant in that it adds to the existing literature by looking at the issues at hand through a different investigative lens than many previous studies. While works such as Benne (2001) and Dovre (2002), Marsden (1997) and Sloan (1994) put forth more theoretical presentations regarding elements of sustaining faith-informed identity, very little time within the literature has been given to gathering the perceptions of institutional administrators and faculty members as to what they feel is essential in sustaining faith-informed mission and identity at their respective institutions. Through the analysis of data gathered through site visits and qualitative interviews at three institutions, this study puts forth findings and theoretical assertions that are based directly on the understandings of administrators and faculty members who deal with the issues at hand on a regular basis within their institutional work. While this study does not seek to down play or in any way degrade the significant findings of previous investigations, the presentation of perspectives

directly from the words of administrators and faculty members themselves might perhaps connect to the reader on a different level than previous studies on the subject.

Beyond the realm of the religiously-affiliated institution, the proposed study also contributes to a body of literature that speaks to the dynamics of distinctive institutional culture and identity in general. In describing some of the essential components of distinctive institutional identity and culture within the realm of the religiously-affiliated institution, the study adds to the body of work which includes Clark's (1970) seminal study of selective liberal arts colleges and Butler's (1977) study of distinctive Historically Black Colleges and Universities.

Terms

Faith-Informed Mission: A collective institutional understanding or vision of the purpose of organizational existence which is guided, in whole or in part by clear, explicit dogmas, principles, or beliefs of a particular religion or faith tradition.

Senior Institutional Administrators: Those fulfilling oversight of the major components of institutional organization. Senior Institutional Administrators include the institution's President, Executive Vice President for Administration, Chief Academic Officer (Provost / Academic Dean), Senior Student Affairs officer, Senior Development Officer, Chaplain / Director of Campus Ministry, Senior Enrollment Officer and college deans.

Secularization: The movement of institutional mission and curricular and extracurricular programs away from educational aims and goals informed by commitments of a established faith tradition towards goals defined by leading secular research universities.

Isomorphism -- Described most clearly by Riesman (1956), a tendency of institutions to closely model leading colleges and universities in their missions, curriculum, and extra curricular offerings. Hefferlin (1969) notes that this tendency is creating a situation in which “institutions of higher education are becoming more like each other” (p. 61).

Faculty: Those fulfilling duties of research and teaching within the curricular program of the institution, or in conjunction with it. Faculty in this study include those which have either have considerable experience of the institution itself and its faith-informed mission, or are connected in a very clear way to programs or courses that seek to link the institution’s faith-informed mission to curricular and extra-curricular activities. Such faculty members would include faculty department chairs; faculty senate officers, and faculty directors of specific programs or institutes that seek to link the institution’s faith tradition to aspects of teaching, learning, scholarship, or community service.

Religiously-Affiliated Institution: A private college or university which possesses a statutory/ philosophical connection to an established faith body, religious order, or faith tradition. O’Connell’s (2002) definition seems one of the most succinct: “Those institutions where the religion of the founding or sponsoring religious group has...a real, observable, clear, and effective... influence upon the institution itself”(pp. 63-64).

CHAPTER II

REVIEW OF RELEVANT RESEARCH AND THEORY

Introduction

While almost every educational institution displays “unique patterns [of institutional culture] that are immensely intriguing to institutional members,” Townsend, Newell, and Wiese (1992) noted that most higher education institutions “exhibit remarkable homogeneity in basic missions and educational agendas” (p. 1). In the body of higher education literature, however, several studies have suggested that within American higher education there exist colleges and universities which possess truly “distinctive” identities. Setting themselves apart, these institutions possess unique missions and educational philosophies, as well as strong organizational cultures that reflect their deeply held commitments. These institutions foster rich institutional stories that inspire their members as they strive to rethink what higher education “can be and who it can well serve” (Townsend et al., 1992, p. 1).

In the review that follows, a presentation will be made of relevant research that focuses on several major topics. This review will include literature which seeks to describe (a) what constitutes institutional distinctiveness, (b) what makes certain religiously-affiliated institutions distinctive, (c) examples of institutions that have sought to set themselves apart as distinctive, and (d) what challenges institutions face in maintaining distinctive mission and identity. This review will cover both general perspectives related to mission identity as well as those that focus exclusively on religiously-affiliated institutions. This will be done to provide the fullest picture possible of the issues at hand in regards to sustaining distinctive institutional mission.

Foundational Perspectives on Distinctive Institutions

Several works within the higher education literature have sought to describe what constitutes institutional distinctiveness. Clark (1970), in a seminal study entitled *The Distinctive College Antioch, Reed, and Swarthmore*, “deals with three well known liberal arts colleges and tries to develop an explanation for their emergence as ‘distinctive’ institutions” (p.8). Through an investigation of these institutions, Clark (1970) asserted that: “a strong organizational saga or legend is the central ingredient in the making of the distinctive college” (p. 8). Clark (1970) noted:

All organizations have a social role, ways of behaving linked in with defined positions in the larger society, but only some have seized their role in the purposive way that we can call a mission...only some are able over time to sustain and develop the mission to the point of success and acclaim. The mission is then transformed into an embracing saga. We are able to speak then of colleges...that become legendary, even heroic, figures on the social stage. (p. 8)

Clark (1970) and Clark (2000) asserted that sagas have a powerful effect on the members of an institutional community. Clark (2000) noted that a saga gives institutional members “a collective understanding of unique accomplishment” and “turns an organization into a community” (p. 153). Clark (1970) commented that sagas have the capacity “to make strong men cry in the bright glare of the afternoon gathering as well as in the darkness of the lonely hours” and help turn “a formal place into a beloved institution” (p.235).

In concluding his study of Antioch, Reed, and Swarthmore, Clark (1970) presented five major components that go into building and sustaining enduring sagas. Clark (1970) noted that:

We can observe certain elements common to the building and maintenance of an organizational legend. First, believers collect in the faculty and gain the power to protect their cherished ideals and practices. Second, features of the curriculum, determining everyday behavior, reflect and express the saga. Third, a social base of external believers provides resources, including moral support, and interests a certain type of student in the college. Fourth, students develop a strong subculture that significantly incorporates the central idea of the college. Fifth, the saga itself as ideology, self image, and public image – has forceful momentum (Clark, 1970, p. 246).

In addition to Clark's (1970) study, several other works within the literature focused attention onto the dynamics of distinctiveness. Townsend et al. (1992) noted:

Distinctive institutions are viewed as having value systems that have significantly shaped and continue to shape individual and institutional behavior. Motivated by a particular educational vision, a distinctive college harbors a common set of values, norms, and behaviors which help infuse the institutions with a character of its own (p. 4).

Birnbaum (1983) commented:

College or university constituencies may have such unusual values that they manifest themselves in a campus climate sufficiently different from

that of other colleges or universities that this difference is noticeable to those outside the institution. Such institutions may be said to be distinctive. (p. 53)

Butler (1977) in a study of Talladega, Tuskegee, and Morehouse found that Clark's (1970) paradigm was successful in "account[ing] for the important variables which interacted to produce distinctive Black Colleges" (Butler, 1977, p. 145). Butler (1977), describing the elements that defined Talladega's, Tuskegee's, and Morehouse's distinctiveness, commented:

The colleges were either founded or developed by charismatic people... These leaders, frequently presidents, gathered around themselves a cadre of capable faculty members and trustees who, over time, became dedicated to the cause articulated by the institutional leader. A program was developed which reflected the ideals to which the leaders and their staffs were dedicated... The early students were influenced by the higher order mission... [and] it was the saga that linked successive groups of participants and provided motivation for actions in accord with the institutional mission. (pp. 144-145).

Religiously-Affiliated Institutions

Faith Integration

Shifting to literature focused on religiously-affiliated institutions, several works described distinctive institutions that promote serious faith integration within their curricular and extracurricular programs. Before proceeding further, however, something must be said as to what is meant by faith integration. For as Marsden (1997) noted:

Many have often oversimplified the question of the relationship of faith to learning, thus inviting the current confusion as to what such [integrative] scholarship might mean. Many people assume, for instance, that relating Christianity to scholarship must involve practices like interpreting history in terms of God's particular providences, celebrating the triumphs of the spiritual, favoring hagiography over criticism with respect to one's own tradition, or identifying when the Holy Spirit is or is not shaping events.

(p. 8)

In seeking to clarify what is meant by faith integration, Marsden (1997) asserted that integrative scholarship is realized when scholars who have religious faith reflect on "the implications of that faith and bring those reflections into the mainstream of intellectual life" (Marsden, 1997, pp. 3-4). Describing how faith can inform scholarship, Marsden (2002) asserted that:

Religious commitments and traditions are likely to influence the evaluative dimension of doing the craft [of scholarship] in at least five pervasive ways... (1) What do I think important enough to study? (2) What questions do I ask about it [the subject of study]? (3) What currently fashionable interpretive strategies are compatible with my religious outlook? (4) How do I, implicitly or explicitly, evaluate various developments as positive, negative, or something in between? (5) How do these evaluations shape my narrative? (pp. 45-46)

Marsden (1997) asserted that such scholarship does not create a "Christian Mathematics" or "Christian Biology" so to speak that owes its existence to some form of divine

revelation. On the contrary, integrative scholarship considers questions that arise from the faith experience of the scholar when examining issues within a given discipline. Such perspectives act in a similar way to feminist or post-modern ideological frameworks in producing unique questions of scholarly inquiry.

Several works described the need for such integrative perspectives. Marsden (1997), for example, noted the need for a rigorous “Christian Scholarship” which “not only looks for the bearing of one’s Christian convictions on one’s academic thought, but also reflects some Christian attitudes that shape the tone of one’s scholarship” (p.54). Wolfe (2002) noted that faith integration constitutes “a particular way of understanding which has just as much legitimacy as any other way of understanding in the world” (p. 32). Sloan (2002) asserted that faith integration seeks to “find how the most important realities of life – human, natural, and divine – can be acknowledged, responded to, and talked about despite their exclusion from modern knowledge” (p. 15). And again, Sloan (2002) noted that “religion is essential to the fulfillment of the university’s task” and “is a major source for raising the ‘ultimate questions’ of human existence, which it is in the university’s best interest to pursue” (pp. 11-12).

Several works asserted that faith integration is starting to take a greater hold in American academia. A recent work by Sommerville (2006), for example, describes a major failure of secular institutions to seriously consider significant moral, ethical, and philosophical questions that have their roots in the world’s religious traditions. Marsden (2002) asserted that many scholars are coming to reject the “assumption that moving toward the more scientific and hence the more secular standards of the research university is the course to improvement” (p. 40). And Noll (2002) commented that within

higher education, “more and more scholars have taken up the demanding task of bringing deep structures of their religion into contact with the conduct of their academic tasks” (p. 87).

Several works within the literature gave strong support to institutions that foster faith integration. Retorting Riesman (1956) and others, who see religiously-affiliated institutions as backward or inferior, Marsden (1992, 1997, 2002), Dovre (2002) and Benne (2001) argue for a strong presence within higher education of institutions that support the integration of faith and learning. Marsden (1997), for example, commented: “Contemporary Christian scholarship will not realize its potential unless it can establish a strong institutional base” (p. 101). In an earlier work Marsden (1992) described the need for: “serious Christians to concentrate on building distinctly Christian institutions that will provide alternatives to secular colleges and universities” (p. 41). Sloan (1994) noted that such institutions would be able to “represent a faith that could speak the language of the modern world and thus address with real consequences the problems of the modern world” (p. 114). And Marsden (1997) noted that these institutions would also be able “to establish research institutes that, while encouraging first-rate scholarship in a particular area, would also explore the relationship of faith to learning” (p. 103).

Benefits of Faith Integration and Religiously-affiliated Institutions

In addition to defining faith integration, several works described the benefits of integrative perspectives. To begin with, proponents note that faith integration expands the intellectual boundaries of the academic disciplines. Marsden (1997) and Turner (2002) asserted that integrative perspectives have the possibility of addressing many academic issues which are either unnoticed or under-studied by the secular academy.

Along similar lines Turner (2002) noted: “Researchers in the various academic disciplines might actually discover, or rediscover, intellectual resources that enable them to work out new lines of thinking, [and] develop approaches to problems that could not evolve from standard sources in their fields” (p.18). Marsden (2002) provided this perspective: “traditionally religious perspectives can foster new critical outlooks for the [academic] enterprise to have great potential” by providing “a basis for an outlook critical of some widely accepted assumptions” (p.49). And Marsden (1997) concluded that integrative scholarship would expand the number of issues that scholars look at, as well as broaden the questions that focus around those issues (p. 68).

Several works within the literature also asserted that religiously-affiliated institutions provide the perfect home for students who are looking to grow spiritually. Wolfe (2002), for example, noted that Protestant colleges “find themselves beneficiaries of a return to religion in the secular culture. Parents dissatisfied with binge drinking, fraternities, and the peer pressure to which young people are so vulnerable are increasingly looking to evangelical colleges as an alternative” (p. 30). Carlberg (2002) asserted that Christian institutions draw students “who care about both the life of the mind and the life of the spirit. They attend church regularly, often more than once a week. They seek a campus where the Christian atmosphere is important – where searching for truth and building spiritual vitality are valued” (p. 230). And Marsden (1997) commented: “Church related liberal arts colleges are finding that, having preserved some of their traditional ways, they are now offering more of what people are looking for in higher education and hence are ahead of the game” (p. 110).

In addition to drawing students, Marsden (2002) asserted that institutions also attract faculty with serious faith commitments. On this point Marsden noted (2002) that religiously-affiliated institutions attract traditionally religious scholars. That is to say, persons who profess highest commitment to the God of an organized religious faith and who affirm the super-naturalist claims that separate that faith from beliefs generally expressed in the mainstream of public culture...[and] who believe that their faith should have some perceptible impact on their scholarship. (pp.35-36)

Examples of Distinctiveness

Experimental Colleges of the 1960s and 1970s

A considerable body of work within the literature described institutions that can be considered distinctive. In the first place, we can see several studies that focused on a group of experimental colleges that had their beginnings in the 1960s and 1970s. In an era marked by soaring institutional enrollments and increased student unrest, Cardozier (1993) noted that higher education administrators and researchers began “questioning the traditional objectives, practices, and policies of American higher education” (p. 1). During this time period American higher education “witnessed the birth of hundreds of experimental colleges and universities” as “students across the country sought alternatives to the mainstream college and university” (Kliwer, 1999, p. 1). In seeking to set themselves apart from other educational institutions, these new colleges and universities began to experiment “with a variety of innovations designed not only to improve the educational process, but also to challenge the basic purposes of higher education in general” (Cardozier, 1993, p. 1).

During this period Heiss (1973) noted that experimental institutions reacted against what they saw as an “impersonal” system of higher education that stressed “homogenization, standardization, and specialization” in the learning process (Heiss, 1973, p. vii). Weidner and Kuepper (1999) noted that during this time:

Higher education was frequently criticized for insufficient relevance... Many observers argued that emphasis on graduate work and research meant neglect of undergraduate teaching. Graduate work was largely in the disciplines, and, it was alleged, this monopoly helped the disciplines control each university....As a result, interdisciplinarity and the study of problems that transcended disciplinary lines were difficult to pursue. (p. 25)

Grant and Riesman (1978) asserted:

Everything about a college or university came under scrutiny... admissions standards, the curriculum, and who was to control it; the significance of grading and of alternative modes of evaluation and non-evaluation; the independence of students from traditional parietal restraints, and, of long standing importance, the nature of teacher-student and, to a lesser degree, student-student interactions. (p. 186)

In this era of questioning, many came to posit criticisms against the educational ideals of what Kerr (2001) described as the “Multiversities”. Gaff (1969) expressed the concerns of many critics of higher education at the time when he asserted:

The academic “major” forces students to specialize early, and they often suffer narrowing interests and knowledge. The typical college curriculum

is composed of ever larger numbers of discrete and disconnected specialized courses producing student minds excessively fragmented and compartmentalized. The grading system often subverts educational purposes; classroom activities frequently have little relevance to the rest of students' lives. Students are often lumped together in large classes and lectured at, which makes it difficult for them to become active learners, and faculty are often inaccessible to students. (p. 292)

Kliewer (1999) noted that reaction to large research universities produced "a new generation of experimental thinkers, visionaries and vanguards set out to transform the college and university world, to liberate the teacher and the student from the mighty hand of the large bureaucratic university" (p. 9).

Distinctive Vision and Purpose

Grant and Riesman (1978) noted that reformers sought to construct distinctive institutions that they felt would "set forth new ideals". These ideals would point "toward a different conception of the ends of undergraduate education" and would foster more productive relationships between students and faculty (Grant & Riesman, 1978, p. 15). While these institutions varied in size and affiliation (public and private), studies by Kliewer (1999), Grant and Reisman (1978), Brick and McGrath (1969), Cardozier (1993), and Stickler (1964) all asserted upstart institutions were committed to educational visions that set them apart from most of American higher education. Kliewer (1999) noted that these institutions "embraced interdisciplinary approaches to teaching and learning" (p.6) fostering "collaboration in curricular and co-curricular activity" (p. xviii). Institutions also "encouraged [students] to take ownership of their education" (p.6) by

allowing students to pursue independent study, “invent their own academic majors, design courses and assist in academic planning” (Kliewer, 1999, p. xviii). Many institutions devised participatory governance structures by allowing students a voice in institutional decision making and faculty evaluation (Kliewer, 1999). And many institutions placed special emphasis on undergraduate teaching, as opposed to the research imperative that dominated large universities (Kliewer, 1999).

Variety of Distinctive Approaches

While many of these “innovative” institutions shared a common vision for change, they sought to implement that vision in a variety of ways. Many small liberal arts colleges were eager to incorporate the high ideals brought by the times. Brick and McGrath (1967) noted that many liberal arts colleges began to incorporate the use of interdisciplinary courses, independent study, honors programs, and off-campus study programs. Brick and McGrath (1969) noted that liberal arts colleges also began living-learning programs as well as academic terms that diverged from the traditional two semester format.

Heiss (1973) noted that larger institutions strove for distinctiveness as well. Large institutions sought to create “communities within a community” through the creation of cluster colleges, consortia, and living-learning communities. Heiss (1973) noted that these communities were created to “personalize, individualize, and humanize the educational experience for both students and faculty” at large institutional campuses (p. 19). Kliewer (1999) and Stickler (1964) noted that university systems like the University of Wisconsin and the University of South Florida opened new campus sites that fostered innovation. Kliewer (1999) noted the University of Wisconsin, Green Bay

tried out “different ideas, concepts, and patterns that the University of Wisconsin (at Madison) would not be able to embrace” (p. 119). And the University of South Florida expanded their market by opening a distinctive honors college in Sarasota (Kliwer, 1999).

Examples Among the Religiously-affiliated

In the last two decades, a significant body of research has focused attention onto religiously-affiliated institutions that possess clear and distinctive faith commitments. Benne (2001), for example, described the lives of six institutions that “have maintained “a robust connection with the vision, ethos, and persons of their sponsoring [faith] heritages” (p. 177). By studying Calvin College, Wheaton College, Baylor University, Notre Dame University, St. Olaf’s College, and Valparaiso University, Benne (2001) described the successful commitment of these six schools to fostering “vibrant religious traditions that believe in the public relevance of their heritages for higher education” (p. 181). Benne (2001) described these institutions as reaching out “to cultivate strong relations with their sponsoring Church traditions”(p. 182); attracting individuals “who intensely believe that the Christian account is pervasively relevant to life of a college or university” (p. 179); attracting faculty committed to faith integration; and giving a priority to the place of worship and prayer on campus.

Church of the Nazarene

Lambert et al. (2002) documented a flourishing of eight regional institutions in providing sound Christian higher education for the Church of the Nazarene. Lambert et al. (2002) noted that these institutions have been successful by clearly focusing on their faith tradition as well as fostering a strong relationship with their sponsoring church.

Lambert et al. (2002), for example, noted that: “Each congregation of the Church of the Nazarene in the United States is assigned an annual education budget, all of which goes to support its regional college or university” (p. 149). In addition, Lambert et al. (2002) noted that “Major denominational youth activities in each region occur on the college or university campuses” in an effort to allow “Nazarene youth [to] become accustomed to thinking of that institution as ‘their college’” (p. 149). Curricula at these institutions continue to maintain strong commitments to the “Classical Christian tradition,” as well as a desire to instill within students a “religious, moral, and social framework for life” (p. 151).

At the time, Lambert et al. (2002) noted educational efforts within the Church of the Nazarene had been very effective. In 1999, for example, Nazarene parishes contributed \$23 million to support their colleges and universities (Lambert et al., 2002). Nazarene youth were choosing to participate in Nazarene higher education in large numbers, and Nazarene colleges were described as “attracting an increasing number of students from other denominations” (Lambert et. al., 2002, p. 148).

Calvin College

Benne (2001) and Hardy (2005) both described the distinctive efforts of Calvin College in pushing for greater faith integration within its academic plan. Benne (2001) noted that in 2001 Calvin began implementing a new curriculum that would “deal more intentionally with character formation and with the virtues necessary for Christians to cope with everyday life in the world” (p. 148). In detailing some of the particulars of the new core, Hardy (2005) commented that Calvin sought to: “prepare students for lives of Christian service” while at the same time recognizing the fact that “they will also be

citizens, parishioners, players in a market economy, and participants in the culture and members of a society deeply shaped by science and technology” (pp. 2-3). To foster faith integration within the curriculum, the new core incorporated several major components. Calvin introduced a first year program entitled the “Core Gateway” where all students are “introduced to Calvin’s tradition and mission” (Hardy, 2005, p. 3). Hardy (2005) went onto to note that the core also explores how a Christian perspective “applies to contemporary issues” in such areas as biotechnology, environmental science, media, communications, and political science. Calvin students also fulfill core requirements identified as “Theological Foundations” and “Biblical Foundations.” And finally, Hardy (2005) noted that all students are required to participate in a capstone course which attempts to bring together faith perspectives with issues connected to a student’s academic major.

Notre Dame and Catholic Faith Commitments

Roche (2002) and Benne (2001) both described the steps Notre Dame has taken to provide a place for faith-informed scholarship at a large Catholic university. Roche (2002) noted that in recent decades Notre Dame has sought to “define its research foci in light of its Catholicism, recognizing the formal advantage of a distinct niche and the substantive advantage of underscoring its institutional mission” (p. 168). By focusing on issues that spring from its Catholic identity, Roche (2002) noted that:

Notre Dame is especially strong in philosophy and theology as well as medieval studies, Irish studies, and Latin American studies. The English department has among its foci medieval literature, Irish literature, literature and philosophy, literature and religion, and creative writing. The

history department has developed as one of its strengths American religious and intellectual history. The music department has extraordinary expertise in sacred music. The economics department has traditionally focused on social justice issues such as poverty and development. ..the psychology department has developed excellence in studying poverty families, and character, among other issues. (p. 168)

Benne (2001), along similar lines, commented:

Catholic thought influences the foci of many departments. The economics department, for instance, has traditionally focused on social justice issues; the government department has specialized in political philosophy; the sociology department has emphasized the study of family and religion; and the music department has concentrated much of its efforts on sacred music. (p. 123)

By focusing on values that spring from its Catholic mission, Notre Dame has sought to give credence to the notion that: “no genuine search for truth in human or cosmic order is alien to the life of faith” (Benne, 2001, p. 119).

Drift from Distinctive Mission Identity

While the literature described a number of institutions that have had distinctive mission identities, it also described institutions that have drifted away from those identities. Works within the literature related how distinctive identities wane over time, and in some cases disappear altogether. The literature documented these drifts within secular institutions and religiously-affiliated institutions alike.

Waning Vision at Experimental Institutions

Several works within the literature describe the failure of distinctive programs started by the experimental colleges discussed earlier in this chapter. While Kliewer (1999), Cardozier (1993), Hall (1991) Levine (1980), Grant and Reisman (1978) and Gaff (1969) noted that experimental institutions had many early successes, these works all asserted that many educational ventures lost the innovative spirit of their founders. Hall (1991) and Cardozier (1993) noted a shift in the attitudes of administrators and faculty away from the distinctive visions of institutional founders. Cardozier (1993) and Kliewer (1999) also concluded that many experimental institutions lacked the proper financial support for their distinctive programs. And Gaff (1969) concluded that student attitudes also shifted away from the ideals of self directed independent study towards lecture instruction.

Trends of Secularization at Religiously-affiliated Institutions

Turning to religiously-affiliated institutions, we can see several works that described strong trends of secularization affecting many faith-based colleges and universities. Studies by Dovre (2002a), Benne (2001), Burtchaell (1998), Marsden (1994, 1997), Cuninggim (1994), Gleason (1994), Miscamble (1994), Marsden and Longfield (1992), and Veysey (1965) all describe the secular trends that have affected religiously-affiliated institutions. Comprehensive studies by Burtchaell (1998) Cuninggim (1994), Marsden and Longfield (1992), and Veysey (1965) document the secular trends that have occurred over the past 150 years among religiously affiliated colleges and universities. These works describe how institutions of various faith traditions moved away from clear faith commitments in accepting the dominant values of

the secular academy. Dovre (2002) and Benne (2001), focusing on a shorter time period, describe secular trends that have occurred in the past 40 years.

While the causes of secularization are many, the overall effects of these secular trends are clearly described by the studies mentioned above. Dovre (2002a), for example, asserted: “a crisis of identity [has] struck religious institutions across nearly all faith perspectives” (p. x). “Whether by neglect or design, the relationship of many colleges to their denominational sponsors [has] changed or diminished” (p. ix). Benne (2001) noted that many strong Christian mission statements have given way to institutional assurances of honoring Christian heritage or providing educational programs “in a Christian atmosphere” (p. 16). Benne (2001), describing changes in Catholic institutions, commented: “many Catholic colleges and universities rewrote charters and laicized boards. In the process they weakened their schools commitment to Catholic identity” (p. 5). O’Brien (2002), providing a similar perspective, asserted:

Catholic universities increasingly have appeared to imitate their secular counterparts in faculty appointments, the shape of the curriculum, and the loosening of regulations governing student conduct and associations.

Acute observers of Catholic institutions have prophesied that they will go the way of the great secular universities, which have long ago cast off their denominational roots and founding. (p. 12)

And Beaty (2002) noted: “In the last decade of the twentieth century, about a dozen Baptist Colleges or universities significantly altered or dissolved their relationship to their sponsoring state Baptist Conventions” (p. 117).

General Difficulties in Sustaining Distinctiveness

In addition describing the drift away from once distinctive identities, previous studies have also proposed several probable causes for these institutional shifts. Several works within the literature described the problems experimental colleges faced in sustaining their distinctive educational programs. Other studies described the challenges religiously affiliated colleges and universities faced in sustaining a strong faith identity. The following discussion will focus on each of these subjects.

Difficulties of Isomorphism

Several studies attribute the failure to maintain distinctive institutional mission to strong isomorphic tendencies within the academy. Marsden (1997), for example, commented that “American university culture is still shaped by a powerful impulse towards homogeneity and uniformity...Despite the diversity of its origins, higher education is increasingly under pressure towards standardization and uniformity” (p. 19). In a classic work, Riesman (1956) noted that higher education institutions “serve as models for one another, as academic fashions spread” (p. 21). In this atmosphere Riesman (1956) noted many colleges and universities seek to become like institutions that stand at the forefront of American higher education. Along these lines Riesman (1956) asserted that many a leader is content with: “imitating at his college some plank in a program developed at one of the pace-setters for his [institutional] league” rather than seeking to venture out into experimental innovation (p. 49). While acknowledging that institutional innovation occurs within higher education, Riesman (1956) noted that the “ferment of innovation and experiment, once so notable a feature of our academic life,

now tends to be less yeasty, as on the whole our colleges rise above the evident need for drastic reform” (p. 49).

Riesman’s (1956) assertions gathered a great deal of support in the literature. Hefferlin (1969), Meyerson (1966), and Martin (1969) all agreed with the assertion that “institutions of higher education are becoming more like each other” (Hefferlin, 1969, p. 61). In describing the impact of the experimental colleges of the 1960s, Grant and Riesman (1978) noted: “Like the Church of Rome after Luther, the modern secular cathedrals we call universities remain strong and retain their hegemony on the academic landscape. Even the most distinctive reformers who wrote new creeds...won relatively few adherents and met only mixed success” (p. 355). Jencks and Riesman (1977) also commented at the time: “almost every experimental college has eventually redefined its goals, or at least the distinctive means by which it initially pursued them, in such a way as to bring it closer to the academic mainstream” (p. 502).

Other Difficulties

In addition to isomorphic trends, the literature also described other obstacles institutions faced in sustaining their distinctive missions and programs. Cardozier (1993) and Kliewer (1999) identified the lack of financial stability as one of the most outstanding factors in the failure of experimental institutions. Kliewer (1999) asserted:

In the 1970s, the days of affluence and opulence in education were over. Money was scarce and the economy was in serious trouble....higher education in the 1970s was...no longer the dazzling, strike-it-rich landscape for academic innovation. Many colleges were over extended and undercapitalized. (p. 10)

Cardozier (1993) noted that many experimental programs “required lower faculty – student ratios than were allowed by later funding; money was more abundant when these institutions were created, and revision, if not complete elimination, was the inevitable course of action” (p. 5). Financial crunches coupled with a down turn of enrollments caused many institutions to pear down their programs and modify their institutional objectives to meet the challenges of leaner times (Kliewer, 1999).

In addition to monetary issues, Kliewer (1999), Cardozier (1993), and Hall (1991) described a philosophical shift among administrators and faculty away from the visions of institutional founders. Cardozier (1993) noted that: “Many of the innovations failed or did not achieve the success envisioned by the planners due to turnover in administrations. New administrators were appointed who were not part of the original planning teams and did not agree with or did not place high value on the innovative practices” (p. 5). Kliewer (1999) added that administrators also hired new faculty members which were not as dedicated to founding institutional principles. And finally, Hall (1991) noted that experimental programs, such as independent study, were difficult to maintain due to the time and effort required to run them.

In addition to a lack of administrative support, several works focused on the lack of faculty support for experimental programs. Levine (1980), for example, noted that distinctive educational innovations waned as faculty found these practices to be time consuming and unprofitable (p. 173). Kliewer (1999), Cardozier (1993) and Hall (1991) noted that faculty found innovative practices such as independent study, written student evaluations in place of letter grading, and living learning arrangements to be exceedingly labor intensive. Hall (1991) went so far as to assert that: “by the mid-1970s

administrators and professors, as some complained, seemed exhausted or ‘burned out’” (p. 46). And Kliewer (1999) noted that faculty eventually found the focus on teaching limited their marketability in an educational environment that placed a large emphasis on faculty research.

Kliewer (1999) and Gaff (1969) described a shift in student attitudes as providing another blow to experimental programs. Gaff (1969) described that, by the end of the 1960s, student attitudes were shifting away from the ideals of reflective and self-directed study towards more directed study which came with a letter grade. Kliewer (1999) commented: “In the constricted job market of the 1970s...an alternative, ‘touchy-feely’ campus was not the preferred setting of the college-goer with careerist intentions...The youth of America had lost touch with their dreamy, flower-child hopes of communing with others, overthrowing the system, and changing the world” (p. 12). In shifting their attitudes towards careers and preparation for specialized graduate study, students abandoned the lofty dreams that had been so popular only a few years before.

Difficulties in Sustaining Distinctive Faith-informed Missions

General Ambivalence towards Perspectives of Faith

In describing the difficulties that religiously-affiliated institutions face in sustaining strong faith identities, several works within the literature noted that very little room has been made in modern academia for perspectives of faith. Sloan (2002), for example, asserted that dominant forces within higher education emphasize an “exclusively quantitative, sense bound way of knowing [that] has no place for intrinsic values and ethical ends” (p. 7). Marsden (1997) noted that academia is quick “to dismiss religion as simply non-empirical and therefore worthy of no serious consideration” (p. 5).

“No matter what the subject, our dominant academic culture trains scholars to keep quiet about their faith as the price of full acceptance in that community” (p. 7). Benne (2001) described a common understanding within academia that: “‘real’ knowledge comes through experiment and verifiable experience, while faith is relegated to private and subjective sphere” (p. 5). Given these dynamics, Marsden (1997) asserted that: “the norm for people to be fully accepted in academic culture is to act as though their religious beliefs have nothing to do with education” (p. 23-24).

Several studies described the ambivalence academia has towards faith integration as well “due to strong pressures against any substantial intellectual role for explicit religious perspectives” (Marsden, 1997, p. 19). Sloan (1994) noted that throughout the 20th century: “The modes of knowing and the conceptions of knowledge dominant in the university disciplines, and in the worldviews they represented and contributed to, left little place for the affirmations of faith and ethics” (pp. 50-51). O’Brien (2002) asserted: “the fundamental methodological assumptions of the academic enterprise constitute a form of ‘methodological atheism.’ Not only is theology no longer ‘the queen of the sciences,’ she has been methodologically exiled” (p. 7). Describing the content of 10 highly respected sociology programs, Ammerman (2002) noted: “almost never was religion mentioned as a factor to be studied in more specialized courses on the family, social movements, organizations, political mobilization, race, gender, or any other aspect of society” (p. 81). Cochran (2002) described a similar neglect of faith perspectives in the field of political science. And Sloan (1994) commented on the absence of such perspectives across the social sciences in general (p. 37). Reflecting on this ambivalence Marsden (1997) concluded:

While [religion] is recognized as a legitimate extra-curricular activity, so far as the academic dimensions of a university are concerned, it is expected to have no more importance than would membership in a bridge club. Bridge players are not discriminated against in the university; it's just that their pastime is irrelevant to academic life (p. 20). Not only has religion become peripheral, but there is also a definite bias against any perceptible religiously informed perspectives getting a hearing in the university classroom. (p. 33)

Issues of Perception and Prestige

Benne (2001), Marsden (1997), Sloan (1994), and Gleason (1994) also described the primary desire for achieving prestige and acceptance within the academy as a strong factor in the secular drift of many institutions. Marsden (1997), for example, commented: “for the past century academic prestige has been closely correlated with the jettisoning of institutional religious heritages” (p. 11). Sloan (1994) documented a trend among Christian colleges “to be increasingly concerned about their college’s academic excellence (defined in ways acceptable to the non-church educational mainstream) and less and less concerned about their college’s religious identity” (p. 205). In an age when institutions are reaching out to larger constituencies, many schools have moved away from their religious commitments due to a concern that they might be labeled as seeking a narrow denominational “exclusivism” (Marsden, 1992, p. 28).

Financial Challenges

In addition to the concerns for greater acceptance and prestige, studies by O’Brien (2002), Burtchaell (1998), and Gleason (1992), and Patillo and Mackenzie (1966) noted

that financial challenges have played a major role in secularization. Benne (2001) observed that the intellectual “move [of institutions] towards openness in personnel, vision, and ethos was prompted by, among other things, a felt need to expand their appeal to many sorts of students...the schools thought they had to appeal to a broader market by playing down the specificity of their own tradition” (p. 24). Benne (2001) went on to comment: “When schools have reached this level of market driven recruitment...they prefer an approach that makes them ever more generic” (p. 24). O’Brien (2002), describing the precarious position of many Catholic institutions, noted: “Because of the severe interpretation of the U.S. Constitution’s First Amendment clause...to much Catholicity...brands an institution as ‘sectarian’ and prohibits federal and state financial assistance. No Catholic institution of any scope could exist without such funds” (p. 13). Describing a situation that arose in New York in the early 1970s, Gleason (1992) commented: “the fact that state aid...was made available in New York to private colleges and universities that could demonstrate their non-sectarian character no doubt reinforced the movement towards secularization in that state” (p. 248).

Waning Support from Denominations

Several works also pointed to the waning support from sponsoring faith bodies as another cause of secularization. Dovre (2002b), for example, asserted that: “colleges that disengage from their sponsoring church were often those in which there was a waning in the direct influence of the church body” (p. 357). Benne (2001) suggested that for many sponsoring faith bodies: “the schools simply..[do] not appear to be a very important part of the mission of the church” (p. 46). Speaking about church members, Marsden (1992) lamented:

Huge numbers of Protestants in the United States support almost no distinctively Christian program in higher education other than in theological seminaries. Even though over 60 percent of Americans are Church members and more than half of them are Protestants, an over 55 percent of the population generally say that religion is “very important” in their lives, almost no one seems to think that religion is “very important” for higher education. Protestants in America are divided about evenly between evangelicals and moderate-liberals. Yet neither group supports any major universities that are Protestant in any interesting sense. (p. 9)

Schwehn (2002), speaking from a Lutheran perspective, asserted: “An overwhelming majority of parents of prospective Lutheran students... [are] completely ignorant of the strengths of that their own colleges and universities possess” (p. 216). Benne (2001), seeing similar trends, commented: “The most dramatic and striking feature about the vast majority of church-related colleges and universities is that fewer and fewer persons of the parent heritage have occupied the student body, the faculty, the administration, and boards of the schools” (pp.8-9).

Tense Relationships with Rome

For Catholic institutions, several studies have described the pressures caused by the Vatican’s insistence on greater ecclesiastical oversight and control over Catholic higher education. Works by O’Brien (2002), Gleason (1992), Hellwig (2002), Herlihey (2002) describe the drift of many Catholic institutions away from their ties to Rome due to the mandates promulgated in the Apostolic Constitution *Ex Corde Ecclesiae*. Wilson (2006) describing the position of Catholic institutions, commented:

American Catholic Universities, confronted with the need to take some action in light of the promulgation of *Ex Corde Ecclesiae*, find themselves caught between the proverbial rock and the hard place – between the Scylla of adapting to an important Church pronouncement on higher education, and the Charybdis of maintaining their secular standing and aspirations within the larger higher education community. (p. 187)

Benne (2001) noted that many institutions see “the insistence on juridical accountability in the form of mandates for Catholic theologians and demands for a Catholic majority in the faculty” as being “an intrusion into the university’s autonomy, if not into academic freedom itself” (p. 121). Gleason (1992) noted that issues of academic freedom have become “more deeply entangled with conflicts over the scope of papal and episcopal authority and the limits (if any) of theological dissent” (p. 247). O’Brien (2002) noted that Catholic institutions are caught in a serious dilemma. An institution “either offers courses in theology and grants them full academic freedom (*pace* Rome), or it offers courses in theology that pacify Rome and offend academic freedom” (pp. 148-149). Wilson (2006) also added that strict adherence to *Ex Corde Ecclesiae* has the possibility of effecting such things as an institution’s eligibility for accreditation, as well as access to public funding. Given these tensions, Burtchaell (1998) noted that many Catholic institutions have distanced themselves from close connections to Rome. To the chagrin and dismay of the Vatican, these schools haven given small nods to their Catholic “faith tradition” in official literature, while seeking out more secular models for their educational programs.

Conclusion

The preceding review of literature has covered several major areas that are pertinent to this study of religiously affiliated colleges and universities. Literature was first presented that described what constitutes institutional distinctiveness. From this part of the review, we can see that certain colleges and universities stand out from the majority of higher education institutions on the American landscape. Previous studies also give credence to the assertion that there are certain dynamics which allow institutions to maintain their distinctive identity. Several studies went so far as to enumerate the major components that help build a distinctive institutional identity.

This review also displayed examples of secular and faith-based institutions that have sought to embody distinctive institutional missions. Examples began with the experimental colleges of the 1960 and 1970s, and then moved to religiously-affiliated institutions. While examples were given from the past, several examples also focused on institutions that are presently seeking out a very distinctive identity. These works support the claim that it is possible for an institution to seek out a unique institutional mission, as well as seek out a unique educational market interested in that mission.

This review also presented several works which described the need within higher education for institutions that hold serious faith commitments and support faith integration within the academic disciplines. These works lamented the perceived ambivalence academia has for faith perspectives, asserting that faith perspectives should have a place within American higher education. These works support the notion that scholars within the academy are looking for the opportunity to investigate the relationship

between their faith and learning. They also support the idea that students and faculty alike are looking to be a part of institutions that support such integration.

Finally, the review presented numerous works which described the challenges institutions have faced in maintaining distinctive institutional missions. Works on experimental institutions described isomorphic tendencies, changing priorities, and a lack of financial support as major factors that led to the demise of many experimental initiatives of the 1960s and 1970s. Studies focused on religiously affiliated institutions first described academia's general ambivalence as a major challenge for religiously affiliated institutions. Studies also described the desire for greater prestige and acceptance, the concern for funding, and the tense relationships between institutions and sponsoring faith traditions as major factors contributing to secularization. These studies clearly show that institutions face major obstacles in sustaining distinctive institutional missions.

While many studies have been done on religiously-affiliated institutions, very few have sought to interview administrators and faculty members inside study institutions regarding issues surrounding institutional mission. The works Burtchaell (1998), Marsden (1994), Cunninggim (1994), and Marsden and Longfield (1992), for example, are comprehensive studies which look at trends affecting large segments of religious higher education. While focusing on a more in depth study of particular institutions, Benne (2001) described institutions mainly through site observations. Given the boundaries of previous works, the following study takes up a comprehensive investigation of three institutions that incorporates a strong interview component.

Finding great strength in previous studies, the interview method is mixed with an analysis of institutional documents and site observations.

CHAPTER III

METHODOLOGY

Conceptual Framework

This study, which models itself on the works of Clark (1970) and Butler (1977), is a case study of three religiously-affiliated institutions of higher education. Both Clark (1970) and Butler (1977) utilized qualitative data collected at three separate institutions to develop theory in explaining the institutional dynamics that made certain colleges “distinctive”. By conducting case studies of Antioch, Reed, and Swarthmore, Clark (1970) concluded that certain liberal arts colleges can be considered distinctive because they possessed what he described as unique institutional sagas. Put simply, Clark (1970) asserted that Antioch, Reed, and Swarthmore each possessed a unique institutional story to which the institutional community was passionately devoted. Clark (1970) went on to theorize that five institutional dynamics allowed these colleges to build their sagas: faculty support of cherished ideals and practices, curriculum that reflects the saga or legend, external support that supports institutional aims, student support of the college’s mission, and the forceful momentum of the saga or legend itself (p. 246).

In a similar fashion to Clark (1970), Butler (1977) focused attention onto what makes for a distinctive Historically Black College. Following a case study methodology similar to Clark’s, Butler (1977) studied Talladega, Tuskegee, and Morehouse Colleges. Drawing conclusions from his data sources, Butler (1977) theorized that the distinctive identity of each of these colleges was produced by several common dynamics. These dynamics included: the strong vision of charismatic leadership, faculty who supported

the vision of institutional leaders, an academic program infused with the ideals of the college, and students who believed in and supported the college's mission.

Following similar methods to those used by Clark (1970) and Butler (1977), this study collected and analyzed various types of qualitative data in order to develop theory as well. In this case, data collected from three Evangelical Christian institutions were analyzed in order to describe the dynamics that allow religiously-affiliated institutions to sustain their faith-informed identities. Interviews were conducted with administrators and faculty from all three study institutions. Archival documents and promotional literature were also collected from each institution. And finally, observations were collected from each institution during campus site visits. Through a content analysis of these various data sources, theory was developed to describe (a) the role administrators, faculty, and students play in influencing distinctive faith-informed mission; (b) the role institutional policies play in shaping faith-informed identity; (c) the role architecture, symbolism and ritual play in influencing faith-informed mission; and (d) the role internal and external challenges play in influencing faith-informed mission and identity.

Data Collection

Institutional Sample

In considering institutions that would provide a basis for this study, a decision was made to follow a foundational premise put forth by Patton (2002). In describing good qualitative research, Patton (2002) asserts: "The validity, meaningfulness, and insights generated from qualitative inquiry have much more to do with the information richness of the cases selected and the observational, analytical capabilities of the researcher than with sample size" (p.245). Therefore, in searching for rich institutional

cases to investigate, the study's aim was not to randomly select a number of institutions out of 900 U.S. colleges and universities that define themselves as "religiously-affiliated" and study them. Instead, a purposeful population of institutions would first be identified that would best speak to the dynamics of sustaining faith-informed identity. Three cases from within that population would then be selected and studied systematically.

In selecting three institutions for the study, it was first necessary to determine a population out of which three rich cases could be chosen. To define such a population, a group of institutions had to be identified that could be characterized as "distinctive" in their faith identity. Seeing the development of an entire taxonomy of distinctiveness for 900 institutions as a study in and of itself, a search was made to identify the possible existence of an accrediting body or agency whose institutional members possessed two fundamental qualities: (a) clear commitments to a common faith tradition, and (b) clear commitments to that faith tradition having strong bearing on both academic and extra-curricular life. In searching for a study population, the Council for Christian Colleges and Universities (CCCU) was identified as such an organization. The CCCU is made up of 100 member institutions that meet certain standards related to strong Christian mission identity. For admittance into CCCU, all institutions must: (a) "Have a public, board-approved institutional mission or purpose statement that is Christ-centered and rooted in the historic Christian Faith"; (b) possess "curricular and extra-curricular programs [that] reflect the integration of scholarship, biblical faith, and service"; (c) "Hire as full-time faculty members and administrators only persons who profess faith in Jesus Christ"; (d) have been, are now, and will continue to be supportive of other Christian colleges"; and (e) "have a commitment to advance the cause of Christian higher education through

participation in the programs of the council” (Council for Christian Colleges and Universities, “Criteria and Application for Membership”, p. 1).

Given that these institutional characteristics strongly fulfilled the criteria mentioned earlier, the 100 members of the CCCU were selected as the population out of which three institutions would be chosen. A full listing of members of the Council for Christian Colleges and Universities is provided in Appendix A.

Initial Solicitation

From the 100 member institutions of the CCCU, a purposeful selection was made of 10 institutions. Three institutions (Calvin, Wheaton, and Messiah) were selected due to the fact that they had played a prominent role in several previous investigations. The other seven institutions were chosen because of their location. As previous works had primarily focused attention on institutions located in rural Midwestern areas, a decision was made to focus on CCCU schools located outside this geographical location. With this aim in mind, the northeastern region of United States was chosen as a focus area. This decision was made for several reasons.

As Burtchaell (1998) documented strong patterns of secularization within institutions in the Northeast, a strong desire existed for investigating CCCU institutions in this geographic area to see how they were going about affirming their Christian identities. Many institutions studied in previous investigations were also set in very homogenous cultural environments. Having an interest in how faith-informed identity is maintained in more diverse settings, the Northeast was also desirable due to the fact several study sites were in close proximity to the large cosmopolitan centers of New York, Philadelphia, Boston and Pittsburgh. Having chosen this geographical area, a

solicitation was made to all CCCU institutions located in this region. All together, therefore, eight Northeastern CCCU institutions (Messiah included) and two additional schools were selected for solicitation.

In an effort to gain their cooperation, formal solicitation letters were sent to the presidents of the ten colleges and universities on January 17, 2007. The text of the solicitation letter can be found in Appendix B. The solicitation letter gave the primary purposes of the study, provided pertinent details as to what the study would entail, and asked institutions to participate. Out of the 10 institutions that were solicited, five institutions gave their initial consent to cooperate in the study. While follow-up contact was made in all five cases, only two institutions proved to be cooperative beyond an initial response to the solicitation request.

Following their agreement to participate, formal letters from the presidents of the two institutions were received, and all pertinent documents were submitted to the Seton Hall Institutional Review Board for their consideration and approval. The Seton Hall Institutional Review Board accepted the application and granted approval to conduct research on March 28, 2007. Subsequent to IRB approval, one of the institutions removed itself from participation due to circumstances unrelated to the study itself. At the end of the initial solicitation, therefore, only one school -- Nyack College -- emerged as an institutional participant.

Further Solicitation

With the need to solicit other CCCU institutions, two subsequent mailings were made to 35 additional CCCU institutions. A second mailing was made in March 2007 which solicited six institutions, and a third mailing was made to 29 institutions in May

2007. These 35 institutions had the same desired characteristics of the original ten in regards to their faith-informed identity, and were in reasonable proximity to make institutional site visits possible. None of the six institutions solicited in March 2007 agreed to participate. Of the 29 institutions solicited in May 2007, five institutions agreed to participate in the study. Of these institutions, two Midwestern universities were selected for the study: Huntington University in Huntington, Indiana and Anderson University in Anderson, Indiana. After obtaining permission from the presidents of both Huntington and Anderson to conduct research at their institutions, a subsequent amendment to the original Seton Hall IRB application was made. Seton Hall's Institutional Review Board granted permission to conduct research at Anderson and Huntington on June 26, 2007.

Rationale for Institutional Inclusion into the Study

Over the course of the three mailings sent out during the study, 10 of the 45 solicited institutions gave their initial consent to participate in the study. Following the reception of favorable responses from institutions, a selection of the three institutions that finally comprised the basis of the study was made with several considerations in mind. As stated earlier, one institution removed itself from consideration due to unforeseen events that were unrelated to the study. Three additional institutions were removed due to the fact that administrators did not respond to further contact beyond the initial approval of the research. And out of the six remaining institutions, Nyack College, Anderson University, and Huntington University were selected due to several unique characteristics they possessed as CCCU institutions.

Nyack College was incorporated into the study due to its unique place as the only CCCU institution in metropolitan New York City area. In addition, Nyack was one of a small group of CCCU institutions that exist in the Northeast. A decision was made that its incorporation would add new insights to an area of study primarily focused on Midwestern and Southern institutions.

Nyack was also chosen due to its reputation within the CCCU as possessing great ethnic, socio-economic, and spiritual diversity. By including a college recognized for its diversity, the study would seek to avoid the perceived limitations of Clark's (1970) *Distinctive College*. Critiques of Clark's (1970) work, such as Richardson (1971), noted that Clark's perspective is severely limited in that it focused primarily on colleges which possessed very homogeneous institutional cultures. Focusing on Nyack College would broaden the investigation to include at least one institution which possessed considerable diversity. Given this fact, the study would avoid some of the criticisms leveled at Clark (1970).

Sifting through information provided on their institutional websites, Huntington and Anderson Universities possessed several characteristics that made their incorporation into the study highly desirable as well. To begin with, both of these institutions possessed several characteristics that made them stand out among other CCCU member schools. While requiring institutional members to agree to a lifestyle statement, both Anderson and Huntington universities do not require students to sign a particular doctrinal "Statement of Faith" as a prerequisite for enrollment. In addition, these institutions do not require students to be Christian in order to enroll. The size of Anderson and Huntington (2,199 students and 1,153 students respectively) also provided

institutional settings in which faculty and administrators have the opportunity to be in very close contact with each other and with the student body. These universities were also chosen due to the explicit emphasis they gave in their literature as to how perspectives of faith help inform various aspects of institutional life. In this regard Huntington University stood out in that it publishes faculty reflections on the integration of faith and learning in an institutional journal. As the study was concerned with learning the role that students play in institutional life, the perceived emphasis on teaching at all three institutions was also a key factor in their selection. This study followed the premise that faculty at such institutions would have the most optimal contact with students both inside and outside the classroom.

As Dovre (2002b), Schwehn(2002), Wolfe (2002), Benne (2001), and Marsden (1992) all identify the tense relationships between institutions and their respective denominational faith bodies as an important factor in the process of secularization, Nyack, Anderson, and Huntington were also chosen due to the close connection they have with their sponsoring faith bodies. Not only are all three institutions sponsored by a denominational body, but are very closely linked to the administration of that respective body. Nyack College is an institution of the Christian Missionary Alliance (C&MA), and is the home of the C&MA's theological school, Alliance Theological Seminary. Anderson University is the flagship institution for the Church of God, with the denomination's headquarters located across the street from the University. And Huntington University is the sole institution of higher education for the United Brethren in Christ, USA. It was of extra benefit that all three institutions possessed a different

denominational affiliation. This would provide a broader understanding of the issues at hand across institutions of differing denominational perspectives.

In addition to the factors described above, there were several practical considerations as well. All three schools provided a prompt initial response to participate in the study. All three also followed through on the initial agreement to participate. Contact information for key administrators and faculty were readily accessible via institutional websites. All three institutions agreed to the use of their institutional name in the publication of research results. And finally the location of all institutions made prompt collection of data possible. In the case of Nyack College, data would be able to be collected over a broader period of time, since its location was within an ideal driving distance.

Sources of Evidence

The study had three primary sources of evidence in the collection and analysis of data. They were as follows: (a) recorded responses to structured opened ended interviews with institutional administrators and faculty, (b) observational data collected through site visits to each study institution, and (c) documents collected through the official websites and archives of the three institutions.

At each institution studied, data were collected from each of these sources in order to draw theoretical conclusions. Data collection was primarily done by means of site visits to all three institutions. During the site visits, observations were made, institutional documents and archival information were also compiled, and participant interviews were conducted. Site visits were made to Nyack College on February 27, 2007; March 9, 2007; April 16, 2007; April 17, 2007; May 23, 2007; June 6, 2007; June

18, 2007; June 25, 2007; June 26, 2007, June 28, 2007, and September 24, 2007, to Anderson University from July 19- 22, 2007, and to Huntington University from July 23–26, 2007. In addition to making site visits, study data was also collected from institutional websites. In all cases, an underlying and consistent process of data collection was followed. This process is described below.

Interviews

In an effort to learn more about the dynamics of sustaining faith-informed identity, open ended administrator and faculty interviews were conducted at all three study institutions.

Interviewing administrators. As with the selection of institutions, individuals were solicited as study subjects for several reasons. Interviews of senior institutional administrators focused on individuals who either had a considerable knowledge of the institutional mission itself, or who oversaw administrative or academic divisions to which faith-informed mission has considerable bearing. At each school, the individuals solicited included the institution's President, Executive Vice President for Administration, Chief Academic Officer (Provost / Academic Dean), Senior Student Affairs Officer, Senior Development Officer, Chaplain / Director of Campus Ministry, Senior Enrollment Officer, College Deans, as well as any other clearly defined "Academic/Administrative Officer" of the institution. At each institution the directors of programs or institutes that sought to link issues of faith to aspects of teaching, learning, scholarship, or community service were also solicited. Potential participants were contacted through a formal solicitation letter which asked them to cooperate in the study. The solicitation letter, which was approved by the Seton Hall IRB, can be found in

Appendix B. Institutional administrators who agreed to the terms of the solicitation were subsequently interviewed. Interview sessions were 45 to 60 minutes in length, and were based on questions drawn from the Interview Protocol for Senior Institutional Administrators provided in Appendix C. Utilizing this interview protocol, senior institutional administrators provided their perceptions of (a) the general role they play within the institution; (b) the distinctive character their institution possesses; (c) the role faith-informed mission plays in the life of their institution; (d) their own personal connection to the faith-informed mission of the institution; (e) the commitment administrators, faculty, and students have to the faith-informed mission of their institution; (f) the role institutional policies play in sustaining faith-informed mission; and (g) the challenges that their institution faces and their effect on faith-informed mission.

In interviewing administrators, selected protocol questions were asked that best pertained to the experiences of the person being interviewed. All subjects were asked particular questions from Sections I, III, and VII of the protocol. Questions from these sections gathered information regarding: (a) what administrators felt were the defining distinctives of their institution; (b) their understandings of institutional mission and its impact on institutional identity; and (c) the challenges they see within their institutional community. In the interviewing of Chief Academic Officers and Deans, more attention was given to questions that focused on issues related to faculty, as these administrators tended to interact with faculty on a more regular basis. In speaking to individuals who had more interaction with students, particular attention was given to questions pertaining to student life. In addition to asking protocol questions, follow-up questions arose during the course of interview sessions which were based on particular participant responses.

Questions asked during the course of the interviews were a matter of personal judgment. Prior to each session, participants were provided an informed consent document detailing the purposes and parameters of the interview. All participants gave their written permission to be interviewed by signing the Informed Consent document. The text of the Informed Consent document can be found in Appendix B. All interviews were taped-recorded and all interview recordings were subsequently transcribed when site visits had been completed.

Interviewing faculty. In addition to speaking to senior administrators, senior faculty members were also interviewed at all three study institutions. Those solicited for the study included all institutional faculty department chairs, as well as faculty directors of specific programs or institutes that seek to link issues of faith to aspects of teaching, learning, scholarship, or community service. A decision to focus on these faculty members was made for two reasons. In the first place, these individuals would be among those who possessed the most experience both of the institution itself as well as its faith-informed mission. Secondly, they would be among the most knowledgeable when describing institutional policies and programs.

In selecting faculty participants, the study used the same formal solicitation process described in the section on selecting administrators. Faculty interviews possessed the same parameters as well, with the exception that faculty members were asked questions selected from the Interview Protocol for Faculty provided in Appendix D. As with administrator interviews, gathered interview data spoke to faculty perceptions of (a) the general role they play within the institution; (b) the distinctive character their institution possesses; (c) the role faith-informed mission plays in the life

of their institution; (d) their own personal connection to the faith-informed mission of the institution; (e) the commitment administrators, faculty, and students have to the faith-informed mission of their institution; (f) the role institutional policies play in sustaining faith-informed mission; and (g) the challenges that their institution faces and its effect on the faith-informed mission.

Faculty members were asked selected protocol questions which aligned to their unique experiences within the institution. All faculty participants were asked particular questions from Sections I, III, and VII of the protocol. Questions from these sections gathered information regarding: (a) what faculty felt were the unique characteristics of their institution; (b) their understandings of institutional mission and its impact on institutional identity; and (c) the challenges they see affecting their institution. As all three institutions are strongly teaching oriented, greater attention was paid in faculty interviews to questions that focused on students. On occasion, questions were asked during interview sessions which followed up on particular participant responses. Prior to interview sessions, faculty participants were made aware of the purposes and parameters of the interview, and gave their written informed consent. All faculty interviews were tape-recorded and all recordings were subsequently transcribed after site visits have been completed.

Rationale for subject selection. Senior administrators and faculty members were chosen as study participants for several reasons. In the first place, previous studies such as Clark (1970) and Kliewar (1999) found the perspectives of such participants very beneficial in formulating theoretical conclusions. In addition, as these individuals possessed day to day contact with issues at hand in the study, they would be among the

most able to provide the broadest and most nuanced responses to interview questions. Furthermore, these individuals would be among those responsible for actually shaping the articulation of faith-informed mission and identity at study institutions. Finally, these individuals would be among those who have the longest experience with their respective institutions.

Interviews conducted. Following IRB consent to begin research, a total of 91 individuals were sent a formal solicitation letter which asked them to participate in the study. Across the three institutions 27 senior institutional administrators, 16 deans or directors of programs, and 48 faculty members were solicited to be participants. These 91 individuals included all administrative and academic officers of each institution, as well as all faculty chairs and directors. As opposed to larger institutions which have very complex organizational structures, Nyack, Anderson, and Huntington have relatively simple organizational structures. Given this fact a small cadre of administrative officers, deans, faculty chairs, and other institutional officers was easily identified at each institution. From the 91 solicitation requests, 28 individuals initially agreed to participate in the study. Out of these twenty-eight individuals, twenty-five individuals followed up beyond the initial agreement and were interviewed. Therefore, overall, 25 of the 91 individuals solicited participated in the study -- a response rate of 27.47%. Table 1 gives a summary of the number of individuals who were solicited and participated in the study broken down by institution. Table 2 gives the response rates for the study broken down by faculty and administrators, as well as by institution.

Table 1

Participant Solicitation and Response by Institution

Institution	Administrators		Faculty		Total	
	Solicited	Participated	Solicited	Participated	Solicited	Participated
Nyack	20	6	22	7	42	13
Anderson	15	3	14	1	29	4
Huntington	8	4	12	4	20	8
Total	43	13	48	12	91	25

Table 2

Interview Participant Response Rate by Institution

Institution	Administrator Response Rate (%)	Faculty Response Rate (%)	Overall Response Rate (%)
Nyack	30.0	31.8	30.9
Anderson	20.0	7.1	13.7
Huntington	50.0	33.3	40.0
Overall Study	30.2	25.0	27.4

From these two tables we see that at Nyack 42 individuals were solicited (20 administrators and 22 faculty members) and 13 participated (30.9% response rate). At Anderson University 29 individuals were solicited (15 administrators and 14 faculty), out of which 4 participated (13.7% response rate). And at Huntington 20 individuals were solicited (eight administrators and 12 faculty) and 8 participated (40.0% response rate). As Anderson and Huntington site visits took place in mid-July several individuals

declined the solicitation request due to the fact that they would not be available on campus during that period of time. Having made clear in the solicitation letter that a recorded telephone conversation was an option, no further solicitation was made of the individuals who would not be available. In total, therefore, 91 individuals were solicited for the study and 25 individuals agreed to participate.

During the study, 25 interviews were conducted with the administrators and faculty who had agreed to participate. These interviews followed the methods described in the preceding pages. Twenty-four of the interviews were conducted on-site during the course of institutional visits. In all of these cases, interview sessions were conducted within the privacy of the participant's office. One interview within an institutional administrator was conducted by telephone. This administrator gave written informed consent prior to the telephone conversation. All interviews given by administrators and faculty were tape-recorded and fully transcribed.

After the 25 individuals were interviewed, a determination was made not to solicit additional participants. Several considerations went into this decision. In the first place, no senior institutional administrator or faculty member that met the criteria provided in preceding discussion on subject selection was left out of the initial solicitation process. In addition, every effort was made to follow up with individuals who had agreed to participate. Sufficient room was given to respond to the solicitation inquiry, and great latitude was made in scheduling interviews. To push for the cooperation of individuals did not seem proper or conducive. As the entire aim of the investigation was to gather the perceptions of senior administrators and faculty, the selection of other individuals would not fit the purposes or parameters of the study.

A final determination was also made given the amount of rich data that had been collected from the 25 participants. Interview sessions had produced 20 hours worth of audio recording that translated into a 350 page single-spaced transcript. A decision was made that this amount of interview data combined with data collected from other sources provided more than enough information from which to draw study conclusions.

Observational data

Boleman and Deal (2003) note that institutions and their internal dynamics can be viewed through several “frames” or lenses of reference. They go on to provide four distinct research frames through which organizations can be viewed: a structural frame, a human resource frame, a political frame, and a symbolic frame. When examining an institution’s internal dynamics, many researchers tend to gravitate towards the structural, political, or human resource frames. Many works cited in this study’s Review of Literature, for example, investigated the structural dynamics of distinctive institutions, the particular policies that govern organizational life, and the interactions individuals have in carrying out institutional policies.

While not ignoring these frames of reference, Benne’s (2001) work focused a little more attention onto the more symbolic frame. Benne (2001) accomplished this by showing how the six Christian institutions he studied symbolically represented their Christian identity on campus. Benne (2001), for example, noted that several institutions prominently displayed their Christian identity through the pieces of art (Paintings, Statues, Monuments, etc.) they selected to adorn their campuses. Benne (2001) also mentioned that other institutions went to great lengths to construct chapels in prominent areas of the campus in order to display their Christian identities. And finally Benne

(2001) noted that many institutions used community rituals, such as daily chapels or convocations, to constantly reinforce their Christian commitments.

Using Benne's (2001) work as a guide, this study also sought to learn how study institutions each use symbols, art, architecture, and rituals to display Christian mission and identity. To accomplish this, observation data were collected which focused on these more symbolic aspects of institutional identity.

At each institution observations were made according to the observational protocol provided in Appendix E. By following the directives of the observational protocol, observations were made that provided (a) a general description of the campus visited; (b) a description of the presence and location of religious architecture and art on campus grounds, as well as in campus buildings; (c) a description of how the campus is presented to visitors and potential students; and (d) a description of the places of worship located on campus, as well as a description of worship services themselves.

As site visits were made to all three institutions, on-sight observations were collected at each institutional campus. The process of collecting observational data was the same at each institution. To begin with, a comprehensive tour was made of the entire campus site. Descriptions were made of the exteriors of all campus buildings, as well as of any symbolic objects (statues, monuments, works of art, etc.) that were located in outdoor areas of the campus. Observations were then made of the insides of campus buildings. Table 3 documents the buildings that were observed from the inside during site visits.

Table 3

Buildings Observed During Site Visits

Building Type	Nyack	Huntington	Anderson
Administrative	Schumann Hall	Becker Hall	Decker Hall
		Administration Annex	Theological Seminary
Academic	Pardington Hall	Science Building	Hartung Hall
	Boon Campus Center	Loew -Brenn Hall	Nicholson Library
	Hilltop School	Graduate School	Broadcasting Center
	Bailey Library	Richlyn Library	Krannert Center
	Skylodge		
Dormitory	Christie Hall	Wright Hall	Dunn Hall
	Simpson Hall		
Other	Gymnasium	Student Union Bldg.	Miller Chapel
		Dining Commons	Olt Student Center
		Merillat Arts Center	Kardatzke Center
		Merillat Sports Center	Reardon Auditorium

In Table 3 we see that several different types of buildings were examined. Tours were made of administrative buildings, academic halls, and dormitories. Tours were also made of buildings where students gather for daily activities (i.e. dining commons, student centers, athletic facilities, etc.). Observations were also made of buildings used for worship. And at Nyack College observations were also made of a chapel worship service.

A particular study limitation with regard to site observations must be noted here. Huntington and Anderson site visits occurred during July of 2007. During the summer both Huntington and Anderson do not hold academic sessions. Given this fact, site observations were limited to observing the institutional campuses during a time in which students were not in residence and classes were not in session. In addition, as community chapels occur only when classes are in session, first hand observations could not be made of worship services. Despite these limitations, observations were made of the exteriors and interiors of the buildings on campus, and guided tours of the institution were available during these site visits.

Documents

The study's third source of evidence consisted of data collected in the form of institutional documents from all three study institutions. Documents of specific interest were those which: (a) spoke to the faith-informed mission of the institution; (b) spoke to the historical development of the institution and its mission; (c) documented policies of recruitment and retention of administrators and faculty, and students; and (d) documented curricular or extracurricular programs /initiatives/ policies that focus on the institution's faith-informed mission.

During the study numerous pieces of institutional literature were collected. In the first place, documents were collected from official institutional websites. These materials included written statements of mission and purpose, institutional histories, undergraduate and graduate course catalogues, student and faculty handbooks, press releases, strategic plans, online magazines, as well as key web-pages containing information pertinent to the faith-informed identity of the institution. In addition,

institutional documents and multimedia presentations were also collected. A collection was made of institutional literature freely distributed on campus and made available to visitors. These documents were found at various locations on campus. Anderson and Huntington administrators also provided free CD and DVD presentations, which spoke to life, history and mission of these institutional communities. During the Anderson site visit, official histories (Callen, 2004, 2006) were also purchased. Receiving permission to access institutional libraries and archives, copies of articles from alumni journals and magazines were also retrieved. While recent materials were available online, many older journals were not. Copies of the latest accreditation self-study report for each institution were also collected.

Data Analysis

Data Processing

Following site visits to Nyack, Anderson, and Huntington, a need arose to systematically organize the collected data. Over the course of the three site visits 25 tape-recorded interviews had been conducted, various observations had been made, and numerous pieces of promotional and archival literature had been collected. A step had to be taken in order to make this collection of data usable when proceeding with the stages of analysis. Miles and Huberman (1994) assert that during the initial phase of analysis "raw data must be processed before they are available for analysis. Field notes must be converted into 'write-ups,' either typed directly or transcribed from dictation... direct tape recordings of field events also must be processed in some way... typically, the tapes [recordings] are transcribed into text"(p. 51). In an effort to process the large amount of

data that had been collected, several steps were taken to organize study data. These steps followed the prescriptions made by Miles and Huberman (1994).

To begin this process, all 25 interviews were transcribed in full. The transcribed interviews were then sorted by institution. In order to differentiate one participant from another when data would be presented, participants at each institution were assigned a number (1-13 at Nyack; 1-8 at Huntington, and 1-4 at Anderson). Numbers simply corresponded to the order in which participants were interviewed at a given institution. Nyack's Participant 1, for example, was the first individual interviewed at the college. Finally, all interviews were printed out in hard copy form for the purpose of coding.

Following the organization of interview data, a processing of observational field notes was undertaken. Field-note journals and recorded dictations were written up into typed transcripts. These transcripts were then printed out in hard copy form in order to be coded. Finally, institutional literature and archival documents were also organized in a useful fashion. Pieces of promotional literature were separated from archival documents, and all of these written materials were broken down further by institution. At the completion of these steps, all hardcopy materials for Nyack, Anderson, and Huntington were placed in three separate binders, and arranged according to the data sources described above (Interview Transcripts, Observational texts, Institutional/ Promotional Literature, and Archival Documents). Each hardcopy page was then assigned a number in order to index the material after coding was completed.

Early Decisions on Data Coding, Analysis and Presentation

The preliminary organization of data presented several challenges before data coding was even undertaken. Large amounts of data had been collected from a variety of

data sources. Hardcopy binders contained over 1,000 pages worth of study materials. Given this situation early planning decisions had to be made as to how to go about the coding, analysis, and presentation of study data. Using Patton (2002) and Miles and Huberman (1994) as overall guides in this planning stage, some fundamental decisions were made.

In terms of coding, a determination was made that the study's coding scheme would have to sort data topically as well as by data source. This would allow for data from different sources to be easily separated and, when necessary, easily compared. In terms of the analysis and presentation of study data that would follow the data coding, a decision was made to move forward in four phases. In Phase 1, attention would be given to coded institutional literature and archival documents. Descriptive institutional profiles (Chapters IV) would be compiled for the three study institutions. A presentation would also be made of the major thematic patterns that emerged across institutional profiles (Chapter V). In Phase 2, the analysis would turn its attention to coded interviews. A chapter (VI) would be composed which would provided thick descriptions of the interview findings at each institution. A second chapter (Chapter VII) would present the thematic patterns that emerged across participant interviews as a whole. In Phase 3 attention would be given to the observational data. Descriptive observational profiles (Chapter VIII) would be compiled for Nyack, Huntington, and Anderson. A second chapter (Chapter IX) would present thematic patterns that emerged across observational profiles. And finally, in Phase 4, the study would discuss the thematic patterns that emerged across all data sources, as well as provide the investigations final theoretical conclusions. These would be presented in the study's concluding chapter (X).

In conducting these phases of analysis, a constant pattern would be followed of providing thick descriptive data followed by interpretation. This pattern followed the advice of Patton (2002) who asserted:

A basic tenant of research admonishes careful separation of description and interpretation...It is tempting to rush into the creative work of interpreting the data before doing the detailed, hard work of putting together coherent answers to descriptive questions. But description comes first. (p. 438)

Following this advice, thick descriptive chapters would be compiled first. These chapters would detail the major themes that emerged within various data sources. They would then be followed by interpretive chapters that would describe the overarching thematic patterns that emerged across study data.

Some considerations also had to be made as to the analysis tools that would be employed on coded data. Again, using Patton (2002) and Miles and Huberman (1994) as a guide, a decision was made to use different types of analytical tools when going about the analysis. These tools included (a) composing thick descriptions that would synthesize large amounts of background information and observational data; (b) constructing statistical tables that would be used to supplement thick descriptions; (c) constructing conceptual tables (within-case displays) that would summarize interview findings; (d) composing thick descriptions that would elaborate on data provided in conceptual tables; (e) devising matrices and meta-matrices (within-case and cross-case displays) that would describe overarching patterns within and across data sources; (f) writing thick descriptions that would elaborate on the content of matrices and meta-

matrices; and (g) writing up memos to record impressions and reactions from coding, as well as to document methodology decisions. Have thought through these decisions carefully, the process of data coding was begun.

Coding Processing

Following the initial organization of the data, a thematic coding of the data was undertaken. In an effort to decide how to proceed with data coding, Miles and Huberman's (1994) presentation of various methodologies for coding data was used as a guide (pp. 55-72). In their presentation Miles and Huberman (1994) present two separate methodologies of coding data that this study blended together. The first method, which Miles and Huberman (1994) prefer themselves, is one which begins with: "creating a provisional 'start list' of codes prior to fieldwork"(p.58). The second is a "grounded" methodology, which is espoused most notably by Glaser and Strauss (1967), Strauss (1987), and Strauss (1990). This methodology allows a coding scheme to emerge from the data itself rather than working from a pre-fabricated list of codes. Seeing the benefit of both of these perspectives, a coding strategy was taken up which had two phases. Seeking to initially break up the data according to some general topical categories, the first phase of coding followed the "start list" strategy espoused by Miles and Huberman (1994). Along these lines, an initial list of codes was created which reflected the broad topical categories covered in the interview and observational protocols, as well as the major topics that could be seen in a cursory reading of institutional documents. Following this initial step, each coding category was given a specific definition. After this a number was assigned to each category by which data would be tagged. The initial coding categories devised and their numbering labels are presented in Table 4.

Table 4

Coding Categories for Analysis

Coding Category	Coding Definition
1. BACKGROUND	<ul style="list-style-type: none"> • General background information related to the institution itself, the mission of the institution, programs or activities within the institution, or background information related to individuals within the institution.
2. DRAW TO INSTIUTION	<ul style="list-style-type: none"> • Perceptions of what draws particular individuals to the institution.
3. CHALLENGES	<ul style="list-style-type: none"> • Data related to the different challenges that the institution faces; as well as the challenges that individuals or groups face within the institution.
4. DISTINCTIVENESS	<ul style="list-style-type: none"> • Understandings of distinctive characteristics that the institution possesses overall, as well as perceptions regarding the distinct or unique features of programs inside institution.
5. WORSHIP AND EXTRACURRICULUM	<ul style="list-style-type: none"> • Data related to the formal expressions of worship on campus, as well as activities outside the setting of the academic classroom.
6. THE CLASSROOM	<ul style="list-style-type: none"> • Data regarding the curriculum provided at the institution, as well as perceptions of what takes place

Coding Category	Coding Definition
7. MISSION AND IDENTITY	<p>within the academic classroom at the institution.</p> <ul style="list-style-type: none"> • Data related to the stated mission of the institution, as well as data related to understandings of that mission in the eyes of institutional constituencies.
8. THE FUTURE	<ul style="list-style-type: none"> • Perceptions regarding the future of the institution.
9. SPIRITUAL LIFE	<ul style="list-style-type: none"> • Perceptions of the spiritual atmosphere of the campus, as well as understandings of the spiritual commitments of community members.
10. DISSENTING VOICES	<ul style="list-style-type: none"> • Data related to points of disagreement and contention within the institution, as well as understandings of the existence of institutional countercultures.
11. EFFECTIVENESS	<ul style="list-style-type: none"> • Perceptions of what the institution does effectively overall, as well as understandings of the effectiveness of specific curricular or extracurricular programs within the institution.
12. EXPECTATIONS / INTENTIONALITY	<ul style="list-style-type: none"> • Data related to the expectations the college or university has for institutional members, as well as the expectations students, faculty, administrators have of each other.
13. ARCHITECTURE AND SYMBOLISM	<ul style="list-style-type: none"> • Data related to campus architecture, as well as religious symbolism on campus.

In addition to the coding categories presented above, coding labels were also devised which would identify data sources. As the study had five primary sources of data (administrator interviews, faculty interviews, observational data, Institutional /Promotional literature, and archival documents) a “Source Coding Label” was devised for further sorting of data. This step was taken under the assumption that it would lead to greater organization, as well as provide the means of comparing/contrasting perceptions across data sources during the analysis. The Source Coding labels are provided in Table 5.

Table 5

Source Coding Labels for Analysis

Source Coding Category	Coding Definition
AP	<ul style="list-style-type: none"> • Administrator’s Perceptions (Administrator Interview Data).
FP	<ul style="list-style-type: none"> • Faculty Member’s Perceptions (Faculty Member Interview Data).
O	<ul style="list-style-type: none"> • Observational Data.
I	<ul style="list-style-type: none"> • Institutional/Promotional Literature
Arch.	<ul style="list-style-type: none"> • Archival Document.

After the initial coding scheme was devised, an initial line by line coding pass was made on all hard-copy data. During this coding pass coding category labels and source coding labels were placed alongside manuscript texts. This mark-up followed illustrations

provided by Miles and Huberman (1994) (p. 67.). A sample of this study's coding mark up is provided in Table 6. The text is taken from an interview with a Huntington administrator (Personal communication, July 25, 2007).

Table 6

Example of Coding Markup of Interview Transcripts

Coding	Text
6 AP	<p>Interviewer: I'm going to switch a little bit and talk about faculty -- What are you looking for ideally in a faculty member? I know here you talk to everyone that's hired -- What are you ideally looking for in a faculty member?</p>
12 AP	<p>Administrator: I think equally important is their Christian commitment, there desire to integrate their discipline with their faith, and their personal Christian commitment to have a winsome faith, you know whether its demonstrated in their daily lives -- And equally important to that is strong academic preparation, excellence in their discipline, and desire to continue to grow in their discipline. And then, ah, I think a part of those two important components is desire to teach undergraduate students, the desire to be involved in their lives -- /we're not just a place that you go into a classroom, and teach and then leave, you're involved in student lives -- and the desire to do that and, and to encourage students in all aspects of their lives. /</p>
2 AP	<p>Interviewer: And on the other side of that -- Would you feel draws faculty to Huntington?</p> <p>Administrator: Ah, I think they sense who we are... I think they again sense the spirit of the place, they sense we are, we are a little different -- not only then a 5,900 or 6000 other schools, but we're different than some other Christ-centered institutions as well, and I think they sense that. You know, salary plays a role in that as well -- we've had fairly good salaries, we've dropped a little bit against our benchmarks, but we're, we're continuing to improve on that as well -- so that plays a little bit, but I think the community draws them, not only the campus community, but also local community. Low cost of living, all sorts of things.</p>
	<p>Interviewer: And how do you perceive the faith-informed identity of Huntington plays out in the classroom?</p>

Coding	Text
6 AP	<p>Administrator: Oh, we, we emphasize and stress the integration of faith and learning -- their discipline isn't over here and their faith over here -- they pulled those together -- and we do that in a variety of ways to encourage them. We, we have an ongoing... we have an orientation program for new faculty that they are -- new staff is in there too, new administrative staff -- that it takes place in the first semester of their first year of teaching -- they're released from a course, and then they do this, this course in essence. And a big part of that is talking about issues of faith, learning integration. And then when they apply for tenure, one of the important elements is a, is an integration paper, so they, they need to submit a publishable, scholarly treatise on integration of faith and learning in their field. But then throughout, we encourage them -- our workshops, those sorts of things.</p>
12 AP	

Following the initial coding pass that was made with the “start list” of codes, subsequent coding passes were done using the more grounded approach put forth by Glaser and Strauss (1967). The first coding pass had identified several emerging sub-categories within the broad coding categories presented above. For example, category 2 -- DRAW TO INSTITUTION, contained data regarding the personal draw interview participants had to their institution, student attraction to institutions, as well as faculty attraction to institutions. Each identified sub-category, therefore, was given a coding label, and subsequently further coding passes were made to tag all coding subcategories. In this case, coding category 2- DRAW TO INSTITUTION was broken down into three subcategories: 2- PERSONAL, 2 – STUDENT, and 2 –FACULTY. During this coding process memos were written to record any impressions or reactions that were made during the numerous readings of study materials.

In order to quickly locate coded data passages, a master coding index was compiled. This index referenced the location of coded data passages within the study’s

data sources. This index provided a breakdown of data by coding category, sub-category, institution, as well as by data source. An illustration of a master Coding Index grid is provided in Table 7 below.

Table 7

Example of Master Coding Index Grid

CODE: 2-STUDENT (2 – St.)			
Source	Nyack	Huntington	Anderson
Administrator Perception	4,5,17,31,32,38,39,66,68,69	12,25,84,99	7,21,49
Faculty Perception	80,92,94,113,127,138,149,170,171,184	50,72	
Institutional / Promotional Literature		330,334	100
Observations			
Archival Documents		138,198	

In Table 7 we see an index grid for the coding subcategory “2-Student”. This grid indexes all study data focused on perceptions of what draws students to study institutions at the present time. We see that grid columns break down coded data by institution. Grid rows break down coded data by source. And finally grid boxes are filled with page numbers indicating where passages coded “2-Student” could be found within study manuscripts.

Phase 1. After coding passes had been completed, a content analysis of collected institutional literature and archival documents was begun. An investigation of these data sources was undertaken first because the analysis would produce institutional profiles

which were foundational to the overall study. The importance of institutional profiles to a case study can be seen clearly in Clark's (1970) work. In his investigation, Clark (1970) provided rich descriptions of the history and culture of each study institution in order for the reader to have a full understanding of a school's story or "saga." Such a profile provides the institutional context in which administrators, faculty, and students find themselves when dealing with issues connected to institutional mission and identity.

To begin the process of composing institutional profiles, data tagged by the source code "I" or "Arch" were separated from all other study materials. These pieces of data were then sorted by institution. Using the Master Coding Index as a guide, data tagged by the coding category 1-BACKGROUND were compiled and then sorted by coding sub-category. Once the data had been sorted, thick descriptions were composed for each subcategory.

These thick descriptions were composed in several steps. Following examples provided by Miles and Huberman (1994) (pp. 54-56), summaries were made of documents or document passages coded within a given category or subcategory. These summaries were essentially bullet-points that captured the major ideas of a particular document, as well as page numbers where passages could be retrieved. Document summaries were then synthesized into detailed outlines, which incorporated document passages that would be used in data presentation. Finally, these outlines were then translated into thick descriptions.

These thick descriptions were composed to synthesize large amounts of coded background data that were found within each subcategory. Thick descriptions were composed which described (a) the founding of study institutions and their early

development; (b) the historical development of institutions following their foundational years; (c) the critical events that have shaped study institutions in the past twenty years; and (d) the various aspects that make up their present institutional identity (stated mission and educational philosophy, denominational commitments, doctrinal and lifestyle commitments, student enrollment, faculty composition, administration and governance, academic offerings, worship and ministry activities, and future planning initiatives).

As interview responses made explaining certain issues easier at times, interview passages were used as supplementary materials in composing thick descriptions. Several coded documents and pieces of literature also contained rich quantitative information, such as IPEDS enrollment data and faculty demographic data. To harness the descriptive value of this data, pertinent pieces of quantitative information were placed into tables.

Corresponding explanations were composed which described the content of these tables. These tables and their corresponding explanations were then added to thick descriptions.

In order to provide strength to the emerging institutional profiles, various types of documents and literature were used to compose thick descriptions and construct statistical tables. Table 8 describes the various types of documents and literature that were used during this phase of the analysis, broken down by institution.

Table 8

Documents and Literature Used in Constructing Institutional Profiles

	Official Institutional Documents	Informational /Promotional Literature and presentations
Nyack	Self Study Report (2005)	Online Institutional History
	College Fact Book (2005)	Press Releases

	Official Institutional Documents	Informational /Promotional Literature and presentations
	Institutional Strategic Plan	Online Web Pages
	Student Handbook	Course Catalogues
	Student Application	Institutional Magazine
		Pamphlets/Brochures
Huntington	Self Study Report (2004)	Online Institutional History
	Institutional Strategic Plan	Promotional DVD
	Student Handbook	Press Releases
	Faculty Handbook	Online Web Pages
	Student Application	Course Catalogues
	IPEDS Data	Institutional Magazine
		Pamphlets/Brochures
Anderson	Self Study Report (1999)	Online Institutional History
	Institutional Strategic Plan	Published Histories
	Student Handbook	Promotional DVD
	Student Application	Historical DVDs
	IPEDS Data	Press Releases
		Online Web Pages
		Course Catalogues
		Institutional Magazine
		Pamphlets/Brochures

Table 8 shows that two major types of data were used during this phase of the analysis: (a) official institutional documents published by study institutions, and (b) Informational / promotional documents either published by study institutions or posted on institutional websites. Table 8 also reveals that within each of these data sources, different resources were cross-referenced when compiling thick descriptions and statistical tables. The study drew from archival documents such as self-study reports, handbooks, strategic plans, and available IPEDS data. The study also drew from pieces of institutional / promotional literature such as histories, course catalogues, web-pages, and institutional magazines. And finally the study also utilized data provided on informational CDs and DVDs.

In composing thick descriptions, special attention was given to issues connected to faith-informed mission and identity, as well as significant events that helped shape that identity. Special attention was also given to searching out conflicting/divergent information across data sources. When identified, such conflicting/disconfirming data was presented within the description.

Once thick descriptions were completed, they had to be organized into cohesive institutional profiles for Nyack, Huntington, and Anderson. In order to accomplish this, a set pattern had to be devised for presenting the thick descriptions. Each profile would have to provide a descriptive picture of a given institution at the present time, as well as tell its collective story. Having considered several approaches to presenting the data, a consistent pattern was chosen. Each profile would present an introduction of a study institution. This would be followed by a description of the institution's founding and early development. After this, a presentation would be made of the subsequent eras that brought the institution to its present context. Special attention would then be given to the

past 20 years, pointing out the major events that have shaped the institution over that period of time. Finally, the profile would describe the institution at present, as well as the goals and objectives it has for the near future. After this order had been devised, institutional profiles were assembled.

Once the three profiles had been completed, there was a chance to look at thematic patterns that emerged within particular institutional profiles, as well as patterns which emerged across institutions. Looking at the three profiles, several such patterns began to emerge. For example, profiles provided clear patterns of how institutional presidents sought to reaffirm a distinctive Christian identity for their schools over the past 20 years. Common patterns also emerged in terms of how institution's asserted their Christian identity through lifestyle requirements and hiring policies.

The final step of Phase 1 was to document these converging and diverging patterns. To do this, several with-in case and cross-case displays were built to compare different categories of data. Three matrices (conceptually ordered displays) were constructed to help describe thematic patterns that emerged within individual profiles. Eight meta-matrices (Case-Ordered Displays) were also constructed to help describe thematic patterns that emerged across institutional lines. Explanations were also composed to accompany these matrices. These accompanying paragraphs provided an explanation of the patterns that could be seen within a given matrix, as well as discussed how emerging findings connected to previous research. Many of the patterns that emerged from the data were convergent, with each institution articulating mission and formulating policy initiatives in a similar fashion. As thematic patterns did not converge in every circumstance, a presentation of divergent patterns was made as well. Where

possible, the findings of the institutional profiles were compared to the findings of previous investigations.

Phase 2. Once these four chapters had been completed, the study moved on to a content analysis of coded interview data. The early part of this analysis followed the same process described in Phase 1. Coded Interview transcripts (data tagged by source codes AP and FP) were separated from all other study materials. Transcripts were then separated by institution. Using the Master Coding Index as a guide, tagged interview passages were then sorted by coding category and subcategory.

As this sorting of interview data went forward, a decision was made early on in Phase 2 to focus on describing themes that emerged within eight of study's 13 coding categories: (a) 2 -- DRAW TO INSTITUTION, (b) 3 -- CHALLENGES, (c) 4 -- DISTINCTIVENESS, (d) 6 -- THE CLASSROOM, (e) 7 -- MISSION AND IDENTITY, (f) 8 -- THE FUTURE, (g) 9 -- SPIRITUAL LIFE, and (h) 12 -- EXPECTATIONS / INTENTIONALITY. The decision to focus on these eight categories was made for several reasons. In the first place, interview findings tagged by coding categories 1 -- BACKGROUND and 5 -- WORSHIP AND EXTRACURRICULUM had been discussed in detail when used to add depth to the institutional profiles. As interviews did not require participants to comment on institutional art and architecture, no interview passages had been tagged by coding category 13 -- ART AND ARCHITECTURE. And finally, while several interview passages were tagged by CATEGORIES 10 -- DISSENTING VOICES and 11 -- INSTITUTIONAL EFFECTIVENESS, they were, in most cases, also tagged under one of the eight coding categories described above. For example, in describing the spirituality of students, a Nyack participant noted that there is

small group of students at the college which are spiritually disengaged. In this case the participant's response was coded "9 / 10- Student." In order to avoid redundancy, a decision was made to analyze these passages within discussions of the coding categories with which they overlapped. Once these decisions had been made, the content analysis went forward.

To begin this process, a strategy had to be developed to summarize participant perspectives, as well as describe the themes that emerged from participant responses. Such steps were crucial given the fact that coding categories and subcategories contained large amounts of interview data. A decision was made to address each challenge in a different way. In order to synthesize participant responses within a given coding category or subcategory, coded interview passages would be summarized into bullet points and placed into conceptually clustered tables. This approach was adapted from examples provided by Miles and Huberman (1994). To document emerging themes, thick descriptions would then be written to accompany conceptual tables. Each thick description would discuss the particular themes that emerged from interview responses summarized within a given table. These tables and descriptions would then be compiled into an Interview Findings Chapter (VI). The process of constructing tables began first.

Using the Master Coding Index as a guide, all coded passages within a given index grid were recalled, summarized into bullet points, and made into conceptually clustered tables. No tables were made for coding categories/subcategories that contained one or two participant perspectives. In these cases summarized perspectives were added to an outline documenting small coding categories. During this process 50 conceptually clustered tables were constructed. Twenty-seven of the most illustrative tables were used

in the presentation of interview findings. All other tables were used to guide the overall composition of thick descriptions for Chapter VI. An illustration of how interview passages were located, summarized and made into conceptual tables is given below:

The location of a coded interview passage is identified on a master index grid for coding category 4-DISTINCTIVENESS (Table 9):

Table 9

Example of Index Grid for Code: 4 - DISTINCTIVENESS (4)

Source	Nyack	Huntington	Anderson
Administrator Perception	6,17,34,35,36,43,44, 45,48,55 ,76
Faculty Perception
Institutional / Promotional Literature
Observations
Archival Documents

Looking up the coded interview passage identified on the grid, a Nyack Administrator's interview transcript (Table 10) reads:

Table 10

Example of Coded Nyack Administrator Transcript

Coding	Text from Page 17
	Int.: Well, we spoke a little informally about the unique nature of Nyack, perhaps you could elucidate here about: What do you consider unique about Nyack college? Adm.: I think that it's unique in that it's a Christian College in the

4 – AP

Metro New York area. – Evangelical Christian College -- So We are the only accredited one in the New York area. I think also, in terms of other Christian Colleges, we're unique in that we serve a first generation immigrant student population -- a poor student population – Most Christian Colleges, if not all of them, evangelical Christian colleges, tend to serve a middle class white population. – And I know that there are other schools in the New York area that serve a poor or immigrant population, but as an evangelical Christian College I mean that sort of sets us apart. Also I think in terms of our emphasis both on ministry and service combined with academics sets apart from the other schools in the area. Of, of the 8 CCCU schools in the northeast, maybe nine now -- they're counting another school in Virginia -- we are far and away the most diverse in terms of students and faculty -- We have the lowest tuition of any of those eight and yet we give the highest proportion of financial aid to our students – We have the poorest population, you know, according to FAFSAs – So just in terms of sheer demographics we're a very different institution than other schools – Startlingly different—All you have to do is to go into their cafeterias and see – This is a very, very different school yet I think that by far and away – Students who come here from there, whether they transfer or whether they come visiting they'll say that this is much more vibrant spiritual atmosphere – They will use that term “spiritual.”

From this passage, a bullet point-summary was made of the Nyack Administrator's response (Table 11):

Table 11

Example of Bullet-Point Summary of Administrator Response

Bullet-Point Summary of Administrator Response

- Only evangelical CCCU college in metropolitan New York area.
- Commitment to serve first generation immigrant population.
- Emphasis on ministry and service combined with academics.
- High diversity in student body and faculty.

Community possesses vibrant spiritual atmosphere.

Finally, this summary was placed with all others on conceptual table pertaining to Coding Category 4- DISTINVTIVENESS (Table 12).

Table 12

Example of Conceptual Table, Perceptions of Nyack's Distinctive Characteristics

Participant (Informants)	Position (Variable)	Perception of Nyack's Distinctive Characteristics (Variable)
1	Administrator	<ul style="list-style-type: none"> • Most ethnically diverse Christian college in America. • Institutional understanding that diversity is reflection of Kingdom of God. (p.6)
2	Administrator	<ul style="list-style-type: none"> • Only evangelical CCCU college in metropolitan New York area. • Commitment to serve first generation immigrant population. • Emphasis on ministry and service combined with academics. • High diversity in student body and faculty. • Community possesses intense spiritual atmosphere. (P. 17)
3	Administrator	<ul style="list-style-type: none"> • Possesses intentional Christian commitments....
4	Administrator

Page numbers were inserted into the table describing where the full passages could be found within the interview transcript. This was done so that passages could be easily recalled when constructing thick descriptions. The page numbers were removed once thick descriptions had been completed.

Two important points must be made regarding these tables. In the first place, as interview sessions were specially tailored to study participants, not all participants were asked the exact same set of interview questions. For example, an administrator that had no significant interaction with faculty was not extensively questioned regarding faculty. Therefore in constructing tables, a notation of "N/A" was placed within a table grid if a participant had not provided a perspective that was pertinent to the issue at hand in the table. A note was also placed on the bottom of the table making mention of the fact.

Secondly, it can be noted that 27 of the most illustrative tables were incorporated into the presentation of data. Some of the conceptual tables contained very few entries. Others tables were extremely long and overtly complex. This decision to leave such tables out of the data presentation was made for several reasons. To begin with, tables containing very few summaries would be easily and clearly described within one or two paragraphs of thick description. To present a table in this case was believed to be unnecessary. A presentation of overtly complex tables would not be made because they would be confusing to the reader, and would distract attention from a clear descriptive narrative. In this case, a decision was made that a clear and cohesive thick description of emergent themes could be provided without the aid of the conceptual table.

Once the conceptual tables had been completed, thick descriptions were composed to capture the themes that emerged from participant interviews. A thick

description was written to accompany each conceptual table. Thick descriptions were also made which drew from the summary outlines made for small coding categories/subcategories. In composing these descriptions, a decision was made to give participants a significant “voice” in the presentation of data findings. Instead of constantly paraphrasing interview responses in thick descriptions, numerous interview passages were cited verbatim. This decision was significantly influenced by the thick descriptions provided in Moffatt’s (1989) work.

Following these analysis steps, conceptual tables and their corresponding thick descriptions were compiled in a consistent order to present interview findings for each institution. Since study interviews tended to follow a consistent sequence of topical categories, a decision was made to present the data findings in a similar order.

An introduction would be made, which would describe study participants. The number of participants at a given institution would be noted. A breakdown would also be given of the number of administrators and faculty participants at the institution. And finally, a description would be given of amount of years participants have served the institution.

Following the introduction, conceptual tables and thick descriptions would be arranged under consistent chapter headings: Perceptions of Distinctiveness, Mission Identity, Perceptions of Institutional Attraction, Spiritual Tenor of Student Body, Faith Perspectives within the Classroom, Commitments and Expectations, Perceptions of Institutional Challenges, and Impact on Christian Mission and Identity. Titles for these headings had been chosen to closely correspond to coding categories. Once these decisions had been made, Chapter VI was assembled.

The completion of Chapter VI afforded the opportunity to identify major thematic patterns that emerged across study interviews. During this part of the analysis several major patterns began to emerge from study interviews. Several patterns were evident within individual institutions, while others could be seen across institutions. The final step of Phase 2 was to document these patterns. In order to accomplish this, the same analysis methodology used in Phase 1 was followed. With-in case and cross-case displays were built to compare different categories of data. Matrices were made to help describe thematic patterns that emerged within individual institutions. Meta-matrices were also constructed to help describe thematic patterns that emerged across study interviews overall. Accompanying explanations were also composed to describe emerging patterns and connect study findings to previous research.

Phase3. Following a content analysis of study interviews, the investigation moved to the 3rd phase of the analysis by examining the study's major observational findings. This third phase followed the same methodological steps seen the first two phases described above. Observational transcripts (data tagged by source code O) were separated from the rest of the study data. Transcripts were then separated by institution. Using the Master Coding Index as a guide, tagged interview passages were then sorted by the subcategories of Code 13—ART AND ARCHITECTURE.

Working on each subcategory, thick descriptions were composed to synthesize the write-ups that had been made from site observations. The methodology for composing thick descriptions followed the same steps described in Phase 1. Summaries were made of write-ups. These summaries were then organized into outlines. And finally outlines were converted into thick descriptive narratives.

Once descriptions had been written, they were organized into observational profiles for each institution (Chapter VII). As with the content of other descriptive chapters, these observational profiles were arranged in a consistent manner. An introduction gives a brief presentation of the places and dates where observations were taken. A presentation is then made of the observational findings. Drawing upon site observations throughout, each presentation provides a description of campus entrances, as well as the exteriors of campus buildings and grounds encountered during campus walkthroughs. This is followed by a presentation of observations made during guided tours. Observations made within various buildings are then discussed, followed by a discussion of the promotional materials that were found during walkthroughs and guided tours. And finally, a presentation is made of observations taken during visits to buildings specifically set aside for worship. As photographs had been taken during site visits, a decision was made to use the photographs to supplement thick observational descriptions.

As with the preceding phases of analysis, Phase 3 ended with the composition of a chapter (IX) that described patterns that emerged across the observational profiles. The methodology used for composing this chapter followed the same pattern described in final stage of Phases 1 and 2.

Phase 4. The last phase of the analysis, and the culminating piece of the study was to tie all of the study's findings together. In order to do this, a final culminating chapter (X) was composed that presented the studies theoretical assertions based upon the overall patterns seen within study data. Several within-case and cross-case displays were constructed to describe patterns that emerged across the study's various data sources.

Accompanying descriptions were composed for these matrices as well. Drawing from these within-case and cross-case comparisons, theoretical conclusions were drawn to answer the study's primary and subsidiary research questions. And finally, recommendations were made for future research based upon the study's findings.

CHAPTER IV

INSTITUTIONAL PROFILES

Introduction

To begin a discussion of the findings of the research, three profiles will be provided for the institutions that took part in the study. Following Clark (1970) and Benne (2001) as a model, these profiles seek to give the reader an overall context from which one can more fully understand investigation's findings. Clark's (1970) and Benne's (2001) models exemplify the notion that the study's findings would be best understood if the reader were given clear historical and organizational profiles of the institutions investigated during the course of the research. As Nyack, Huntington, and Anderson each possess their own unique stories as institutions of higher education, the following pages will investigate those stories in greater detail. A presentation will first be made of each institution's founding and early development. This will be followed by a presentation of significant events that have shaped the institution during the last two decades of its existence. And finally, each profile will provide a look at how the institution functions at the present time. In all three of these areas essential information will be provided regarding the institution's administration, faculty and students, as well as the various curricular and extracurricular changes that have taken place throughout the lives of these institutions.

Nyack College: Nyack, New York

Beginnings of "The Hillside School"

Twenty-five miles north of New York City, Nyack College's buildings are nestled on a prominent 120 acre hillside in Nyack, New York. The scenic campus possesses

beautiful vistas overlooking the lower Hudson River Valley. But Nyack's history did not begin on these grounds, which alumni fondly refer to simply as "The Hillside." The story of Nyack begins in 1882 when Dr. Albert Benjamin Simpson started the Missionary Training Institute (The Institute) in New York City with the purpose of preparing men and women for ministry both in America and abroad (Niklaus, 1983). Dr. Simpson, a Presbyterian pastor, "was troubled over masses of people unreached by the gospel, [and] perplexed with conventional religion that seemed untouched by their lostness" (Niklaus, 1983, Prologue, para. 6). As a current administrator relates, Simpson wanted "to bring African-Americans into the Presbyterian Church which he was pastoring down on 13th Street -- They did not want African-Americans. He tried to bring Italians -- They did not want Italians" (Personal communication, June 18, 2007). In his work Simpson found his parishioners hostile towards his efforts to minister to the immigrant poor. "Instead of spreading out like joyous evangelists, filling the earth with the knowledge of God, the well-to-do congregation turned to bickering about the undesirable elements the pastor wanted to bring into their comfortable surroundings" (Niklaus, 2007, The Foundation Years, para. 3). Simpson's consternation with this situation caused him to leave his parish, and found an alliance of churches that would better minister to the poor in urban centers. The fruit of his labor of became known in time as the Christian and Missionary Alliance (C&MA).

First Institute

With a need to send out missionaries, it became imperative for Simpson to found an institution of higher education that would train such individuals for the type ministry he had envisioned. Therefore in 1882 Simpson convened the first class of the Institute in

rented accommodations in the heart of New York City. Cable (1933) describing the scene comments:

The first class, comprising a few enthusiastic followers of the founder, met on the stage of a theater on Twenty-third Street, New York City. The equipment, a few benches and tables, was meager indeed. But there were to be found the essentials of a school, the thoroughly equipped, stimulating teacher and eager pupils. (Cable, 1933, II,1)

By the fall of 1883, Niklaus (1983) relates:

A training college was opened the first Monday in October on the first floor of a building on Eighth Avenue just about 32nd Street. Before the year closed, the school had moved four times and finished in a rough, uncarpeted room backstage of a theatre on 23rd Street. The school[‘s] population consisted of forty students, thirty of whom graduated. (Niklaus, 1983, The Foundation Years, A Wandering School, para. 3)

In founding the Institute Simpson's vision was clear, but at the same time quite progressive for the 1880s. In reaching out to the poor, Simpson desired to “evangelize the neglected peoples of the world with the neglected resources of the church” (Niklaus, 1983, Prologue, para. 8). This notion meant opening the Institute to immigrant and minority groups that were shunned elsewhere. A current administrator commented: “if you look at pictures of the very first Missionary Training Institute class, they were multicultural: there were African Americans, Caucasians, all in the same classrooms, which was unheard of in 1880” (Personal communication, June 18,2007). The Institute

was the first of its kind in North America, and was quite unique for the time. The Institute's curriculum was also rigorous. Niklaus (1983) comments:

The students had little time to stare at the abandoned properties and dusty props flanking their makeshift classroom. They were bombarded not only with courses like New Testament Greek, pastoral theology and biblical exposition, but also a whole department of literary topics: logic, mental and moral philosophy, natural science, rhetoric, ancient and modern history, and geography. (The Foundation Years, A School of Excellence, para. 2)

In addition to producing over 1,000 foreign missionaries by 1900, Simpson's vision also extended into America's urban areas. Institute graduates in America took various positions to lend service to the Christian Gospel at home. The Institute's 1902 Historical Review notes: "students who have remained in the homeland have entered the Christian Ministry, evangelistic and tent work, city and rescue missions, YMCA and YWCA secretaryships, and many other forms of Christian service" ("Souvenir of the 20th Commencement of the Missionary Institute," 1902, p. 8). To minister to the urban poor, Simpson also began basic education classes for immigrants in Chinatown and Little Italy as well (Nyack Administrator, personal communication, April 17, 2007).

An Overall Vision for a University

Beyond his conception of a 1-year training program for missionaries, Simpson saw a "University" as the ultimate goal for his fledgling Institute. As a current administrator describes: "Simpson had gone to England to research a three year university degree and how to tie it to a one year missionary program that was coming out

of Germany and Switzerland” (Personal communication, April 17,2007). Through his experience in Europe Simpson came to envision having an undergraduate liberal arts program and a graduate program in theology as a logical “next step” for the Institute.

Niklaus (1983) asserts that:

From 1910 to 1912 Dr. Simpson spoke out repeatedly in *The Alliance Weekly* for a junior college, a liberal arts college “which would give us a hold upon the best minds in the country, and a three-year seminary for college graduates offering three years of Greek, two years of Hebrew, church history, Biblical theology, homiletics, Biblical interpretation, public speaking, sermonic literature, American literature, philosophy, psychology, economics, logic, and ethics”. (Niklaus, 1983, *The Foundation Years, Unflagging Pursuit of the Practical*, para. 3)

In his outlook, therefore, “Simpson had envisioned, not just a small liberal arts college, but a university that would be offering degrees not just in Bible, not just in ministry, but in all the liberal arts -- many business areas, and professional areas, as well as graduate degrees” (Nyack Administrator, personal communication, June 18, 2007).

With a growing cadre of students and faculty supporting him, Simpson’s personality carried the Institute through its early years. Niklaus (1983) comments: “More than anything else during those foundation years, Simpson himself dominated the school, giving it stature and character, steering it to a stability of purpose that one hundred years later still clearly marks the school. The school, after all, was the man” (The Foundation Years, A Permanent Site, para. 4). This perception of Simpson’s role resonates even until today. In the words of one current administrator: “From the

beginning an individual within the institution -- President Simpson -- was the driving force to mission and vision” (Personal Communication, April 17, 2007).

Move to Nyack

After moving from site to site in its early years, and finally outgrowing its accommodations on Eighth Avenue in New York, a permanent site was chosen for the Institute in late 1896 just outside of New York City. Simpson (as cited in Cable, 1933) noted the need for such a location commenting:

Then it has been found desirable to secure a more economical and retired location for our Missionary Institute...The easy accessibility and delightful situation of this place will also make it a very desirable place of residence for many of our workers and people who are looking for cheaper homes and rooms to live in, which is scarcely allowed in our crowded metropolis... Nyack... was brought to our notice in an unexpected and providential manner, and all through the various transactions which have followed, we have distinctly traced the direct leading of the hand of Providence. (Cable, 1933, III, 2)

Having selected a location, the hillside site in Nyack was dedicated by the Institute’s administration, faculty, and students on April 17, 1897. On these grounds Simpson would begin to grow the school that he envisioned. The numbers of students grew, the institute’s school year was expanded, and the first buildings were added to the new campus. The Institute’s first building, now known as Simpson Hall, was built in 1897. That same year, a house known as Berachah Home was also constructed on the property to be used for retreat gatherings. By 1913 the first administration building

(Pardington Hall) was completed to meet the needs of the growing institution. When Simpson died in 1919, the fruits of his labors were clearly evident: “Nyack College had sprung from one man’s vision to an established and honored school, from a class of twelve students and two teachers to an academic center with over 400 students and professors, from an abandoned theatre backstage to a suburban campus” (Niklaus, 1983, *The Consolidation Years*, para. 1).

1919-40: Post-Simpson Decades

The decades following A.B. Simpson’s presidency are characterized by Niklaus (1983) as a period of “measured approach and carefully weighed decision, wise adjustment and careful, far-sighted planning, with a minimum of sudden change” (*The Consolidation Years*, para. 2). Having weathered its early years under the progressive Simpson, the Institute now took on more conservative leadership. A current administrator speaking of the period asserts:

After World War I, we became much more insular, much more Bible College focused and sort of lost, or sort of dropped away many of the social service ends of the institution. So we closed down our classes in Chinatown, our classes in little Italy, and we no longer offered ESL classes there, and we moved away from pushing people into ministries for the homeless, and [started] saying: “No, you have to be a straight congregational pastor type of a thing...” (Personal communication, April 17, 2007)

By 1926 the C&MA Board of Governors had taken over the governance of the Institute, which furthered the insularity described above. As the President of the C&MA would

also head the Institute, Simpson's direct successors "had little to do with the daily administration of the school"(Niklaus, 1983, *The Consolidation Years, Worthy Line of Successors*, para. 1). In 1931 academic change came about when the Board of Governors formed a committee to revise the curriculum and degree offerings of the Institute. The committee insisted that the institute just offer "one diploma for a regular three-year standard course, allowing students to major in subjects adapted to their prospective ministry" (Niklaus, 2007, *The Consolidation Years, Crossroads Decision*, para. 3). This action stood in contrast to Simpson's position, who Niklaus (1983) notes: "would never have contented himself with a school whose standard fare was a three-year course" (*The Consolidation Years, Crossroads Decision*, para. 1). Despite these departures from Simpson's vision, the Institute underwent positive improvement. Niklaus (1983) concludes that during this time the institution weathered "a world war, a crippling depression, a militant era of theological liberalism, and the critical transition from founder to followers" (*The Consolidation Years*, para. 5). Niklaus (1983) also suggests much of the original spirit for serving local communities still remained. For example, he notes that in 1921 students alone:

Made over 3,000 door-to-door calls and were invited into 1,043 homes. They conducted 42 open-air meetings with a total audience of approximately 11,000 people. Their 99 indoor meetings attracted 3,697 attendees... An intense schedule of ministry by the League of Nations, the school's practical service organization, nearly emptied the campus each weekend. (*The Consolidation Years, Ministering at Home*, para. 2)

In the academic arena, Niklaus (1983) notes the institute also “scored solid gains in the teaching department” (The Consolidation Years, Faculty People of Quality, para. 1). The faculty at this time included notable missionaries of the C&MA, as well as several prominent lecturers including Dr. Charles Scofield, who was the editor of the Scofield Bible, President Charles Blanchard of Wheaton College, and noted far-east missionary Dr. Robert Jaffray.

1940-1960: Moseley's Era

The 1940s through the 1950s became a period of expansion for the Institute. During this time the institution moved beyond providing one three-year program to include programs that would meet the needs of a growing student population. During President Moseley's tenure (1940-1958) the Institute purchased more property, and underwent a curriculum revision in order to seek institutional accreditation. Many of the changes to the institution during this time occurred due to the influx of GIs returning home from the Second World War. A current administrator notes of the time:

After World War II with the return of so many GIs even to this institution the school became chartered by the Board of Regents of the State of New York and pursued Middle States Accreditation and a liberal arts program. And that really happened because of the end of World War II and the return of so many GIs. (Nyack Administrator, Personal Communication, April 17, 2007)

On the academic front these decades were marked by curriculum revisions that led to accreditation by New York State in 1946, and a name change from the Missionary

Training Institute to Nyack Missionary College in 1956 (Niklaus, 1983, The Expansion Years).

During these decades the campus also underwent several construction projects which added academic and dormitory space to the campus. A new dormitory for girls (Christie Hall) was constructed in 1946. The College also purchased a Tudor style mansion (Shumann Hall) which became the administrative headquarters of the institution as well as a library. In 1956 Nyack purchased part of the grounds and the old Georgian style mansion of Clarkstown Country Club. A story connected to this purchase adds to the enduring saga of Nyack's history. An archive manuscript relates the story:

In the spring of 1956, Eva Moseley, the first lady of the Missionary Training Institute (Nyack College) called a taxi and set out on a sacred mission. Asking the driver to take her only a block north and wait, she boldly entered the formidable gate of Clarkstown Country Club and stood on its front lawn. She then prayed, "Oh dear God, you know how much the college needs this wonderful property. I believe that you want us to have it, too. I claim it right now for thy work and claim it in faith in Jesus name. Amen." ("Bailey Library Historical Buildings Collection", n.d., p.9)

Six months later the property was purchased for \$250,000. The purchase of the country club property provided new space for the growing college's needs. Student housing issues were alleviated when the country club mansion was turned into a men's dormitory, and the property grounds became the site of future building projects of the 1960s and 1970s.

1960s to 1980s

With growing enrollments at the institution, the 1960s saw Nyack expand its course offerings and programs, as well as continue to add buildings to the campus. Under Harold Boon (1958-1975) the 1960s began with the founding of the Jaffray School of Missions, which would later become Alliance Theological Seminary. The 1960s also saw the construction of a new campus center (Boon Campus Center) as well as a gymnasium for the college.

The 1970s through the 1980s became a time of difficulty for Nyack College. The financial situation of growing inflation coupled with a shortage of housing for students in the 1970s created difficulties for the school (Niklaus, 2007, *The Expansion Years*). Low enrollments began to affect the tuition driven institution. By the late 1980s and early 1990s, according to a current faculty member, Nyack's enrollment was down to 600-650 students, and the institution was in fear of going under financially (Personal communication, June 18, 2007). During this same period Nyack also received a critical report by Middle States in their periodic accreditation review (Nyack Administrator, Personal communication, April 17, 2007). During this difficult time, however, the college's leadership was able to bring about some successful strides for the college. The mid-70s saw the fruition a full graduate school of theology (Alliance Theological Seminary) on the grounds of Nyack College. And in 1981 Simpson Hall, which had been formerly condemned in 1959, was rebuilt on its original foundation and restored to its former Victorian glory.

1993- 2006: Dr. Schroeder's Presidency

In October of 1993 Dr. David Schroeder, a C&MA Pastor, became the 11th president of Nyack. Upon taking the president's chair Dr. Schroeder began a 12 year tenure which many administrators and faculty identify as one of the most crucial and vibrant presidencies since A.B. Simpson's time. In coming to Nyack as its President, Kageler (2006) notes Schroeder "believed that God had not only a future for the college, but a bright future" (p.5). Seeing the need for change in several areas, Schroeder brought about policies in which he sought to expand Nyack College back into New York City, expand its professional programs, as well as clarify the college's faith identity as it headed into the future.

Growing the institution. Schroeder came to the institution at a time in which, according to several interview respondents, the institution was facing some difficult challenges. Of this time a faculty participant noted:

[Schroeder] came to this institution around 1990, when they were really in danger of going under, and going bankrupt. And a lot of colleges like Nyack in this region, did go under at that time. Berkshire Christian, King's College, a number of schools just didn't survive that time. (Personal Communication, June 18, 2007)

A perceived lack of focus on mission, low enrollments, insufficient financial resources, and a critical accreditation review found the institution in need of some serious changes. In responding to these difficulties, Schroeder set out a plan that he felt would meet the needs of a changing time. In the first place, Schroeder noted the need for an expansion of the student body. In the words of one faculty participant: "When Schroeder came in, he

said you cannot exist as a 650 student body institution any longer. He said, we have to have 6,000 students by the year 2010, and that's what he set out to do" (Personal Communication, June 18, 2007). By the time he left Nyack, Schroeder had grown the student body to over 3,000 students.

Going back to the city and beyond. Seeing the need for expansion, Schroeder began to emphasize Nyack's unique position as the only CCCU institution in the Metropolitan New York area. He commented early on in his presidency: "What college can better prepare students to minister to the needs of the church in the 21st century than Nyack with its involvement in America's largest and most ethnically diverse city, its culturally rich student body and its strong program of biblical instruction?"(Dueck, 1996, p.17). With this perspective in mind Schroeder began to investigate possible locations for a satellite campus in Manhattan. Noting the change that came over Nyack during this time, a faculty participant commented: "And David came in, and one of the things he did was he turned our vision back toward the city, and he started a satellite campus down in New York City right in Manhattan, and he started intentionally going after Dr. Simpson's vision for the city" (Personal communication, June 18, 2007). In focusing on New York City and having concern for a more diverse Nyack, Schroeder connected very much to the Christian ideals A.B. Simpson had espoused in his own day. A faculty participant related a story that exemplifies this, asserting:

Schroeder said one time -- "The reason that we are into diversity at Nyack is not because it's the 'in thing', it's because when day we're going to sit down at the wedding feast of the Lamb, and there's going to be people there not only from every race and ethnicity, but from every intellectual

level." He said: "that's going to be kingdom living." (Personal communication, June 18, 2007)

Through Schroeder's desire to reconnect to the City, The New York Center for Christian Studies was opened in downtown Manhattan as an extension program of Nyack College in 1995. In 1996 the extension program was renamed the Lower Manhattan Extension. In 1997 the extension was renamed again to Nyack College, Manhattan Center, becoming the second regional campus of the college in addition to the one on the hillside in Nyack (Eastman, 2006, p. 3).

In addition to the site campus opened in Manhattan, Nyack College under Schroeder's leadership subsequently opened several extension sites beyond New York City. By 2000, Alliance Theological Seminary (ATS) had begun "a small [ATS] branch campus in San Juan, Puerto Rico, an extension site in Butler, Pennsylvania [site since closed due to budgeting restraints] and an extension site in Kiev, Ukraine" ("Middle States Periodic Review", 2005, p. 5). At these three ATS sites, Nyack began to offer graduate degree programs in theology and ministry. By 2005 Nyack reported to Middle States the addition of extension sites in Washington, DC and Dayton, Ohio, and Redding California (site since closed due to budget restraints). These sites were opened primarily for the purpose of "serving working adult populations through the undergraduate degree completion program (Bachelor of Science in Organizational Management) and through several graduate degree programs" ("Middle States Periodic Review", 2005, p. 16). Subsequent to the 2005 Middle States report another extension site was started in Albany, New York.

Through its reconnection to New York City and its extension sites beyond, Schroeder's Nyack experienced steady and continuous growth throughout the course of his presidency. By the fifth year of Schroeder's term Quinn (1999) was able to conclude:

It's been said that Nyack College has experienced its own 'Back to the Future' adventure during the past two years. A renewed vision of the college's role as the only accredited Christian college in the Metropolitan New York area has served as Nyack's 'time machine.' Nyack college is focusing again on the dreams of its past, and the ensuing journey has been an adventure.(p.5)

To this Quinn (1999) adds:

The total number of students enrolled in graduate and undergraduate studies at Nyack college in the fall 1998 semester was 1,299... This total of 1, 299 represents a 43% enrollment increase since 1995 and makes Nyack College one of the fastest growing Christian colleges in the United States. (p.5)

By 2005 the growth was even more evident due to the opening of Nyack's Manhattan campus. Referencing the Manhattan campus, Nyack's reported to Middle States in 2005:

Since the visit by the Middle States team five years ago, the campus in lower Manhattan has grown to over 1,150 students... Within four years of its founding in 1997, this campus (NYC) came to represent one-third of the institution's student body and full-time faculty. ("Middle States Periodic Review", 2005, p. 16)

Movement towards a university model. With the growth of two major campus sites and several extension sites, Schroeder also brought about a movement of the institution to adopting a “University Model” in planning for the future. Still in the implementation stages, administrators and faculty still hope Schroeder’s plan will develop into New York State conferring university status on Nyack within the coming decade. As an initial step in this process, Schroeder was made simultaneous President of the College and ATS in 2000. Following this, a significant restructuring took place which re-organized Nyack College into six schools and four academic divisions: the School Arts and Sciences; Alliance Theological Seminary; the School of Business, Computer Science and Communications; the School of Education; the School of Music; the School of Adult and Continuing Education; the Division of Academic Support Services; the Library Division; the Division of Academic Records; and the Division of Student Development. Along with this restructuring came a reorganization of administrative roles to match the newly formed structure of schools and academic divisions (“Middle States Periodic Review”, 2005, pp. 9-14).

Aiding the cause towards University status, Schroeder also oversaw the addition of several professional graduate programs to the college’s institutional offerings. These programs have been well received by prospective students. The year 1999 saw the addition of a Master of Arts program in Counseling, which was the college’s first graduate program not in ministry or theology. This was followed by a Master of Science program in Inclusive Education in 2001, two Master of Business Administration programs in 2002, and a Master of Science program in Organizational Leadership in 2004

(“Middle States Periodic Review”, 2005, p. 16). Nyack Middle States report marked the success of these programs since their inception, noting:

The M.A. in Counseling now enrolls over 200 students, the M.B.A. enrolls approximately 125, the M.S. in Inclusive Education enrolls 40 and the new M.S. in Organizational Leadership has enrolled 25 this spring. Added to the enrollment of the masters degrees offered through Alliance Theological Seminary, the College now enrolls over 1,000 master degree students, one-third of its student body. (“Middle States Periodic Review”, 2005, p. 16)

ATS restructuring. During Schroeder’s presidency ATS also underwent a process of “Re-engineering.” This process began in 2000 when Dr. Schroeder became ATS president. One current administrator describing the process noted:

We formed focus groups, we talked with denominational officials, people at our [C&MA] national office, people on the Board of Directors, which is the highest governing body of the Christian Missionary Alliance, we talked with pastors, superintendents, alumni, and current students. And out of all of that we were asking how can our Seminary best prepare people to minister in Post-Modern America? --both here in the states and overseas, cross culturally. And as a result of that we have gone through fairly extensive revisions of our curriculum, both in our M.Div. program, and in our Masters of professional Studies curriculum, and we have also made changes with our M.A. Program in Old Testament and New Testament. (Personal communication, April 16, 2007)

New programming at ATS provided several new courses which focused on the more practical ends of ministry. Speaking of the Seminary's M.Div program, one current administrator noted the new curriculum also connects in stronger ways to college's mission. He noted:

We have 16 courses, and we have 4 tracks that people can choose – Church Development, which is really designed for people going into North American pastoral ministry, Missions-- which fits in with the historic mission of both the College and the Seminary -- Urban studies, and then the more traditional track, which is the Bible and Theology track. So we have tried to maintain the best of the old traditional approach, with the emphasis on the Biblical languages and Bible and theology, but also allow for students who are so inclined to study conflict resolution and those sorts of things. (Personal communication, April 16, 2007)

Articulating mission and vision. In refocusing Nyack's vision Schroeder also took up the task of devising several documents focused on articulating the institution's mission and foundational principles more fully. In October of 2004 Nyack adopted a Mission Statement and set of "Core Values" that sought to clearly articulate what it valued as an institution. A faculty participant commenting on the genesis of the Core Values noted:

David Schroeder, before he left -- about a year before he left -- looked at what God had done, looked at what we had been accomplishing, and he put down five core values not on what we want to be, but what we are. (Personal communication, June 18, 2007)

An administrator describing the same process commented:

Towards the end of Dr. Schroeder's presidency, we went and wrote these five core values down, and basically told him – “These five things may be the most important thing you did for this institution.” Because we wrote down what had been going on here for decades, for our entire existence. Not only did he do that -- but he got our trustees to say: “This is who we will be! We will hire the next president who is committed to these values, and we will make decisions as an administration and we will empower administrators who embrace these. (Personal communication, April 17, 2007)

To members of the Nyack community, the core values put forth by the College became both a testament to Schroeder’s presidency, and the fullest expression of what Nyack seeks to be 125 years after A.B. Simpson began the school on a stage of a New York City theater. The Core Values read:

Nyack College seeks to exalt Jesus Christ and fulfill its mission by being:
Socially Relevant -- Preparing students to serve in ministerial, educational, healing and community-building professions. Academically Excellent -- Pursuing academic excellence in the spirit of grace and humility. Globally Engaged -- Fostering a global perspective within a multi-ethnic and multi-cultural Christian academic community. Intentionally Diverse -- Providing educational access and support to motivated students from diverse socioeconomic backgrounds. Personally Transforming -- Emphasizing the integration of faith, learning and spiritual transformation. (“Nyack College Core Values”, n.d., para. 1)

End of Dr. Schroeder's presidency. In 2006 Dr. Schroeder's presidency drew to a close, but the changes and impact of his presidency were deeply felt by the community which he had served for little over a decade. Ronald Eastman, The Chairman of Nyack's Board of Trustees, described Schroeder's contribution at the time by commenting:

The presidency of Dr. Schroeder will be recalled by historians as one of the strongest in the history of the institution. His sense of vision for the institution and courage in it moving forward with that vision truly places him among the top leaders in the almost 125 year history of the school... During the past dozen years, the college and seminary have grown from 1,000 to over 3,000 students, located in the United States, Puerto Rico and Ukraine. During his tenure, Dr. Schroeder oversaw the development of a number of new graduate programs in culture shaping fields, the establishment of the branch campus in New York City (truly a pioneer operation for a Christian liberal arts college) and extension sites in date in Dayton Ohio, Washington, DC, and Albany, New York. We have seen the growth of the Christian educational community that has received national recognition for its diversity. (Eastman, 2006, p. 2)

Present Institutional Setting

As the 125th year dawned as an institution, Nyack College began a new chapter in its institutional life with the April 2007 inauguration of Dr. Michael Scales. Dr. Scales is no stranger to Nyack College, having served as the institution's Vice President for Enrollment and Marketing prior to Dr. Schroeder's departure. Upon taking office in the Spring of 2007, Dr. Scales hearkened back to the founding mission of A.B Simpson had

for the college, while looking towards Nyack's future. In setting the tone for his presidency Dr Scales in his inauguration address asserted:

Nyack seeks to be Academically Excellent, Globally Engaged, Intentionally Diverse, Socially Relevant, and Personally Transforming. Although we only articulated these core values in recent years, it is clear that these values have accompanied our vision since the beginning. The burning question then, is how do we best live out these values? In 1904, the founder of this school stood before a great assembly and concluded, "A university alone can fill the demand." Today, I stand before you and I repeat these words. A university alone can fill the demand. If Nyack is to be as Academically Excellent, Globally Engaged, Intentionally Diverse, Socially Relevant, and as Personally Transforming as our mission demands that we be in this generation, Nyack must do so as a university. ("Inauguration Address of Dr. Michael Scales", 2007, Personally Transforming, para. 10)

In seeking to continue to into future in light of its past, Nyack presently puts forth the following Mission Statement:

Nyack College, a Christian liberal arts college of The Christian and Missionary Alliance, seeks to assist students in their spiritual, intellectual, and social formation, preparing them for lives of service to Christ and His church and to society in a way that reflects the Kingdom of God and its ethnic diversity. ("Nyack Undergraduate Catalogue," n.d., p. 4)

In seeking to fulfill this mission, Nyack provides both graduate and undergraduate programs at its two main campuses as well as at the various satellite programs mentioned in the preceding sections. The campus in Nyack, still fondly referred to as “The Hillside,” occupies 120 acres overlooking the Hudson River Valley on which sit 38 various academic, office, and dormitory buildings. Nyack campus buildings are spread throughout the rolling hillside, most of which were constructed in the post-World War II era. The administrative buildings of the University are still housed in the renovated 1930s Tudor Mansion “Sky Island” which was purchased by the college in the 1950s. Among the buildings on the lower part of the hillside is Moseley Hall, which was the former clubhouse of the Clarkstown Country Club. The New York City Campus site occupies a rented building on 5th Ave two blocks north of the City Hall. All extension sites of the college both here in the states and abroad are also rented by the institution.

Doctrinal statement and lifestyle commitments. In addition to providing a faith-informed mission statement, and a set of core values that explain the foundational principles of the institution, the college requires its members to adhere to several faith commitments in order to become a member of the institutional community. All students applying to the institution are required to write an essay on the role faith plays in their life, as well as describe their relationship to Jesus Christ (“Application of Admission, Nyack College,” n.d., p. 3). All members of the community must also sign a doctrinal statement of faith as part of their membership to the institution. Nyack’s statement of faith can be found in Appendix F. In addition, students and faculty are also required to agree to a lifestyle statement in which they agree to uphold certain Christian values of living while they are residing at Nyack. The lifestyle commitment statement can also be

found in Appendix F. The institution stresses that both of these agreements are crucial in maintaining a Christian identity for the college, as well as promoting high Christian ideals throughout the community. The *Nyack Student Handbook* (n.d.) expresses this most clearly asserting:

Nyack College is a Christian liberal arts college committed to a Christian lifestyle that is in line with Biblical standards. In pursuit of truth and preparation for service, Nyack challenges students to develop a personal value system of ethics and behavior that will be glorifying to God and most effective in drawing others to Christ. (p. 41)

Students and faculty. In the Fall of 2006 Nyack had a total of 3,178 students enrolled in the institution's various academic programs. A breakdown of enrollment by site and program types can be found in Table 13 below.

Table 13

Nyack Enrollment Fall, 2006

Programs	Enrollment	% of Total Enrollment
Traditional Undergraduate (Rockland Campus)	905	28.5
Traditional Undergraduate (NYC Campus)	707	22.2
ATS (All Sites)	736	23.2
Degree Completion (All Sites)	436	13.7
Graduate Programs	394	12.4

(All Sites)

TOTAL	3,178	100.0
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Note: From "Nyack College Profile" (n.d.) notes figures presented above are Nyack's enrollment figure for Fall 2006.

Table 13 reveals that 50.7% of the institution's student population are in traditional undergraduate programs. The table also shows that Alliance Theological Seminary students makeup a large contingency in the institution as well with 23.2% of Nyack's total student population being seminarians.

As numerous administrators and faculty alluded to in the course of interviews, Nyack's student body is extremely diverse in its composition. Utilizing data provided by *Nyack College Factbook* (2006), Table 14 provides a breakdown of the undergraduate student body by Gender and Ethnicity from 2001-2005. And Table 15 provides a breakdown of the college's undergraduate population according to religious denominational affiliation for the Fall of 2005.

Table 14

Nyack College Undergraduate Enrollment By Gender and Ethnicity 2001-2005

Fall Term	2001		2002		2003		2004		2005	
	No.	%	No.	%	No.	%	No.	%	No.	%
Gender										
Male	753	39.7	813	40.9	835	40.4	822	40.0	797	39.3
Female	1144	60.3	1177	59.1	1234	59.6	1234	60.0	1233	60.7
Total	1897	100.0	1990	100.0	2069	100.0	2056	100.0	2030	100.0
Ethnicity										
Non-Resident	94	5.0	84	4.2	78	3.8	105	5.1	99	4.9

Alien										
Asian	135	7.1	127	6.4	130	6.3	115	5.6	115	5.7
Black, Non-Hispanic	504	26.6	593	29.8	642	31.0	722	35.1	716	35.3
Hispanic	433	22.8	427	21.5	438	21.2	429	20.9	390	19.2
White, Non-Hispanic	691	36.4	708	35.6	705	34.1	615	29.9	615	30.3
Native American	2	.1	2	.1	7	.3	2	.1	5	.2
Multi-Racial	33	1.7	39	2.0	35	1.7	58	2.8	64	3.2
Unknown	5	.3	10	.5	34	1.6	10	.5	26	1.3
Total	1897	100.0	1990	100.0	2069	100.0	2056	100.0	2030	100.0

Note: From *Nyack College Fact Book* (2006), p. 12-13.

Looking at the data provided in Table 14, Nyack's student diversity can be seen on several levels. In the first place, from 2001-2005, the female students consistently accounted for 60 % of the institution's total student enrollment. In addition, Table 14 reveals that in 2005 69.7% of the institution's student body were of a non-white, ethnic /minority background. This percentage has steady increased from 2001, when 63.6% were of a non-white, ethnic/minority background. While slight fluctuations have taken place amidst Non-Resident Alien, Asian, Native American, and multiracial populations from 2001-2005, Table 14 reveals a steady increase in the numbers of Black/Non Hispanic students during this period. Black, non Hispanic enrollment went from 504 students in 2001 (26.6 % of students enrolled) to 716 students in 2005 (35.3% of students enrolled). This is an increase of 8.7%. During the same period Table 14 reveals a steady decrease in the number of White, non-Hispanic students at the institution. The White,

non-Hispanic population decreased from 691 students in 2001 (36.4 % of students enrolled) to 615 students in 2005 (30.3% of students enrolled). This represents a 6.1% decrease in the number of White, non-Hispanic students. Table 14 finally shows that the institution's Hispanic student population has decreased steadily as well over this period, but not to the same extent as the institution's White, non-Hispanic population. During this period the number of Hispanic students decreased from 433 in 2001 (22.8% of students enrolled) to 390 (19.2% of students enrolled; a decrease of 3.6%).

Table 15

Nyack Enrollment by Denominational Affiliation Undergraduate and Graduate, Fall 2005

Religious Affiliation	Undergraduate		Graduate		Total	
	#	%	#	%	#	%
Advent Christian	4	0.2	-	-	4	0.1
African Island Church	-	-	2	0.2	2	0.1
African Methodist Episcopal	5	0.2	6	0.6	11	0.4
Anglican	2	0.1	1	0.1	3	0.1
Apostolic	5	0.2	14	1.4	19	0.6
Assembly of God	65	3.4	49	4.6	113	3.8
Baptist	253	12.5	110	11.3	363	12.1
Bible Fellowship	4	0.2	2	0.2	6	0.2
Brethren	6	0.3	3	0.3	9	0.3
Christian Missionary Alliance	211	10.4	156	16.1	367	12.2

Religious Affiliation	<u>Undergraduate</u>		<u>Graduate</u>		<u>Total</u>	
	#	%	#	%	#	%
Christian Church	6	0.3	8	0.8	14	0.5
Christian Reformed	6	0.3	2	0.2	8	0.3
Church of Christ	5	0.2	3	0.3	8	0.3
Church of God	32	1.6	20	2.1	52	1.7
Congregational	4	0.2	2	--	6	0.2
Covenant	1	0.0	2	--	3	0.1
Disciples of Christ	1	0.0	4	--	5	0.2
Episcopal	3	0.1	4	--	7	0.2
Evangelical	28	1.4	22	--	50	1.7
Evangelical Free	14	0.7	5	--	19	0.6
Four Square	1	0.0	1	--	2	0.1
Full Gospel	7	0.3	5	--	12	0.4
Holiness	3	0.1	--	--	3	0.1
Independent	17	0.8	13	--	30	1.0
Interdenominational	17	0.8	15	--	32	1.1
Lutheran	12	0.6	5	--	17	0.6
Lutheran Brethren	--	--	1	--	1	0.0
Mennonite	1	0.0	--	--	1	0.0
Messianic Jew	5	0.2	5	--	10	0.3
Methodist	67	3.3	33	3.4	100	3.3
Mission Church	1	0.0	1	0.1	2	0.1

Religious Affiliation	Undergraduate		Graduate		Total	
	#	%	#	%	#	%
Moravian	--	--	1	0.1	1	0.0
Nazarene	14	0.7	6	0.6	10	0.7
New Testament	--	--	1	0.1	1	0.0
Non-Denominational	507	25.0	198	20.4	705	23.5
Orthodox	4	0.2	1	0.1	5	0.2
Pentecostal	348	17.1	107	11.0	455	15.2
Presbyterian	84	4.1	58	6.0	142	4.7
Protestant	12	0.6	4	0.4	16	0.5
Reformed Church	16	0.8	16	1.6	32	1.1
Roman Catholic	94	4.6	9	0.9	103	3.4
Salvation Army	11	0.5	10	1.0	21	0.7
Seventh Day Adventist	10	0.5	5	0.5	15	0.5
Wesleyan	4	0.2	1	0.1	5	0.2
Non- Christian Religious Affiliation						
Judaism	5	0.2	2	0.2	7	0.2
Muslim	2	0.1	2	0.2	4	0.1
Undesignated Affiliation	129	6.4	59	6.1	188	6.3
TOTAL	2030	100.0	970	100.0	3000	100.0

Note: From *Nyack College Fact Book* (2006), p. 22.

A reading of Table 15 shows that Nyack's student body is made up of students coming from 44 different Christian faith denominations and two non-Christian belief traditions. Of special note 367 students come from the institution's sponsoring denomination, the Christian and Missionary Alliance. Therefore 12.2% of all students are from sponsoring denomination.

Interviews with administrators and faculty revealed that Nyack's diversity was identified by all 13 respondents as one of its strongly distinctive and desirable features. In the words of some of the respondents:

Well, we like to think that what we do here is a better reflection of what the Kingdom of God is all about—What its going to be like when we get to heaven... There is going to be people from every nation, tongue, and tribe, and what better place than New York City, the Metropolitan New York to, experience that. (Nyack Administrator, personal communication, April 17, 2007)

And here, we just have an enormously diverse population, and especially our campus in the city, just really ministers to minorities, Korean, Black, Hispanic...just huge. (Nyack Faculty Member, personal communication, June 18, 2007)

Down here [NYC], the number one thing that's unique is its diversity. We have maybe 5% white people -- the rest are brown, black, and yellow, so to speak, and we have a great time with that. (Nyack Faculty Member, personal communication, June 28, 2007)

It's a very diverse community, and it has that in its history too, and I think that's also very unique, because it was founded as a missionary institute. Its primary focus has always been others oriented, you know, people like us, but also not like us... So that history has sort of evolved the institution into sort of a community where yeah you do teach students from Zimbabwe, from France, Germany, Wales, Australia, Ecuador, Guatemala - - all kinds of places -- And that is embraced and welcomed here. (Nyack Faculty Member, personal communication, June 26, 2007)

Realizing a commitment to serving inner city populations and large populations of students from low income families, the College tries it best to keep tuition reasonable (Personal communication, April 17, 2007). Table 16 shows tuition for full-time undergraduate students for the Fall Terms of 2001-2005.

Table 16

Nyack College Undergraduate Tuition, Fall Term 2001-2005 (Per Semester)

	2001	2002	2003	2004	2005
Base Tuition (Full-time enrolled Resident)	\$9,740	\$10,195	\$10,650	\$11,020	\$11,575

Note: From *Nyack College Fact Book* (2006), p. 39.

Over the period of 2001-2005, the cost of tuition increased from \$9,740 a semester to \$11,575 a semester. This increase of \$1,835 a semester represents an increase of 15.9% over this 5 year period.

The 3,000 students of Nyack College are served in their various academic programs by a 296 faculty members. The faculty is made up on 160 full time resident

faculty and 136 adjunct faculty. Table 17 provides a breakdown of faculty by rank, degree, gender, and ethnicity for the Fall 2005 semester.

Table 17

Nyack College Faculty by Rank, Degree, and Ethnicity, Fall 2005

Fall Term	Resident Instructional Faculty		Administrative Faculty		Total Resident Faculty		Adjunct Faculty		Total Faculty	
	No.	%	No.	%	No.	%	No.	%	No.	%
	<hr/>									
Total Headcount	106	100.0	54	100.0	160	100.0	136	100.0	296	100.0
<hr/> Rank <hr/>										
Professor	24	22.6	--	--	24	15.0	--	--	24	8.1
Associate	30	28.3	--	--	30	18.8	--	--	30	10.1
Assistant	33	31.1	--	--	33	20.6	--	--	33	11.1
Instructor	18	17.0	--	--	18	11.3	--	--	18	6.1
Without	1	.9	54	100.0	55	34.5	136	100.0	191	64.5
<hr/> Degree <hr/>										
Doctorate	67	63.2	16	29.6	83	51.9	38	27.9	121	40.9
Masters	39	36.8	31	57.4	70	43.8	59	43.4	129	43.6
Bachelor	--	--	4	7.4	4	2.5	14	10.3	18	6.1
Certificate	--	--	2	3.7	2	1.3	2	1.5	4	1.4
Non-Degree	--	--	1	1.9	1	.6	--	--	1	.3
Unknown	--	--	--	--	--	--	23	16.9	23	7.8
<hr/> Gender <hr/>										

Fall Term	Resident Instructional Faculty		Administrative Faculty		Total Resident Faculty		Adjunct Faculty		Total Faculty	
	No.	%	No.	%	No.	%	No.	%	No.	%
Male	68	64.2	18	33.3	86	53.8	84	61.8	170	57.4
Female	38	35.8	36	66.7	74	46.2	52	38.2	126	42.6
Ethnicity										
Asian	12	11.3	5	9.3	17	10.6	18	13.2	35	11.8
Black Non-Hispanic	15	14.2	15	27.8	30	18.8	21	15.4	51	17.2
Caucasian	66	62.3	27	50.0	93	58.1	76	55.9	169	57.1
Hispanic	12	11.3	7	13.0	19	11.9	9	6.6	28	9.5
Unknown	1	.9	--	--	1	.6	12	8.8	13	4.4

Note: From "Nyack College Fact Book" (2005), p. 33.

In the way of faculty rank, Table 17 reveals that the 160 full-time resident faculty members account for 54.5% of the total number of Nyack faculty. The remaining 45.5% of faculty members hold adjunct status. Thirty-five and one half percent of the total faculty hold a rank of Instructor or above (Assistant Professor, Associate Professor, or Professor). Amongst Full-time resident faculty 65.5% of faculty members hold a rank of Instructor or above, leaving 34.5% of full-time faculty without rank. In terms of terminal degrees received, 40.9% of all faculty members hold doctoral degrees in their respective field (51.9% of Resident Faculty and 27.9% of Adjunct Faculty respectively).

Looking at the data regarding gender and ethnicity, Table 17 gives very clear evidence of diversity in the composition of Nyack's faculty. Table 17 reveals that 42.6%

of Nyack faculty members are women (46.2% of resident faculty and 38.2% of adjunct faculty respectively). In addition, 43.9% of all Nyack faculty members are non-Caucasian (42.9 % of Resident Faculty and 44.1% of Adjunct Faculty respectively). Of the 42.9% of full-time faculty members that are not of Caucasian ethnicity, almost 30% (27.8%) are Black, non Hispanic.

Administration and governance. Nyack College is served by seven academic officers of the College, 10 Deans of the schools and academic divisions, and a total staff of 138 full-time employees. At present Nyack College is comprised of six schools: The College of Arts and Sciences, Alliance Theological Seminary, the School of Business, Computer Science and Communications, the School of Education, the School of Music and the School of Adult and Continuing Education. In addition, the college is also served four academic divisions: Academic Support Services, the Library, Academic Records and Student Development. These various administrators oversee an institutional budget of \$40 million (“Middle States Periodic Review”).

Curriculum and programs. In the academic arena, Nyack students participate in four associate degree programs, 36 bachelor degree programs and 12 graduate degree programs, with “degrees being offered in the liberal arts and the professions” (“Middle States Periodic Review,” 2005, p.3). A listing of the present degrees program can be found in Appendix F. Nyack educational programs are committed to a vision of education focused on the liberal arts in the context of Christian faith perspectives. Along these lines the *Nyack Undergraduate Catalogue* states:

Nyack College is committed to providing its students a broad education based upon the liberal arts and rooted in the historic Christian faith. Thus

Nyack College is a Christian liberal arts college dedicated to pursuing, integrating, communicating, and applying truth...Nyack College is committed to the PURSUIT of truth in God's Word and God's world.

Nyack College's holistic approach to truth is foundational to its commitment to PREPARE students for service. This preparation occurs in its liberal arts and professional programs. We acknowledge a special responsibility to prepare vocational and lay Christians...who communicate truth in ways consistent with God's Word and relevant to God's world.

("Nyack Undergraduate Catalogue", p.5)

While emphasizing its commitment to a Christian worldview, the college is also committed to providing sound academic programs. Nyack's academic programs are accredited by such agencies as the Middle States Association, the National Association of Schools of Music, the Association of Theological Schools, the National Council for the Accreditation of Teacher Education and the Council for Social Work Education ("Middle States Periodic Review, 2005", p. 3). In addition to the programs already provided by the college, a BSN program in nursing is in the process of being launched. Nyack is also in the early stages of planning doctoral programs in Ministry, Psychology, Education, and Business Administration in order to move closer to New York State's standards for taking on university status.

Chapel and spiritual formation for students. In providing the basis for what administrators and faculty refer to as "a vibrant spiritual community," Nyack College provides to its student body a weekly Chapel program that seeks to connect students to their Christian faith. On Monday, Wednesday, and Friday mornings students stream

down the hillside to gather on the basketball court of the college's gymnasium to worship together as a community of faith. On Sunday evenings a smaller group of students gathers for worship in a large auditorium in Pardington Hall. All chapel services were once held in Pardington Hall until the capacity of the auditorium did not accommodate the institution's entire student body. Nyack emphasizes the importance of chapel asserting that: "Chapel is a required piece of every student's education because of the value we place on coming together as a community to worship. Our distinctive as a Christian college requires that we have special times together where God is lifted up among us" ("Chapel, Nyack Campus", n.d., para. 1). Given the great denominational diversity of students, Nyack's campus ministry tries to take into account the various faith backgrounds of Nyack students when planning chapel services. Along these lines one Nyack faculty member noted:

At Nyack we've got every tribe represented so to speak -- we got every denomination represented, and so Linda Walborn and Kelvin Walker our campus pastor put together spiritual formation, [and] they have to take into consideration all the different backgrounds that are represented, ... all the different streams that are represented. And so we try to bring liturgy in, we try to bring art, we try to bring different styles of music. (Personal communication, June 18, 2007)

Chapel at Nyack takes the form of students singing contemporary Christian music, presentations by notable Christian speakers, or witnesses of faith given by members of the college community. Key to bringing together such an eclectic group of students for

the purpose of worship has been Kelvin Walker, the Campus's Pastor. Describing Kelvin's role at the institution, one current administrator shared this perspective:

Chapel had been an issue because it just --... it's hard to get one that will relate to everybody – Some would like this one, some would like that one, and others tune out of certain ones. We went through all these gyrations... “Can we restructure the facility?” “Can we do this?...” -- So all these things we tried to do – “More rules?” – So what we decided was we were going to hire a new pastor who was working with a multicultural, a very diverse population in the Allegany, you know, out in Pittsburg area, a big, big Church – [With] this man that we hired, its [worship] around the personality of Christ himself... there's variations of how that worship takes place – Many different speakers, but this corporate ability to bring everyone around the personality of Christ himself. (Personal Communication, April 17, 2007)

In addition to providing time for worship in chapel, students also participate in various ministry experiences. The college has several student groups who focus on different types of Christian ministry and service. Ministry groups include students who assist in programming spiritual formation on campus, students involved in various ministries within the local community in New York City, and student groups which go abroad for cross cultural international ministry experiences.

Present strategic goals. As it heads into the future, Nyack has set forth some strategic goals which reflect where the institution seeks to go within the next few years. As finances and resources are an ever present concern for administrators and faculty

alike, the development of a significant institutional endowment is a primary concern for the college. In addition, the college is committed to the development of programs that will lead to becoming a university in the next decade. For its 2005 Middle States review, Nyack College put forth a set of strategic initiatives to be carried out for the years 2005 to 2010 that reflect these concerns and priorities. The goals set forth in report are:

1. The development of an Advancement Office that capitalizes on the institution's growth and dynamism to build a larger donor base and begin a capital campaign in 2007.
2. The creation of a master plan for the development of the Nyack campus. The first phase of this plan would be accomplished over this five-year period.
3. The creation of a master plan for the development of the campus in New York City and the purchase of a building in New York City to house the ever-growing campus there.
4. A re-engineering of the Seminary to give its curricular and co-curricular programs a strong praxis orientation and meet the needs of the C&MA for 21st century clergy.
5. The development of two doctoral programs: the Doctorate in Ministry and the Doctorate in Psychology.
6. The development of science programs at the undergraduate level, specifically in Nursing and Biology.

7. Continued enrollment growth in all programs and sites accomplished through an aggressive program of marketing and recruitment. (“Middle States Periodic Review”, 2005, p.19)

On both “The Hillside” and in New York City, Nyack College seeks to maintain its identity as an institution of the Christian and Missionary Alliance. While being serious committed to the mission instilled by A.B. Simpson 125 years ago, Nyack seeks to meet the challenges of a new century with its own concerns and institutional challenges.

Huntington University: Huntington, Indiana

The Desire of a Denomination

While the founding of Nyack College is generally attributed to the desire and drive of one man, at Huntington University the beginnings of the institution are rooted in the broader desire of a denomination to have a college of its own. Located 30 miles southwest of Fort Wayne, Indiana, the university is situated on 160 wooded acres in the city of Huntington, Indiana. Huntington University can trace its history back to 1897, when the United Brethren in Christ, USA (UB) founded Central College as its sole institution of higher education. As early as the late 1880s, the UB had expressed a desire to found a college for the denomination. By the late 1890s, the denomination had begun the process of selecting a location on which to build a school. Pfister (1972) notes of that time:

For nearly a decade the General Board of Education of the Church of the United Brethren in Christ had hoped, prayed, anticipated and investigated about the establishment of a collegiate institution under its direct control.

This board had planned in its annual meeting in 1896 to formulate a

recommendation to present to the 1897 [UB] General Conference, that a committee be appointed to definitely solicit from cities and towns that were properly situated and that might desire to secure the institution.

(Chapter I, para. 4)

In the midst of planning for a new college, UB officials received a proposition which they saw as nothing short of miraculous. Pfister (1972) relates:

Before the Board of Education met in annual session in 1896, an unsolicited proposition was received from the Huntington Land Association of Huntington, Indiana which made possible the establishment of a college in a central geographical location under the control of the Board of Education. The college and campus with some funds for equipment were a gift to the church so there was no debt involved.

(Chapter I, para. 5)

Led by the Rev. Albert Johnson, a UB minister, and several prominent citizens, the Huntington Land Association was an organization founded for the purpose of conducting community development for the city of Huntington. As part of its vision, the Land Association desired to bring a college to the city, and with it greater numbers of UB congregants. With these aims in mind, the Land Association offered a simple arrangement to the UB.

The Association proposed to donate to the [UB] Board of Education a campus of approximately 25 acres and to erect on this site a first class \$35,000 structure on the simple condition that the Board would sell 102

lots to church people outside the city of Huntington, and equip and run a college. (Chapter I, para. 7)

Considering the situation ideal, UB officials agreed to the proposition, and began planning for the founding of what would become Huntington University.

1897-1917: The Early Years

With an agreement secure and the selling of the 102 lots underway to UB churchgoers, plans were laid for the new college's campus. A 60 acre site was chosen for the institution, and plans were drawn up for an impressive three story Victorian structure (Becker Hall) to built on the campus for the use of the college. Pfister (1972) notes that a 60 acre parcel of land was chosen for the college which was located "just outside the north corporation line of the city" (Chapter I, para. 16). At this time the name "Central College" was chosen for the institution, due to its central location among local UB parishes as well as it ties to the central administration of the UB denomination.

With a parcel of land selected, work began on the campus. On August 18, 1896 members of the UB and officials from Huntington's city government gathered on the grounds to lay the cornerstone of the college's first building. For United Brethren officials the starting of Central College was greeted with enthusiasm for doing greater things for God's glory through their own denominational college. For city officials, Central College was seen as an institution that would spark further growth of Huntington as a city. Along these lines Huntington's *Daily Democrat* (as cited in Pfister, 1972) reported shortly before the ceremonies in August of 1896:

This new addition to our thriving city is something that all citizens may feel proud of. The addition of a well equipped college to the institutions of

learning which we already possess puts Huntington in the front vanguard of progressive cities, and coming as it does simultaneously with the location of three new and large factories and a new railroad, places our city before the general public in a very favorable light, a light which bodes well for the future prosperity and growth. (Pfister, 1972, Founding of Huntington (Chapter I, para. 29)

By June 1, 1897 the building had been completed, and on September 22, 1897 the new college was dedicated, with classes beginning the following day. In Central College's first year the institution had a net enrollment of 85 students taught by seven faculty members. The first graduation took place in 1899, with the college graduating three students (Pfister, 1972, Chapter III, Students, para. 1-2).

Having been ushered in with great fanfare, Central College slowly gathered momentum under the direction of six institutional presidents from 1897-1917. While the institution's finances were modest, Central College gathered a steady flow of students and over time began to add programs to the curriculum and buildings to the campus. From 1897-1917 "The student body averaged 100 during this 20 year period, varying from 72 in 1909-1910 to 143 in 1915-1916. There were over 200 [that] graduated in the 20 years, varying from one in 1900 to 28 in 1917" (Pfister, 1972, Chapter III, Students, para. 1-2).

The campus's spiritual atmosphere was enhanced by the close relationship the college had with the UB College Park Church, as well as by various student organizations that were formed during these early years. From the college's founding students were required to attend daily chapel services as a community. Showing a close connection to

Collge Park Church, Pfister (1972) asserts that the: "Services for the church were conducted in the [college's] administration building because there was no separate church structure." In addition, "the minister of the church was frequently designated as the college chaplain" (Chapter II, Students, para. 18). Christian groups also formed at this time period that provided opportunities for spiritual focus. A "Young People's Christian Association" gathered on Sunday for the purpose of Christian fellowship. A "Ladies Missionary Band" and a chorus were formed as well. And a student ministerial society was organized by students going into ministry in order for students to share their faith experiences (Pfister, 1972, Chapter II, Students 1-18).

For students attending Central College, the early curriculum offered four programs of study. Pfister (1972) notes:

The college curriculum for the first year listed three courses with appropriate degrees: Classical course leading to a Bachelor of Arts degree; Scientific course with a Bachelor of Science degree; and Philosophical course with a Bachelor of Philosophy degree. A three year Bible course was offered under the title of Preachers' Normal planned particularly for ministerial candidates. (Chapter III, Curriculum, para.1)

Over the course of time the college added courses in business, oratory, and teacher preparation. Within the first few years of its founding the college also began a graduate department "which conferred master's degrees to those who had received the corresponding bachelor degree" (Pfister, 1972, Chapter III, Curriculum, para. 2).

With a growing number of programs and steady flow of students, new academic buildings were added to the campus. Growing interest in agricultural programs led to the

construction of an Agricultural Experiment Station on campus in 1914. Pfister (1972) notes that due the popularity of agricultural studies: “a portion of the campus was [also] used for experiments in planting and another area for animal husbandry” (Chapter III, Buildings, para. 5). In 1916 Central College was also the beneficiary of a generous gift when a faculty member donated his home (Livingston Hall) to the college for its use (Pfister, 1972, Chapter III, Buildings, para. 6).

1917-1941: Between the Wars

The time between the First and Second World Wars was one of change and growth for the college. Change first came in 1917 when Central College was renamed Huntington College. This change was made to distinguish the college from other institutions throughout the country that had taken the common name of “Central College.” Other substantial changes were to follow that were directed by four different institutional presidents. During these years additions were made to the college’s campus and curricular offerings were modified as well to meet the changing needs of the college. To free up space in the College’s administration building that had been taken up by large furnaces, a central heating plant was constructed on the campus in 1918. An expansion of athletic programs at the college brought about the construction of a gymnasium in 1920. During these decades the institution also bought several plots of land adjacent to the existing campus. Two of the plots had existing houses on the property which were immediately put to use by the college. One of the houses (Steman Hall) was turned into a student dormitory. The second was remodeled and became the house of the college president (Pfister, 1972, Chapter IV, Buildings, para. 1-20).

Curriculum changes brought an expansion to the college's school year, and an organization of the various academic disciplines into a set of schools. Pfister (1972) describing the re-organization comments:

The curriculum was organized with the following areas: liberal arts, school of education with eight two year programs, theological seminary and Bible school with six different courses, school of agriculture, school of home economics, conservatory of music, school of art, department of public speaking, and academy. (Chapter IV, Curriculum, para. 6)

Throughout the 1920s and 1930s Huntington also bolstered the credibility of their programs through accreditation. In 1925 Huntington's liberal arts program was accredited by the State of Indiana. By 1927 state accreditation had been granted to the institution's science programs. Finally in 1937 the state granted an accreditation to the college's teachers preparation program (Pfister, 1972, Chapter IV, Curriculum, para. 5).

With the expansion of the college's curriculum and physical plant, came measured growth in both the student body and faculty during these interwar years. In the way of students, Pfister (1972) notes that the college graduated 474 students over the period of 1917-1941, with an average graduation rate of 20 students per year (Chapter IV, Students, para. 3). In the way of faculty, the institution employed an average of 15 professors a year during this period (Pfister, 1972, Chapter IV, Faculty, para. 1). The college, however, was not without its problems. Difficulties were especially felt in the area of finances as America entered the Great Depression. But despite the difficulties the institution managed to sustain itself financially. Pfister (1972) asserts that: "In spite of

the financial struggle that was experienced the [college's] total net assets increased from \$63,699.12 in 1917 to \$124,075.99 in 1941" (Chapter IV, Finances, para. 4).

Outside the classroom, students engaged in a whole range of extra-curricular activities. In addition to literary societies and organized sports, student activities with a Christian identity flourished during these years. Pfister (1972) notes:

The Y's—the Young Men's Christian Association and the Young Women's Christian Association—made a spiritual impact upon the college campus. Delegates to the Lake Geneva Assembly profited from contact with the spiritual giants who were leaders in the conferences. Fall and spring retreats were a vital part of the program. (Chapter III, Students, para.7)

Pfister (1972) mentions that students also engaged in ministry activities outside the college by participating in several volunteer organizations that worked both locally and abroad (Chapter III, Students, para. 8).

1941-1970

In 1941 Dr. Elmer Becker became president of Huntington College, and would hold that position for 24 years. During the longest presidency in the institutions history, Huntington would continue to grow its physical campus, grow in student numbers, as well as in the strength of academic programs. In the way of student enrollment growth, from 1944 to 1971 the institution went from a student enrollment low of 114 to an enrollment high in 1970-71 of 711 students (Chapter V, Students, para. 1). Pfister (1972) concludes: "The number of graduates grew as the student body increased. There have been a total of 1,671 graduates between 1942 and 1972. The lowest was nine in 1945 and

there were 122 in the class of 1972” (Pfister, 1972, Chapter V, Students, para. 2). While Pfister (1972) maintains that the educational programs remained fairly stable during these decades, the respectability of Huntington academic programs was increased in 1961 when the college received full accreditation by the North Central Association of Schools and Colleges.

On the spiritual side of things, the Post World War II era saw the emergence of several student ministry organizations on the campus. Pfister (1972) notes that another fellowship of ministerial students named Clericus was started in 1946. Throughout the period students also took part in service projects as “Gospel Volunteers.” “Christian Service Teams” that sought to do community service also began to become popular among students during the end of the 1960s (Pfister, 1972, Chapter V, Students, para. 5). Pfister (1972) comments: “Christian Service Teams have drawn a number of young people to give of their time and talent. Some teams are active during the school year, while others serve during the summer months also” (Chapter V, Students, para.12).

Under Becker’s leadership many building projects were undertaken on campus. Growing student populations brought an addition to Livingston Hall in 1943, and the construction of a men’s dormitory (Milton Wright Memorial Hall) in 1948. The college also realized its dream of having a fully updated library in 1959 when it constructed the Loew-Alumni Library (Presently the Administration Annex). In 1963 another academic Hall was opened (Brenn Hall of Science) for the benefit of the college’s science programs (Pfister, 1972, Presidents, para. 5). Following Becker’s retirement, President E. De Witt Baker picked up where his predecessor had left off. The year 1966 saw the addition of a women’s dormitory (Hardy Hall) to the campus. This was followed in 1967 by the

acquisition of a 77 acre nature preserve eight miles from campus(Thornhill Nature Preserve), which has been used by students ever since for biological and ornithological field studies. And in 1968 a Student Union Building was built on the southern lake shore of the campus grounds (Pfister, 1972, Chapter V, Buildings, para. 11-15).

The 1970s

Little is provided in Huntington's historical literature which documents the life of the college in the 1970s. From what can be gathered from the College's centennial commemorative, the institution had a steady influx of students through these years, but struggled with issues of rising tuition costs, and a need to find expanded sources of income (Pfister, 1972, Chapter V, Finances, para. 1). By the late 1970s help in Huntington's financial situation came from Orville and Ruth Merillat who provided significant contributions to the institution in building an athletic facility for the college. At the time, the \$ 1 million gift was "The largest single gift ever received by the College, and the first of many generous Merillat gifts that would transform the campus" during the 1980s ("Huntington College Centennial Alumni Directory," 1997, p. 36).

1980s: Building "Renaissance"

Throughout the 1980s the campus underwent significant changes, which one history describes as an institutional "Renaissance" ("Huntington College Centennial Alumni Directory," 1997, p. 40). During this time many improvements were made to the institution's physical plant. During the 1980s "the College's planning focused mainly on modernizing facilities" ("Huntington College Self Study Report," 2004, p. 58). The institution's centennial history noted that: "During the 1980's, the campus was transformed as 17 facilities were built or significantly remodeled" ("Huntington College

Centennial Alumni Directory,” 1997, p. 40). The capital improvements were primarily made through the generous support of a small cadre of large philanthropic donations.

Facilities added in the 1980s include Baker and Wright Residence Halls, Reiff Resource Center at Thornhill Nature Preserve...the Richlyn Library, the Loew Center, the Forester Village apartments, and a new maintenance building. In the late 1980s and early 1990s the College completed the Merillat Center for the Arts and the expanded Merillat Center for Physical Education and Recreation., the Habecker Dining Commons, the Showen-Escher memorial fountain in the large lawn in front of the administration building, a carillon in the administration building tower, a new track, and major landscaping, signage, and outdoor lighting upgrades (“Huntington College Self Study Report,” 2004, p. 58).

While making large strides in the way of capital improvement, Huntington faced several institutional challenges during this time. The college’s weaknesses can be found in several of the criticisms cited by the Higher Learning Commission Review Committee in their 1994 evaluation report following an accreditation visit. The committee noted that the institution needed a greater student enrollment and a larger base of financial contributors in order to support the physical improvements that had been made to the campus (“Huntington College Self Study Report,” 2004, pp.27-28). At the time of the committee’s report the institution had a total enrollment at 578 in 1993. And while the institution received significant support from a small group of large contributors, it was recommended by accreditation reviewers that the institution employ different

development strategies to gather a larger base of donor support (“Huntington College Self Study Report,” 2004, p. 40).

1991-2007: President Blair Dowden

In 1991, G. Blair Dowden became president of Huntington College. Coming to Huntington from Houghton College, another CCCU institution, President Dowden began a 16 year presidency which continues to the present. Taking heed of the institution’s challenges, President Dowden came to Huntington with a vision for expanding the institution, and in the process dealing with the issues of enrollment and financial support. By clarifying Huntington’s faith identity, by seeking new strategies to expand enrollments and programs, and by focusing on building greater financial support for the institution, Dowden’s tenure has been marked steady progress in bringing his vision to reality.

Directed focus on mission. From the very beginning of his tenure at Huntington, Dowden sought to emphasize the “Christ-centeredness” of the Huntington College. Administrators and faculty at the institution note that a clear institutional commitment to Christ-centered mission has been an enduring hallmark of his presidency. A current administrator noted that at the beginning of Dowden’s tenure there was “really a clarification, and announcement and a priority on behalf of a new president to say – ‘We’re going to strengthen the Christo-centricity of this institution’” (Huntington Administrator, Personal communication, July 25, 2007). A *Huntington College Magazine* article commented in 2001 that throughout Dowden’s tenure “The president has been vocal in encouraging spiritual vitality and spiritual maturity, taking a visible role in leading student groups and talking about those issues on campus and to constituent

groups” (“Divine Design,” 2001, pp. 11). Approaching his 20th year as President, Dowden’s commitment is still evident. One faculty member when asked to identify individuals who best express the faith-informed mission of the institution commented: “I think in terms of keeping that active mission in front of the faculty and the school I think President Dowden is the one who does that the most” (Huntington Faculty Member, Personal communication, July 23, 2007). He went on to conclude:

I think he keeps that [faith identity] before us....Whenever you hear him speak, you know, when he's speaking just to faculty or when he's speaking to parents at a registration weekend, he always makes that abundantly clear -- that's part of what our mission is. (Huntington Faculty Member, Personal communication, July 23, 2007)

In addition to articulating Huntington’s commitment to its faith identity, Dowden has also implemented policies which embody that commitment. During his tenure Dowden has made several decisions which have reflected a re-affirmation of Huntington’s faith identity as well as have bolstered the spiritual atmosphere of the institution. Among the clearest examples, in 1993 Dowden elevated the office of Campus Pastor to a cabinet level position. A *Huntington College Magazine* article at the time of his 10th presidential anniversary noted of this decision:

Among the very conscious efforts to enhance the spiritual environment on campus was the addition of the Rev. Bill Fisher as dean of Christian faith and life in 1993. Dowden elevated the position to the senior-leadership level, making Fisher not only pastor to students but also a key member of HC’s administrative team. (“Divine Design,” 2001, p. 12)

In addition to this decision, Dowden's leadership was instrumental in reworking several key institutional documents in order to more fully clarify the institution's faith commitments. The *Huntington College Self Study* (2004) noted:

Under the guidance of the Long Range Planning Council (LRPC), the Faculty and the Board of Trustees approved a revised mission statement in the Spring of 1993. Similar long range planning processes, with long-range plans launched in 1996 and 2000, reaffirmed the College's purposes and mission. (p. 8)

In addition to revising the mission statement, the institution also amended its institutional bylaws and articles of incorporation to better reflect its faith identity in these documents.

One current administrator describing this action commented:

When we got to looking at things...an interesting thing came up -- most of our phraseology and statements about mission and stuff are contained in hand books and a variety of documents, but very little of it is really codified in a really cohesive, strong way in our bylaws, and very, very little in our articles of incorporation. And so we changed that -- we actually put qualifications for trustees in our articles of incorporation, and so... -- and it references our statement of faith in that. (Personal communication, July 23, 2007)

Growing enrollment. In re-focusing the institution on its Christ-centered mission, Dowden also went about making changes to increase enrollment at Huntington. One Huntington administrator describing these changes commented:

Prior to Dr. Dowdens coming to Huntington, our strategy for growth was...to soften the edges, remove barriers in a sense of what would prevent anybody from being interested in a four-year liberal arts institution... And what happened over the years, as I was told, is the place lost its center – it didn't maintain its distinctive Christian mission... And the turn that was made was a real clarification that we are going to make our Christian-ness, if you will, our distinctive that way. [We will] define what kind of student would be successful here, and go after that kind of student. And be honest about it, up-front about it, -- not in any way change or be apologetic – “This is who we are and what were called to be, and if you want to get on board this is the place, because we're going to go places.” (Huntington Administrator, Personal communication, July 25, 2007)

With a desire to alter the institution's enrollment strategy, Dowden brought about changes to the college's enrollment services staff. Those changes included the appointment of a new Dean of Enrollment, Jeff Berggren, in 1993. In gathering students to the institution, Berggren's vision for change was clear. A 1998 *Huntington College Magazine* article noted that Berggren “felt the college needed to clarify its market niche and do more to capitalize on its ‘distinctiveness’” (“Heeding the Message,” 1998, p. 8). With this focus in mind he told his staff: “Let's be more upfront and open about our Christian background. Instead of trying to compete directly against large state universities, we should position Huntington College alongside other private Christian schools. That's the market in which were naturally competitive” (“Heeding the

Message,” 1998, p. 8). With Berggren’s shift in focus, “A comprehensive plan was developed in 1994 with changes in admissions, development, and public relations” (“Huntington College Self Study Report,” 2004, p. 28). The plan brought about changes in personnel, as well as went about public relations campaigns which emphasized the faith identity of the institution.

With this re-emphasis on Huntington’s faith commitments, Dowden’s Huntington has experienced significant improvements in enrollment during his tenure. By 1998 the institution reported significant enrollment increases. The *Huntington College Magazine* reported:

Using a mixture of high-tech strategies and personal involvement, recruiters emphasize the twin characteristics of a Huntington college education -- academic leadership and spiritual vitality. The message is spreading, and enrollment is exploding. Though numbers are not yet final, the 1998 freshman class seems poised to set another enrollment record, moving HC steadily towards the institution's goal of growing to a student body of a thousand students. (“Heeding the Message,” 1998, p. 7)

By 2001 the goal of 1,000 students enrolled had been met. Giving a perspective across Dowden’s entire presidency, the *Huntington College Self Study Report* (2004) relates:

[Huntington’s] Enrollment grew from under 600 (headcount) in 1993 to around 1000 in recent years... Huntington College's enrollment (as expressed in total fall headcount) has risen 70% since 1993 to over 1000 for two years and then slightly down to 980 this fall.” (p. 3)

To meet the needs of growing enrollments, two new residence halls (Miller and Meadows Hall) were added to the campus in 1999 (“Huntington College Self Study Report”, 2004, p. 45).

Expansion of programs. In addition to an emphasis on faith identity, Huntington’s growing enrollment has also been aided by an increase in academic program offerings at the institution during Dowden’s tenure. Among the most successful has been the EXCEL program started by the College in 1993. Under Dowden’s leadership, the institution began EXCEL as an accelerated degree program for adult learners. Describing EXCEL, the *Huntington College Self Study* (2004) notes:

EXCEL, an accelerated degree program for adult learners, offers both a bachelors degree program and an associate degree program in organizational management... Additionally, the EXCEL program offers Core Curriculum and elective courses (both for credit and noncredit) for EXCEL students and members of the community. EXCEL has enrolled over 30 cohorts, with most cohorts moving through the program in 18 months. (p. 51)

Since its inception, EXCEL has recorded steady program growth. In 2004 the institution reported: “EXCEL enrollment has gone from 47 in 1994 to 103 in 2002” (“Huntington College Self Study Report,” 2004, p. 52). The success of the program has continued with 141 students enrolled in by the fall of 2007 (“Huntington University Announces Record Enrollment”, 2007, para. 2). The success of EXCEL has led the institution to open up two satellite locations for the purpose of offering program classes. An EXCEL extension site was opened in Columbia City, Indiana in 2005, and in Wabash, Indiana on

September 5, 2007 (“EXCEL Program to Hold Ceremony in Columbia City,” 2005; “EXCEL Program Celebrates New Wabash Site,” 2007).

In addition to EXCEL, the *Huntington College Self Study Report* (2004) noted the addition of several new academic programs, as well as the expansion of several existing ones. The early 1990s saw new programs launched in: “broadcasting, digital film studies, not-for-profit and small business concentrations, environmental science, church music, graphic design, technical theatre, exercise science, special education, and overseas opportunities (“Huntington College Self Study Report”, 2004, p. 121). The college also experienced program growth in several existing areas including Ministry and Missions, Communications, and Theatre. (“Huntington College Self Study Report,” 2004, p. 42). Since the publication of the self study, Huntington has also launched a nursing program. The program was accredited by the Indiana Board of Nursing in July of 2007, and began its first cohort in the Fall of 2007 (“Board Votes to Grant Initial Accreditation for Nursing,” 2007).

Huntington’s academic programs have also been strengthened by outside accreditation reviews. Huntington’s teacher education program received NCATE accreditation in 1993, which was renewed in 2000. In 2000, the college’s music programs were also accredited by the National Association of Schools of Music (“Huntington College Self Study Report”, 2004, p. 7).

Expanding financial support. With growing enrollments and an expansion of programs, Dowden’s Huntington has also benefited from strong increases in financial giving at the institution. In 2000 Huntington College launched a \$37 million capital campaign known as the “Fund for Excellence.” The campaign was started in order to

build a new science building, as well as to provide support for several other major institutional projects. By March 2002 the “Fund for Excellence” had met its goal of \$37 million (“Huntington College Self Study Report”, 2004, p. 45). By 2004 Huntington administrators were able to report:

[The]“Fund for Excellence” brought in gifts and pledges totaling close to \$50 million; this was \$13 million more than the goal of \$37 million. In fiscal year 2003, alumni giving was at an all-time high (\$550,000), overall gift giving was the third highest ever (\$7.2 million), and gift income from estates was the second highest ever (\$980,000). Trustees, faculty, staff, and others have pledged nearly \$2.5 million toward gifts that will be matched by Lilly Endowment initiatives. (“Huntington College Self Study Report”, 2004, pp. 6-7)

Through the success of the campaign the college tripled its endowment and made several construction projects possible on campus. Through the generosity of “Fund for Excellence” donors, construction of a new science building (Science Hall) was undertaken and completed in 2002 free of any institutional debt. In addition, the existing Loew-Brenn Hall, which houses the humanities, underwent renovation in 2003 (“Huntington College Self Study Report,” 2004, p. 13).

Weathering challenges in 2003 and 2004. While Dowden has overseen many positive institutional strides during his tenure, Dowden’s leadership was also essential in weathering two major challenges in 2003 and 2004 connected to Huntington’s relationship with the United Brethren. During this period of time the relationship

between Huntington College and the UB was tested through two separate events which presented very difficult challenges for the institution.

In 2003 and 2004 a controversy arose between the UB and the college over the writings of a faculty member, Dr. John Sanders. Dr. Sanders, a professor of Philosophy and Religion, published several books that “challenge[d] standard evangelical views of God and interpretations of the Bible” (“Huntington College Self Study Report,” 2004, pp.68-69). His works caused much controversy in the United Brethren as Professor Sanders had direct influence on educating future UB pastors and congregants. Many UB officials deemed Sanders’ theological positions unacceptable, and not in conformity with UB doctrine. On the side of the college, Dr. Sanders was a well respected member of the community, who was held in high esteem by administrators, faculty, and students alike. Due to these difficulties a tense discussion ensued between the Huntington and the UB regarding the position of Dr. Sanders on the faculty. The major issues of the discussion focused around “Questions concerning academic freedom, interpretation of the institutional statement of faith, and influencing future pastors in the United Brethren denomination” (“Huntington College Self Study Report,” 2004, p. 69). As Sanders was a well-respected member of the institution, the college was placed in a difficult position.

The *Huntington College Self Study Report* (2004) noted:

The challenge for the College was to protect academic freedom and proceed toward giving the faculty member the job security and status that his scholarship and teaching deserved while fully listening to voices in the church expressing deep concern about his beliefs and theology. The dean, the president, the Faculty Appointments and Tenure Committee, the Bible

and Religion faculty, and many others worked on compromise proposals, attended church meetings, and attended regional and national denominational meetings to make sure the perceived wedge between the church and college was not exacerbated. (p. 224)

After much discussion that received both local and national attention, and following intercessions by many on his behalf, Dr. Sanders' place on the faculty was not secured. The Board of Trustees voted in November 2004 to terminate Sanders' contract, and at the end of the Spring 2005 semester he left the institution. As expected, the decision was not one which many in the university wanted, and the decision was not well received in many quarters. A Huntington faculty member noted that the termination of Sanders:

created some tension, and also raised the question here internally inside of the college -- "What exactly is our relationship with the denomination?" -- this professor had strong support for the academic leadership here -- the departmental level, the Dean, the president, all supportive of his being here, yet on the church side, through the Board of Trustees, his contract was terminated. (Personal communication, July 25, 2007)

While the faculty member asserted that tensions have eased over time, and in many ways have been mended between Huntington and the UB, questions still remain and the feelings of many are still raw.

Another difficulty between the College and the denomination arose in 2003 when the United Brethren considered merging with another Christian denomination, the Missionary Church. While the merger never was made, this time period at Huntington

was marked by questions regarding the future of the institution in light of an impending denominational merger. As the Missionary Church already had a much larger College than Huntington (Bethel College in Mishawaka, Indiana), it became uncertain to Huntington officials how the merged Churches would deal with two higher education institutions. A Huntington faculty member related of the time:

The denomination explored rather seriously a few years ago joining another denomination, which already had its own college -- A fairly small denomination. And so that raised questions -- well if the United Brethren Denomination joins this other denomination which has its own college, then how does Huntington College fit in this mix. And the discussion then sort of brought forth here at Huntington "What do we do if this joining goes through? Do we continue with this merged denomination? Do we become independent?" -- We historically have been a UB College -- "what happens if UB is no more?" (Personal Communication, July 25, 2007)

For the college, the concern was lifted in 2004 when the UB decided not to pursue merging with the Missionary Church. But as with the Sanders incident, the considered merger brought tensions between the denomination and the institution to the forefront.

Moving to university status. Having weathered the denominational challenges described above, Dowden's leadership brought the institution to a new milestone in 2005 by moving Huntington College to university status. In 1995, under Dowden's directive, a committee was formed to investigate the possibilities of Huntington College becoming a university. At that time the committee made the recommendation that the institution remain a college. In 2004 President Dowden sought to revisit the subject and formed a

new committee with the same purpose. A 2005 *Huntington College Magazine* article noted:

The task force was asked to survey all segments of the school's stakeholders, including current students, faculty and staff, parents, prospective students, and the greater Huntington community. Areas of research included constituent perceptions, possible effects on enrollment and fundraising, marketing plans, naming options, trends in higher education, any costs and possible restructuring associated with the change, and the effect the change has had on peer institutions that have recently made the move from "college" to "university." ("Taking the Next Step," 2004-2005, p. 12)

Receiving a positive response from all constituencies to the notion, and finding no statute requirements from the State of Indiana barring the move, the committee recommended moving to the status of "University." Therefore On October 14, 2004 Huntington's Board of Trustees announced that Huntington College would become Huntington University, with the name change taking effect on September 1, 2005.

President Dowden was pleased with the name change and the possibilities it brought. He commented at the time: "I enthusiastically welcome the Trustees' decision to change our name to Huntington University... The move reflects what we have already become and what we yet will be. The new name celebrates our heritage and positions us well for the future" ("Huntington College Will Become a University," 2004, para. 2).

With the change to University status, however, Dowden was content on keeping

institutional members focused on the faith-informed identity of Huntington University.

In his own words:

While the name of the institution will soon change, many things will stay the same. For example, Huntington will always be an institution that stresses the Christian faith and the liberal arts as the foundations of its educational program. We will always challenge students to integrate faith, learning, and service. Faculty will always encourage students to examine the implications of God's revelation in Jesus Christ for the academic disciplines, their careers, and their personal lives. We will always be a campus that prepares men and women to "impact our world for Christ."

("What's in a Name", 2004-2005, p. 10)

In keeping with his consistent institutional priorities, Dowden expressed in another press release: "Huntington will continue to be an institution that stresses the liberal arts and the Christian faith as foundational for our educational program...Our name may change; our mission will not" ("Huntington College Will Become a University," 2004, para. 4).

Institutional Impact. Throughout the course of the last two decades, Dowden's leadership has significantly impacted Huntington as an institution as evidenced to by the preceding discussion. A focus on mission, an increase in enrollment, and a stronger financial position have become realities during his tenure. The *Huntington College Self Study Report* (2004) best sums up the institution's progress under Dowden's leadership commenting:

1993 to 2003, has been a period of tremendous institutional growth and development. In this ten-year span, Enrollment has increased 70%; The

faculty has increased in number, and a greater percentage of our professors now hold terminal degrees ; two new residence halls have been built to accommodate steady growth in the student body; The largest building on campus, our new Science Hall, has been completed debt-free; Brenn Hall has undergone significant renovations; The Campaign for Huntington College has raised nearly \$50 million ; Thousands of new donors have been attracted to the institution; Comprehensive marketing efforts have significantly improved strategic communications; [and] U.S.News and World Report has consistently ranked Huntington College among the best comprehensive colleges in the Midwest. (p. viii)

Present Institutional Setting

Mission. Entering a 19th year under Dr. Dowden's leadership, Huntington is strongly committed to maintaining its faith-informed identity as a "Christ-Centered" institution. Such a clear commitment was shared by Dowden (2007) himself in greeting incoming students to the University in the Fall of 2007. He commented:

The thing that truly sets Huntington University apart is our vibrant Christian faith. This, I believe, is the other significant reason Huntington is growing. Students say that the spiritual atmosphere of our campus is the primary reason they choose to enroll. Our catalog says that Huntington University is "founded upon a vital evangelical Christian faith," and we are living up to our promise to be a Christ-centered campus where faith, learning, and service are tightly integrated. (p. 4)

With its commitment to “Christ-centeredness,” Huntington sets forth the following Mission Statement that provides focus to the university community:

Huntington University is a Christ-centered liberal arts institution of higher education with a strong historic and ongoing relationship with the Church of the United Brethren in Christ, USA. With the conviction that all truth is God’s truth, the University exists to carry out the mission of Christ in higher education. Through a curriculum of demonstrated academic excellence, students are educated in the liberal arts and their chosen disciplines, always seeking to examine the relationship between the disciplines and God’s revelation in Jesus Christ. (“Huntington’s Mission”, n.d., para. 1)

The university campus. Traveling just South of Fort Wayne, Indiana, Huntington presently occupies “a 160-acre, partially wooded lakeside campus on the northwest edge of Huntington, Indiana. College land includes woods and fields to the east of campus and a 77-acre nature preserve about seven miles from the campus” (“Huntington College Self Study Report”, 2004, p. 67). A simple gate and a tree lined avenue mark the entrance to the Campus. Further inside the entrance, red bricked buildings are gathered around a central lake out of which spring three fountains. Adjacent to the eastern shore of the central lake, the heart of the University’s campus still stands where the institution began as Central College in 1897. A flowing fountain stands in the middle of a quadrangle on which stand the primary academic buildings of the institution. North of the fountain stands the Victorian structure of Becker Hall. Originally the institutions first and only academic building, Becker Hall is now home to

many of the institution's administrative offices. Opposite Becker Hall stands the newly constructed Science Hall, which houses all of the science programs of the university. The quadrangle is completed by several adjacent buildings including Loew-Brenn Hall, the Administrative Annex, and the University's library. Loew-Brenn is the home to the humanities departments of the institution, while the Administrative Annex houses the Office of the President as well as the Development office. Stately trees line the paths flowing out from the central fountain to these various buildings. On the southern edge of the lake are Huntington's Student Union as well as the university's residence halls. On the western shore of the lake are located the university's Dining Commons, the Merillat Performing Arts Center, and the indoor athletic facilities of the University. For further clarification a Campus Map is provided in Appendix G.

Doctrinal statement and lifestyle commitments. In becoming a member of Huntington University's academic community, the institution requires adherence to several institutional standards. As with Nyack College, faculty members and employees must sign the University's "Statement of Faith" (n.d) in order to be employed by the institution. Faculty and employees also agree to a "Community Lifestyle Agreement" (2007) during their time at Huntington. An administrator describing the requirements clearly noted:

We have a statement of faith that they [faculty and employees] have to agree to. The same statement of faith that is, I think, articulated by the National Association of Evangelicals, so it clearly identifies really an evangelical perspective. The other thing is that we have grown out of a church tradition that has very specific community life statements, and

these are articulated in the [employment] application as well.” (Personal communication, July 26, 2007)

As with Nyack College, Huntington University requires that all members of the administration, faculty, and staff agree to the statement of faith and lifestyle commitment as a pre-requisite to being hired by the institution. The institution’s Statement of Faith and Community Lifestyle Agreement can be found in Appendix G.

Taking a different stance than many CCCU institutions, a Christian faith is not part of the enrollment requirements of Huntington University. While Huntington requires that students sign the “Community Lifestyle Agreement,” the institution does not require students be of a Christian faith in order to enroll. Huntington in its philosophy of education notes:

With the conviction that all truth is God’s truth, the University exists to carry out the mission of Christ in higher education. While the programs of the University are designed especially for students who desire to study in such an environment, the University welcomes students of all faiths who understand the objectives of the University and are willing to abide by its regulations. (“What’s a Christian College”, n.d., para. 1-2)

While presenting openness to students beyond a Christian background, Huntington is very clear in making sure students know that the lifestyle agreement is taken very seriously by University community. The “Community Lifestyle Agreement” (2007) is signed by all members of the institutional community. It unequivocally prohibits the use of alcohol and tobacco by the institutional members. The agreement also outlines specific behavior deemed unacceptable by the university in the understanding that such

behavior is not conducive to maintaining an upright, Christian lifestyle. One current faculty member speaking on the subject noted that the lifestyle agreement “make[s] clear to students that here's the nature of the institution, here's what we stand for, and you are required to accept that this is the nature of our institution and agree to the lifestyle standards set forth in policy” (Personal communication, July 25, 2007).

Denominational affiliation. Despite some difficulties described earlier, Huntington has remained its formal attachment to the United Brethren. From its founding until the present, Huntington remains the sole higher educational institution sponsored by the denomination. Tracing its roots back to 1767, the United Brethren in Christ USA is a denomination in the Protestant Evangelical Tradition. As a denomination, it has 200 parishes in the United States and 300 hundred parishes abroad, with roughly 47,000 faithful. In the US all churches comprise a national conference called the Church of the United Brethren in Christ, USA (“United Brethren Fact Sheet”, n.d., para. 1). Each local national conference within the United Brethren is self governing, but all follow the denomination’s “Confession of Faith” and uphold the denomination’s “Core Values” (n.d).

Students. A much smaller institution than Nyack or Anderson, Huntington University has an enrollment of just over 1,000 students. On September 11, 2007 Huntington University announced a record enrollment for the fall semester, with a total of 1,153 students enrolled in the university’s programs. Huntington announced that the institution:

enrolled a record 923 undergraduate students. The incoming class of freshmen, transfers and readmitted students is the largest on record with

299 students. After celebrating its new satellite location in Wabash on Sept. 5, the EXCEL Program for Adults [also] achieved a record enrollment of 141 students. Eighty-nine students are pursuing master's degrees in education, ministry, and counseling. ("Huntington University Announces Record Enrollment", 2007, para. 1-2)

Table 18 provides enrollment data for the institution from 2003-2007.

Table 18

Huntington University Institutional Enrollment, Fall Semester 2003-2007

	Fall 2003		Fall 2004		Fall 2005		Fall 2006		Fall 2007	
	#	%	#	%	#	%	#	%	#	%
Undergraduate	838	85.5	819	84.0	844	82.8	861	79.4	923	80.1
EXCEL Program	89	9.1	96	9.8	105	10.3	136	12.6	141	12.2
Graduate	53	5.4	60	6.2	70	6.9	87	8.0	89	7.7
Total	980	100.0	975	100.0	1,019	100.0	1,084	100.0	1,153	100.0

Note: From "University Announces Record Enrollment," 2007, graph.

Table 18 shows an overall student enrollment growth at Huntington of 15% during this 5 year period, going from a total population of 980 students in 2003 to 1,153 students in 2007. Table 18 also shows steady growth from 2003-2007 in undergraduate, and graduate program enrollments. In terms of percentage of the overall student population, 838 traditional undergraduate students comprised 85.5% of the entire student body in 2003, while in 2007 the school's 923 traditional undergraduates made up 80.1% of the entire student body. This 5.4% drop was due to expansive growth in both graduate and

EXCEL undergraduate programs. Huntington's graduate student enrollment grew by 36 students from 53 in 2003 to 89 in 2007. This represents enrollment increase of 40.4% in the university's graduate enrollment, and increased the number of overall Huntington students in graduate programs by 2.3%. More pronounced the undergraduate EXCEL program grew by 52 students, from an enrollment of 89 in 2003 to 141 in 2007. The EXCEL program increased its enrollment by 62.4 % during this time period, as well as increased the overall number of Huntington students in the program by 3.1%.

In terms of the ethnic make-up of the student body, on the whole Huntington University students are quite homogenous. Speaking to the makeup of the student body, the *Huntington College Self Study Report* (2004) commented:

Twenty-five international students are on campus this year [3.0 %]: five from Canada, three from Jamaica, three from Kenya, and one or two students from each of the following countries: Albania, Cameroon, Chile, France, Germany, Honduras, India, Lebanon, Mexico, Poland, Trinidad/Tobago, and the United Kingdom. Of the 838 undergraduate students this year, 21 are non-white [2.5%]: eight African American [1%], six Asian/Pacific Islander [0.7%], six Hispanic [0.7], and one American Indian [0.1%]. The proportion of non-white students has not changed much over the last ten years (15 in 1994; 21 in 2004). (p. 4)

Looking at IPEDS data for fall 2006 we find similar enrollment patterns. Table 19 provides a breakdown of the Huntington student population by gender and ethnicity for Fall 2006.

Table 19

Huntington University Enrollment by Gender and Ethnicity, Fall 2006

Fall Term 2006	Enrollment	% of Total Enrollment
Gender		
Male	441	44.8
Female	543	55.2
Total	984	100.0
Ethnicity		
Non-Resident Alien	34	3.5
Asian	7	.7
Black, non-Hispanic	7	.7
Hispanic	10	1.0
White, non-Hispanic	924	93.9
Native American	2	.2
Total	984	100.0

Note: Actual enrollment figures calculated from enrollment percentages provided by IPEDS data from Huntington University Profile [Datafile].

While we see a diversity in student population in terms of gender (55.2% female and 44.8% male), Table 19 reveals that in terms of ethnicity 93.9 % of the student Huntington's student body are categorized as White/non Hispanic. Table 19 reveals a very homogenous student body, compared to Nyack College. In the case of Nyack College we see an incredible amount of diversity in both its student body, as well as in its

faculty, with roughly 70% of students and 43% of its faculty coming from minority/ethnic backgrounds. Here, we see in terms of the student body only 6.1% of the student population come from a minority/ethnic backgrounds, with 3.5% of those students being identified as non-resident Alien. Interviews with administrators and faculty reveal that most Huntington students come from the local area, as well as states neighboring Indiana. In both institutional reports and in conversations with administrators and faculty, there is concern for the need to have greater diversity within the student body. The 2004 self study reported: "Although multicultural awareness is growing in many respects, diversity is an ongoing challenge which the institution needs to address more creatively" ("Huntington College Self Study Report," 2004, p. 235). When asked about diversity issues, one Huntington administrator was very clear in responding that the institutional community is "terribly un-diverse. Almost homogeneous. That's been a blight on our record" (Personal communication, July 26, 2007). Considering it a serious institutional priority, Huntington has made commitment to producing a more diverse student body an agenda item on the university's long-range strategic plan for the coming decade.

In terms of the religious backgrounds of students, the 2004 self-study report noted: "Eighteen percent of Huntington College's undergraduates are from a United Brethren church background with the rest from a variety of Evangelical, mainline Protestant, or Catholic affiliations" ("Huntington College Self Study Report," 2004, p.4).

In the way of tuition, undergraduate resident students pay \$26,160 a year for their education at Huntington University. Table 20 provides Huntington's tuition pricing for the 2007 -- 2008 academic for undergraduate students.

Table 20

Huntington University Undergraduate Tuition 2007-2008

	Semester Tuition	Total Year
Undergraduate Tuition	\$9,490	\$18,980
Room and Board	\$3,590	\$7,180
Total (Full-time Resident)	\$13,080	\$26,160

Note: From "Huntington University Financial Information," n.d., para. 4

Faculty. Given the most recent data provided by the University, Huntington students are served in there academic areas by 96 faculty members. The institution has 54 full time professors, and 42 adjunct instructors. Describing, the University's faculty the *Huntington College Self Study* (2004) noted:

Of the 54 full-time, ranked, instructional faculty members, 82% have earned doctorates or other terminal degrees. This shows a significant increase from the 61% in 1991. There are 42 adjunct instructors, up significantly from the 18 adjuncts in 1994. Adjuncts taught about 19% of all courses in 2003, up from 10% in 1993. Adjuncts teach about 30% of the EXCEL [Adult Education] program courses. (p.5)

As with its student body, an ethnic homogeneity exists within the makeup of the faculty as well. And as with its concern for greater diversity in its student body, the institution has made a commitment to working on greater faculty diversity as part of their long range planning strategy as well. Table 21 provides a breakdown of Huntington's faculty by rank, degree gender, and ethnicity.

Table 21

Huntington University Faculty by Rank, Degree, Gender and Ethnicity, Fall 2003

Fall 2003	<u>Full Time Faculty</u>		<u>Part Time Faculty</u>		<u>Total Faculty</u>	
	#	%	#	%	#	%
Total Headcount	54	100.0	42	100.0	96	100.0
Rank						
Professor	20	37.0			20	20.8
Associate Prof.	13	24.1			13	13.5
Assistant Prof.	18	33.3			18	18.8
Instructor	3	5.6			3	3.1
Undesignated			42	100.0	42	43.8
Degree						
Doctoral	42	77.7	5	11.9	47	49.0
Specialist	3	5.6			3	3.1
Master	9	16.7	27	64.2	36	37.5
Bachelor			9	21.4	9	9.4
Diploma			1	2.4	1	1.0
Gender						
Male	37	68.5	26	61.9	63	65.6
Female	17	31.5	16	38.1	33	34.4
Ethnicity						
Caucasian	54	100.0				

Note: From "Huntington College Self-Study Report", 2004, pp.294-298.

While data was not available regarding the ethnic makeup of adjunct faculty, Table 21 reveals that 100.0 % of the full-time faculty are Caucasian. In terms of gender diversity, 34.4% of all faculty members are women (31.5 % of Full-time faculty and 38.1% of Adjunct Faculty respectively). In terms of academic degrees, 49.0% of all faculty and 77.7% of full-time faculty have an earned doctorate in their respective field. All full time faculty have the rank of instructor of above, with 37.0% of them having the rank of Full Professor.

Administration and governance. Huntington University is governed by a 33 member Board of Trustees. The *Huntington College Self Study Report (2004)* noted of the Board's composition:

Three of these [33] serve by virtue of position: the presidents of the Student Senate, Alumni Association, and Huntington College Foundation are all voting members of the Board. Of the remaining 30 trustees, two-thirds are members of the Church of the United Brethren in Christ, including eight representatives of the denomination's Education Leadership Team. (p. 67)

Over recent years the Board of Trustees has been instrumental in many of the major institutional issues described in the preceding discussion. The Board played a major role in the deliberations regarding the release of Dr. John Sanders as a faculty member of the institution. The Board also oversaw the movement of the institution from college to university status in 2005.

In the way of administration, the university has seven vice presidents or deans that each supervise one of the seven administrative divisions: Academics, Business,

Advancement, Student Development, Enrollment Management and Marketing, and Campus Ministries. On the academic side, the institution has 20 academic departments organized into six undergraduate divisions, one graduate division, one Adult Education Program Division. The academic divisions are: the Division of Humane Studies; the Division of Business and Social Science; the Division of Natural and Mathematical Sciences; the Division of Visual and Performing Arts; the Division of Education, Physical Education, Exercise Science and Recreation Management; the Division of Philosophy and Religious Studies; the Graduate School for Christian Ministries; and the The EXCEL Program for Adult Education. All undergraduate divisions are headed by a division chairperson. The graduate school of Christian Ministries is headed by an Associate Dean who reports to the Dean of the University. And the EXCEL division is headed by a program director who also reports to the Dean of the University (“Huntington College Self Study Report ,” 2004, pp. 70-72). Overall, the institution has a staff of 88 fulltime employees. These staff members oversee a budget of \$18 million (“Huntington College Self Study Report,” 2004, p. 81; 96).

Curriculum and academic programs. Huntington University offers 32 degree programs through its various undergraduate, graduate, and adult education programs. A full listing of degree programs can be found in Appendix G. Focusing on the liberal arts, the University places special emphasis on the relationship faith commitments have to scholarship and learning. This vision is clearly articulated in Mission Statement of the institution. It notes:

Through a curriculum of demonstrated academic excellence, students are educated in the liberal arts and their chosen disciplines, always seeking to

examine the relationship between the disciplines and God's revelation in Jesus Christ. The University's mission will be accomplished as we ... (i) develop in students a commitment to scholarship that is persistent in its pursuit of truth and sensitive to the concerns of the Christian church, the scholarly and educational community, and the world at large; (ii) educate students broadly for a life of an moral and spiritual integrity, personal and social responsibility, and a continued quest for wisdom; (iii) equip students for a variety of vocations so that they may glorify the Creator, who charged humanity with the care of his Creation; (iv) help students develop their abilities for a life of God-honoring service to others and for personal fulfillment. ("Huntington's Mission", n.d., para. 2-7)

In interviewing both administrators and faculty members, the institutional emphasis on faith and learning was consistently identified by many as one of Huntington's strongest features. In the words of some of the respondents:

We emphasize and stress the integration of faith and learning -- their discipline isn't over here and their faith over here -- they pull those together -- and we do that in a variety of ways to encourage them... We have an orientation program for new faculty, new staff is in there too, new administrative staff -- it takes place in the first semester of their first year of teaching... And a big part of that is talking about issues of faith, learning integration. (Huntington Administrator, Personal communication, July 23, 2007)

[At Huntington] issues in a particular academic area come up or are explored, questions are raised and exploration is made about the relationship between these issues and a Christian commitment. It may not necessarily specifically focused on how does the teaching of the Bible relate to this -- it just may be more broadly: "As we think as a Christian, how should a Christian commitment relate to this particular academic issue?" And that does not mean that it's a simple, long cut and dried answer to questions, because we all recognize that different Christians come up with differing answers to these questions. So that it may well involve an exploration of differing Christian views about this particular academic issue. (Huntington Faculty Member, Personal communication, July 25, 2007)

I think that the professors try very hard to integrate faith and learning -- that's our big thing here... Going to a Christian college doesn't mean starting class with prayer every time -- that's not what I'm talking about -- I'm talking about my curriculum is geared toward God's truth, all truth is God's truth so that's where I think I start at least. (Huntington Faculty Member, Personal communication, July 23, 2007)

The college, especially in recent decades, has come to focus upon thinking Christianly, so there is this integration of faith and learning in every academic area... We take very seriously being a liberal arts college. We also take very seriously being Christian, and the two are not different categories. The two are to be brought together in everything that we do in

the classroom, and outside the classroom. (Huntington Faculty Member,
Personal communication, July 25, 2007)

While linking perspectives of faith into various disciplines is a serious institutional priority, so too is a concern for the academic strength of the programs offered. The university points to numerous accreditations as evidence of sound academic excellence. The various academic programs of Huntington University are accredited by several agencies including: the Higher Learning Commission's North Central Association of Colleges and Schools, the National Council for Accreditation of Teacher Education, the National Association of Schools of Music, and the Indiana Professional Standards Board.

Chapel and spiritual formation. Outside the classroom, Huntington places special emphasis on both its chapel program and the various ministry groups open to students. At Huntington students are required to attend chapel throughout the course of the semester, gathering a certain number of "Chapel credits" that determine satisfactory chapel attendance. The university stresses the importance of taking part in chapel. From the University's website:

At the core of our community is the opportunity to acknowledge God among us through weekly chapel and Bible study/convocation opportunities. These relevant and diverse experiences offer the student a place to participate with the entire campus community -- enhancing the spiritual, social, and academic life of the individual. ("The Core of Our Life Together, 2007, para. 1)

At Huntington, a chapel experience could be a mixture of things. A current administrator describing the types of experiences noted: "a typical all community Chapel

could be three psalms and as speaker, it could be a whole musical presentation, it could be a panel debate, and maybe a residence hall...challenging the students maybe with drama” (Huntington Administrator, Personal communication, July 25, 2007).

Huntington’s chapel programs are coordinated by the University’s spiritual formation staff, but in some cases are led by students. Huntington students wishing to get credit for Chapel make a selection of chapel services from a group of “very flexible options” (Huntington Administrator, Personal communication, July 25, 2007).

Community Chapel is held on Tuesday and Thursday mornings in the auditorium of the Merrilat Performing Arts Center. These services are coordinated by Dr. Bill Fisher, the University’s Dean of Christian Faith and Life. On Wednesday evenings students can also take part in a community gathering called Ekklesia, which is led and directed by students. And finally, students can take part in a community Bible Study/ Convocation on Friday mornings.

In addition to the chapel, Huntington students also have the possibility to participate in ministry experiences through the Joe Mertz Center for Volunteer Service. Started by Huntington in 1992, the Center is described as a “student-directed organization that mobilizes the campus community for Christian service” (“Huntington University, Joe Mertz Center for Volunteer Service,” n.d., para. 2). The Joe Mertz Center provides students with various service opportunities both locally and abroad. The Center sponsors groups that minister within the local Huntington Community itself. In addition, the Center leads outreach groups that travel to Fort Wayne, Indiana for the purpose of serving needy populations. The Center also provides several opportunities for students

to travel overseas for the purpose of volunteer service. One current administrator noting the wide range of service projects that go on throughout the semester commented:

You'll hear of students during school -- we've got a group called "Neighbors" -- it's just a group of students started by a gal her freshman year... she said: "Hey, you know, we go all over the world, what about our neighbors? -- Whoever's interested in introducing ourselves to our neighbors, come to this dorm after church on Sunday." This fall they'll start their third year. That every Sunday at 5:15, just say: "We're from Huntington University, and we just wanted to meet you. If there's anything that we can do, we'll be back in a couple of weeks. In the meantime we'll pray for ya." -- Now they're raking yards, cleaning gutters, they are reading books to people who are going blind, help to give rides to the doctor's office. And we don't touch it-- that's just students. Others will head up to Fort Wayne and build relationships with street kids...there's official University service projects, and then there's -- "Well, let just do this on our own..." And so those kinds of stories are happening all over the place. (Personal communication, July 25, 2007)

Planning for the future. In planning for the future, Huntington has set forth some clear priorities which reflect several institutional concerns. As the University is still a heavily tuition driven institution, increasing enrollment remains a major concern for Huntington. In recognizing record enrollments in the Fall 2007, President Dowden is committed to grow Huntington even further. He asserted in September of 2007 that "Enrollment will continue to be a major focus of our entire campus community...Our

Strategic Plan sets forth the ambitious target of 2,000 students by 2016” (“Huntington University Announces Record Enrollment,” 2007, para. 3).

Remaining seriously committed to the values of its past while looking at the challenges of its future, the University in 2006 put forth seven institutional priorities and seven strategic planning goals to be reached by the institution over a 5 year period. The seven institutional priorities are:

1. Pursue academic excellence to develop thinking Christians.
2. Nurture growing Christians who understand and live their faith.
3. Promote a culture of creativity, collegiality, and informed change.
4. Ensure the long-term growth and vitality of the University.
5. Increase opportunities for underserved and nontraditional students to attend Huntington University.
6. Strengthen a positive work environment and organizational health.
7. Emphasize our strength by enhancing Christian university experience for students, faculty, and staff. (“Huntington University 2006 Strategic Plan,” 2006, p.3)

The seven strategic planning goals that have been set for the next 5 years are:

1. Implement a continuous planning and assessment process across the university.
2. Foster proposals for enriching and expanding the academic enterprise.
3. Assure an appropriate experiential academic learning component for each student.
4. Collaborate in meaningful ways with strategic partners.

5. Establish a center for spiritual formation that engages the entire campus, connects with every other program as well as serves as a resource for spiritual formation.
6. Restructure adult and graduate programs to provide excellence in education and to take advantage of opportunities for appropriate growth.
7. Enrich our campus community by engaging persons from a variety of cultural and socioeconomic backgrounds, exposing students, faculty and staff to cross- cultural environments. (“Huntington University 2006 Strategic Plan,” 2006, p.3)

Both the priorities and the strategic goals emphasize that the institution remains seriously committed to focusing on the faith identity of the institution in setting its sights on facing institutional challenges. Having established a Christ-Centered campus for its students and faculty, the planning goals seek to deal with the challenges the institution faces without losing sight of the spiritual environment which has brought measured growth and success in recent decades.

Anderson University: Anderson, Indiana

The Institution of Four Presidents

Located 40 miles northeast of Indianapolis, Anderson University occupies a 160 acre tract of land in the city of Anderson, Indiana. With its brick buildings of both neo-classical and modern design, Anderson stands as the “youngest” institution studied in this investigation. While Nyack and Huntington trace their roots to the end of the 19th century, Anderson’s story begins with the founding of Anderson Bible Training School in 1917. While the youngest of the study institutions, Anderson’s history is quite

compelling. This is due to the fact that the institution has had only four institutional presidents since 1925 when the institution became a college. Each of these four presidents shaped the institution greatly during their tenure, and each left a distinctive mark on the institution. Before looking at each of their presidencies, a word or two must be given regarding the founding of the Anderson Bible Training School in 1917.

1917-1923: Anderson Bible Training School: "Born on the Platform"

With the dawn of the 20th century the Gospel Trumpet Company of the Church of God was looking for a place to build a permanent base of operations. By way of introduction, the Church of God was started as an interdenominational movement of church communities in 1881, which had headquartered in West Virginia. Callen (2007) notes:

This new Christian movement was in strong reaction to the turmoil of rampant denominationalism. The focus of its reform vision was that the church is the spiritual body of Christ and denominations are only religious organizations brought about by Christian people... the ideal is that all Christian should abide in Christ alone, the only road to oneness in the church. Feeling strongly that ecclesiastical organizations rode the leadership of the Holy Spirit in the church, these Christians "came out" of all denominational entanglements. They sought to accept the apostolic faith as defined in the New Testament and fulfill its mission in an open and free fellowship of sanctified and unified believers. (p. 21)

In starting this holiness movement, Church of God founders also formed a publication corporation, The Gospel Trumpet Company, that would spread the message of their

cause. This publication was known as *The Gospel Trumpet*. By the beginning of the twentieth century the Gospel Trumpet Company had chosen Anderson, Indiana as the place to build their publication headquarters. In 1917 the company underwent a corporate reorganization that would pave the way for the formation of educational institutions. Callen (2007) notes that the reorganization of 1917 gave the Gospel Trumpet the legal standing “to publish religious moral literature, construct homes for the aged, and maintains schools” (p. 36). As there was pressing need for an institution that would train individuals in the principles of the Church of God movement and prepare them for ministry, interest grew in starting a school. Therefore a motion was introduced at the 1917 General Assembly of the Church of God to form a Bible Training School in Anderson by the fall of the year. The motion, introduced on the stage platform of what is now Anderson’s Byrum Hall, passed and the school that would become Anderson University was born.

1917-1924: Anderson Bible Training School

On October 2, 1917 Anderson Bible Training School opened its doors for the first time. This school was housed in a portion of the Gospel Trumpet Company’s workers home located in Anderson on East 5th Street (Callen, 2007, p. 36). In later years Anderson College would take over the entire building, which would fondly become to be known as simply “Old Main.” This school was comprised of 49 students “who were workers at the [Gospel Trumpet] company and students at night” (Callen, 2007, p. 37). The students were taught by a staff of five teachers, who were led by a very energetic principal named James Wilson. Wilson, the general manager of the Gospel Trumpet Company, had been instrumental in forming the training school and would lead the

institution through the first 6 years of its existence. The schools early curriculum “included Bible, music, English, homiletics, and public speaking”(Callen, 2007, p. 37). The 2 year program was given through a series of lectures given on Friday evenings from October to May.

The early life of the Bible Training school was difficult. Callen (2007) notes that the war in Europe had left the institution with a low enrollment through the first 2 years of its existence. In addition, some of the clergy of the Church of God worried about the existence of the institution. Callen (2007) notes:

With very few exceptions, there were no pastors in the Church of God who held college degrees, and there were many negative attitudes about “liberal” colleges and “sterile” seminaries. There was a natural concern that the new school had introduced the standard titles and symbols of self-seeking and worldly sophistication, encouraging in the young a reliance on credentials instead of the gifts of the Spirit. (p. 38)

Despite early difficulties, the Bible Training School survived during its early years. By 1919 the first students had completed the two-year course. The school also gained John Morrison as a professor, who would later become Anderson College’s first and longest serving president.

1925-1958: The Morrison Years

By 1925 the Gospel Trumpet Company had tired of the notion of running an educational institution, and “struck from its bylaws the portion providing the power to operate schools” (Callen, 2007, p. 41). With this action, Anderson Bible Training School took on the name Anderson Bible School and Seminary, and became an institution

independent from the Gospel Trumpet Company. Maintaining its affiliation with the Church of God:

The school sought a separate charter for the state of Indiana and the 1925 General Ministerial Assembly [of the Church of God] elected a 15 member board of trustees to govern a now independent institution...John A. Morrison, who had become principal in 1923 when Wilson left, became the first president of the newly named Anderson Bible School and Seminary. (Callen, 2007, p. 41)

Morrison had first come to the training school in 1919 as a teacher, being called away from Colorado where he was a church pastor. In taking up the presidency of the independent college, Morrison would have to weather several major challenges throughout the first ten years of his tenure. In 1929 Morrison began the college's first major capital campaign in a fateful year that saw the beginning of the Great Depression. Throughout the early 1930s Morrison would struggle to keep the fledgling institutional alive through difficult times. Morrison accomplished this through what his successor Robert Reardon (as cited in Callen, 2007) described as his "dogged determination to bring strength and integrity to the educational program" (p. 41). Enrollments during this period were low at the college, and the institution's financial situation was precarious at best. But through the difficult times Morrison pressed on, being aided by the sacrifice of many around him. Callen (2007) describing this period relates:

An enrollment as low as 91 students was experienced in 1932-1933.

Faculty salaries were most inadequate. As the economy grew worse, the faculty volunteered to have them lowered even more. Dollars and

foodstuffs were collected for the students wherever they became available.

An old college truck made trips to neighboring states gather food from sympathetic farmers...The one large concrete building “Old Main”, is all that there was. Dormitories, faculty apartments, classrooms, Chapel, dining hall, carpenter shop, and laundry room were all housed under this one roof. Dollars and students were scarce, but not determination. (p. 46)

In addition to challenges brought by the Depression, Morrison also faced a series of contentious situations with members of the Church of God. By the late 1920s the college had adopted a liberal arts model for its curriculum. This liberal arts approach was not well received by many within the Church. Callen (2007) notes many were critical of the college and “argued that the liberal arts would be an open door for ‘worldliness’” (p. 43). Suspicions in the Church turned into outright debate when Anderson professor Russell Byrum explored broad avenues of biblical interpretation. Byrum’s approach to scripture eventually led to a confrontation between Church of God officials and the college, which ended in Byrum leaving the institution. Difficulties would follow at the 1934 General Assembly of the Church, when a heated debate took place over the appointment of Morrison for another term as Anderson’s president. A large faction of Church of God ministers “called for an end of the liberal arts college program and a return to a curriculum of ‘only such studies as are in keeping with the truly religious training school’” (Callen, 2007, p. 44). Another large faction favored the work of Morrison and his liberal arts college. The second group prevailed and his appointment was ratified by an Assembly vote of 243 to 231. Throughout these controversies

Morrison was firm in supporting a liberal arts program grounded in Christian faith perspectives. He asserted in 1931:

Is anyone educated who has not been taught science, music, history, literature, art, philosophy? Is anyone educated who has not been taught religion? The fact is, Brethren, if we hope to save our young people from shipwreck of faith during this process of their education, we as a church must make it possible for them to receive that education amid Christian environments. (as cited in Callen, 2007, p. 46)

Having weathered the difficulties mentioned above, Morrison's Anderson emerged in the late 1930s as a college that began to grow again. Under the leadership of Morrison and College's Dean Russell Olt, the college improved its financial operations, as well as bolstered the integrity of its educational programs. Callen (2007) asserts that: "by 1937 enrollments were growing again in the Indiana Department of Education gave the college provisional accreditation for the education of public school teachers" (p. 47). Despite setbacks brought about by the Second World War, Morrison's vision for building a strong academic program reached fruition as well. By the early 1940s Anderson had undergone several significant institutional changes. The business operations of the college had been improved. The college had also implemented new standards for student record keeping. Most importantly, Anderson had strengthened the credentials of its faculty and had added to its library holdings (Callen, 2007). With these improvements in place, institutional administrators were overjoyed when Anderson College received accreditation by the North Central Association in 1946. Further academic success would

follow in the early 1950s when the Anderson Theological Seminary began its first masters program in theology.

With the increase in student enrollments and the strengthening of the academic program, new construction projects were undertaken on campus to meet the needs of a growing institution. Between 1949 and 1958 three new residence halls (Morrison Hall in 1949, Dunn Hall in 1954, and Martin Hall in 1958) were added to the Anderson Campus. A successful financial campaign in the early 1950s brought a new library to the campus by 1957.

When John Morrison retired in 1958 after 35 years of service, the accomplishments of his presidency were evident. Morrison had taken a 2 year training school offering no formal degree and had turned it into an accredited liberal arts college and graduate seminary with over 50 staff members and close to 1,000 students (Callen, 2007, p. 48). Morrison's Anderson had weathered the Great Depression and Second World War, and had emerged a growing institution with strong academic programs and a growing campus. Morrison had also quelled fears within the Church of God regarding the soundness of Anderson's Christian identity as a liberal arts college, and had built more cordial relationships between the college and the local municipality (Callen, 2007, p. 49).

1958-1983: Robert Reardon's Presidency

When John Morrison retired as Anderson's president in 1958, he was succeeded by Robert Reardon. If ever a case could be made for a single man embodying the spirit of an institution, Anderson administrators and faculty would point to President Reardon. Reardon spent the vast majority of his life on Anderson's campus, first as child, then as a

student, and later on as an administrator. During his childhood his father had helped John Morrison to keep the college going in its fledgling years. He himself became a member of Morrison staff in the 1940s. By 1958 the very personable Reardon had become college president.

Reardon's presidency was marked first and foremost by his personable way with people, and his uncanny ability to tell stories. Miller (2007) noted that among Reardon's accomplishments: "were perhaps his greatest contributions of all: his stories. His ready supply of anecdotes, sprinkled through his sermons and recalled in his books, had transformed the history of Anderson University from a collection of facts into a colorful depiction of events. Names became people and dates became turning points" (Miller, 2007, para. 4). In this sense Reardon provided Anderson with a story and with an institutional saga which endures until the present. Stories shared in 2006 DVD *Holy Places* (Covenant Productions 2006a), for example, are moving and inspiring accounts of events in Anderson's past. In *Holy Places* Reardon recollects how the institution was born at the 1917 General Assembly; relates heartfelt stories of memorable people who sacrificed to keep Anderson alive during the Great Depression; and relates how places on campus are "holy" due to the events connected to them. Reardon presidency was also marked by his passion for students. Callen (2007) notes that Reardon: "always loved students and was loved by them – and held the line when they wanted to go too far" (p. 53).

Using his personal touch to his advantage Reardon used the years of his presidency to strengthen the college's academic program as well as build the college's physical campus. In terms of academics, Reardon, aided by College Dean Robert

Nicholson, would expand institutional programs and gather more credentialed faculty. Along these lines Callen (2007) asserts: “the campus administration was active and innovative throughout these years. Many highly gifted and credentialed persons were brought into the life of the institution and given encouragement to grow and be creative” (p. 54). In keeping with his personal approach to leadership, Miller (2007) asserts that many faculty and administrators were recruited by Reardon himself.

Over the course of Reardon’s presidency the growth of Anderson’s academic program was aided by gaining accreditations from several national agencies. Callen (2007) notes that:

New accreditations were granted by the National Council for the Accreditation of Teacher Education in 1963, the Association of Theological Schools in 1965, the National League of Nursing in 1975, the National Association of Schools of Music in 1974, and the Council on Social Work Accreditation in 1979. (p. 54)

In the realm of theological education, Reardon’s leadership brought new graduate programs to the Seminary, as well as a new Center for Pastoral Studies. Callen (2007) notes the Center was formed in 1972 “to coordinate the professional development for ministerial students on campus than to be the agency for accrediting, recording, and sometimes sponsoring programs and continuing education for active ministers”(p. 53).

In addition to bolstering its academic programs, the college began two significant volunteer service programs under Reardon’s direction. A cross cultural volunteer service program known as Tri-S (Student Summer Service) was started by the college in the Summer of 1964. With humble beginnings Tri-S would turn into one of Reardon’s most

enduring accomplishments as president. While the Tri-S program will be discussed later on in greater detail, it can be noted here that in the 40 years of its existence Tri-S has allowed 16,000 program participants to engage in cross cultural service projects in over 100 countries (Warfield, 2004). More closely connected to home, a Center for Public Service was opened by the college in 1973 supporting students “who desired assistance in preparing to serve the public effectively to utilizing their own careers as service opportunities” (Callen, 2007, p. 53).

In terms of Anderson’s faith identity, Reardon’s vision for a Christian liberal arts program was clear. Reardon (as cited in Callen, 2007) noted at the beginning of his tenure as president:

The heart of a Christian liberal arts college is a qualified and inspired faculty...there is an essential unity in the truth and no honest Christian need repudiate his or her faith to maintain integrity...without the claims and insights of religion, education losses its way...learning is neither for wealth or prestige but for responsible Christian citizenship. (p. 52)

Reardon felt that broad academic inquiry was necessary at Anderson, but that such an inquiry was properly undertaken within a Christian worldview. Striking this balance Reardon (as cited in Callen, 2007) reflected in 1983:

Young Christians and their parents want a school that has standards of behavior, that has a framework of faith, a religious root system, but where there is a strong academic program, a strong sense of freedom to think, just for within a sense of community where people come to know one another and participate in one another's lives. (p. 54)

What these clear commitments to Anderson's faith identity in mind "relationships between the campus and the Church of God remained vital" during Reardon's tenure (Callen 2007, p. 54).

In addition to the achievements mentioned above, Reardon also supervised numerous building projects which dramatically changed the college's physical plant. The majority of the college's buildings were constructed during Reardon's time as president. The 1960s saw the addition of several new buildings to the campus. A seminary complex consisting of the main building, chapel, and library was completed in 1961. The college dedicated a new gymnasium (O.C. Lewis Gym) in 1962. By 1963 the college had built a new student center (Olt Student Center), and 1964 saw the addition of a men's dormitory (Smith Hall) and new science building (Hartung Hall). A new women's residence was constructed by 1966 (Rice Hall).

The 1970s saw a continuation of building projects under Reardon's guidance. Having demolished the college's first building "Old Main" in 1968, a new Administrative complex (Decker Hall) was dedicated in 1970. A new dormitory (Myers Hall) was also added to the campus that same year. Anderson constructed a Natatorium (Bennett Natatorium) in 1972, and closed the 1970s by completing the construction of a center for the arts (Krannert Fine Arts Center) in 1979.

In 1983 Robert Reardon retired from the presidency of Anderson having accomplished much over the course of his 25 year tenure. Callen (2007) summing up these years comments:

The eventful years of 1958 to 1983 saw the Reardon – Nicholson administrative team lead, conserve, innovate, and bring increasing

maturity to every aspect of campus life. Student enrollment approached the 2000 mark in 1971- 1972 and was to remain quite stable despite the volatile forces then affecting the world of American higher education. New campus facilities were provided to accommodate the growth in student population and range of academic and support programs. (p. 52)

One administrator candidly noted of Reardon's contribution:

Bob Reardon... had to form the foundations of a college. I'm talking about raising enough money to build a campus and to hire a decent faculty. We had incredible faculty from the get-go... But Reardon gave 25 years in that crucial time -- 58- 83 -- and built virtually every new building here -- dragged this thing into a true college context. (Anderson Administrator, Personal communication, July 19, 2007)

After his retirement Reardon remained an active part of campus life, remaining the constant friend and companion of many administrators, faculty, and students. Shortly before his death he compiled three videos on the college's life (Covenant Productions 2006a, 2006b, 2006c) which members of the Anderson community hold dear. A biography of Reardon (Callen, 2004) was also published which brings together a personal 80 year perspective across Anderson's history. With the passing of Dr. Reardon in February 2007, came an outpouring of love in Anderson's institutional literature, which gives testament to his impact on the institution. President James Edwards' words at the time were very touching, asserting:

President Reardon's visionary leadership guided the development of the campus and distinctive programs and provided an image and roll model

for generations of students across more than three decades of executive service... His dominant voice among leaders in the church was one for Christ-centered education that insisted on open windows of discovery... His love for students, for his family, for Anderson University, and for the church will be his lasting legacy. ("Remembering Dr. Reardon," Introduction, para. 2)

More personal reflections can be found in a commemorative piece by Miller (2007).

1983-1990: Robert Nicholson's Presidency

In 1983, after serving Anderson for most of his life, Robert Reardon retired from his position as president of Anderson. His successor was Robert Nicholson, a man who had served under Reardon as Dean of the College from 1958-1983. While having the shortest tenure of any Anderson College President, Nicholson's presidency was a most productive one, given the fact that Anderson faced several challenges in the 1980s. Callen (2007) notes that Nicholson became president at a point at which: "it was time to organize for the demanding times that la[id] ahead" (p. 57). In coming to the president's chair, Nicholson faced: "declining numbers of 18-year-olds in the country, reduction of student financial aid from the government, and aggressive recruitment by public institutions of higher education with low tuition charges" (Callen, 2007, p. 57). Despite these difficulties, Nicholson came to office in 1983 with a plan of meeting the challenges of the future, while staying firmly connected to the legacy provided by his predecessors.

One of Nicholson's greatest achievements during his tenure was an administrative reorganization intended to provide "a level of academic and personal administration better suited to the colleges expanding future" (Callen, 2007, p. 58). Under Nicholson's

leadership the Dean of the Seminary was moved into the college's administrative structure. During this time the college's programs were also divided into schools. In the way of governance Nicholson also proposed and implemented a plan that reorganized the function of the Board of Trustees to give the board more "direct involvement in informed campus governance" (Callen, 2007, p.58). A new formal mission statement was put in place early on in Nicholson administration as well, and an intense curricular review and revision was also conducted. Through the curricular review process a "new commitment was made to the cruciality of the liberal arts program" at the institution (Callen, 2007, p. 58).

In the way of financial support, Nicholson sought to expand the Anderson's donor base in order to build a greater endowment for the institution. Under Nicholson's leadership the institution launched the "Campaign for Anderson College" in 1985. This \$25 million drive endowed several key areas including student financial aid, faculty development, academic programs, an expansion of the institution's library, and an upgrade of information technology systems (Callen, 2007, pp. 58-59).

In his 7 years as president, Nicholson's efforts met with much success. In the first place, Anderson College transitioned to university status in 1987. In addition, new buildings were erected on campus, and new programs were opened to prospective students. "In 1984 Reardon Auditorium was opened as a worship, cultural, entertainment center for the campus and the city" (Callen, 2007, p. 59). With funds gathered by the "Campaign for Anderson College," a new library (Nicholson Library) was completed in 1989.

Adding to the institution's curricular offerings, an extension program of Anderson Theological Seminary was also opened on the campus of Warner Southern College in Lake Wales, Florida. On campus a BSN program was started during Nicholson's tenure, and an Adult Education program was launched in 1987. Under Nicholson's leadership Anderson also entered a relationship with Purdue University. This arrangement enabled "Purdue to offer associate degrees in technical fields to non-traditional students in the Anderson area" (Callen, 2007, p. 59). The first of these Purdue degrees were granted at Anderson's commencement exercises in 1987 (Callen, 2007). Callen (2007) summing up Nicholson's time as president notes:

Even though the 1980s were difficult years in higher education including significant problems experienced by all of the other Church of God colleges, Anderson remained relatively stable in enrollment, innovative programming, and well managed financially. It began to serve some new constituencies without violating its distinctive mission... It was seeking to retain the precious quality of community, that atmosphere of personal caring, sharing, and learning in the midst of both the diversity of ideas and vocational goals, all with the unifying factor of Christian faith" (p. 60).

1990-Present: President James Edwards

In 1990 James Edwards became the fourth president of Anderson University. Dr. Edwards came to the presidency of Anderson as no stranger to the institution. Born and raised in the Church of God, Edwards' childhood memories were filled with remembrances of the college and of the men who had led it. Edwards was also a son of the college, having received his bachelor's degree from Anderson College and his

Masters of Divinity from the Anderson Theological Seminary. As a Church of God pastor who eventually came to head the denomination's publication house, Warner Press, Edwards had strong ties to the institution and its leadership through its sponsoring church body. He had met John Morrison, and had built strong relationships with both Robert Reardon and Robert Nicholson. As Anderson is a close-knit community inspired by strong presidents, Edwards sought to continue the legacy of institutional leadership where Robert Nicholson had left off. Callen (2007) noted of the time: "typical of the history of this campus, the resulting transition was smooth, there was a great outpouring of love the retiring leader, and the new president represented considerable continuity with the past, even while charting new paths into the future" (p. 62).

Strengthening denominational relationships. As Edwards had worked in the administration of the Church of God before becoming president, Edwards came to the University with a keen interest in strengthening the institution's relationship with the Church of God. Throughout his presidency Edwards has clearly expressed a concern for keeping Anderson on a path clearly connected to its faith identity as an institution of the Church. Edwards commented in the course of interview in 2000:

There are two ways educating institutions can go. They can slowly drift apart from their founding church bodies and be more guided by the Academy of higher education. The other way is for them to see themselves as vitally involved participants in the very heart of the mission of the Church, and that's where we've chosen to be. That has been our quest from the beginning. The Church's theologians are on this campus; the Church's historians on this campus; the Church's teachers and mentors

for Ministry are here... We want the church to call on us more and more.

("A Decade of Progress," 2000, p. 12)

In an effort to strengthen understandings between church and university, Edwards published a document in 1992 entitled *A Covenant Relationship* which was widely circulated within the Church. Anderson's 1999 Self Study noted:

A Covenant Relationship was prepared...to define and nourish the continuing covenant relationship between campus and church. The university mission statement appears, followed by an interpretation of the mission statement carefully worded so as to protect the integrity of academic freedom in the context of the special partnership. Freedom of inquiry is valued as a part of the "free and open tradition" of the Church of God -- which maintains the right of the individual Christian develop a personal relationship with God, free from the imposition of mandatory structure... in part [the document] reads: "Anderson University values the church relationship in which the thought and practices of the church and the methods and perspectives of the academic disciplines are enabled to probe and inform each other. ("1997-1999 Anderson University Joint Self Study Report," 1999, p. 43)

The report went onto to note: "A direct mailing of this document went to pastors and lay leaders in 1992 and, during the following year, was distributed at regional ministers' meetings [of the Church of God]" ("1997-1999 Anderson University Joint Self Study Report," 1999, p. 43).

In 1998 Edwards further clarified his convictions by drafting a Presidential Vision Statement that clearly articulated the institution's enduring commitment to its faith identity and sponsoring denomination. A poignant part of the vision statement reads:

The Anderson University of the future will be the same as the one that has held to its founding principles to equip Christian servants of the Church and society for lives of effective leadership. We will continue to hold to our core values, to our Church of God relatedness, and to a culture open enough to promote a higher education of Christian discovery. Excellence, enduring quality, human warmth and caring, and Christian hospitality will characterize all we do. ("1997-1999 Anderson University Joint Self Study Report," 1999, p. 35)

Edwards' commitment to strengthening church–university relations carries on into the present. Included in the institution's strategic plan for 2004-2008 is a statement which follows in the spirit of the documents cited above. It reads:

We will strengthen our outreach to Church of God constituents with strategic church relations programming. We will bring a new level of intentionality to coordinating the travel schedules of key university personnel to establish an increased presence in key congregations, both within and outside of the Church of God...Particular efforts will be directed at raising the consciousness of members of emerging growth churches of the affiliation of their congregations with the Church of God, and the primacy of the relationship with Anderson University in meeting the higher education needs of the congregation and staff. We will further

strengthen these relationships with aggressive promotion of the matching scholarship program with Church of God and non-Church of God congregations. (“Anderson University 2004-2008”, n.d., p. 18)

In no way insular to those outside the Church of God, Edwards has made a conscious effort to make the institution a more hospitable home to students and faculty from other Christian denominations and faith traditions. He noted in 2000:

We want to express the church at its best, and at its best is reaching out and inclusive. I think were a better institution for being the school of 2,300 students than just 900 Church of God students. We have better programs to offer Church of God students because we have enrollment...that can support larger, more expensive programs. We have to get better at hosting non-Church of God students...What can we do to make this a more hospitable place for those who choose to come to school here? I don't think it involves compromising our distinctiveness as a Church of God institution; I think it involves understanding the unique needs of the students who come from those various communions... I think we're better because the doors are open. (“A Decade of Progress,” 2000, p. 14)

Building financial resources. In addition to building a stronger relationship with the Church of God, Edwards has also overseen efforts which have significantly increased the financial standing of the university. Under Edwards' leadership a \$75 million capital campaign known as “The Anderson Challenge” was launched in the 1992-1993 academic year. Honoring the institutions 75th anniversary, “The Anderson Challenge” was

developed to build a greater endowment for the university, as well as provide resources to students in the way of financial aid. The planned effort, begun in the 1992-1993 academic year, extended to December 1999. By May 31, 1998 “The Anderson Challenge” had collected \$60.1 million in gifts and commitments (“1997-1999 Anderson University Joint Self Study Report,” 1999, p. 119). By the time the campaign had ended, contributions had exceeded the \$75 million goal set in 1992. The university’s website notes: “The campaign total was \$83.5 million, far exceeding the \$75 million goal. Gifts were made by 10,200 contributors, including 4,555 first-time contributors to the university” (“Anderson University, Tele-touch,” n.d., para. 15). The website goes on to note: “Of this amount, \$29.8 million will support current and future endowments, \$19.9 million will be applied to student aid, and \$13.6 million will fund educational facilities and equipment” (“Anderson University, Tele-touch,” n.d., para. 15).

Callen (2007) notes that, following the success of the “Anderson Challenge,” the institution has experienced continued financial growth in the years following the campaign’s conclusion. He notes:

Over the last decade [1997-2007], the University has experienced a substantial strengthening of its financial condition. Assets over this period of time have increased 81%, from \$60.8 million to \$110.3 million, and that assets have increased by 238% from \$18.5 to \$62.5 million. Gifts for 2006 were at the second-highest level recorded and over the past 10 years have totaled an average of nearly \$10 million annually. The endowment investments of the University have increased from \$3.3 million to \$21 million, or a 528% increase. Financial progress has been funded through

careful planning of balanced budgets, retaining of annual operating surpluses for each of the last 10 years, and the procurement of gifts through the generosity of many persons and organizations. (p. 63)

Considering the “Anderson Challenge” a major success, a subsequent campaign was launched by the university in October 2006. With an aggressive 4 year plan, administrators hope to realize a goal of \$110 million by May 2010. The money raised from this campaign will fund new building projects on the campus as well as a permanent institutional endowment (Callen, 2007, p. 64). By May 2007 the campaign entitled “Dreams, Discovery, Direction” was more than halfway to its \$110 million goal. A May 11, 2007 press release commented: “Anderson University recently announced to the Board of Trustees that the institution has reached the \$72 million mark toward the \$110 million goal of the “Dreams, Discovery, Direction” campaign” (“AU Reaches \$72 Million Mark in Campaign,” 2007, para. 1). The press release went on to conclude that if the campaign fulfills its goal, the university will dedicate “\$51 million for capital projects, \$34 million for endowment and \$25 million for operational support” (“AU Reaches \$72 Million Mark in Campaign,” 2007, para. 3).

Building facilities. Through the success of the capital campaigns, Edwards’ administration has undertaken several significant building projects which have been made possible by the contributions of campaign donors. A 17.4 million, 132,000 square indoor athletic facility known as the Kardatzke Wellness Center was dedicated in 2002 (“Anderson University Dedicates Wellness Center,” 2002). The academic year 2006-2007 saw the construction of seven colonial style residences to house seminary students and their families on campus, as well as the dedication of an off-site facility connected to

the Falls School of Business. The onsite project known as York Seminary Village was completed in October of 2007 (“AU Dedicates Second Phase of York Seminary Village,” 2007). The offsite project known as the Flagship Enterprise Center was dedicated in the city of Anderson in August of 2007 (“AU Dedicates Flagship Center,” 2007). During this period of time a major renovation was also completed on the Morrison Hall dormitory as well (“AU Updates Morrison Hall,” 2007).

In addition to the projects which have been completed, several major building projects are in the planning stages. In 2006 the University acquired 30 acres of land from the Church of God which adjoined the existing campus. This acquisition brought about the planning of several major projects which university officials believe will meet the needs of a growing institution. The projects to be undertaken in the next decade include the construction of a new student center, a musical recital hall, and a Center for Communications and the Performing Arts (Lilly, 2006).

Expanding and developing programs. While expanding the institution’s resources, Edwards' has also overseen the expansion and strengthening of Anderson's academic programs over the course of his tenure. One of the greatest successes in academic realm has come through the creation and expansion of the Falls School of Business. In 1992 the university converted its Department of Business and Economics into a School of Business. Up until this point the university had offered undergraduate degrees in business and other professional fields, but had no standing graduate programs other than those offered in the field of theology. With the beginning of the School of Business, Edwards' Anderson began a venture of creating graduate programs in the professions. Warfield (2004) notes that in 1992 Anderson University launched its first non-theological graduate

program by offering a Master's of Business Administration (MBA) through its newly formed business school. By the Fall of 1999 a Master of Accountancy program was started as well. And finally in 2001 a Doctorate of Business Administration (DBA) was launched, and the school's name was changed to the Falls School of Business (FSB). Since its beginnings in 1992, FSB has met with much success. Warfield (2004) asserts that since the school's inception:

The number of faculty teaching at the undergraduate level [at FSB] has doubled as enrollment continues to grow for undergraduate and graduate programs. The Master of Business Administration program has doubled its enrollment in the last seven years, and the Doctor of Business Administration program has doubled enrollment in the last three.

(Warfield, 2004, p. 8)

FSB has benefited in recent years by being rated first by *Business Reform* magazine in 2004 and 2005 as their choice for the best Christian Business School in the nation (Warfield, 2004).

Following the launching of the MBA program at Anderson, other graduate degree programs followed in other fields as well. The School of Education launched a Master of Education program in 1997. A Doctor of Ministry was started by the Seminary, which received full accreditation by 1998. This was followed by a Master of Theological Studies (M.Th.) program that accepted its first students in Fall of 1999 ("1997-1999 Anderson University Joint Self Study Report," 1999, pp. 24-25). In 2004 the school of Nursing launched a dual degree MSN/MBA program with assistance from a grant given by the Ball Foundation Venture Fund ("MSN/MBA Program Receives Funding," 2003).

And in 2006 Anderson's School of Music began offering its first graduate degree program -- a Masters in Music Education ("AU Launches Master's Program in Music Education," 2006). This program added further prominence to School of Music, which had already begun its own record label (Launch Records) in 2002 entirely devoted to music written, produced, and performed by students ("Music Department 'Launches' Label," 2002).

At the undergraduate level, program expansion has also occurred during Edwards' presidency. In the Spring of 1998 Anderson began a Bachelor Degree Completion Program in order to reach out to a non-traditional student market ("1997-1999 Anderson University Joint Self Study Report," 1999, pp. 24). In addition to this program the 2006-2007 academic year saw Anderson begin an undergraduate honors program, with an initial cohort of 18 students enrolling in the fall of 2006 ("Campus Launches Honors Program," 2006).

Administrators point to the strength of the academic program as one of the strongest features of the institution. In some of the words of two Anderson administrators:

We have an excellent program -- well actually we, I think, have a handful of just really fine [programs], some of the finest in Christian colleges -- One would be the school of business. But another I think is if you're a Christian student that wants to study the arts, this is the place to be... a really strong music program, a really strong theater arts program, a really strong opportunity to do visual arts as well. (Institutional Administrator, Personal communication, August 6, 2007)

When I first came 30 years ago we had two graduate programs, both in the school of theology. Now we offer a Masters in music, Masters and Ph.D. in business, Masters in education...we identify areas, what we call key strengths -- history, music, education, communications, business, seminary. We have a school of nursing -- a Masters program. So, you can't be everything... [we] identify areas that we feel that we're uniquely positioned [in] and have strengths, so we continually grow those.

(Anderson Administrator, Personal Communication, July 19, 2007)

Through the expansion of their educational offerings these administrators believe the institution has become stronger place during Edwards' tenure. They believe the addition of new graduate and undergraduate programs has attracted a greater diversity of students to Anderson, and that these programs will continue to grow in the future.

Enrollment growth. With growing financial support and the growth of professional programs, Anderson has experienced a growth of student enrollments over the course of Edwards' presidency. In terms of undergraduate education, enrollment figures have risen slightly over the course of Edwards' tenure. Drawing off of available data provided in its 1999 self study, Anderson had a total undergraduate enrollment of 2,099 students for the 1994-1995 academic year ("1997-1999 Anderson University Joint Self Study Report," 1999, p. 72). For Fall 2006, Anderson's IPEDS data reported an undergraduate enrollment of 2,199 students (Anderson University Profile [IPEDS Datafile]). This represents an increase of 4.5% in the undergraduate population over this period. Looking graduate enrollments, however, reveals that the bulk of Anderson's growth under Edwards' leadership has come in terms of its professional graduate

programs. In 1990, when Edwards became president, Anderson had a total graduate enrollment of 94 students, all of whom were enrolled in Anderson Theological Seminary. Through the genesis and growth of numerous professional programs during Edwards' tenure, the institution reported a total graduate student enrollment of 531 students in the Fall of 2006 (Anderson University Profile [IPEDS Datafile]). This represents a 531.9% increase in graduate student enrollments during Edwards' tenure.

Fostering an enduring saga. In addition to the initiatives mentioned above, Callen (2007) notes that many institutional efforts have been undertaken during Edwards' presidency to document the enduring story of the institution and its leaders (p.62). In 1992, a history, *Guide of Soul and Mind* was published in commemoration of the institution's 75th anniversary (Callen, 1992). The year 2004 saw the publication a biography of President Reardon (Callen, 2004). In 2006 Anderson University Press published the memoirs of President Nicholson (Nicholson, 2006). In 2006 three deeply moving DVD videos of Dr. Reardon were also produced through the University's Covenant Productions studio (Covenant Productions 2006a; 2006b; 2006c). Harnessing Reardon's powerful ability to relate stories, the videos *Holy Places*, *A River Deep and Wide*, and *Stories I've Told*, provide Reardon's recollections regarding his own life as well as the life of the institution. Of special value to the institutional community, in *Holy Places* Reardon shares 13 stories regarding significant events that happened in the life of the university from the locations on campus where the events took place. A current faculty member related that this video was widely distributed to members of the institutional community after its production (Anderson Faculty Member, personal

communication, July 20, 2007). The three videos have been since packaged as a commemorative set following the death of President Reardon on February 10, 2007.

Present institutional setting

Mission. The year 2007 marked the 90th anniversary of Anderson University as an institution of higher education. Now int is 92nd year, Anderson remains committed to its relationship to the Church of God, and the faith-informed identity that springs from that relationship. In moving towards the future, Anderson puts forth a mission statement which was adopted in 1993 by the Board of Trustees in the early years of James Edwards' presidency. The mission statement reads simply: "The mission of Anderson University is to educate persons for a life of faith and service in the church and society" ("Anderson University Undergraduate Catalogue," n.d., p. 3). The mission statement is followed by a supplementary text, which clearly identifies the mission of the institution in light of its relationship to the Church of God, as well affirms the university's Christian identity. In the first place, the supplementary text makes clear that an Anderson education seeks to embody a Christian worldview. It notes:

Established and sustained within the free and open traditions of the Church of God, this university is committed to being a teaching-learning community of the highest order, engaged in the pursuit of truth from a Christian faith perspective... We will build those quality programs that will enable each member of the university to become stronger in body, mind, and spirit, to experience what it means to love God and neighbor, and to adopt Christ-like servant ways in all of life. ("Anderson University Undergraduate Catalogue," n.d., pp. 3-4)

The statement goes on to assert Anderson's commitment to uniting Christian faith to learning and scholarship both within the liberal arts and the professions. The statement asserts:

Anderson University exists to assist students in their quest not only for relevant knowledge, meaningful relationships, and useful skills, but also for maturity in self-understanding, personal values, and religious faith. Its curricular design and community life seek to unite the objectivity and rigor of academic inquiry with a sense of perspective and mission emerging from biblical revelation. Charles Wesley's concern is crucial: "Unite the pair so long disjoined — knowledge and vital piety." The aspiration [of Anderson] is to bring together the liberal arts, professional preparation, and biblical faith and understanding. ("Anderson University Undergraduate Catalogue," n.d., p. 4)

The full text of the supplementary statement can be found in Appendix H.

The university campus. Anderson University's brick buildings are spread over 160 acres that cover several city blocks in the City of Anderson. For clarity a Campus map of the Anderson University can be found in Appendix H. The heart of the Anderson Campus still remains where the institution began as Anderson Bible Training School in 1917. While "Old Main" no longer stands on the grounds, the main buildings of the university converge around the shaded ravine known as "The Valley" that lies between 5th Street and University Boulevard. On the southern slope of the valley stands the administrative building of the university (Decker Hall) on the place where "Old Main" stood until 1968. An eternal flame stands in front of Decker Hall, as well as a life-size

statue of the institution's first president, John Morrison. Morrison dressed in his full academic regalia looks out to greet visitors at this entrance to the campus. Next to Decker Hall stands Hartung Hall which houses the science and humanities departments of the institution. Across the shaded valley is a complex of neo-classical brick buildings constructed during President Reardon's tenure. Looking centuries old, these buildings were constructed in the 1960s. Among these buildings stand Anderson Theological Seminary and its adjoining Chapel (Miller Chapel), as well as the seminary library. An interesting feature of the campus, the university library is also located on this side of the valley, having been built into the hillside. East of this complex of buildings is the Olt Student Center, and the oldest building on campus, Byrum Hall. Built in 1910, Byrum Hall was constructed to hold early General Assemblies of the Church of God. Today this space is used as a theater. To the east of the valley stands the Krannert Fine Arts Center which houses the arts and music programs of the university.

From this center of campus, the university begins to spread to the south across 5th Street, and to the north across University Blvd. Directly south of Decker Hall, and across 5th Street, is Reardon Auditorium. This building is used for both chapel services as well as for academic convocations. Further south is a Victorian house which is home to the University's radio station. This same area also houses the newly constructed York Seminary Village, as well as several undergraduate residence halls. To the east of Reardon Auditorium is the headquarters of the Church of God, as well as Hardacre Hall, which houses the Falls School of Business. On the other side of campus, north of University Blvd., stands the president's home, as well as several undergraduate

dormitories. Further east stands the athletic facilities of the University, as well one of the largest buildings on campus, the Kardatzke Wellness Center.

Denominational affiliation. Nine decades after its founding by the Gospel Trumpet Company, Anderson remains an affiliated institution of the Church of God (Anderson). Self-described as a movement rather than a denomination, The Church of God traces its roots as a holiness movement back to 1881. As an inter-denominational movement, the Church of God (Anderson) does not put forth a particular doctrinal structure, but rather asserts:

We do not consider ourselves to be another denomination, with a prescribed creed and an unbending organizational structure. Neither are we a sect with legalistic statements on, and enforcement of, lifestyles. We do not have any captivating commitment to a human personality. The name Church of God is used in a universal sense to refer to all persons who believe on Jesus Christ as Savior and Lord. The Church of God is not a particular set of believers so much as it is all believers, whatever other associations to which they may give themselves in the name of Christ.

(Church of God, Our Beliefs, n.d., Three Ways to Speak of the Church of God, para. 3-4)

In the way of structure, local congregations organize themselves into regional organizations of the Church of God. Coordinating efforts between local areas are taken up by a national organization called Church of God Ministries. As its highest corporate body, every June a General Assembly of the Church of God convenes in Anderson,

Indiana consisting of ordained ministers of Church of God congregations, and lay representatives of Church of God affiliate organizations.

The General Assembly establishes policies for the cooperative work of the Church of God. It ratifies key executives, including four college presidents and the dean of the movement's seminary, as well as the general director and the three team directors of Church of God Ministries. It also adopts a budget which supports the movement's united mission and ministries facilitated through Church of God Ministries. (Church of God, *Organization and Structure*, n.d., para. 10)

In terms of scope, "in the United States and Canada the Church of God has 2,300 congregations and more than 250,000 persons who attend the worship services of those local churches on a typical Sunday" (Church of God, "Frequently Asked Questions", n.d., para. 3).

In terms of the ties between Anderson University and the Church of God, administrators describe a good working relationship between Church and institution. An administrator noted:

All of us in leadership feel that we are a part of the church -- we don't see ourselves as sort of "us" and "them" -- so I think from that attitude helps a great deal -- so, we know intimately many of the challenges, programs, and the vision of our church denomination... And also their headquarters literally are across the street -- and I think that helps. In many ways we see, get together, formerly, informally, with some of our church general directors -- His office is across the street -- So I know that there is a great

relationship between our president and the Church Ministries Council.

(Anderson Administrator, Personal Communication, July 19, 2007)

An Anderson faculty member made this observation:

The president is a former Church of God minister, and one of his degrees is a master of divinity from the Church of God seminary, which is here on campus. He's well-connected and I think he really values the relationship we have as an institution with the church. It doesn't mean that at times there are some bumps in the road. You know, we're an educational institution, not a church per se, so I think that [the way] our church might see something and an educational institution might see something can be different so... I think that there's mutual respect. (Anderson Faculty Member, July 20, 2007)

While this faculty member recognized that there have been times of tension with the Church throughout Anderson's history, he clearly noted of the present time: "I don't sense there's anything of a problem like that at all" (Anderson Faculty Member, Personal communication, July 20, 2007).

Lifestyle commitments. As Anderson grew out of inter-denominational holiness movement which itself professes no formal doctrinal creed, the university does not require its members to adhere to a particular statement of faith. While the university clearly describes its Christian commitments and values, it does not possess a formal doctrinal statement as an institution. This too is in keeping with its roots in the philosophical principles of the Church of God. In addition, Anderson does not require students to be of the Christian faith in order to enroll in the institution. Anderson does

require, however, that faculty, students, and staff adhere to certain lifestyle commitments while residing at Anderson University. As seen with Huntington, the lifestyle requirements forbid the use of alcohol, tobacco, and narcotic drugs by members of the Anderson community. The agreement also defines certain standards of an acceptable Christian lifestyle. A full presentation of Anderson's lifestyle commitments can be found in Appendix H.

Students. In terms of student enrollment, Anderson's is drawing near a total population of 3,000 students. As the fall 2006 the university had 2,730 students enrolled in its undergraduate and graduate programs. This compares to Nyack's enrollment of 3,178 and Huntington's 1,153 member student body. Table 22 provides a breakdown of student enrollment by undergraduate and graduate programs.

Table 22

Anderson University Enrollment, Fall 2006

Programs	Enrollment	% of Total Enrollment
Undergraduate	2,199	80.5
Graduate	531	19.5
Total	2,730	100.0

Note: IPEDS data from Anderson University Profile [Datafile]

As with Huntington and Nyack, Anderson's student body is made up predominantly of undergraduate students. Table 22 shows that 2,199 students (80.5%) were enrolled in the institution's undergraduate programs in the Fall of 2006. Of all three institutions, however, Anderson had the highest percentage of graduate students among its overall

student population. For fall 2006 Anderson's 531 graduate students made up 19.5% of the entire student body. This compares to Nyack's 12.4% and Huntington's 7.7%.

With regards to the composition of its student body, similar patterns emerge in Anderson's enrollment to what was encountered at Huntington. Table 23 provides a breakdown of the institution's Fall 2006 enrollment by gender and ethnicity.

Table 23

Anderson University Undergraduate Enrollment by Gender and Ethnicity, Fall 2006

Fall Term 2006	Enrollment	% of Total Enrollment
Gender		
Male	915	41.6
Female	1,284	58.4
Total	2,199	100.0
Ethnicity		
Non-Resident Alien	44	2.0
Asian	2	0.1
Black, Non Hispanic	119	5.4
Hispanic	22	1.0
White, Non-Hispanic	1,955	88.9
Native American	13	0.6
Unknown	44	2.0
Total	2,199	100.0

Note: Actual enrollment figures calculated from enrollment percentages provided by IPEDS data from Anderson University Profile [Datafile].

In the first place, Table 23 shows that almost 60% of Anderson's student body is female. In terms of ethnicity, Table 23 reveals that Anderson's student body tends to be more homogenous in its composition compared to Nyack, and slightly more diverse than Huntington's student body. The data reveals that 11.1% of Anderson's students are non-White. The largest measure of ethnic diversity is provided by Black, non-Hispanic students who make up 5.4% of Anderson's student population. As seen in the case of Huntington, Anderson University has committed itself to gathering a more diverse student body in the coming years. Considering it a serious institutional commitment, Anderson administrators made increased student diversity an institutional priority item in the institution's strategic plan for 2004-2008.

In the way of annual tuition and fees, resident Anderson undergraduates pay \$29,950 for their education at the institution. Table 24 provides a breakdown of annual undergraduate tuition for the 2006-2007 academic year.

Table 24

Anderson University Annual Undergraduate Tuition and Fees, 2006-2007 Academic Year

	2006-2007 Year
Tuition and Fees	\$19,990
Books and Supplies	\$900
On Campus Room and Board	\$6,460
Other Expenses	\$2,200
Total	\$29,950

Note: From IPEDS data from Anderson University Profile [Datafile].

Faculty. The institution's graduate and undergraduate programs are served by 148 full-time faculty members, and 80 part-time instructors (Office of Academic Affairs, Personal communication, November 12, 2007). Given recent data provided by the Office of Academic Affairs, Table 25 provides a breakdown of full-time and part time faculty by gender and ethnicity for Fall 2006.

Table 25

Anderson University Full-time and Part-time Faculty by Gender and Ethnicity, Fall 2006

	Full-Time Faculty		Part-Time Faculty		Total Faculty	
	#	%	#	%	#	%
Gender						
Male	81	54.7	46	57.5	127	55.7
Female	67	45.3	34	42.5	101	45.3
Total	148	100.0	80	100.0	228	100.0
Ethnicity						
Non-Resident Alien	1	.6	1	1.2	2	.8
White, Non-Hispanic	144	97.2	75	93.7	219	96.0
Racial / Ethnic Minority	4	2.2	5	6.1	9	3.2
Total	148	100.0	80	100.0	228	100.0

Note: from Office of Academic Affairs, Personal Communication, November 12, 2007.

Table 25 reveals a large representation of female faculty at Anderson. 45.3% of full-time faculty members, 42.5% of adjunct faculty, and 45.3% of all faculty at Anderson are women. In terms of ethnicity, we see a similar pattern as encountered at Huntington. Table 25 shows that 97.2% of all full-time faculty, and 96% of all faculty members are White, Non-Hispanic. Current aggregated data was not available regarding the faculty

rank and degrees attained. The universities website does note however that: “77 percent of tenure- track faculty hold earned doctorates or other terminal degrees” (Anderson University, AU Facts, n.d., para. 7).

Administration. Anderson has a Board of Trustees which consists of 31 members, which are elected for 5 year terms. All trustees are elected by the board itself, and then all board member elections must be ratified by the General Assembly of the Church of God. The President of the University is elected for 5 year terms as well, under the same condition that his/her election must be ratified by the General Assembly of the Church of God. In selecting members one current administrator noted: “On our Board of Trustees there is a committee that identifies persons who could bring unique leadership to the board, and these persons are very carefully evaluated for their commitment, their Christian commitment...”(Anderson Administrator, Personal communication, July 19, 2007). Speaking of the composition of the Board this administrator went on to note that at present: “I believe over 50% of our Board are Church of God clergy” (Personal Communication, July, 19, 2007).

Anderson has seven administrative officers of the university, and nine academic officers that oversee the various administrative and academic divisions of university. The institution is comprised of three colleges, four professional schools, five administrative divisions, and three supporting academic divisions. For further clarification, Table 26 provides a breakdown on Anderson’s various colleges, schools, and divisions.

Table 26

Anderson University's Colleges, Schools, Administrative and Academic Divisions

Colleges	Schools	Administrative Divisions	Supporting Academic Divisions
College of Science and Humanities	Falls School of Business	Advancement	Registrar
College of Art	School of Music	Academic Affairs	International Education
Anderson Theological Seminary	School of Education	Student Life	University Libraries
	School of Nursing	Enrollment Management and Information Systems	
		Finance	

From: *Anderson University Undergraduate Catalogue* (n.d), p. 195.

Anderson University has three colleges: The College of Science and Humanities, the College of Art, and Anderson Theological Seminary. Each of these Colleges is headed by a Dean. In addition the institution has four professional schools: Falls School of Business, the School of Music, School of Education, and the School of Nursing. Anderson has five administrative divisions: Advancement, Academic Affairs, Student Life, Enrollment Management and Information Systems, and Finance. Each of these divisions is headed by an institutional vice-president. The Vice-President for Academic Affairs also serves as the chief academic officer of the institution. Finally, Anderson has three supporting academic divisions: Registrar, International Education, and University Libraries. Each of these divisions is run by a division director. For further clarity

Table 27 displays a breakdown of the administrative and academic officers of the institution.

Table 27

Anderson University's Administrative and Academic Officers

Administrative Officers	Academic Officers
President	Vice President for Academic Affairs and Dean
Vice President for Advancement	Dean, College of Science and Humanities
Vice President for Academic Affairs and Dean	Dean, College of the Arts
Dean of the School of Theology	Dean, Falls School of Business
Vice President for Student Life and Dean of Students	Director, School of Nursing
Vice President for Enrollment Management and Information Systems	Dean, School of Education
Vice President for Finance and Treasurer	University Registrar
	Director of International Education
	Director of University Libraries

Note: from *Anderson University Undergraduate Catalogue* (n.d), p. 195.

Curriculum and academic programs. In terms of Anderson's academic program, Callen (2007) notes that the institution "currently maintains seventeen academic departments, a full liberal arts program, three colleges, four professional schools with undergraduate and graduate degree offerings at the masters and doctoral levels, and the school of adult education" (p. 62). Across its professional schools Anderson offers two doctoral programs (Doctor of Business Administration and Doctor of Ministry), eight masters programs, and over 60 undergraduate majors. A full listing of Anderson's

academic programs can be found in Appendix H. In their Philosophy of Education, Anderson's focuses on the importance of a broad liberal arts education in light of their Christian commitments. The statement notes:

As a Christian liberal arts institution, Anderson University is committed to the goals and ideals of liberal education. The requirements for undergraduate degrees have been established with these commitments in view. The university's conception of liberally educated people involves the freeing and empowering of the total person — his or her spiritual, intellectual, aesthetic, emotional, and physical resources... As an institution committed to Christian service, Anderson University strives through its curricula and informal activities to achieve student development in these areas, providing the breadth and depth necessary for the fullest preparation for life ("Anderson University Undergraduate Catalogue," n.d., pp.5-6).

Seeking to provide a high quality educational experience, Anderson University programs have received recognition from various accrediting agencies. The University's undergraduate and graduate programs are accredited by the Higher Learning Commission of the North Central Association. In addition, Anderson Theological Seminary is a member of the Association of Theological Schools. Finally, Anderson's professional programs are certified by the National Council for the Accreditation of Teacher Education, the National League of Nursing, the National Association of Schools of Music, the Council on Social Work Education, Commission on Accreditation of Allied

Health Education Programs, and the Association of Collegiate Business Schools and Programs (“Anderson University, Accreditations,” n.d., para. 1-2).

Chapel and spiritual formation. As with both Nyack and Huntington, communal chapel has remained a vital part of life at Anderson University throughout its history. Every Tuesday and Thursday morning the Anderson community gathers together for worship in Reardon Auditorium. Chapel/ convocation services take on many forms, and are coordinated by the institution’s Spiritual Life Office staff. A current administrator noted that chapels are most commonly a mixture of worship music, morning prayer, and a message from either the campus pastor, guest speaker, or students speaking about their faith experiences (Anderson Administrator, Personal communication, July 19, 2007). In the way of student involvement, one current administrator noted:

It’s [Chapel] often times led by students – I mean its, very often the campus pastor may, if you will, be the host of the Chapel and get it going and introduce the guest for the day, interview students about their Christ experience, or what they experience in Hong Kong, or helping the needy somewhere. (Anderson Administrator, Personal communication, July 19, 2007)

Members of the Anderson community stress the importance of chapel in the overall experience of university life. The university’s *Student Handbook* (n.d.) notes of chapel:

Chapel/convocation attendance is an integral part of what it means to be a student in the Anderson University community. Chapel/convocation meets every Tuesday and Thursday at 10 a.m. and is one setting in which

persons from the campus community gather regularly for worship, enrichment, and community building...Required chapel/convocation attendance for students is an Anderson University tradition that has been maintained over the entire history of the university. It is one of the experiences on this campus that sets us apart from secular schools and many private church-related colleges. We maintain this tradition as a sign of our devotion to be a learning, worshipping community, dedicated to the integration of faith and learning. ("Student Handbook 2006-2007, Anderson University," n.d., p. 36)

Present administrators echoed the sentiments shared in this perspective statement. One administrator noted: "We feel that that's [chapel] just an essential part of the Anderson experience, and that we would not be the same place if we were not to meet as a community of believers twice a week" (Anderson Administrator, Personal communication, July 19, 2007). Another current administrator when asked if Anderson would move to a voluntary chapel responded:

It sure has been talked about, but not ever seriously considered...I just think we'd give away a lot if we didn't have Chapel anymore. I just think it's an integral part of what we are spiritually, but just also the heritage of the school being formed and built by the Church of God. Chapel has just always been an important part of the experience, and if we said that that it was no more -- we could have voluntary Chapel, and we would have a group of students that would still come...[but] the unengaged, they wouldn't come through the door. And I think it's important for them to still

be exposed to the good measure of the Lord Jesus Christ. (Anderson Administrator, Personal communication, August 6, 2007)

For the Anderson community, therefore, chapel helps bind members of the institution together. Chapel gives a place to gather together as community for the purpose of worship and spiritual reflection.

In addition to community Chapel/Convocation, Anderson's Spiritual Life Office coordinates as host of ministry opportunities for students to take advantage of. Among the opportunities are ministry projects which connect students to others within the university community, as well as projects which focus efforts on ministering to the needs of those in the local community. In-house ministry projects include reading circles, prayer groups and mentoring programs for students to connect with faculty and other students. In the local community, the Spiritual Life Office coordinates several projects. Through a project called the "Christian Center Rescue Mission" students minister to the homeless in the local Anderson Area. Anderson also coordinates a program called Neighbors in which students share the Gospel message in neighborhoods close to the campus. Students can also participate in a local prison ministry and nursing home ministry as well. A full discussion of the various ministries open to students can be found on the Campus Ministry section of Anderson's website (<http://www.anderson.edu/campus/ministry/index.html>).

Study, Serve, Share (Tri-S) Program. One of Anderson's most unique and enduring institutional programs for service has been its "Tri-S" (Study, Serve, Share) cross-cultural volunteer service program. Started in 1964 under President Reardon's leadership, the Tri-S program sends students to various countries throughout the world

for the purposes of cross-cultural exchange and service. Tri-S participants engage in a host of activities in the cross-cultural experience. The university website enumerates many of these experiences commenting:

TRI-S programs for learning and serving include constructing schools and church buildings, teaching in elementary schools, caring for orphaned children, and helping to alleviate the suffering of humankind. Students serve in distant places such as the jungles of Peru, villages of the Caribbean, rural communities of Uganda, and the great urban centers of the world. Participants care for the sick in clinics and hospitals in Hong Kong, Korea, and Honduras. In India, students assist the Missionaries of Charity in caring for the destitute and dying in Calcutta. Educators tutor and teach in England, Taiwan, and Egypt. Volunteers support community development projects in Belize, Egypt, Brazil, and with Native Americans in the USA. Prospective ministers lead youth camps, vacation church schools, and evangelistic services in Finland, Australia, Germany, and England. Musicians and dramatists tour with music and plays throughout Europe, Asia, Africa, and Latin America. (“Anderson University, Tri-S, History and Purpose,” n.d., para. 2)

Since its inception in 1964, the Tri-s program has been one of the most unique and dynamic programs of the university. In 1964 “Tri-S began its legacy with a modest 34 students participating in 16 service projects in the United States and six foreign countries” (Warfield, 2004, para. 10). Forty years later, the university’s website notes:

Since its beginning, over 16,000 students, faculty and staff have participated in this program. Each year over 400 persons participate in the TRI-S program. TRI-S groups have traveled to Africa, Europe, Asia, Latin America, the Caribbean, the Middle East, and have worked with Native Americans and other ethnic groups in the United States and Canada.

(“Anderson University, Tri-S, History and Purpose,” n.d., para. 1)

To this Warfield (2004) notes that over its history Tri-S has provided cross cultural experience in over 100 countries (Warfield, 2004, para. 15). Administrators and faculty are quick to point out that Tri-S is a powerful program that impacts the lives of many students at Anderson. In the words of members of the Anderson community:

Students come back from that [Tri-S] different people. They see themselves useful, resourceful -- they see themselves as persons who can make a difference for a kid. They come back with tears in their eyes from talking with children they've held. -- that's priceless -- and we have to find ways to continue those kinds of experiences. (Anderson Administrator, July 19, 2007)

We have a very strong program in international studies or international service called Tri-S -- you'll probably run across that -- we encourage students to participate in that -- to go and be of service in other countries, and helping, helping people in a variety of... -- whether its our nursing students, or whatever ways that they can provide service, and help the people, so... -- We would think that that would be something that very quickly a new student or someone wandering through here would engaged

in talking with someone -- that service and discovery would kind of be hand-in-hand. (Anderson Administrator, Personal communication, July 19, 2007)

In the way of participant perspectives, Warfield (2004) documents several testimonials of Tri-S participants who felt that the Tri-S program had great impact on their lives, as well as on their worldview. In the simplest, but most profound of the testimonials, one student simply stated: "I do not feel I have done something significant nearly as much as I feel something significant has been done to me" (Warfield, 2004, para. 11).

Planning for the future. In planning for the years ahead, Anderson is seriously committed to the Christian identity that has been instilled in the institution over its 90 year history. In 2004 Anderson University implemented a new strategic plan that outlined the initiatives the institution would take up over the course of a 5 year period into 2009. Looking at the plan's initiatives, a serious commitment to faith-informed mission and identity is clearly evident. Setting forth a vision statement for the future Anderson administrators clearly asserted:

Our vision is for Anderson University to become the university of choice among students seeking a quality education from a Christian faith perspective within a Christian environment. We will strive to be faithful to the foundations of the church, and to the integrity of academic and Christian discovery. Our goal is to educate persons who are growing in devotion to God's call upon their lives, and to support their development as exceptional servant leaders in the church and society. ("Anderson University 2004-2008," 2004, p. 1)

In order to bring further clarity to this vision statement, the plan also outlined 10 commitments institutional leadership would maintain in putting forth new institutional initiatives. The commitments are:

1. We [Trustees and Executive Officers] are committed to the development of the whole person, mind, body, and spirit, within a community of a distinctly Christian lifestyle, values, and relationships.
2. We will be students of the Scriptures and will seek to be mentored in a growing and learning environment of accountability, respect, and integrity. The hard requirements of love, forgiveness, and reconciliation seen in the life and teachings of Jesus will be our example.
3. We will carry the expectation and the burden that all the academic disciplines provide opportunity to learn about faith and a Christian world view.
4. We will stretch those who are tied to unexamined faith traditions, and offer an anchor of faith to those who seek a foundation for life.
5. We will commit ourselves to excellence that will stand the test of the academy in the disciplines of learning, and in the measure of grace that judges our relationships.
6. We will commit ourselves to a courageous vision that moves us to change beyond our comforts for the sake of the mission that guides and measures all our strategic decisions.

7. We will trust one another in a leadership context that inspires loyalty and supports personal development for all--teachers, students, administrators and staff, trustees, alumni, supporters, parents and colleagues in the world we share. We respectfully include in our world of mutual concerns the local and global community, the church, academia and the broader society.
8. We will know we are strengthening our effectiveness when we improve graduation rates; attract greater numbers of gifted and highly committed students from our supporting church and the wider faith community; strengthen our financial resources and foundations; and add to available resources for better salaries, funded scholarships, improved facilities and technologies, and the flexibility to add or remove programs based on issues of need, quality, and mission.
9. We will develop a broader scope and leadership of governance through continued strengthening and diversifying of our Board of Trustees to reflect our constituency among students and donors, and outreach goals.
10. We will manage leadership transitions across the faculty and staff with thoughtful and timely planning, and with the view that with each change, we will strengthen both the opportunities and the effectiveness of this mission. ("Anderson University 2004-2008," 2004, pp. 1-2)

Looking at the 10 commitments reveals the serious concern of the university community to affirm the faith identity of the institution in carrying out initiatives. In the first place, the first four specifically commit institutional policy makers to maintaining a Christian worldview and identity in planning for the future. Furthermore Number 6 and Number 10 commit trustees and administrators to make institutional decisions in the light of the university's faith-informed mission.

Following these 10 commitments the strategic plan puts forth 8 initiatives to be carried out between 2004 and 2008. The initiatives are:

1. To develop a nationally recognized academic program centered in faith and learning that excels in teaching and learning both at the undergraduate and graduate levels.
2. To continue a course of managed enrollment growth across all undergraduate and graduate programs; defined by the raising of the academic profile, strengthening of student representation from our sponsoring church, expanding diversity, and improving student retention.
3. To strengthen the financial base of the university to enable support of the educational mission, students, and the strategic plan.
4. To attract, retain, develop, and reward competent faculty and staff who are gifted, committed, and able to advance with the mission of the university.
5. To provide and maintain quality facilities and equipment for an effective living and learning environment.

6. To enhance our student life program to create a sense of belonging, develop leadership skills, enrich students spiritually and culturally, and promote student success.
7. To enhance and strengthen relationships with all university constituencies – students, faculty and staff, trustees, alumni, sponsoring church, City of Anderson, donors, etc.
8. To develop an institutional image and marketing program which strengthens awareness and understanding by all constituents of the institution's commitment to Academic and Christian discovery (“Anderson University 2004-2008,” 2004, pp. 2-21).

As with the commitments, the initiatives also reflect Anderson's desire to remain focused on the mission of the institution as a place of “Christian Discovery” in higher education. Through these commitments and initiatives Anderson strives to remain true to its faith-informed mission, while dealing with the challenges it faces as it heads into the future.

CHAPTER V

EMERGENT PATTERNS FROM INSTITUTIONAL PROFILES

Introduction

In the course of compiling profiles for Nyack, Huntington, and Anderson several major thematic patterns emerged across archival documents and promotional literature. In this chapter these converging and diverging patterns will be discussed. While these institutions are unique in their own ways, several patterns emerged across the profiles which have considerable bearing on this study's primary and subsidiary research questions. A presentation of the convergent patterns discovered will be followed by the major divergent patterns encountered across the profiles.

Convergent Patterns

While many themes emerged from the profiles, several major convergent patterns were identified throughout coding passes. Looking across the profiles we can see that over the past two decades these institutions have sought to strengthen faith-informed identity by: (a) Possessing visionary presidential leaders who were committed to maintaining faith-informed identity while putting forth strong and expansive institutional initiatives; (b) building broader bases of institutional support; (c) maintaining lasting commitments to the spiritual formation of students; (d) requiring institutional members to agree to clear lifestyle commitments; (e) committing to educational philosophies that link faith to learning within the classroom; (f) framing strategic planning goals in light of faith-informed mission; and (g) cultivating compelling institutional stories or legends within the collective conscience of their institutional communities. Having enumerated these themes briefly, a discussion of each of these themes follows below.

Strong Presidential Leadership

The first major theme emerging from the profiles is that the affirmation of faith-informed identity at all three institutions has been bolstered over the past 20 years through the leadership of strong presidents. At Nyack, Huntington, and Anderson the early 1990s saw the advent of presidents strongly committed to the faith-informed identities of their institutions. These presidents were also committed to progressive initiatives that would strengthen their position in the faith-based higher education market. David Schroeder (Nyack) and G. Blair Dowden (Huntington) came to their institutions at a time when these colleges were suffering from low enrollments and possessed significant challenges in the area of institutional support. James Edwards came to the presidency of a growing Anderson nurtured by three charismatic predecessors, but facing the challenge of preparing for coming decades. While each of these leaders faced different circumstances, they each possessed a set of leadership priorities that were strikingly similar. Table 28 compares the major presidential priorities of David Schroeder, G. Blair Dowden, and James Edwards that emerged in the course compiling the profiles.

Table 28

Comparison of Leadership Priorities of Institutional Presidents

	David Schroeder (Nyack)	G. Blair Dowden (Huntington)	James Edwards (Anderson)
Admin. Priorities	• Affirm Christian Mission and Identity.	• Emphasize Christ- centered Mission.	• Clarify Mission of Institution and

<ul style="list-style-type: none"> ● Increase Enrollments through Institutional and program expansion. ● Move Institution to University Status. 	<ul style="list-style-type: none"> ● Increase donor support and financial stability. ● Increase Enrollments. ● Expand academic offerings. ● Build/Expand Facilities. 	<ul style="list-style-type: none"> Strengthen relationship with sponsoring church body. ● Increase financial stability. ● Expand academic programs and grow enrollment. ● Build facilities ● Foster enduring saga
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While these priorities can not be ranked in importance, given that they were many times intermingled in making policy decisions, Table 28 reveals that these presidents shared a similar mixture of priorities in heading their institutions. In all three cases these presidents held the affirmation of the faith-informed identity as a major institutional priority during the course of their tenure. In addition, each president sought to increase enrollment through the expansion of academic programs. All three presidents also valued the need to build or expand campus facilities. In the case of Huntington and Nyack, Presidents Schroeder and Dowden aimed to raise their institutions to university status. Looking at the priorities of Presidents Dowden (Huntington) and Edwards (Anderson) we also see a common aim to grow the institution's financial base. Through the mixture of these priorities Presidents Schroeder, Dowden, and Edwards each had a vision of not only

affirming the institutional mission and identity, but also of building the resources necessary to support that mission and identity into the foreseeable future .

In addition to putting forth similar priorities, the profiles also reveal that each of these presidents put forth a mixture of successful policy initiatives that clearly connected to their priorities. Tables 29, 30, and 31 provide a breakdown of the administrative priorities, associated policy initiatives, and resulting initiative outcomes for each president.

Table 29

Administrative Priorities, Associated Initiatives, and Outcomes under President David Schroeder, Nyack College

Administrative Priority (Articulation)	Associated Institutional Initiatives (Action)	Initiative Outcomes
Affirm Christian mission and identity.	1. Development of "Core Values" document to articulate institutional values.	1. "Core Values" completed and adopted by Board of Trustees in 2004.
Increase enrollments by institutional expansion.	1. Launching of satellite location in lower Manhattan in 1996. 2. Opening of subsequent satellite locations in U.S. and abroad from 2000-	1. Increase in student enrollment from under 1,000 to over 3,000 during tenure. 2. New York City Campus enrolled 1,500 students by

Administrative Priority (Articulation)	Associated Institutional Initiatives (Action)	Initiative Outcomes
Move institution to university status.	<p data-bbox="591 390 662 420">2006.</p> <p data-bbox="548 464 922 642">1. Movement of ATS into college's governance structure.</p> <p data-bbox="548 684 922 863">2. Organization of college into academic /administrative divisions.</p> <p data-bbox="548 905 922 1146">3. Development of new graduate/ professional programs beyond theology and pastoral ministry.</p> <p data-bbox="548 1188 922 1451">4. ATS restructured to meet changing needs of theological studies / pastoral preparation.</p>	<p data-bbox="1003 390 1075 420">2005.</p> <p data-bbox="964 464 1338 716">1. Several graduate / professional programs launched and accredited from 1999-2007.</p> <p data-bbox="964 758 1338 936">2. ATS curriculum revision completed and reported to Middle States in 2005.</p> <p data-bbox="964 978 1338 1157">3. 1,000 graduate students enrolled in 2006; one-third of the student body.</p> <p data-bbox="964 1199 1338 1377">4. College in development phase of programs leading to university status.</p>

Table 30

Administrative Priorities, Associated Initiatives, and Outcomes under President G. Blair Dowden, Huntington University

Administrative Priority (Articulation)	Associated Institutional Initiatives (Action)	Initiative Outcomes
Emphasize Christ-centered mission.	<ol style="list-style-type: none"> 1. More intense focus on Christ-centered identity in statements to institutional community and to alumni. 2. Elevation office of campus pastor to executive cabinet level position. 3. Revision of institutional mission statement, and institutional bylaws to emphasize faith commitment. 	<ol style="list-style-type: none"> 1. New mission statement approved by Board of Trustees in 1993. 2. Bylaws of the institution amended adding statements of Christian faith commitments.
Increase enrollments	<ol style="list-style-type: none"> 1. Restructuring of enrollment services staff and appointment of new Dean of Enrollment in 1993. 2. Refocusing of enrollment strategies to emphasize Huntington's Christian identity. 3. Development and 	<ol style="list-style-type: none"> 1. Institutional enrollment increased from under 600 in 1993 to 1,153 in Fall 2007. 2. Two new residence halls opened to accommodate growing student enrollments.

Administrative Priority (Articulation)	Associated Institutional Initiatives (Action)	Initiative Outcomes
	implementation of public relations campaign to emphasize Christian identity.	
Expand academic offerings.	1. Development of undergraduate EXCEL program for adult learners in 1993. 2. Development of new graduate programs and undergraduate majors in the professions.	1. Several graduate and undergraduate professional programs launched and accredited from 1993 to 2000. 2. Steady enrollment increases in professional programs experienced in past decade.
Build larger base of financial support.	1. Launching of \$37 Million “Fund or Excellence” capital campaign in 2000.	1. “Fund for Excellence” raised \$50 million by 2004. 2. New additions made to Huntington's physical plant through donor contributions.
Update/expand facilities.	1. Launching of building projects for new dormitory	1. Two new dormitories and new Science Hall completed on

Administrative Priority (Articulation)	Associated Institutional Initiatives (Action)	Initiative Outcomes
	space, and new science building.	campus since 2000.
	2. Launching of projects to update existing facilities.	2. Remolding of several campus building planned for next five years.
Move institution to university status.	1. Formation of committee in 1993 to investigate move to university status. 2. Formation of second investigative committee in 2004 to research move to university status.	1. Institution moved to university status, September 2005.

Table 31

Matrix of Administrative Priorities, Associated Initiatives, and Results under President and James Edwards, Anderson University

Administrative Priority (Articulation)	Associated Institutional Initiatives (Action)	Initiative Outcomes
Strengthen relationships	1. Publishing of <i>A Covenant Relationship</i> to build greater	1. New Mission Statement adopted by Board of Trustees

Administrative Priority (Articulation)	Associated Institutional Initiatives (Action)	Initiative Outcomes
with Church of God.	<p>understandings of university within the Church.</p> <p>2. Drafting of new presidential vision statement in 1998 reaffirming Anderson's relationship to Church.</p> <p>3. Drafting of 2004-2008 strategic plan to include commitments to increasing enrollments of Church of God students.</p>	<p>in 1993.</p> <p>2. Present administrators and faculty describe present relationship with Church of God as cordial.</p>
Build larger base of financial support.	<p>1. Launching of \$75 million "Anderson Challenge" capital campaign in 1992.</p> <p>2. Launching of \$110 million "Dreams, Discovery, Direction" campaign in 2006.</p>	<p>1. \$83.5 million raised by 1999 through "Anderson Challenge".</p> <p>2. \$72 million in pledges collected by second year of "Dreams, Discovery, Direction."</p> <p>3. Academic and dormitory buildings constructed over</p>

Administrative Priority (Articulation)	Associated Institutional Initiatives (Action)	Initiative Outcomes
		2000- 2007 from monies given by fund donors.
Increase academic program offerings.	<ol style="list-style-type: none"> 1. Development of a School of Business from university's economics department. 2. Development of masters programs and doctoral program in professions outside of theology and pastoral ministry. 3. Addition of masters and doctoral programs to School of Theology. 4. Development of undergraduate degree completion program, honors program and new undergraduate majors. 	<ol style="list-style-type: none"> 1. Falls School of Business developed and launched D.B.A. and M.BA from 1993-2001.; 2. FSB Ranked #1 Christian Business School in 2004and 2005 by <i>Business Reform</i>. 3. Doctorate and masters programs in theology and the professions launched and accredited by national agencies from 1992-1996. 4. Undergraduate enrollment increased from 2,099 in 1994 to 2,199 in Fall 2006. 4. Graduate enrollment increased from 94 in 1994 to 531 in Fall 2006.

Administrative Priority (Articulation)	Associated Institutional Initiatives (Action)	Initiative Outcomes
Build facilities to accommodate professional programs and growing enrollments.	<ol style="list-style-type: none"> 1. Launching of building projects for new academic and dormitory space. 2. Purchasing of 30 acre parcel of land from Church of God. 	<ol style="list-style-type: none"> 1. Kartdatzke Wellness Center, York Seminary Village, Anderson Flagship Enterprise Center completed since 2002. 2. Construction of new Student Center, Musical Recital Hall, and Center for Communications and Visual Arts in planning stages.
Foster enduring institutional saga.	<ol style="list-style-type: none"> 1. Publication of official institutional history in 1992. 2. Publication of Reardon biography and Nicholson memoirs. 3. Production of Three DVD videos of Robert Reardon. 	<ol style="list-style-type: none"> 1. Biographies and histories gave institution lasting historical record. 2. DVDs preserved Reardon's endearing stories for posterity; DVD widely distributed to institutional community.

In contrast to examples provided by Burtchaell (1998) of institutions obscuring their faith identity through mission statements and other foundational documents, leadership at Nyack, Huntington, and Anderson has done much in the way of strengthening or

clarifying their faith identities in formal articulations. Tables 29, 30, and 31 document that throughout the 1990s and 2000s a concern for clearly articulating faith-identity led institutional leaders to either draft new documents dealing with mission or revise existing ones. During the 1990s Anderson and Huntington adopted new mission statements focused on reaffirming their Christian identity. In the case of Nyack College, a "Core Values" document was drafted which formally articulated the guiding values that the college community possessed and would focus on heading into the future. At Anderson, James Edwards undertook several initiatives to foster a stronger relationship with the Church of God. These initiatives included the publication of *A Covenant Relationship*, as well as the drafting of a new presidential vision statement, asserting a commitment to building a stronger relationship between the university and the church.

Tables 29, 30, and 31 also reveal that all three presidents coupled their concern with mission and identity with initiatives focused on growing their institutions. All three presidents sought to increase enrollments through an expansion of graduate and undergraduate programs in the professions. Through their presidential leadership, all three schools launched either graduate or undergraduate nursing programs. New professional programs in education, business, and music were also opened. Undergraduate degree completion programs were started, and national accreditations were obtained for newly created programs. In the case of Nyack College, an entire New York City campus came to fruition under President Schroeder's leadership. At Anderson, through program expansion the Flagship Enterprise Institute was built in Anderson's downtown district as an extension site of the university, and the Falls School of Business came into being.

The third column of Tables 29, 30, and 31 document that in most cases the mixture of institutional initiatives met with a considerable amount of success over the last two decades. All three institutions experienced significant enrollment increases through leadership initiatives. Numerous master degree programs were launched at each institution. Anderson launched two doctoral programs during this time as well. With expanding programs, Huntington and Anderson have seen the completion of several major building projects as well.

Archival and promotional literature of these institutions document that the successes of institutional presidents have been due in part to the mixture of the priorities and associated initiatives discussed above. In responding to the works of Riesman (1956) and Burtchaell (1988) among others, one can clearly see from these profiles that leadership at these institutions has in no way abandoned faith identity along the path to program expansion or in building institutional resources. On the contrary, institutional literature clearly points out that maintaining faith identity has been a clear priority in institutional decision making at these institutions. It is also clear that the concern to maintain a clear Christian identity informed decisions regarding program expansion and institutional growth. It is important to note that in all three cases the successes of institutional presidents were enhanced by the focus on faith-informed mission and identity. In the case of Nyack, we see current administrators and faculty alike asserting the “Core Values” statement as one of the greatest contributions of President Schroeder’s tenure. At Huntington, administrators and faculty alike point to President Dowden’s message of Huntington’s Christ-centeredness as the most enduring theme of his

presidency. And at Anderson we see the concern for a better relationship with the Church of God as a theme that runs through James Edwards' presidency.

The preceding findings are more striking when the varying contexts of these institutions are taken into consideration. Nyack has a 3,000 member student body in the New York area. Anderson and Huntington are schools of 2,000 students and 1,000 respectively, which are both located in a more rural mid-western setting. Despite these differences, leadership at all three schools has experienced a great deal of success utilizing a similar mixture of institutional priorities and associated initiatives. While it is unforeseen how Michael Scales will shape Nyack over the course of his tenure (being inaugurated in April, 2007) all evidence suggests that Dr. Scales possesses a vibrant leadership style comparable to that of Drs. Schroeder, Dowden, and Edwards. An investigation of Scales' tenure would be a suitable focus for future researchers.

Building Institutional Support

Comparing Anderson's profile to Huntington's also revealed a similar effort on behalf of both these universities to build larger bases of support for institutional initiatives. Cardozier (1993) and Kliewer (1999) focusing on secular institutions identified several schools which possessed distinctive identities, but failed to sustain them due to a lack of financial support in sustaining institutional programs. Furthermore Clark (1970) asserts that a distinctive saga is sustained when "a social base of external believers provides resources, including moral support, and interests a certain type of student in the college" (p.246). Avoiding the pitfalls described by Cardozier (1993) and Kliewer (1999), and embodying the assertion of Clark (1970), leadership at Huntington and Anderson has coupled the clarification of mission with building the necessary

resources needed to keep the institution and its mission vibrant. While already mentioned above, during the 1990s and 2000s G. Blair Dowden (Huntington) and James Edwards (Anderson) inaugurated several successful capital campaigns which gathered large amounts of support for their institutions. While Schroeder's presidency at Nyack was not marked by a large capital campaign, the strategic initiatives to be undertaken by Scales' administration point to the development of a significant campaign within the next 5 years. At Huntington and Anderson, successful campaigns supported the expansion of endowments and programs, as well as the building of facilities on campus. Table 32 documents the capital campaign initiatives, campaign goals and final total of campaign contributions of campaigns undertaken at Huntington and Anderson from 1992-2006.

Table 32

Capital Campaign Initiatives, Goals, and Total Contributions, Huntington and Anderson 1992-2006

President	Campaign Initiative(s)	Campaign Goal	Total Contributions
Dowden	"Fund for Excellence" (2000)	\$37 million	\$50 million
Edwards	"The Anderson Challenge"(1992)	\$75 million	\$ 83.5 million
	"Dreams, Discovery, Direction" (2006)	\$110 million	\$72 million*

Note: * Campaign only in its second year of collecting contributions. "Dreams, Discovery, Direction" campaign will close in May 2010.

In contrast to several examples provided by O'Brien (2002) and Gleason (1992) of institutions adopting more secular identities in order to gain greater financial support, the cases of Huntington and Anderson tell a different story. In both cases profiles show that successful capital campaigns were conducted within schools in which leaders were

clearly reaffirming institutional faith commitments. At Anderson, capital campaigns were launched during periods in which university leaders were clarifying its mission statement and reaffirming its relationship with the Church of God. In the case of Huntington, the “Fund for Excellence” was undertaken during the same period in which public relations efforts began to focus more intently on emphasizing Huntington’s Christ-centered mission and identity. In both cases, these campaigns exceeded their projected goals during these periods of mission reaffirmation. The \$37 million “Fund for Excellence” raised \$50 million dollars. “The Anderson Challenge” and “Dreams, Discovery, Direction” have raised a total \$152.5 million for the university, with the “Anderson Challenge” exceeding its goal by \$8.5 million. Therefore, at Huntington and Anderson, leadership has seen the strengthening of Christian mission and the building of a greater base of support as courses of action which are parallel and complimentary, rather than juxtaposed and contradictory. These examples stand in contrast to a description provided by Benne (2001) which describes a “playing down” of specific faith commitments at certain institutions in an effort to gain broader support. At Anderson and Huntington, we see that a greater focus on institutional mission coincided with the improvement of endowments and the launching of building projects aimed at expansion.

Spiritual Formation of Students

A third pattern found across the profiles is the foundational emphasis Nyack, Huntington, and Anderson places on the spiritual formation of its students. As seen in the work of Benne (2001), each of these institutions utilizes worship and ritual as a means of maintaining a strong Christian identity and providing a strong Christian atmosphere on campus. As a starting point to spiritual formation, each institution requires their students

to attend a communal chapel on a weekly basis. All of these institutions assert that chapel is a foundational part of college life. Not only has communal chapel has been a life-long tradition at Nyack, Huntington and Anderson, but the primary importance of required chapel has been reaffirmed in recent decades. Table 33 provides a comparison of the articulated commitments each institution has regarding community chapel to the worship programs offered to students.

Table 33

Comparison of Articulated Community Chapel Commitments to Programs Offered at Nyack, Huntington, and Anderson

Institution	Articulated Commitment	Programs Offered
Nyack	Required chapel; "Chapel is a required piece of every student's education because of the value we place on coming together as a community to worship. Our distinctive as a Christian college requires that we have special times together where God is lifted up among us" ("Chapel, Nyack Campus", n.d., para. 1).	<ul style="list-style-type: none"> • Community Chapel held Monday, Wednesday, and Friday mornings. • Smaller chapel service held on Sunday evenings.
Huntington	Required chapel; Core of the community chapel "offer[s] the student a place to participate with the entire campus community -- enhancing the spiritual,	<ul style="list-style-type: none"> • Community Chapel Tuesday and Thursday Mornings. • Student run worship

	social, and academic life of the individual ("The Core of Our Life Together, 2007, para. 1).	service "Ekklesia" • Friday morning community bible study
Anderson	Required chapel; Community chapel is "a sign of our devotion to be a learning, worshipping community, dedicated to the integration of faith and learning" ("Student Handbook 2006-2007, Anderson University," n.d., p. 36).	• Community Chapel/ Convocation held Tuesday and Thursday mornings.

A reading of this table shows that Nyack, Huntington, and Anderson clearly articulate the primary role chapel plays in community life. In addition, all three institutions back up their commitments by providing a selection of worship opportunities for students to take advantage of during the year. In many cases chapel services are led by students and are coordinated by campus ministry staff.

In addition to required chapel, spiritual formation on campus also includes providing opportunities for ministry and volunteer service. Each of these three institutions run ministry/service organizations that provide volunteer opportunities to students in their local communities and abroad. Table 34 provides a listing of the ministry organizations offered at each institution as well as the types of programs offered through those organizations.

Table 34

Ministry Organizations and Ministry/Service Projects and Programs Offered at Nyack, Huntington, and Anderson

Institution	Ministry Organizations	Programs Offered
Nyack	<ul style="list-style-type: none"> • Voluntary ministry groups coordinated by students and campus pastoral ministry staff. • Watchmen ministry organizations organize ministry efforts in NYC. 	<ul style="list-style-type: none"> • Worship Ministry • Gospel Choir • Free Medical Clinic NYC • Inner-city ministry in NY. • Local Neighborhood Ministry • Cross Cultural Ministry
Huntington	<ul style="list-style-type: none"> • Joe Mertz Center for Volunteer Service coordinates ministry and service opportunities in local area . • Several independent service projects run by students. 	<ul style="list-style-type: none"> • Inner-city ministry • Overseas volunteer service • Neighborhood ministry
Anderson	<ul style="list-style-type: none"> • Spiritual Life Office coordinates ministry and service opportunities in local area. • Christian Center Rescue Mission coordinates homeless ministries. 	<ul style="list-style-type: none"> • Reading circles • Prayer groups • Mentoring programs • Homeless Ministry • Neighborhood Ministry

Institution	Ministry Organizations	Programs Offered
	<ul style="list-style-type: none"> • Tri-S Program offers cross-cultural service opportunities in U.S. and abroad. 	<ul style="list-style-type: none"> • Prison Ministry • Nursing Home Ministry • Cross cultural volunteer service in over 100 countries.

Table 34 shows that student organizations focused on ministry or voluntary service are abundant at each institution and are focused on many different activities. Nyack, Huntington, and Anderson all sponsor some form of cross-cultural volunteer service both within the United States and abroad. Local ministry/service groups are also run by each institution. As all institutions seek to provide experiences in the inner-city, these institutions provide opportunities to address the needs of the poor in urban settings. Groups from Nyack take part in opportunities in New York City. Anderson students travel to Indianapolis, and Huntington volunteers lend their time to the needy of Fort Wayne, Indiana. Of the most successful programs, Anderson's Tri-S cross-cultural service program has sponsored over 16,000 students to take part in service opportunities in over 100 countries.

Lifestyle Agreements

Leadership at each institution also possesses a clear commitment to fostering a Christian lifestyle on campus. All three schools give support to their faith identity by requiring students and employees to adhere to certain Christian lifestyle commitments while residing at the institution. Comparing the lifestyle commitments of all three

institutions we can see that these agreements are strikingly similar. Table 35 provides a comparison of Institutional lifestyle expectations to the particulars of the institution's lifestyle agreement.

Table 35

Comparison of Articulated Commitments for and Particulars of Lifestyle Agreements at Nyack, Huntington, and Anderson

Institution	Articulated Commitment	Particulars of Lifestyle Agreement
Nyack	<p>“Nyack College seeks to cultivate a positive, constructive approach to Christian living and behavior, and students are encouraged to develop Biblical standards of conduct by which they will be equipped to contribute responsibly to their church, the community, and the family” (“Application for Admission, Nyack College”, n.d., p. 4).</p>	<ul style="list-style-type: none"> • Refrain from alcoholic beverages, use of tobacco, and illegal drugs . • Refrain from social dancing. • Personal appearance reflect good taste and lifestyle.
Huntington	<p>Huntington University strives to create and promote an atmosphere consistent with the Christian faith, which encourages the student to</p>	<p>Adhere to community standards which include, but are not limited to:</p> <ul style="list-style-type: none"> • Prohibition of alcohol, tobacco,

Institution	Articulated Commitment	Particulars of Lifestyle Agreement
	<p>develop his/her fullest potential, both in and out of the classroom”; Students “distinguished by their commitment to each other and to Jesus Christ as Lord and Savior” (“Nyack College Community Lifestyle Agreement”, 2007, para 1-7).</p>	<p>drugs, and use of profanity.</p> <ul style="list-style-type: none"> • Abstinence from sexual activity and inappropriate sexual behavior. • Following academic standards of honesty and integrity
Anderson	<p>Institution’s “mission, programs, and campus life are all informed by three basic traditions: biblical, church, and liberal arts”; Students “agree to conduct themselves as responsible citizens and actively contribute to the quality of social, spiritual, and intellectual life”. (“Student Handbook 2006-2007, Anderson University,” 2006, p. 30)</p>	<ul style="list-style-type: none"> • Prohibition of Use of alcohol, tobacco, drugs, and gambling. • Refraining from sexual activity. • Adhere to guidelines for dating behavior.

A reading of Table 35 reveals that all three schools make clear that standards of Christian behavior will be upheld within the institution. In addition it is expected that these standards will be respected by all members of the community. In addition students and

employees must sign a lifestyle agreement in order to become a part of the community. These policies embody another dynamic of Clark's (1970) model in sustaining a distinctive and lasting identity in which "students develop a strong subculture that significantly incorporates the central idea of the college" (p. 246). At all three institutions the use of alcohol, tobacco and drugs is prohibited, as well as engaging in sexual activity. Other policies are also enforced which institutional officials believe support an upright Christian lifestyle. In all three cases, lifestyle agreements provide a common code of conduct that is well known throughout the community. The agreements also provide standards for disciplining individuals who violate policies of conduct.

Educational Philosophies

In terms of their academic programs, the profiles reveal that these institutions seek to connect their Christian identity to their educational philosophies. While we have already seen that these institutions make Christian commitments clear in various aspects of extra-curricular life, a look at their educational philosophies reveals that administrators and faculty are seriously committed to connecting faith to learning inside the classroom.

Nyack College's philosophy of education stresses the need to provide a sound liberal arts education rooted in a strong Christian faith perspective. The college's official educational philosophy states:

Nyack College is committed to providing its students a broad education based upon the liberal arts and rooted in the historic Christian faith. Thus Nyack College is a Christian liberal arts college dedicated to pursuing, integrating, communicating, and applying truth...Nyack College is

committed to the PURSUIT of truth in God's Word and God's world"

(Nyack Undergraduate Catalogue", n.d., p. 5).

In pursuit of academic truth, Nyack curriculum seeks to integrate perspectives of faith that arise from God's revelation. In this sense Nyack sees both processes as going side by side for a student at Nyack College.

Turning to Huntington and Anderson's educational philosophies, we can see that strong emphasis is placed on the integration of faith and learning as well. Huntington's education philosophy states:

Through a curriculum of demonstrated academic excellence, students are educated in the liberal arts and their chosen disciplines, always seeking to examine the relationship between the disciplines and God's revelation in Jesus Christ. ("Huntington's Mission", n.d., para. 2-7)

With similar themes, Anderson's educational philosophy reads:

As a Christian liberal arts institution, Anderson University is committed to the goals and ideals of liberal education... As an institution committed to Christian service, Anderson University strives through its curricula and informal activities to achieve student development in these areas, providing the breadth and depth necessary for the fullest preparation for life." ("Anderson University Undergraduate Catalogue," (n.d.), pp.5-6).

In both of these cases we can see that these schools build connections between their liberal arts curriculum and their Christian commitments as an institution.

Comparing these philosophies, we see that each institution provides a philosophy of education focused on a broad liberal arts curriculum informed by Christian faith

perspectives. In each case a “Christian world-view” is brought to bear on the academic program of the institution in a fashion that embodies the theoretical assertions put forth by Marsden (1997, 2002). This embodiment of mission also hearkens to Clark (1970) who identified “the features of the curriculum” being imbued with the school’s mission as one of the pillars of an enduring institutional saga (p. 246). Of these three institutions, Huntington's articulation of a Christian worldview is the most precise with an educational aim of examining “the relationship between the disciplines and God's revelation in Jesus Christ” (“Huntington’s Mission”, n.d., para. 2-7). At all three institutions, however, we see the intentional connection of a liberal arts perspective to the Christian commitments of the institution.

Commitments in Strategic Planning

A sixth pattern that cut across profiles is an institutional concern for maintaining Christian identity in planning for the future. While the study primarily focuses on how institutions have dealt with issues in the past, it is very telling how institutions articulate their commitments in planning for the years to come. Turning back to the literature, Burtchaell (1998) Cuninggim (1994), Marsden (1994), Marsden and Longfield (1992), and Veysey (1965) all show that the process of secularization happens within institutions cumulatively over the course of time. In all of these works examples are given of institutions which were primarily oriented by their faith commitments and over time altered those commitments and priorities, thus becoming more secular. A reading of an institution’s strategic priorities gives a clear indication of where it stands in regards to its past. Present priorities also give a clear indication of how an institution wants change or remain the same as it faces its future. Looking at Anderson and Huntington on this level,

we see that in the past five years institutional leaders have put forth strategic commitments which are clearly directed towards maintaining Christian mission and identity. As available institutional documentation for Nyack did not provide a list of strategic priorities or commitments, analysis on this level could not be made. Table 36 provides a comparison of Anderson's strategic priorities to Huntington's strategic commitments.

Table 36

Comparison of Huntington's Strategic Priorities to Anderson's Strategic Commitments

Huntington's Strategic Priorities*	Anderson's Strategic Commitments**
1. Pursue academic excellence to develop thinking Christians.	1. Develop whole person, mind, body, and spirit, within community of distinctly Christian lifestyle, values, and relationships.
2. Nurture growing Christians who understand and live their faith.	2. Be students of Scriptures; seek to be mentored in growing and learning environment of accountability, respect, and integrity.
3. Promote culture of creativity, collegiality, and informed change.	3. Requirements of love, forgiveness, and reconciliation seen in life and teachings of Jesus be our example.
4. Ensure long-term growth and vitality of University.	4. Carry expectation that all the academic disciplines provide
5. Increase opportunities for underserved and nontraditional students to attend University.	
6. Strengthen positive work environment and organizational	

Huntington's Strategic Priorities*	Anderson's Strategic Commitments**
health.	opportunity to learn about faith and
7. Emphasize our strength by enhancing Christian university experience for students, faculty, and staff.	<p data-bbox="827 395 1108 427">Christian world view.</p> <p data-bbox="802 470 1199 576">5. Stretch those who are tied to unexamined faith traditions.</p> <p data-bbox="802 619 1306 800">6. Commit to excellence that will stand the test of academy in the disciplines of learning.</p> <p data-bbox="802 842 1334 1098">7. Commit to courageous vision that moves to change beyond comforts; mission guide and measure all strategic decisions.</p> <p data-bbox="811 1140 1323 1321">8. Build leadership context that inspires loyalty and supports personal development.</p> <p data-bbox="811 1364 1281 1470">9. Strengthening effectiveness when improving graduation rates.</p> <p data-bbox="811 1513 1343 1613">10. Strengthening and diversifying Board of Trustees.</p>

Note: *Priorities condensed from "Anderson University 2004-2008," 2004, pp. 1-2; **commitments condensed from "Huntington University 2006 Strategic Plan," 2006, p.3

Comparing these strategic priorities/commitments, several similarities are evident in Table 36. In the first place, there is a concern at both schools for maintaining Christian

mission and promoting a Christian ethos on campus (Huntington Priority 1 and 7; Anderson Commitments 1 and 7). In addition, a continued commitment to spiritual formation is also evident in the priorities (Huntington Priority 2; Anderson Commitment 2 and 3). Table 36 also reveals a commitment to linking Christian faith to the academic disciplines (Huntington Priority 1; Anderson Commitment 4). Finally, as in the past, priorities focused on faith commitments are intermingled with efforts to build support for the institution and enhance campus facilities. From these commitments it can be seen that faith identity remains an essential part of institutional planning. Commitments to Christian mission and identity continue to permeate institutional priorities and inform policy initiatives that arise from those priorities.

Compelling Sagas

Clark (1970) and Butler (1977) described three institutions which possessed a distinctive character by projecting an abiding story or saga which was commonly shared by institutional constituencies. Clark (1970) notes that distinctive institutions must possess a story which “itself as ideology, self image, and public image – has forceful momentum” (p.246). Looking especially at Nyack and Anderson we see that these institutions have sustained a continuity of identity through purposefully cultivating such an enduring legend or story. The institutional literature and archival documents of these institutions are filled with moving accounts of the institution's founding. Stories abound of the challenges and struggles faced during the early years of each institution, and touching accounts are given of major figures who have had profound impact on these institutions. At Nyack College, institutional documents and web pages provided accounts of the life of the college under founder A.B. Simpson. In many places institutional

literature described Simpson's philosophy of education, and overall vision for the institution. As late as April 2007 we find President Michael Scales in his inaugural address hearkening back to Simpson's vision for Nyack. The college's magazine *Signatures* on many occasions focused on Simpson's vision. Administrators and faculty alike spoke of Simpson as if he had been institutional president only a short time ago. In addition, many policy decisions of the institution have been made with Simpson's vision clearly in mind. One of the most striking features of these policy decisions was when David Schroeder opened a New York City campus in 1996 by hearkening back to Nyack's founding days. The institutional literature was also filled with stories and perspectives of David Schroeder himself.

Anderson University provides another example of an institution which possesses a strong and compelling story. Anderson's institutional literature is filled with works documenting the lifelong history of the institution and the four presidents that have led it throughout its 90 year history. The university has undertaken painstaking efforts to document the lives of its past presidents. Biographies have been made of presidents John Morrison and Robert Reardon, and the university published the memoirs of President Robert Nicholson. But beyond these more formal works, Anderson is a place that is filled with institutional stories. Exemplary of these stories, Anderson produced three DVD videos harnessing the communicative powers of President Robert Reardon. Through these touching videos Robert Reardon shares stories of the institution's life, and touching anecdotes of many individuals connected to Anderson. Reardon, welling up with tears at times, tells stories of the school surviving hard times, building a campus, as well as memories of people big and small that were a part of Anderson's life. One can not help

but shed a tear when Reardon relates an account of his father walking with John Morrison at dusk on Anderson's campus at the height of the Depression, pointing to the lit up "Old Main" and declaring: "I tell you John Morrison those lights will never go out!" (Covenant Productions, 2006a, *Those Light Will Not Go Out*). In *Holy Places* (Covenant Productions 2006a) Reardon truly imparts to the viewer an understanding of the holiness of places on campus.

Nyack and Anderson both put forth a compelling institutional story, and share accounts of individuals who have made the life of the institution possible. In the both cases, common stories, such as those described above, bring the institution to a point that Clark (2000) described in which a formal place is turned "into a beloved institution, to which participants may be passionately devoted" (Clark, 2000, p. 153). While covered in greater detail in proceeding chapters, throughout the course of interviews current administrators and faculty members shared many common institutional stories and anecdotes. Administrators and faculty look to these stories in developing policies that will affect the future of the institution, and in many cases seek continuity with the institutional saga that has already unfolded.

Divergent Patterns

While the profiles present several thematic patterns which converge, some divergent patterns also emerged. While all institutions differ in the particular ways they carry out policy, some major differences can be seen across the profiles. Through the process of coding, three major themes stood out in particular. Looking across the profiles we find that:

1. The three schools differ in their policies regarding faith commitments students must possess to enroll and faculty and staff must possess in order to be hired at the institution.

2. Institutional expansion at Nyack took on a different character from the expansion experienced at Huntington and Anderson.

3. Huntington experienced a time of challenge with its sponsoring faith body in the past decade which was not paralleled in the literature of either Nyack or Anderson.

Faith Requirements for Enrollment and Hiring

The three institutions in this study converge in many ways in terms of how they impart Christian commitments throughout various aspects of institutional life. Some differences, however, can be noted in the faith requirements each institution possesses in determining student enrollment and in making decisions of hiring and employment. Table 37 provides a comparison of the faith requirements for enrollment to the faith requirements for hiring across the three institutions.

Table 37

Comparison of Faith Requirements for Enrollment to Requirements for Hiring at Nyack, Huntington, and Anderson

Institution	Requirements for Enrollment	Requirements for Hiring
Nyack	Undergraduate students must sign statement of faith and lifestyle agreement as enrollment requirement.	Employees sign statement of faith and lifestyle agreement as requirement.

Institution	Requirements for Enrollment	Requirements for Hiring
Anderson	No formal doctrinal Statement; Students need not be Christian to enroll; Must agree to lifestyle commitment.	No formal doctrinal statement; Employees must agree to lifestyle statement as requirement.
Huntington	Students not asked to sign statement of faith; Student need not be Christian to enroll; Must agree to lifestyle commitment.	Employees sign statement of faith and lifestyle agreement as requirement.

As the literature review describes the commitments of faculty and students as essential to either the sustenance or diminishment of faith-informed identity, the findings across these three institutions are very telling. In terms of student enrollment, only Nyack requires that all students sign a statement of faith. Anderson and Huntington have a slightly broader policy which requires students to sign a Christian lifestyle agreement. As described in the profiles of Anderson and Huntington, there is an emphasis at these universities to provide room for non-Christians to enroll in an effort to expose them to a Christian lifestyle and worldview. Through this exposure institutional officials hope these students will either accept the Christian faith or come to possess a greater appreciation of a Christian worldview. The Nyack profile reveals that the institution has remained committed to making an accepted Christian faith one of the requirements for enrollment in order to foster the college's faith identity. As already discussed, all three

institutions have clear lifestyle agreements that foster a Christian cultural environment on campus.

In terms of faith requirements for faculty and staff, these institutions are less broad in their outlook when it comes to hiring policies. In this, these institutions seem to be in agreement with Clark's (1970) assertions that in order to sustain a distinctive saga "believers collect in the faculty and gain the power to protect their cherished ideals and practices" (p. 246). In the cases of Nyack and Huntington, administrators, trustees, faculty and staff must sign a statement of faith in order to work at the institution. While Anderson does not possess such a policy, this seems to be due to its roots in the Church of God rather than a movement away from its faith identity. The Church of God describes itself as an inter-denominational movement, and as such does not possess a particular doctrinal statement. As a later discussion of interview findings will bear out, Anderson officials have a serious concern for the Christian faith of potential faculty and staff. Questions regarding a person's faith perspectives are part of the interview process in hiring individuals.

Institutional Expansion at Nyack

While all three institutions have experienced a considerable growth in enrollment over the past 20 years, Nyack College's growth stands out from Huntington and Anderson in two respects. In the first place, growth at Nyack has been substantially larger than the other two institutions. Under President Schroeder the institution grew from under 1,000 students to an institution of just over 3,000 students. In addition, while all three institutions expanded graduate and undergraduate programs, Schroeder's policy of expanding Nyack was unique. Instead of building on Nyack's Rockland Campus, the

college opened several satellite locations and established a second major campus in New York City. This observation in no way seeks to diminish the successes of Huntington or Anderson, but sheds light on the dynamics of maintaining mission and identity in a more cosmopolitan setting. Having reached full capacity at the Rockland campus, Schroeder tapped into a market for inner city students by launching a Manhattan campus for the only CCCU affiliated institution in the metropolitan New York area. The expansion is also exemplary because its genesis relates very clearly to Nyack's mission. David Schroeder started the New York City campus with the stated intention of connecting to A.B. Simpson's vision for educating students in the inner city. This connection to the vision of the College's founder brought about a significant expansion for the college. In 2005, the city campus accounted for 1/3 of the entire enrollment of Nyack ("Middle States Periodic Review", 2005, p. 16). As seen in the case of the capital campaigns at Huntington and Anderson, Nyack's expansion stands in contrast to the examples of secularization provided by Burtchaell (1998). In this case we can see that expansive growth Nyack came in part due to a reaffirmation of the institution's founding mission rather than a disassociation from it.

In addition to these findings, Nyack's example gives food for thought to those institutions in a similar position. Nyack significantly increased its enrollments by focusing some attention away from its suburban campus to an inner city student population in New York. Suburban CCCU institutions in proximity to urban areas might benefit from a similar expansion into untapped urban populations looking for a distinctly evangelical protestant college or university. This idea, however, would be the subject of another study altogether.

Huntington and the United Brethren

A third divergent theme that emerged was the clear challenges described by Huntington's literature regarding its relationship to United Brethren. While Nyack and Anderson's literature document tensions throughout their history with their sponsoring faith body, recent institutional documents describe nothing in the way of serious challenges with their sponsoring faith bodies. Looking at Huntington's situation, however, reveals that the institution has dealt with two major issues with United Brethren (UB) since 2000. Through those tensions, Huntington has maintained its relationship to United Brethren. How Huntington has dealt with these challenges is telling in light of previous literature on the subject of secularization.

Looking at the works O'Brien (2002), Gleason (1992), Hellwig (2002), Herlihey (2002) we see that these authors document the tense relationship between an institution and its sponsoring faith body as a underlying cause of secularization at several Catholic institutions. At Huntington the years 2004-2005 brought a time of tension between the university and its sponsoring denomination. Debates between university and UB officials over the viewpoints of the popular professor John Sanders ended in his termination. Following this, the possible merger of the United Brethren with the Missionary Church intensified tensions between the university and the church. However, in looking at the situation that transpired at Huntington, special emphasis can be placed on the institution's continued commitment to its Christ-centered mission throughout these challenging years. The situations brought about in 2004-2005 only brought the relationship between the university and denomination into question. At no time did the situation warrant institutional officials to consider taking on a more secular identity. On the contrary,

despite tensions with the United Brethren, Huntington administrators and faculty remained committed to the institution's Christ-centered mission and curriculum, spiritual formation programs, and extra-curricular activities that spring from that mission. The case of Huntington suggests that the commitment of an institution to its faith-informed mission is not solely dependant on its relationship to its respective faith body. This notion seems to be supported by Benne (2001) who describes similar dynamics at Baylor in which the university maintained a very distinctive Christian mission through periods of tension with its sponsoring denomination.

CHAPTER VI
INTERVIEW FINDINGS
Nyack College Findings

Introduction

During several sites visits made to Nyack College over the months of April to June 2007, 13 participants took part in interview sessions. During these sessions 5 administrators and 8 faculty members spoke about the college community, as well as its Christian mission and identity. Five of the participants have been at Nyack for over 20 years. Four participants have been with the college for over 10 years. Three participants have served the college for almost 10 years, and 1 participant has come to Nyack in the last 5 years. All interviews took place on the Nyack campuses and were tape recorded. A presentation will now be made of the major findings that emerged from these interviews.

Perceptions of Distinctiveness

Near the beginning of interview sessions participants were asked to describe what they felt sets Nyack apart from other colleges and universities. Twelve participants were simply asked: "What makes Nyack unique from other institutions of higher education?" As Nyack's literature had described the college as a diverse community which possessed strong Christian commitments, there was an expectation that participants would describe similar distinctive characteristics. Participant responses confirmed this expectation. A synopsis of participant perceptions can be found in Table 38.

Table 38

Perceptions of Nyack's Distinctive Characteristics

Participant	Position	Perception of Nyack's Distinctive Characteristics
1	Administrator	<ul style="list-style-type: none"> • Most ethnically diverse Christian college in America. • Institutional understanding that diversity is reflection of Kingdom of God.
2	Administrator	<ul style="list-style-type: none"> • Only evangelical CCCU college in metropolitan New York area. • Commitment to serve first generation immigrant population. • Emphasis on ministry and service combined with academics. • High diversity in student body and faculty. • Community possesses intense spiritual atmosphere.
3	Administrator	<ul style="list-style-type: none"> • Possesses intentional Christian commitments. • Nyack has possessed intentional diversity from founding. • Community possesses strong spiritual atmosphere. • Connection of learning to ministry and service.

Participant	Position	Perception of Nyack's Distinctive Characteristics
		<ul style="list-style-type: none"> • Commitment to serving city populations. • College possesses unique institutional story in serving minority immigrant populations.
4	Administrator	<ul style="list-style-type: none"> • Nyack's focus on using education to serve others and share Christian faith.
5	Administrator	<ul style="list-style-type: none"> • Nyack possesses unique institutional story. • Place where people can "complete their call" for ministry. • Focus on mission has remained stable. • College has served diverse groups of people throughout history.
6	Faculty	<ul style="list-style-type: none"> • Only Protestant Christian college in metropolitan New York area. • Growing, dynamic organization.
7	Faculty	<ul style="list-style-type: none"> • Nyack has unique diversity. • College has environment that allows for free expression of Christian faith. • Develops servant leaders, and provide cross cultural ministry experiences.
8	Faculty	<ul style="list-style-type: none"> • Nyack is diverse institution that ministers to minority populations.

Participant	Position	Perception of Nyack's Distinctive Characteristics
9	Faculty	<ul style="list-style-type: none"> • Real spiritual commitment on campus. • Oldest continuing Bible oriented liberal arts school in United States. • College possesses original vision and mission of founder. • Nyack has unique multi-cultural vision. • Only accredited Christian Protestant College in Metropolitan New York area.
10	Faculty	<ul style="list-style-type: none"> • College provides unique balance of good academics while allowing for student to develop Christian spiritual walk.
11	Faculty	N/A*
12	Faculty	<ul style="list-style-type: none"> • Only Protestant CCCU institution in metropolitan NYC area. • Very ethnically rich environment. • Very diverse community focused on stable vision started by A.B Simpson. • Nyack weaves Christian worldview into curriculum.
13	Faculty	<ul style="list-style-type: none"> • Diversity of Nyack community.

In terms of other Christian Colleges, we're unique in that we serve a first generation immigrant student population -- a poor student population -- Most Christian Colleges, if not all of them, -- [i.e.] Evangelical Christian colleges -- tend to serve a middle class white population. And I know that there are other schools in the New York area that serve a poor or immigrant population, but as an evangelical Christian College -- I mean that sort of sets us apart. (Nyack Administrator, Personal communication, July 17, 2007)

Several Nyack participants expressed their pride in the college's diversity. Participant 1, for example, felt that Nyack's intentional diversity was a better reflection of the Kingdom of God.

We like to think that what we do here is a better reflection of what the Kingdom of God is all about—What its going to be like when we get to heaven, – There are going to be people from every nation, tongue, and tribe, and what better place than New York City, the Metropolitan New York to experience that. (Nyack Administrator, Personal communication, April 16, 2007)

Participants 3, 9 and 12 felt that Nyack's multicultural environment was an intentional part of the institution from the very beginning. Along these lines Participant 9 commented:

If you look at pictures of the very first Missionary Training Institute class, they were multicultural. There were African-Americans, Caucasians, all in the same classrooms, which was unheard of in 1880. And so from its

very inception, it was a multicultural school with a multicultural vision -- that's what makes us unique. (Nyack Faculty Member, Personal communication, June 18, 2007)

Participant 3, along similar lines, reflected:

In the DNA of this institution -- from the very beginning -- there are some things that were very forward thinking. For example, the intention was to be intentionally diverse as a population in the very beginning. Go around and look at the posters we have, you'll see that we had students from different racial and ethnic backgrounds. And today we are 40% special people groups -- minority populations. (Nyack Administrator, Personal communication, April 17, 2007)

Participant 12 had this to say:

It's a very diverse community, and it has that in its history too. And I think that's also very unique, because it was founded as a missionary institute. Its primary focus has always been others oriented, you know -- people that are like us, but also not like us. -- And the founder A.B. Simpson, one of his visions was to grow the missionary institute into a liberal arts institution, and reach out to the New York City area and other parts of the world -- training people to do that. So that history has sort of evolved the institution into sort of a community where you do teach students from Zimbabwe, from France, Germany, Wales, Australia, Ecuador, Guatemala -- all kinds of places -- And that is embraced and

welcomed here. (Nyack Faculty Member, Personal communication, June 26, 2007)

In addition to bringing attention to its institutional diversity, several participants commented that Nyack is distinctive in its spiritual vibrancy. Participants 2 and 3 were clear on this point, commenting that Nyack possesses an intense spiritual environment that is perceptible to community members and visitors alike. Participant 2 provided this perspective on the subject:

Students who come here from there [other institutions] -- whether they transfer or whether they come visiting -- they'll say that this is much more vibrant spiritual atmosphere -- They will use that term "spiritual"...

Students say that there's a genuineness -- that there is an openness toward each other, and consequently that allows for an openness to the working of God in their lives. So it's not just chapel per say. And I hear over and over again that students say our chapel is a lot more vibrant than say the chapels of the other schools which tend to be fairly traditional by and large. But I think that students would define it in the sense of that genuine openness to each other. And I think for them there is great deal of excitement about the opportunity for them to be open to people from other ethnic groups and backgrounds than their own -- And so that degree of openness has produced an opportunity for them to grow spiritually.

(Nyack Administrator, Personal communication, April 17, 2007)

Participant 3 commented:

Our retention rate is pretty good when you compare it with our admissions criteria – it’s really a good retention rate I believe, not because we do anything great, but our students have an intensity about what they want to do. There’s this intensely spiritual place, and it pours over into the classrooms. (Nyack Administrator, Personal communication, April 17, 2007)

Describing the spiritual vibrancy of the classroom Participant 2 commented:

Professors learn very quickly here that if they can’t in a genuine way describe how they as individuals of faith got to where they are, the students are piranhas... That’s why they come here ultimately, [they think]: “Okay, I’m a thinking person – I need to think -- I heard all this in High School, and I’ve heard all of this in my Church -- And now I want them put together.” (Nyack Administrator, Personal communication, April 17, 2007).

Among Nyack’s distinctive features, Participants 2, 3, 4, 5 and 7 felt that the Nyack places a unique emphasis on the importance Christian service and ministry. Participant 7, for example, asserted: “I think that we are service driven. We do develop servant leaders. It is intentional to develop servant leaders” (Nyack Faculty Member, Personal communication, June 18, 2007). Participant 5 responded along similar lines commenting that Nyack: “traditionally [has] been a place that helps people complete their call -- God's call in their life -- either for Ministry in the states, but primarily for overseas Ministry” (Nyack Administrator, May 23, 2007). Participant 4 shared this perspective:

I think at Nyack, we have been able from our inception to keep the focus on education not as an end, but as a tool by which to serve others. And to, in our particular case, share the gospel and the love of Christ in practical ways with people. Whether you're a business person, a schoolteacher, a social worker, pastor -- whatever you may be. And I think at Nyack we've been able to keep the focus off of the quality of an incoming freshman, and we've kept it on the outgoing person -- "Have they developed character, a love for the world, a love for their neighbor?"... "Do they have the ability to cross cultures as Jesus did?" "Do they have the ability to have a heart of the Father?" -- There's that -- The ability to love others. And we see education as a place to take books from here [points to head] to here [points to heart], so that they can impact the world. (Nyack Administrator, Personal communication, April 17, 2007)

Describing how Nyack's programs uniquely foster ministry and service, Participant 2 commented:

Unlike the other CCCU schools in the area, all of our students take a minor in Bible and Ministry. So for the other CCCU schools they make take 6 credits. Our students take 15. And very often it will involve overseas missions projects and missions. So a lot of our students are heavily involved in some sort of ministry or missionary service -- Very, very heavily involved... The other differentiation is that probably one-quarter of our students are intending to go into the ministry, that's one quarter of the undergraduates. And that again sets us apart from other

CCCU schools, where it might be 10% at the most. (Nyack Administrator, Personal communication, April 17, 2007)

In addition to the characteristics mentioned above, participants identified several other distinctive features of the college. Participant 2 and 6 felt that Nyack was uniquely positioned as the only CCCU institution located in the Metropolitan New York area. These participants felt that Nyack's location has been beneficial, attracting local students looking for a distinctly evangelical Christian college. Participant 9 also noted that Nyack holds the distinction of being the oldest Bible / Liberal Arts College in the country. And finally Participants 5 and 9 felt that Nyack has been distinctly marked by a Christian mission which has remained fairly stable over the course of the college's history.

Mission Identity

After describing the college's distinctive characteristics, participants were asked to describe Nyack's institutional mission in their own words. During interview sessions 9 participants were asked: "How would you describe to me in your own words what Nyack really seeks to do as an institution?" As the institutional profile revealed that the college had adopted a new core values document within the past 5 years, a special interest existed to see how participant responses reflected the Core Values formally articulated by the institution. A synopsis of participant responses is provided in Table 39 below.

Table 39

Nyack Participant's Personal Articulation of Mission

Participant	Position	Personal Articulation of Mission
1	Administrator	N/A*

Participant	Position	Personal Articulation of Mission
2	Administrator	N/A*
3	Administrator	<ul style="list-style-type: none"> • Institution that seeks to connect all educational goals to underlying Christian faith. • Seek to instill in students understanding of human dignity and human worth being created in God's image. • Carry into 21st century goals articulated by A.B. Simpson.
4	Administrator	<ul style="list-style-type: none"> • Produce in students a heart for the world and heart for serving others. • Allow students to fulfill their professional goals through understanding service to others.
5	Administrator	<ul style="list-style-type: none"> • Nyack is focused on people. • Nyack provides life changing experiences focused on service.
6	Faculty	<ul style="list-style-type: none"> • Nyack seeks to add value to student's lives. • College seeks to instill in students several key value, including understanding cultural diversity, global awareness, and service to others.
7	Faculty	<ul style="list-style-type: none"> • Institution committed to diversity. • Institution committed to servant leadership.

Participant	Position	Personal Articulation of Mission
8	Faculty	N/A*
9	Faculty	<ul style="list-style-type: none"> • Institution committed to clear core values – Being intentionally multicultural, socially relevant, personally transforming, globally engaged, and pursuing academic excellence.
10	Faculty	<ul style="list-style-type: none"> • Institution with healthy balance of both academics and professional development with strong commitment to helping individuals grow in their spiritual walk.
11	Faculty	<ul style="list-style-type: none"> • Institution grounded on biblical principles that seeks to integrate faith perspectives into academic disciplines. • Institution focused on teaching.
12	Faculty	N/A*
13	Faculty	<ul style="list-style-type: none"> • Nyack’s liberal arts college with strong Christian emphasis. • Institution that commits to diversity.

In Table 39 we see several themes emerge from participant responses. To begin with, two participants (6 & 9) provided perspectives which directly alluded to Nyack’s formal Core Values document. Participant 6 provided this perspective:

Racial and ethnic diversity is extremely important to us. We want all of our students to have that experience -- to see the positives of that and the stresses as well, but to work through those stresses. We want them to be globally aware -- that's huge, huge, huge -- we want all of our classes to not just interact with American authors, we want them to interact with international authors...Service is another big thing -- we really want students to have a heart for serving others, and to learn the joy of that.

(Nyack Faculty Member, June 6, 2007)

Participant 9 had a similar perspective, commenting:

Intentionally multicultural, socially relevant, personally transforming, globally engaged, and academic excellence -- Okay those five core values are really a description of what's been happening here over the last 10 years. We are intentionally hiring non-Anglo faculty, non-Anglo administrators, recruiting non-Anglo students -- because if you're not intentional about that kind of thing, we just go what we're comfortable with. And in most Christian colleges in America, they are very Caucasian. -- Globally engaged -- every year we have missionaries living on the campus, people who are overseas, we are sending students overseas. -- And we are not seeing this fully accomplished yet, is to have every one of our students that graduate have some type of a two-thirds world experience academically, missionally. Socially development -- the attempt is really strongly made to connect to this generation, to communicate the truth the way that they communicate. So technology is taken

A lot of students here want to make an impact to their community and to the place that their most familiar with. And you also have students that want to make an impact on the whole world. So, we get a fair number [of students] who just want to go back to their community and give what they can give, and they think that they can impact students in their growing years and make a change for the positive in that way. (Nyack Faculty Member, Personal communication, June 6, 2007)

Participant 2 provided a similar view of students, commenting:

The student satisfaction surveys tell us that 90% of our students want to serve others. A very, very small percentage, like .4% something or smaller say they want to make millions of dollars, and become famous, or write great books or plays, or something like that. So 90 % would say they want to serve others. And after that the second biggest category, something like 55% say or 60 %, say they want to establish a good solid family. (Nyack Administrator, Personal communication, April 17, 2007)

Participant 3 saw this focus on ministry and service as part of a desire to carry forward the founding principles established by A.B. Simpson. On this point Participant 3 noted:

This institution is to make sure that we give ultimate dignity and respect for every person, and if that's the case then we should not be holding back that which can give them benefit, and in our opinion that's Christian Education...Our mission in the 21st century is to carry the vision that Dr. Simpson had in 1882. (Nyack Administrator, Personal communication, April 17, 2007)

Four Nyack participants (3, 10, 11, & 13) noted that the college is also committed to providing sound professional training in an environment in which Christian faith has strong bearing on the professional disciplines. When asked to describe Nyack's mission Participant 13 responded: "I think that primarily we are a liberal arts institution with a Christian emphasis -- strong Christian emphasis" (Nyack Faculty Member, Personal communication, June 28, 2007). Participant 11 commented that Nyack's mission:

is based on biblical principles. It attempts to sort of look to integrate faith into all the courses -- Actually, it's mandated that we do that -- And try to articulate secular theory into biblical truth. (Nyack Faculty Member, Personal communication, June 25, 2007)

Participant 3 provided this understanding:

The chief purpose in man -- we believe -- is given by God. Our history classes are not about random facts and figures, they're not about just wars and politics. Our history classes are taught that there's a creator to history, there's a flow to history, there's a sustainer of history, and all people are going to answer to that creator / sustainer some day -- So, we believe the number one goal is to give glory to God... We're not working to be conformed to this world -- which means I am working for someone else -- but to be transformed means working for the glory of God -- Whatever it is we do, whatever we put our hand to... Our purpose is that we want to be the hands and feet of Jesus. We want to be able to go into places where, as Mother Theresa said, we are going to preach the gospel,

and if we have to, use words sometimes. (Nyack Administrator, Personal communication, April 17, 2007)

Participant 10 felt Nyack's academic programs provide a healthy balance between the spiritual and the academic, commenting:

The two attractive features of Nyack really are the balance of a good healthy focus on academics and on professional development along with spiritual formation. -- And helping young folks and even older folks -- students -- develop and grow in their spiritual walk. And I think that's really been a secret of Nyack's success through the decades that I've been associated or affiliated or in the neighborhood of Nyack. (Nyack Faculty Member, Personal communication, June 18, 2007)

To add to all of these perspectives, Participant 11 concluded that Nyack is an institution that is committed to teaching. On this point Participant 11 commented: "we're a teaching institution, which I like, versus a research institution -- And its family oriented. We are not a corporation -- a kid is not a number -- we see them as our children when they're here so to speak" (Nyack Faculty Member, Personal communication, June 25, 2007).

Important actors driving mission. During interview sessions participants identified several important actors who have been instrumental in shaping Nyack's mission over the past two decades. As we have already seen in Nyack's institutional profile, participants readily identified President David Schroeder as major actor who has helped shape Nyack's mission and identity in recent years. Six participants (1, 4, 7, 8, 9, & 11) spoke of the contributions David Schroeder made in shaping the college's identity during his tenure as president. Participant 1 noted that President Schroeder was an

instrumental actor in redesigning the seminary curriculum to better meet the needs of students engaged in 21st century ministry. Participants 4 and 9 noted that it was under Schroeder's leadership that the institution adopted its Core Values document. These participants noted that the Core Values statement reaffirmed Nyack's long-standing values and Christian commitments. Participant 9 also noted that Schroeder brought back a vision for a city campus, which connected to the ideals of founder A.B. Simpson. On this point Participant 9 noted:

I think David Schroeder really helped us to turn the corner by re-establishing the original vision of the founder, which I think gets in a school's DNA, who they are -- And we neglect who we are at our own risk -- And when you begin to move with the foundational DNA, of who you are, I think that's where you operate with the most efficiency and success.

(Nyack Faculty Member, Personal communication, June 18, 2007)

To add to these contributions, Participant 11 also noted that Schroeder improved Nyack's financial situation by bringing the college back from the verge of bankruptcy.

In addition to the contributions made by President Schroeder, several other administrators were also identified as prime actors in shaping Nyack's identity. Participants 7, 8, 11, and 13 identified President Michael Scales and Provost David Turk as two key individuals who are trying to build a stronger institution, while at the same time keeping a focused Christian mission. Participant 7 strongly asserted that "Mike Scales is really the guy for this time" (Nyack Faculty Member, Personal communication, June 18, 2007). When asked who drives mission at Nyack Participant 11 responded: "I

think it's Mike Scales and David Turk -- I think that Mike drives it -- I think that David is the wheels" (Nyack Faculty Member, Personal communication, June 25, 2007).

Participant 11 also commented that Michael Scales and David Turk have been the essential actors in moving Nyack toward university status. In the financial arena, Participant 13 felt that Michael Scales and David Turk are developing a plan for gathering greater resources for Nyack to both support its mission and grow educational programs. Speaking on this subject Participant 13 commented:

I think that people are trying very hard to get more funds -- I think that President Scales is really good at that, and publicity, and I believe that under his leadership things will move in that direction. Also Dr. Turk -- I think that they have great vision -- David has enormous vision about the future, and things are bound to open along that line. (Nyack Faculty Member, Personal communication, June 28, 2007)

Participant 11 felt Michael Scales is a key actor due to his spiritual strength and his gift of administration. On this point Participant 11 noted: "spiritual leadership is important, but it needs to be combined with the spiritual gift of administration. And I think that's what Mike Scales has -- he has that combination" (Nyack Faculty Member, Personal communication, June 25, 2007).

In addition to Michael Scales and David Turk, Participants 8 and 13 noted that the work of Nyack's Vice President of Finance David Jennings has also been instrumental. These participants felt that Jennings has furthered Nyack's mission by keeping the institution viable through some difficult financial situations. On this point Participant 13 commented: "It's taken David Jennings a long time, and has done a fabulous job

balancing the budget and getting everything on an even keel...I know it's a priority of his to provide more money for our staff -- to provide more money for our adjuncts" (Nyack Faculty Member, Personal communication, June 28, 2007). Participant 8 simply noted: "Dave Jennings, who is our financial guru -- I mean he's the guy that kept us in business all these years" (Nyack Faculty Member, Personal communication, June 18, 2007).

While the majority of participants spoke of administrators as the key actors in shaping Nyack's mission and identity, Participants 7 and 11 felt that faculty have an important role to play in shaping Nyack's identity as well. When asked who is most influential in maintaining Nyack's Christian mission Participant 7 responded: "Professors! It has to be the professors, because we are in the workplace. The classroom...we run the classroom" (Nyack Faculty Member, Personal communication, June 18, 2007). Participant 11 also noted that faculty will be instrumental in shaping Nyack's identity as it transitions to university status. Of special importance Participant 11 noted that faculty will significantly shape academic programs and curriculum to fulfill New York State's university accreditation requirements.

Perceptions of Institutional Attraction

During interviews sessions at Nyack participants were asked to describe the institutional characteristics that they felt attract individuals to the college. Participants were asked to focus on three separate issues: their own personal attraction to Nyack, their perceptions of what attracts students, and finally their understandings of what draws faculty to the college. A presentation will now be made on each of these three focus areas.

Personal attraction. At the beginning of each interview each participant described his or her own personal journey to Nyack. Participants were asked to talk about what drew them to Nyack, and in several cases described why they have remained at the college. All participants provided their own unique mixture of perspectives which are summarized in Table 40 below.

Table 40

Participant's Personal Attraction to Nyack College

Participant	Position	Personal Attraction to Nyack
1	Administrator	<ul style="list-style-type: none"> • Drawn by Nyack's Christian mission. • Felt the God's calling to Nyack. • Attracted by institution's connection to C&MA.
2	Administrator	<ul style="list-style-type: none"> • Came to direct institutional program. • Attracted by Nyack's diversity. • Stays in order to work on institutional challenges.
3	Administrator	<ul style="list-style-type: none"> • Came to fill open administrative position. • Drawn by Nyack's Christian identity and mission. • Attracted by Nyack's diversity. • Impressed with spirituality of Nyack Community.
4	Administrator	<ul style="list-style-type: none"> • Came to fill administrative position. • Attracted by Nyack's mission orientation. • Supportive of Nyack's Cores Values.

Participant	Position	Personal Attraction to Nyack
		<ul style="list-style-type: none"> • Drawn by Nyack's focus on teaching.
12	Faculty	<ul style="list-style-type: none"> • College is close proximity to place of residence. • Applied for faculty position. • Nyack's commitments matched personal beliefs. • Nyack's is convenient place to work.
13	Faculty	<ul style="list-style-type: none"> • Called by administration to institution. • Drawn by Nyack's warm community atmosphere. • Perceived collegial environment among faculty. • Attracted by Nyack's Christian mission.

In Table 40 we can see that several institutional features drew participants to the college. To begin with, 11 participants (1, 3, 4, 5, 6, 7, 8, 10, 11, 12, &13) felt that they were drawn to Nyack's because of its unique Christian mission and institutional commitments. Participant 3, for example, commenting on why he had chosen to come to the college, responded that Nyack is "the most compelling story at least in Christian Higher Education" (Nyack Administrator, Personal communication, April 17, 2007). Participants 4 and 12 came to Nyack because the college's Core values aligned with their own. Participants 8 and 11 noted that they had chosen Nyack because they had a strong desire to teach at a Christian College. Participant 11 also felt that he chose Nyack because the college allowed faculty to share faith perspectives within the classroom. And Participant 1 chose to work at Nyack partly because of its connection to the Christian Missionary Alliance. While Participants 2 and 9 did not specifically point to Nyack's

Christian Mission among the features that drew them to the college, further interviewing revealed that both of these participants were clearly committed to college's Christian Mission and Core values as well. Nevertheless, they did not particularly mention Nyack's mission identity in discussing their own journey to the institution.

In a slightly nuanced perspective, 4 participants (4, 6, 7, & 10) saw coming to Nyack as a way to extend their personal ministry or Christian service. Participant 4, for example, provided this perspective:

For me, I'm a missional person. I had several ministries that I wasn't significantly involved with or led -- but that's the scope that God gives me here as an individual who is being faithful to being a steward to all that God has given me in my life. By being at Nyack, we have over 3,000 students. If I can execute this job well, I can facilitate a place that will be sending out 600 graduates a year out into ministry that will go to places all over the world that I can never go [to] by myself. And so by doing what I do, I actually believe that I'm further helping the kingdom [in a way] that I couldn't as an individual out there in Ministry. (Nyack Administrator, Personal communication, April 17, 2007)

After working in the ministry field for several years, Participant 6 felt coming to Nyack afforded the opportunity to help mentor future professionals in his field for God's glory. Having first come Nyack as a student, Participant 10 felt that he returned to Nyack to help serve the institution and "give back a little bit, to express my appreciation for what Nyack had done for me" (Nyack Faculty Member, Personal communication, June 18 2007).

In describing their journey to Nyack, 5 Participants (1, 5, 6, 7, & 10) felt that they had received a calling to come to Nyack. Participant 1 described his coming to Nyack as “The Lord’s leading” (Nyack Administrator, Personal communication, April 16, 2007). Participant 10 described his journey to Nyack as “a Spirit led process” (Nyack Faculty Member, Personal communication, June 18, 2007). Participant 5 commented simply: “We’re here basically because we are called to be here” (Nyack Faculty Member, Personal communication, May 23, 2007). Participant 6 describing God’s call commented: “I guess the only way to say it is that God really re-wired my heart for Nyack College. He really gave me a desire to be involved in the mentoring of people already aiming towards ministry (Nyack Faculty Member, Personal communication, June 6, 2007). And finally, Participant 7 provided this poignant perspective:

I feel that God has really given me a gift in reaching out to students -- college age young people – and they come to my office, and I have guys that even sit in that chair you are sitting in and cry, telling me their sad story. And now I think, at some point very early on God showed me that. While I’m the one that always wants to raise my hand and say – “I’ll go to some overseas mission work”... I was at a conference, and God spoke to me very clearly, and he said: “You are multiplying yourself many times over by being at Nyack, and preparing people. (Nyack Faculty Member, Personal communication, June 18, 2007)

Nyack participants also noted some very practical considerations that went into their decision to come to the college. Participants 2 and 3 were attracted by the ethnic diversity of the Nyack community. Participant 13 perceived a very collegial spirit among

Participant	Position	Perceptions of Student Attraction to Nyack (Student Values)
		<ul style="list-style-type: none"> • Nyack's Faith identity. • Spiritual tenor of the classroom.
3	Administrator	<ul style="list-style-type: none"> • Spiritual intensity of campus. • Atmosphere of professors who mentor students. • Value placed on student development. • Nyack's "Christian worldview."
4	Administrator	<ul style="list-style-type: none"> • Nyack's Christian mission. • Spiritual vitality the campus. • Diversity of institutional community.
5	Administrator	<ul style="list-style-type: none"> • Sense of warm community. • Nyack's Christian mission.
6	Faculty	<ul style="list-style-type: none"> • Nyack's location. • Environment where professors share Christian faith and values. • Drawn by particular programs.
7	Faculty	N/A*
8	Faculty	<ul style="list-style-type: none"> • Come to "to give their life to the Lord." • Come by parental decision.
9	Faculty	<ul style="list-style-type: none"> • Nyack's location of the institution.

it and going: “Well, we can be like a number of schools if we got rid of that [Christian Mission]...”— But it is central to who we are -- And I can not tell you the number of churches in the City – Large, large Churches -- and their pastors week after week: “Nyack, Nyack, Nyack, God’s spirit is at Nyack...” and I do not want to stop that. (Nyack Administrator, Personal communication, April 17, 2007)

Participant 4 responded as emphatically: “Why do students choose Nyack? -- Clearly they choose us for our mission -- there is no doubt about it (Nyack Administrator, Personal communication, April 17, 2007). Participant 10, when asked why graduate students come to Nyack, had this to say:

I think, primarily the opportunity to continue in a faith-based program -- Not so much that they will receive Christian education persay, but they will receive education in the area of their interest in terms of professional development from teachers who understand them spiritually -- who come from a background which resonates with theirs, who believe and worship the same God they do. And so regardless whether we state here explicitly: “Yeah, we’re Christians and we talk about that...” – But we just live our lives and that comes through. (Nyack Faculty Member, Personal communication, June 18, 2007)

Participant 6 noted that Nyack also receives transfer students that are looking for a more Christian educational environment. Participant 6 commented that such students: “have gone to a secular school and their weary of whatever and they want to be in a Christian

environment where their professors hold a Christian faith and values” (Nyack Faculty Member, Personal communication, June 6, 2007).

In addition to being attracted to Nyack’s Christian mission, 4 participants (1, 2, 3, & 4) noted that students are also drawn to the vibrant spiritual atmosphere that exists on campus. On this point Participant 2 noted that: “Students say they come here for the spiritual atmosphere, but they say the thing that most keeps them here is the spiritual tenor of the classroom itself” (Nyack Administrator, Personal communication, April 17, 2007). Participant 1, asserted: “there is a spiritual dimension to what we do that is greatly appreciated by a fairly broad spectrum of students” (Nyack Administrator, Personal communication, April 16, 2007). Participant 4, along similar lines, commented: “the main reason I think that draws people here is the community that they feel -- the sense that this is a community that is going to impact their life” (Nyack Faculty Member, Personal communication, June 6, 2007). And finally, Participant 3 provided this perspective:

Why do they [students] come here? They know -- they recognize that this teacher is going to partner with them to get the best out of them. And so, if somebody walks on our campus and sees our facilities, I don’t think our facilities are going to, you know, attract too many people. We hope to do better, but I don’t think they will – But why do they come here? Because of that spiritual intensity and that belief that academic excellence is only achieved by the value added to the student...I think students come here because they recognize while we’re interested in what the student can contribute here, we are more interested in what we can contribute to the

student, and I think they sense that. (Nyack Administrator, Personal communication, April 17, 2007)

In all of these responses we see respondents point to the intense spiritual atmosphere of Nyack experience as a major draw to students looking to grow spiritually during their college years.

Several participants also spoke of the more practical attributes that attract students to Nyack. Participants 1, 6, and 9 felt that students are drawn by Nyack's location. These participants noted that Nyack draws many students from local areas that are looking for an evangelical Christian college. Participant 1 noted that Nyack's seminary also attracts many women interested in ministry due to the fact that C&MA is not adverse to women pastors. Participants 1, 6 and 13 also noted that students come to Nyack because they are drawn to particular academic programs. Participant 6 specially noted that Nyack draws many students interested in ministry programs that involve cross cultural missionary experience.

Faculty attraction to Nyack. During the course of interviews participants also shared their perspectives on what draws faculty members to Nyack. Twelve of the Nyack participants were specifically asked: "What do feel draws faculty to Nyack?" Table 42 provides a synopsis of participant responses to that question.

Table 42

Perceptions of Faculty Attraction to Nyack College

Participant	Position	Perceptions of Faculty Attraction to Nyack (Faculty Values)
1	Administrator	• Intentional in drawing faculty that represent

Participant	Position	Perceptions of Faculty Attraction to Nyack (Faculty Values)
2	Administrator	<p>diverse groups found in student body.</p> <ul style="list-style-type: none"> • Desire to teach in at institution that is “solidly Christian and unashamedly so”. • Atmosphere that allows faculty to talk about faith and learning. • Desire to mentor young people. • Nyack’s close proximity to NYC.
3	Administrator	<ul style="list-style-type: none"> • Draws faculty who have “a fire that can not be quenched” to influence students. • Drawn by desire to teach.
4	Administrator	<ul style="list-style-type: none"> • Drawn by desire to impact students who “want to do big things for God.” • Opportunity to impact students who are first generation college students. • Draws faculty with desire to help prepare students for ministry experiences.
5	Administrator	<ul style="list-style-type: none"> • Nyack’s Christian Mission. • Draws faculty who want to use professional skills in “mission driven” way. • Perception of warm, collegial atmosphere.

Participant	Position	Perceptions of Faculty Attraction to Nyack (Faculty Values)
6	Faculty	<ul style="list-style-type: none"> • Nyack's location in proximity to NYC. • Values of institution and collegial spirit of faculty. • Felt that "God has rewired" certain people's hearts to come to Nyack. • Desire to connect professional work to Christian faith.
7	Faculty	<ul style="list-style-type: none"> • Nyack's location is convenient. • Draws individuals with missionary backgrounds.
8	Faculty	N/A*
9	Faculty	<ul style="list-style-type: none"> • Attract faculty who have commitment to Nyack's mission, and desire to work with students coming from low-income backgrounds. • Felt faculty come to Nyack because they "are called to be here."
10	Faculty	<ul style="list-style-type: none"> • Nyack's common faith in Christ, and its primary role in community life. • Attract faculty who "feel they have been led" to Nyack.
11	Faculty	<ul style="list-style-type: none"> • Faculty feel called to Nyack. • Nyack's reputation as only Evangelical Christian

Participant	Position	Perceptions of Faculty Attraction to Nyack (Faculty Values)
		college in NYC area.
12	Faculty	<ul style="list-style-type: none"> • Draws professionals who want “a creative outlet.” • Nyack’s Christian identity.
13	Faculty	<ul style="list-style-type: none"> • Desire to teach at Christian institution. • Some looking for first time job. • Draws individuals who see work as ministry.

Note: * Participant 8 was not asked this question over the course of the interview.

As with their perspectives on students, participants felt that faculty are drawn to Nyack by several major features. In the first place, we see in Table 42 that 11 participants (2,3,4,5,6,7,9,10,11,12,&13) felt faculty are attracted to Nyack by either the college’s Christian mission or the core values that spring from that mission. Several of these participants strongly asserted that faculty are primarily drawn to Nyack because the college’s mission is solidly Christian. When asked what draws faculty to Nyack, Participant 2 commented:

The chance to teach at a Christian college – They’ll say that over and over again, that it’s a lifelong dream that they have had. I have been surprised recently at faculty who have come from much larger and much higher paying institutions in the area – Faculty who have retired from the State University System or faculty who have done a lot of time even in Catholic schools -- and who say they want to teach at a place which is solidly Christian, and unashamedly so – I hear that over and over again – Faculty

want to be able to talk about how their faith has shaped their discipline, and their own personal growth and they want to be able to relate those two. (Nyack Administrator, Personal communication, April 17, 2007)

Participant 10 reflected:

I think the understanding that more important than anything else is our common faith in Christ and the importance of that in every aspect of our lives. There's always that Christian ethos of restitution, forgiveness, compassion -- And that's attractive -- And that here, without exception, is in the faculty that I work with and see here... They want to work within the environment of Christian higher education. (Nyack Faculty Member, Personal communication, June 18, 2007)

Participant 9 shared a similar perspective:

Most of the people that I see come here to Nyack are here because they see this vision to reach the neglected resources of the church, and equip them to reach the neglected places of the world....I think that the faculty come here because they catch a vision for that. (Nyack Faculty Member, Personal communication, June 18, 2007).

As we saw previously in participant's personal reflections, 4 participants (6, 9, 10&11) perceived that faculty come to Nyack due to a sense that God is calling them to work at the college. On this point Participant 6 commented:

Many of us have choices to be in other places or teach at other institutions or pursue other lines of work, but God, as I said, has re-wired their hearts

to be here. (Nyack Faculty Member, Personal communication, June 6, 2007)

Participant 9 asserted: “I really, really believe that most of them [faculty] that stay here are here because they’re called to stay here” (Nyack Faculty Member, Personal communication, June 28, 2007). Again, Participant 10 commented: “folks that are here generally tend to be folks who are not here for the money – There here because they feel that they’ve been led” (Nyack Faculty Member, Personal communication, June 18, 2007). And finally Participant 11 shared this viewpoint: “I think that the faculty is excellent, and I like to think from a spiritual perspective that God provides the opportunities...I think if you interview the other teachers, I think you’ll kind of get the same feeling that we’re kind of led here” (Nyack Faculty Member, Personal communication, June 25, 2007).

In addition to the qualities mentioned above, Participants 2, 3, and 4 also felt Nyack attracts faculty who want to be closely involved in mentoring students. On this point Participant 2 commented:

Faculty also come here because they say that they want to mentor young people, and, and by and large are just thrilled to just pray with young people – So, English profs, biology profs they too will say the same thing as the ministry profs – “We want to mentor young people, we want to work with them.” (Nyack Administrator, Personal communication, April 17, 2007)

Participant 3 commented along similar lines: “Primarily this is a teaching institution, and so you come here as a faculty member, you’re coming here because you have a fire that

can't be quenched to influence the next generation and influence the world" (Nyack Administrator, Personal communication, April 17, 2007). Participant 4 provided this powerful perspective:

Faculty come to Nyack, I think, because of our students. We have students here who want to do big things for God. Not all of them have been given the proper opportunities in high school and preparation, but we do have passionate students that want to get an education so that they can do something... We have people who have scratched and clawed -- We are having a graduation next month with probably 600 graduates. And I don't know how many, but it can be as many as half of those people are going to be coming from families where they are the very first person to graduate from college... And I think a lot of our faculty, they see an opportunity to help give a hand up to somebody, like maybe they received themselves. And I think it's a very fulfilling thing. (Nyack Administrator, Personal communication, April 17, 2007)

Several participants spoke of more the practical institutional features that attract faculty to the college. Four Nyack participants (3, 6, 7, &11) noted that the college's New York City location is a major draw to faculty who wish to teach at a Christian college in the metropolitan area. In addition, Participant 13 commented that Nyack attracts faculty who are looking for their first college teaching position. Participant 12 noted that Nyack also is attractive to faculty who primarily work in the professions, but who are looking for a creative outlet in teaching students. And finally Participant 5 felt that faculty are

drawn to Nyack because the college possess a warm, collegial atmosphere that is welcoming to potential faculty members.

Spiritual Tenor of Student Body

As Nyack's profile revealed that the college has a longstanding commitment to fostering missions and ministry among students, over the course of interview sessions 11 Nyack participants were asked to describe the spirituality of Nyack students. Table 43 provides a synopsis of participant responses.

Table 43

Perceptions of Spiritual Tenor of Nyack's Student Body

Participant	Position	Perceptions of Spiritual Tenor of Student Body
1	Administrator	N/A*
2	Administrator	<ul style="list-style-type: none"> • Nyack students have a very genuine spirituality. • Many students have strong commitment to ministry and mission and are heavily involved in missionary projects. • 25% of undergraduates intend to go into ministry. • Students have strong desire to serve others.
3	Administrator	<ul style="list-style-type: none"> • Many students want to do something in ministry. • Students "Want to become the compassionate Father."
4	Administrator	<ul style="list-style-type: none"> • Faith vital part of students' lives.

Participant	Position	Perceptions of Spiritual Tenor of Student Body
		<ul style="list-style-type: none"> • Student engaged in many activities focused on faith in addition to chapel: service projects, prayer groups, missions trips, community programs. • Students “serious about God’s presence, getting to him, and serving him”.
5	Administrator	<ul style="list-style-type: none"> • Students active in their faith, participating in many activities in their local churches. • Some students are not consistently focused in activities they involve themselves in.
6	Faculty	<ul style="list-style-type: none"> • Most students want to serve God and help people.
7	Faculty	<ul style="list-style-type: none"> • Many students have strong faith commitments, with some going on overseas ministry experiences.
8	Faculty	<ul style="list-style-type: none"> • Students are “all over the place” in terms of faith”, but most students are very serious about their faith. • Many students come to Nyack for ministry, and some come out of prodding of parents.
9	Faculty	<ul style="list-style-type: none"> • Students come from variety of faith experiences. • Spirituality is very mixed.
10	Faculty	<ul style="list-style-type: none"> • Most students come from supportive Christian backgrounds.
11	Faculty	<ul style="list-style-type: none"> • Very diverse spiritual community on campus.

Participant	Position	Perceptions of Spiritual Tenor of Student Body
12	Faculty	N/A*
13	Faculty	• Students very active in spiritual life, and active in their local church communities.

Note: * Participants 1 and 12 were not asked to provide a perspective to this question during their interview session.

In Table 43 we see that the vast majority of participants felt that most Nyack students have strong Christian commitments. Participants 2, 4, 5, 7, 8, and 13 described the spirituality of students as strong or vibrant. Moreover, Participants 2, 3, 4, 6, 7, and 8 all agreed that many students at Nyack come to the college with a desire to serve others.

Describing how many students have this attitude, Participant 2 noted:

Student satisfaction surveys consistently tell us that 90% of our students want to serve others. A very, very small percentage -- like .4% something or smaller -- say they want to make millions of dollars, and become famous, or write great books or plays, or something like that. So 90 % would say they want to serve others and after that the second biggest category -- something like 55 or 60 % -- say they want to establish a good solid family. (Nyack Administrator, Personal communication, April 17, 2007)

Participant 2 went on to comment that Nyack students:

sense a strong commitment to ministry and mission. Unlike the other CCCU schools in the area, all of our students take a minor in Bible and Ministry. So for the other CCCU schools they make take 6 credits – Our

students take 15 -- and very often it will involve overseas missions projects and missions. So a lot of our students are heavily involved in some sort of ministry or missionary service. Very, very heavily involved...Probably one quarter of our students are intending to go into the ministry, that's one quarter of the undergraduates. (Nyack Administrator, Personal communication, April 17, 2007)

Participant 4 commented that Nyack students:

are serious about God's presence, getting to him, and serving him -- they actually have brought an injection of life and spiritual vitality to our campus that, quite frankly, wasn't as dynamic 20 years ago when we were all from the same [faith] experience. (Nyack Administrator, Personal communication, April 17, 2007)

Participants consistently noted the numerous ministry experiences that students are involved in. Participant 4, for example, commented:

We have students that lead small groups together, students who go on service projects together, student who pray together, go on missions trips, take local community programs under their wing... I mean, it's in the life of the students, and what they're all about. (Nyack Participant, Personal communication, April 17, 2007)

As described in Nyack's institutional profile, Participants 3 described active student involvement in a volunteer medical clinic in Queens. Participant 7 noted that several of her students are presently engaged in overseas ministry experiences where they are

providing essential services to under-privileged communities. And Participants 5 and 13 noted that many students are very active members in their local parish communities.

As seen in Nyack's institutional profile, Participants 9 and 11 spoke of the spiritual diversity of the student body. Participant 9 noted that Nyack's community is made up of students coming from a variety of Protestant backgrounds, ranging from traditional evangelical traditions to large groups coming out of local Pentecostal communities. Participant 11 noted that over recent years worship on campus has become more diverse by incorporating the more enthusiastic worship styles of these various denominational traditions.

While all participants that were asked about the spirituality of students felt that most Nyack students have strong faith commitments, we can see in Table 36 that Participants 8 and 12 felt that there was a contingency of students that are as not as engaged. On this subject Participant 8 commented:

We have a population -- it's like the old Catholic schools, you know, where the kid is bad -- "Well, we'll send you to the Catholic school, and the nuns will straighten you out!" -- "We're going to send you to a Christian college!!" -- So we have something of that element here. And I think that's kind of cool because so many of those kids get saved -- they really do turn it around. (Nyack Faculty Member, Personal communication, June 18, 2007)

Participant 12 also commented that there is a contingency of Nyack students who are ambivalent about going to chapel, and in some cases attend required chapels in an irreverent way. While both of these participants felt that this group of students was a

small contingency, they freely acknowledged that such a group of disengaged students exists on campus.

Commitments and Expectations

In addition to discussing the topics described above, participants also spoke about the college's commitments in the areas faculty hiring and student development.

Participant responses revealed that Nyack has several clear commitments in both of these areas, which will be discussed below.

Hiring faculty. Some time was set aside in interviews sessions for participants to describe the considerations that go into hiring faculty members at Nyack. As Nyack requires its faculty to sign a statement of faith, an interest existed for learning how heavily an applicant's faith commitments affect hiring decisions. Eleven participants were asked to speak on the subject. Table 44 provides a synopsis of participant responses.

Table 44

Major Considerations in Hiring Administrators and Faculty at Nyack

Participant	Position	Major Considerations in Hiring Faculty* (Perceived Commitments)
1	Administrator	<ul style="list-style-type: none"> • Faculty who possess significant academic expertise in academic discipline. • Faculty who have a commitment to ministry or experience in ministry field. • Nyack has desire to make sure all professors come

Participant	Position	Major Considerations in Hiring Faculty* (Perceived Commitments)
2	Administrator	<p>with strong sense of mission and Ministry.</p> <ul style="list-style-type: none"> • Faculty must agree to Nyack’s statement of faith to be hired. • Desire faculty who possess serious faith commitments and are practicing Christians. • All faculty applicants interviewed by Nyack’s president, and questioned regarding personal faith commitments. • Expect faculty who have not taught in Christian institutions to attend CCCU workshops focused on faith-learning integration.
3	Administrator	<ul style="list-style-type: none"> • Expect faculty to adhere to Nyack’s statement of faith. • Want good scholars, but also “want people here to come with a compassionate heart.” • Desire faculty who are seriously committed to Nyack’s core values and mission. • Desire faculty who personify Nyack’s Core Values. • Noted college president interviews every person

Participant	Position	Major Considerations in Hiring Faculty* (Perceived Commitments)
		hired at Nyack.
4	Administrator	N/A*
5	Administrator	<ul style="list-style-type: none"> <li data-bbox="695 564 1365 670">• Faith commitments of prospective faculty member “essential piece for hiring for us.” <li data-bbox="695 717 1365 823">• Desire faculty members who seek to integrate faith perspectives into their discipline. <li data-bbox="695 870 1365 1038">• High priority given to applicants who share Nyack’s values, and have ability to integrate faith and learning.
6	Faculty	<ul style="list-style-type: none"> <li data-bbox="695 1079 1365 1185">• Faith commitments of faculty member “a huge, huge decision” in hiring process. <li data-bbox="695 1232 1365 1334">• Personal faith commitment is “doorway to faculty hiring.”
7	Faculty	<ul style="list-style-type: none"> <li data-bbox="695 1375 1365 1481">• Faculty must adhere to Nyack’s statement of faith, as well as institutional lifestyle commitments. <li data-bbox="695 1528 1365 1641">• Faith commitments of faculty critical in deciding on selection of fellow faculty member.
8	Faculty	N/A*
9	Faculty	<ul style="list-style-type: none"> <li data-bbox="695 1753 1365 1853">• Nyack has desire to hire more minority faculty members.

Participant	Position	Major Considerations in Hiring Faculty* (Perceived Commitments)
10	Faculty	<ul style="list-style-type: none"> • Noted “You must be a Christian in order to teach here.” • Faculty applicants need to “buy in” to Nyack’s mission and values. • Looking for faculty who are willing to make little less salary, but are “dedicated, optimistic, and proactive.” • Looking for individuals who want to engage in more research.
11	Faculty	<ul style="list-style-type: none"> • Faith commitments of faculty “extremely important” in hiring process. • Faith identity of applicants is major factor in faculty hiring. • Lack of serious faith commitment ends job opportunity because Nyack considers spiritual commitments primary.
12	Faculty	<ul style="list-style-type: none"> • Desire faculty who are degree qualified. • Desire faculty who have prior professional background. • Desire faculty who have Christian worldview and

Participant	Position	Major Considerations in Hiring Faculty* (Perceived Commitments)
13	Faculty	<p>are mature believers.</p> <ul style="list-style-type: none"> • Faculty applicants must be “evangelical Christian” to be hired. • Noted very faculty member interviews with Academic Dean in which issues of faith are part of interview process.

Note: * As Nyack institutional documents discussed the considerations given in the hiring of trustees and administrators, questions at Nyack specifically focused on the hiring of faculty. ** Participants 4 and 8 did not provide a perspective to this question over the course of their interview.

In Table 44 we see that participants identified several major considerations that are taken into account when hiring faculty members. At the start, participant responses reveal that the personal faith commitments of applicants play a major role in the hiring process. All 11 participants noted that Nyack looks for prospective faculty who possess a strong Christian faith themselves and display a commitment to supporting Nyack’s core values. Participants 9 and 13, for example, were clear in asserting that Nyack only hires individuals who personally possess serious Christian faith commitments. On this point Participant 9 commented: “At Nyack you must be a Christian in order to teach here” (Nyack Faculty Member, Personal communication, June 17, 2007). Participant 13 was just as emphatic, commenting: “Everyone [prospective faculty] has to be interviewed by the Dean of their department ...and every Dean must ascertain that they are an evangelical Christian” (Nyack Faculty Member, Personal communication, June 28, 2007). Participant 11 noted that in his department a candidate’s lack of serious Christian

commitments in most cases ends the interview process for that potential faculty member.

Along these lines Participant 11 commented:

We [particular academic department] actually interviewed a number of people over the years, and a reason a lot of them didn't get it was not because they weren't academically qualified, [but] they weren't spiritually qualified -- they weren't spiritually grounded -- so it's extremely important in sum -- it basically ends the opportunity unless you can demonstrate that too, because we consider the spiritual probably more important than the academic. (Nyack Faculty Member, Personal communication, June 25, 2007)

Participants consistently agreed that a prospective faculty member's personal faith perspectives are taken into serious consideration in the hiring process. Participant 2 commented:

We ask faculty to sign a statement of faith, and talk about their relationship with Christ, and what their journey has been -- and they do not need to use the evangelical phrase "born again", but they do need to show something regarding the redemptive power of Christ, and human sin, and their own accountability. Every faculty member has got to have to show that, because they're going to work with students. (Nyack Administrator, Personal communication, April 17, 2008)

Participant 6 provided this perspective:

If you don't share the statement of faith of the Christian Missionary Alliance -- which is basically an evangelical Protestant point of view -- if

that's not your point of view, then you probably wouldn't be invited, probably wouldn't have gotten here. So that's the doorway. (Nyack Faculty Member, Personal communication, June 6, 2007)

Noting the qualities she looks for in an ideal faculty member Participant 12 commented:

I would like someone who has a Christian worldview perspective, and is a mature believer -- has actually read Bible, has been studying it on their own or in maybe some kind of formal setting, but at least on their own. Going to church, working with a Bible study group or Sunday school to learn more and more about what it means to be a Christian, and who God is and how you get close to him. (Nyack Faculty Member, Personal communication, June 26, 2007)

In addition to personal Christian commitments, 6 participants (1, 2, 3, 6, 7, & 9) felt that Nyack also expects prospective faculty to be strongly supportive of Nyack's core values and overall educational mission. Participants 2, 3, and 7 noted that all Nyack faculty must sign the institution's statement of faith and lifestyle agreement. As Nyack is a very spiritually diverse place, Participant 9 noted that potential applicants must also be accepting of that diversity. On this point Participant 9 commented:

I think that there needs to be an interview process to see if this is a Christian who buys into who we are. You know, I mean we're a big tent, but if this is a person who is saying: "Yes, I'm a Christian and I have no room for people that have different views than I do on these random theological subjects," then they're probably not going to be comfortable here -- For instance I don't think that I would ever hire someone who says

that the gifts of the Spirit have ceased at the apostolic age, and so there's no longer tongues, or healing, or supernatural gifting -- I'm not going to hire somebody like that, because I don't believe that that's what Scripture teaches, but we also have about 60% of our students that come from a charismatic or Pentecostal background. And so that's a person that is closed to about 60% of the theological perspective that our students are bringing. (Nyack Faculty Member, Personal communication, June 18, 2007)

As Nyack has a serious commitment to the integration of faith and learning, Participant 2 noted that the college expects incoming faculty to attend workshops focused on such integration. Participant 2 reflected:

We're fairly conscious in saying: "Okay, you have not taught in a Christian setting, you are going to go to one of these CCCU workshops, because you've got to have your answers." "You're not just going in there and teaching Biology -- and yes, you may believe evolution is the way that God did it -- But don't you go saying that until you've done your class on the integration of faith and learning, and got those kids to trust you.

(Nyack Administrator, Personal communication, April 17, 2007)

As Nyack is an institution with a focus on mission and ministry, Participant 1 ideally looks for prospective faculty that are committed to those values. On this point Participant 1 commented:

If I were the President of the institution I would want make sure that all of our professors, whether you talk about an education professor, business, --

whatever -- psychology, philosophy – that they all come with a strong sense of mission and ministry, so that in the end the college produces men and women who go out in the world with a desire to change the world and make it a better place. (Nyack Administrator, Personal communication, April 17, 2007)

While faith perspectives are an important consideration in the hiring process, Table 44 reveals that they are not the only consideration. Participants 1 and 12 noted the college looks for faculty who also possess sound academic and professional credentials in their respective discipline. Participant 10 felt that his department looks for individuals who want to do more in the way of academic research. And finally, participant 12 commented that several departments look for faculty who have had significant experience in the professions.

Commitments for student development. In addition to having serious commitments when hiring faculty, participants acknowledged that the college has several clear goals in terms of student development. Many participants shared perspectives on how they would like to see students develop while attending Nyack. Participants also discussed the qualities they hoped students would come away with after 4 years at the college. Several perceptions were given on both these subjects, which are summarized in Table 45 below.

Table 45

Perceptions of Institutional Commitments for Student Development at Nyack

Participant	Position	Perceptions of Commitments for Student Development (Institutional Values)
1	Administrator	N/A*
2	Administrator	<ul style="list-style-type: none"> <li data-bbox="695 472 1365 576">• Nyack seeks “to develop students who are mission oriented”. <li data-bbox="695 623 1365 799">• Provide students with curriculum that allows them to link perspectives of faith to academic disciplines.
3	Administrator	<ul style="list-style-type: none"> <li data-bbox="695 845 1365 1021">• Nyack’s committed to focusing student goals towards service, ministry and community development from Christian perspective. <li data-bbox="695 1069 1365 1172">• Desire to train professionals that will go into marketplace and “be salt and light in the world”. <li data-bbox="695 1220 1365 1396">• Committed to instill Christian ideals and values in students through academic / professional programs.
4	Administrator	<ul style="list-style-type: none"> <li data-bbox="695 1442 1365 1545">• Provide programs that provide students training to go and serve others as professionals. <li data-bbox="695 1593 1365 1696">• To develop in students desire “to serve the world with passion”.
5	Administrator	N/A*

Participant	Position	Perceptions of Commitments for Student Development (Institutional Values)
6	Faculty	<ul style="list-style-type: none"> • Make students critical thinkers and impart Nyack's core values. • Give students greater awareness of racial and ethnic diversity. • Impart in students international perspective. • Want students to "have a heart for serving others, and to learn the joy of that".
7	Faculty	<ul style="list-style-type: none"> • Nyack wants to develop servant leaders. • Train students to be ambassadors for Christ.
8	Faculty	<ul style="list-style-type: none"> • Give educational opportunities to marginal students that are under prepared.
9	Faculty	<ul style="list-style-type: none"> • Give students opportunities to participate in missionary experiences. • Provide spiritual formation program which allows students to investigate their own faith experiences and develop spiritually.
10	Faculty	<ul style="list-style-type: none"> • To teach skills within context of Christian values.
11	Faculty	N/A*
12	Faculty	<ul style="list-style-type: none"> • Encourage student to exercise their faith, and help students focusing on ministry experiences.

Participant	Position	Perceptions of Commitments for Student Development (Institutional Values)
13	Faculty	<ul style="list-style-type: none"> • Help students integrate faith and their professional discipline. • Allow students to “grasp the world for themselves, and know what it means in practical terms”.
		N/A*

Note: * Participants 1, 5, 11, and 13 did not provide a perspective on this topic during the course of their interview.

In Table 45 we see that 8 participants (2, 3, 4, 6, 7, 9, 12, & 13) felt Nyack wants to help students develop a greater understanding of Christian ministry/service. For example, Participant 6 commented: “We really want to students of the heart for serving others, and to learn the joy of that...” (Nyack Faculty Member, Personal communication, June 6, 2007). As stated earlier, Participant 4 asserted most emphatically: “you cannot go to this school for 4 years, and not leave with a desire to serve and care for other people” (Nyack Administrator, Personal communication, April 17, 2007). Participant 7 felt that Nyack students are “being trained to be ambassadors for Christ” (Nyack Faculty Member, Personal communication, June 18, 2007). Participant 3 provided these two touching perspectives:

The mission of this place is train professionals that will go into the marketplace -- into the countryside, or into the cities and be salt and light, it’s okay to use these biblical terms here --to be salt and light in the

world...We're talking about people going in to really improve their communities...

I also think that what sets us apart a little bit is, at the end of the day, the people here -- the students here -- realize that its not about just education, not just about knowledge, but about what you do with that...Students are leaving here wanting to be the compassionate father [reference to the parable of the prodigal son in the Gospel of Luke], wanting to be the hands and feet of Jesus himself. – Wherever they are in the world, wherever they're centered...I mean we're happy when somebody goes to Wall Street with one of our M.B.A.s, but we're happier still if they go to Manila, and they help a community develop there and really improve their positions in life. (Nyack Administrator, Personal communications, April 17, 2007)

In addition to developing greater understandings of Christian ministry or service, Participants 6, 8, and 12 felt Nyack also wants students to come away with a greater appreciation of the college's core values. On this point Participant 6 commented: "Our job academically is to make them critical thinkers and to give them the equipment to be all those things that are our core values" (Nyack Faculty Member, Personal communication, June 6, 2007). Participant 6 also felt that students also receive a more global perspective during their time at the college. Participant 12 felt that Nyack also makes students consider how faith perspectives inform their particular discipline. Participant 12 gave an example regarding Nyack's business curriculum:

We would like them to be able to get a grasp of the Word of God for themselves, and know what it means in practical terms. In business ethics class -- "How can you apply that within a business deal?" -- "Would you like it somebody bluffed and told you that he and three other buyers behind you, and put that kind of pressure on you?" -- How do you reconcile, but you need to get the sale. How do you reconcile that with your Christian faith? (Nyack Faculty Member, Personal communication, June 26, 2007)

Participant 6 also felt Nyack instills in students a greater appreciation for racial and ethnic diversity, commenting:

Racial and ethnic diversity is extremely important to us. We want all of our students to have that experience, to see the positives of that and the stresses as well, but to work through those stresses. We want them to be globally aware -- that's huge, huge, huge. (Nyack Faculty Member, Personal communication, June 6, 2007)

And finally Participant 8 felt Nyack offers under-prepared and disadvantaged students the opportunity to participate in a four year liberal arts curriculum.

Perceptions of Institutional Challenges

Towards the conclusion of interview sessions participants were asked to describe the Nyack's institutional challenges. Participants were candid in providing their assessment of the challenges the college faces in the coming decade. A discussion of the major themes that emerged from participant responses is provided below.

Gathering resources. While each participant described several institutional challenges they see at Nyack, by far the need to gather greater resources was identified as Nyack's most pressing institutional challenge. In the first place, 12 participants (1, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, & 13) identified the need for greater financial support as one of Nyack's most pressing challenges. Describing Nyack's financial situation, Participants 1, 3, 6, 7, and 9 all noted that Nyack is highly tuition driven. Participant 9, for example, commented: "We just have no endowment to speak of -- its very, very small -- And here we have a \$45 million budget that is almost completely tuition driven" (Nyack Faculty Member, Personal communication, June 18, 2007). Several participants noted that such a tuition dependant budget presents particular problems. Participant 1 commented:

We're not heavily endowed -- we have a very low endowment, so consequently we are very tuition-driven -- And what that means is that we have to aggressively recruit students -- We are tuition driven, not endowment driven -- And so the pressure is there to try to do whatever you have to do in order to ensure that the enrollment increases, because if we don't have sufficient enrollment -- Then we go the way of King's College across the River, which went out of business for a while...that danger is always there. (Nyack Administrator, Personal communication, April 16, 2007)

Participant 3 provided a similar perspective:

We are so tuition driven -- if we have a drop in enrollment -- students are everything here, so -- I want to say finances, that means how do we pay

our people -- those are the biggest challenges we face. (Nyack Administrator, Personal Administrator, April 17, 2007)

Again, Participant 13 had this to say:

There is very little in terms of endowment to speak of -- it's completely tuition driven. And I think that you're not going to get the kinds of facilities we need to really grow without some kind of outside capital. (Nyack Faculty Member, Personal communication, June 26, 2007)

Participants 3, 4, and 6 noted that one of Nyack's pressing challenges is presented by the college's New York City Campus. Describing the financial obligations of maintaining the city campus, Participant 3 noted:

Our New York City campus -- we serve 1,200 students there -- We have one more year and our lease is up. We are paying \$2.5 million in rent a year for all the space that we have -- We have to purchase a building, and that's going to take \$60 Million. So our reserves financially are none -- Now the bank will loan us the money because we always pay our bills, but we just don't have any financial reserve, and we have to go build financial reserve. (Nyack Administrator, Personal communication, April 17, 2007)

Participant 4 provided a similar perspective:

We need to buy a building or acquire 150,000 ft.² of space --If God shot a miracle to us, that would probably cost us about \$55 million to buy the building, let alone any renovations or retrofitting -- That's a lot of money-- right now we pay two and a half million dollars in rent alone just for the 70,000 ft.² of space that we have in the city -- If we own the building, we

would be paying a mortgage, but we would be building equity and that would be providing stability long-term. (Nyack Administrator, April 17, 2007)

In addition to these challenges, Participant 5 noted that Nyack's New York City location presents financial difficulties due to the high prices the college pays for goods and services.

Participant 5 noted that, on the Rockland campus, there is a pressing need to build facilities in order to accommodate growing programs. On this point Participant 5 commented:

One of the challenges I think is the limits we have in growth based on facilities and resources like housing. I think unless we grow a fair amount more, we won't be able to do the academic kinds of things that we want to do...Facilities -- we are just packed out right now -- We're at max -- we are growing a graduate program, [the] undergraduate program is the same -- and facilities are going to become an issue real soon. (Nyack Faculty Member, Personal communication, May 23, 2007)

Participant 12 also felt that Nyack needs to build a larger amount of resources to support faculty. On this Point Participant 12 commented:

Attracting people to this area is very, very tough -- you almost have to live here in order to work at Nyack. We don't have the funds to pay people the kind of salaries that even are elsewhere in the CCCU, let alone elsewhere in state colleges and other heavily endowed private colleges...This is New York State after all -- your taxed very heavily for just about everything

you do in New York, and so living is tough -- I don't have to tell you -- it's very expensive to live here. (Nyack Faculty Member, Personal communication, June 26, 2007)

While many institutions turn to alumni for a great deal of financial support, Participant 4 and 11 noted that many Nyack alumni are not in the financial position to give large contributions to their alma mater. On this point Participant 4 commented:

I think one of our challenges financially is that we have so many students who go and help other poor people, that even those who make resources, there are so many things that are close to their hearts -- that they contribute to -- that there's been very little money to send back. There's a lot of schools with people out in business and other things, and they're not pushing philanthropic opportunities, yeah its natural -- "Hey, fund the institution where you got educated and kind of laid the foundation for becoming wealthy." And we don't have [that]. We've only been having graduates who are non-full time ministry majors for about 40 years -- We didn't become a liberal arts college until the 60s. So, I think that's impacted us -- financially that's a challenge. (Nyack Administrator, Personal communication, April 17, 2007)

Participant 11 provided a very similar perspective:

We don't turn out entrepreneurs, we don't turn out millionaires and billionaires -- we turn out missionaries -- we turn out teachers -- we turn out pastors -- They don't have any money -- They can barely pay their loans off. So where does the endowment come from? You don't get

somebody who donates \$100 million. (Nyack Faculty Member, Personal communication, June 26, 2007)

Despite these challenges Participants 4 and 10 both hold out great hope that through Michael Scales' leadership Nyack would find other avenues of financial support to meet financial obligations and grow programs.

Move to university status. Over the course of Nyack interviews Participants 3, 6, and 10 also spoke of the challenges of seeking to move to university status in New York State. While many states have little in the way of requirements for an institution to declare itself a university, Participants 3, 6, and 10 acknowledged that New York requirements are very rigorous. Participant 3 commented: "We're moving towards university status in New York, which means you have to have at least three doctoral programs and you have to have a whole lot of other resources (Nyack Administrator, Personal communication, April 17, 2007). Participant 10 noted:

Primarily the college is committed to a 10 or 12 year university model push. So that in 10 to 12 years the intention of the institution is to develop into a fully accredited university in the New York State model, which is one of the more rigorous in the country in that you have to have three actively supported doctoral programs that can't just be empty shells, but I think they have to be actually producing doctoral students and graduating Ph.Ds. -- and that's a tall order...that's going to be a great challenge, because it requires library and online resources that are expensive -- It requires increased faculty, more rigorous demands on faculty , more stuff to pass for NCATE and reviews of your institution to get Middle States

and New York State [Accreditation] – So that’s a tremendous... -- that’s a tall order. (Nyack Faculty Member, Personal communication, June 18, 2007)

Participant 6 reflected:

I have friends at Huntington University, and they had a faculty meeting and they asked "Are we a University now?" "Yep, we are." -- So they changed their name. California, the same thing -- Nebraska the same thing -- 400 students, one Masters program "Are we a University? Yes we are." In New York State you have to have roughly 60 degree programs, three Ph.D. programs -- to offer a Ph.D., you have to have 35 Ph.D. faculty contributing to that scholarly community, etc., etc.. (Nyack Faculty Member, Personal communication, June 6, 2008)

While further discussion revealed that Nyack has made several strides in developing new programs to fulfill state requirements, Participants 3, 6, and 10 all acknowledged that the college still has much to accomplish in order to move to university status.

Secular pressures. While not the most pressing issue identified over the course of Nyack interviews, Participants 1, 3, and 10 acknowledged that the college faces the potential dangers of secularization as it experiences institutional change and growth. Participant 3, for example, commented: "It’s always the temptation to become more palatable to the context...People would love for us to say some different things, to be a different institution" (Nyack Administrator, Personal communication, April 17, 2007).

Participant 10 noted that the college faces a challenge of:

Not becoming like some institutions that started out over the years being very parochial, committed to a certain faith-based structure and slowly over the years they become more secularized... They've made off well financially and they have a good reputation, but that faith piece -- the chapels, etc. -- sort of become symbols of the past -- nice traditions that people remember on occasion -- when they have a meal or special occasion -- convocation -- they're not really part of the infrastructure.

(Nyack Faculty Member, Personal communication, June, 18, 2007)

Finally, Participant 1 reflected:

We have gone through a period of rapid growth at the college, and our seminary is also growing. And the challenge is to maintain those original goals and objectives and what has made us who we are historically. And to continue that in the present without just being tradition bound...

Culture may be changing, and we want to understand that, but we also want to have one foot in the historic Christian faith and what God has called us to do, while at the same time be adaptable and not frozen in the past. (Nyack Administrator, Personal communication, April 16, 2007)

While all three of these participants felt Nyack was in no way developing such a secular identity, they realized the potential possibility as a danger that the institution should always be cognizant of as it moves forward.

Response to Challenges

Recognizing that institutional challenges described above are great, participants discussed several ways Nyack is seeking to face those challenges. A

presentation will now be made of how participants see the college dealing with its institutional challenges.

Remaining intentionally focused. In order to keep from drifting to a more secular identity, Participants 1, 2, 3, 9, and 10 felt that Nyack has to remain very “intentional” or conscious in upholding its mission and core values. These participants were very adamant on this point, using the words “intentional” and “conscious” throughout the discussion. For example, when asked how Nyack should face the challenges of the coming decade, Participant 9 asserted:

I think the leadership has to intentionally connect or reconnect with our true core values, our DNA, who we are as school, and I think that the leadership over the last 15 years has done that. (Nyack Faculty Member, Personal Communication. June 18, 2007)

Speaking about shaping the college’s identity as it heads into the future, Participant 1 commented:

I feel so strongly about this word I keep using “intentionality” – It will really take an administration that has a clear understanding of what the vision and mission of what the College and Seminary has been and take that and adapt it if necessary, but try to retain those core values -- those things that make the college and the seminary strong and retain those in the future. (Nyack Administrator, Personal communication, April 16, 2007)

Participant 3 provided two perspectives on this issue, commenting: “The intentionality has got to be the intentionality of making sure Christ is the center, and our question is

‘How do we make it better known?’”. And again, “You have to keep your board understanding of what the purpose of mission is – Two, administration, third is faculty – you just have to be constantly vigilant” (Nyack Administrator, Personal communication, April 17, 2007). Participant 2, describing the move to university status commented:

I think that right now we are looking consciously, more than ever before, where we go as an educational institution, and how other Christian schools have moved from a missionary training school to a Bible College to a Christian Liberal Arts school to a Christian University. And there are probably half a dozen CCCU schools nationally who have done the exact same thing – And so we are looking at that and saying, “okay, in shaping ourselves, as we are following the exact same trajectory, how do we want to shape ourselves? What do we want our stamp as a Christian University to be?” – And hence we very purposefully developed the Core Values, and we are talking with faculty a lot about what it means to be a Christian University. (Nyack Administrator, Personal communication, April 17, 2007)

Building greater resources. In dealing with the financial challenges Nyack faces, participants consistently agreed that the college needs to build a greater base of institutional support. Participants felt that such an increase in support would come through different institutional initiatives. Participants 4, 8, and 11 felt that the college has made a positive step in building resources by selecting Michael Scales as President at the end of David Schroeder’s tenure. These participants felt Michael Scales has the administrative and fundraising skills necessary to deal with Nyack’s resource needs. On

this point Participant 4 commented: "we've got a new president who we believe has the relational skills, and the style necessary to raise significant dollars" (Nyack Administrator, Personal communication, April 17, 2007). Participant 8 commented:

I think Mike Scales is really the guy for this time...-- I think what his role is going to be is that of getting us endowed. We just have to get endowed -- we just have to get endowed. You can't ask kids to come and go into Ministry and put themselves \$100,000 in debt, and they go off to be missionaries. You just got to get endowed...He became president, and almost immediately we got our biggest, single gift ever -- \$1 Million gift to start a nursing program -- But I see his role as really expanding us in terms of endowment, and by establishing a real solid financial base for the institution to take us into the next century. (Nyack Faculty Member, Personal communication, June 18, 2007)

Participant 11 asserted:

Mike Scales is a wonderful man of God, but he also is a businessman. And he said to me that we're beyond the point where a pastor can run a college. It's got to be run corporately. And so he's constantly reaching out for money to this group and that group. (Nyack Faculty Member, Personal communication, June 25, 2007)

Participants 2 and 3 also felt the institution is in a strong position to grow financially due to the fact that Nyack has very little institutional debt to deal with.

Participants 1, 4 and 13 believed that under Michael Scales' leadership the coming years would see some relief in finding more resources. Participant 13

commented: "I think that people try very hard to get more funds -- President Scales is really good at that -- and publicity -- and I believe that under his leadership things will move in that direction"(Nyack Faculty Member, Personal communication, June 28, 2007).

Participant 1 noted:

We have a new president [Michael Scales] who is completing his first year as President. And I think he is in the process of putting together the team that will be going out and really developing funds in a very serious way. -- And we all hope that he succeeds, because if he succeeds we'll all succeed in that area, if he doesn't we'll continue to have problems.(Nyack Administrator, Personal communication, April 16, 2007)

Regarding the situation with Nyack's New York City Campus, Participant 4 commented:

Our hope is that by the time our lease ends in about four years that he [Scales] will have built some relationships with people who can help give that down payment kind of money -- the donations that would be required to come up with that capital -- And that would put us in a place to acquire a property. (Nyack Administrator, Personal communication, April 17, 2007)

In addition to the hopes placed in Michael Scales, Participant 5 believed that the college can benefit from bolstering the strength of its academic programs. On this point

Participant 5 commented:

One way we build resources is to show ourselves competent to have them. We [Nyack] recently completed NCATE accreditation, which for us is a

big, big step -- We are the only [CCCU] school in the northeast that has it... And it puts us in a place now where we can say who we are a little bit by how we are accredited, and now allows people to look at us in a different way than before. I think is one of the reasons we are looking at starting a nursing program. We're able to get a large donation to start that program, because they [donors] see other programs become highly qualified so to speak -- They see the possibility of having a highly qualified nursing program too -- So I think that's a step in the right direction.(Nyack Faculty Member, Personal communication, May 23, 2007)

Taking a more critical view than other participants, Participants 11 and 12 asserted that Nyack has to begin to do certain things that have not been attempted in the past. Participant 11 felt Nyack has to be more active in sharing its unique institutional story. On this point Participant 11 commented:

There is an incredible story of this college -- I mean, if you look at the numbers of amazing people who make huge impacts for God around the world, a phenomenal number come from the Nyack college institution, including seminary. That story -- particularly in the inner city -- that story needs to get out to people -- to corporations... We need to eliminate their bias toward institutions of faith. And [if] that story actually gets appropriately placed with the right group, then I think we will see some money coming in.(Nyack Faculty Member, Personal communication, June 25, 2007)

Participant 12 felt that Nyack has to be more active in soliciting donors and gathering a greater base of financial support. On this point Participant 12 asserted:

We tell our strategic strengths -- our proximity to New York City, and how we're the only Christian college in the area -- that kind of thing, but we're slow on the operational work. We need a lot of operational work -- we need facilities. Fundraising is key, and we've had precious little of that over the years. It just seems to be the kind of culture that seems to be a bit standoffish. And I don't think that you can be standoffish -- that you can afford to do that -- The college is the kind of institution there really needs to stick its hand out and ask for money. And we haven't had anybody that's really serious about doing that. (Nyack Faculty Member, Personal communication, June 26, 2007)

While acknowledging that donors are an important part of gathering greater resources, Participant 3 believed Nyack's effort must extend to gathering supporters who have a larger vision. Participant 3 very candidly noted:

I think its been our fault that we haven't learned how to engage people -- We've looked for people to give us money, instead of saying: "I'm not looking for donors, I'm looking for people that are looking to invest... This is going to be about...-- We want people to partner with us, and engage in something that has some eternal worth and benefit to it -- If you just want to give us money, we'll take your money, but that's not... -- This is about people that want to engage us and invest in us and our students.(Nyack Administrator, Personal communication, April 17, 2007)

Moving to a university model. Aiding the cause of moving to university status, several participants described several clear steps Nyack has made in developing programs that will strengthen their case in seeking state approval. Participant 3 noted Nyack is broadening its offerings by opening a nursing program and developing a Doctor of Ministry Program through the seminary. Participant 4 saw the nursing program as one program of several professional programs that he foresees coming in the next decade. Participant 5 felt that achieving NCATE accreditation has also been a positive development that will bolster Nyack's case when it seeks university status from New York state. And Participants 1, 2, and 10 noted that Nyack has experienced increased enrollments in its professional graduate programs. Participants hope this will also work in the college's favor when it makes its case to the state.

Impact of Challenges on Christian Mission

Given that Nyack faces several major challenges as the only CCCU institution in the New York City area, special interest existed for learning how participants felt those challenges would affect Nyack's Christian mission and identity. Over the course of interviews, 12 participants were specifically asked if they felt Nyack's mission would be affected by the challenges the college faces. Table 46 provides a summary of participant responses.

Table 46

Perceptions of Challenges Impact on Nyack's Faith-informed Mission

Participant	Position	Challenges Impact on Christian Mission (Participant Perceptions)
1	Administrator	<ul style="list-style-type: none"> • Nyack will retain clear Mission if community intentionally remains focused of overall mission and core values.
2	Administrator	<ul style="list-style-type: none"> • Drifting from Nyack’s mission and core values would be very detrimental, and does not foresee it happening.
3	Administrator	<ul style="list-style-type: none"> • Institution will not compromise on issues surrounding its Christian mission and core values.
4	Administrator	<ul style="list-style-type: none"> • Changing mission or values not something Nyack has ever or would ever consider.
5	Administrator	<ul style="list-style-type: none"> • Institution will continue to remain focused in its mission and values. • Institution has many “checks and balances” to protect its mission from drifting.
6	Faculty	<ul style="list-style-type: none"> • Drift is inconceivable due to Nyack’s close ties to CMA. • More secular identity is not desirable to administrators and faculty.
7	Faculty	<ul style="list-style-type: none"> • Possible for institution to maintain its standards while adapting to changing times.

Participant	Position	Challenges Impact on Christian Mission (Participant Perceptions)
8	Faculty	• Nyack will maintain its Christian identity.
9	Faculty	• By intentionally focus on Nyack Core values the college will maintain its Christian identity.
10	Faculty	• By keeping administrators and faculty focused on institutional values Nyack will maintain its Christian identity.
11	Faculty	• Perceives Nyack is slowly taking on more secular identity.
12	Faculty	• Perceives pressures are great, but to loose Christian identity would give up very unique institutional feature that attracts many to Nyack.
13	Faculty	N/A*

Note: *Participant 13 did not provide a perspective on this subject during the course of the interview session.

While acknowledging many institutional challenges, we see in Table 46 that 10 of the 12 participants expressed a strong confidence that Nyack would remain true to its mission. Participants 2, 3, 4, 5, and 6 were the most adamant in their assertions. Participant 5, for example, when asked if Nyack become more secular in its mission due to its present challenges commented:

It would be difficult for Nyack to go that way -- I think it would close before it went that way because there are quite a few checks and balances on the school not to become too secularized -- We have some branches

that are more secular than others, but the undergraduate resident population here, and the commuter population in New York City are going to stay the way they are for a long time. The board is made up of a fair number of district superintendents in the surrounding area. And all the things that that board approves, also has to be approved by the Christian Missionary Alliance at large -- and so with that check and balance that's not going to change. (Nyack Faculty Member, Personal communication, May 23, 2007)

Participant 3 was just as adamant, asserting:

There are certain things we can compromise on, but then there's those sort of absolutes of the faith we can't compromise. And I know that not only our board -- the Board of this institution --but our entire constituency wouldn't allow that... I don't think we should look for everyone to like us -- We want that intensity though, of people who really believe -- who want to be on board with us. Because just to become socially acceptable means very little -- As much as we all want to be liked, we would turn down a gift immediately if it had the strings to it that would be something opposed to our values. (Nyack Administrator, Personal communication, April 17, 2007)

Participant 4 reflected:

I don't think ever in 125 years did we consider leaving our roots, our core values, our mission -- I don't think that ever even got close to being considered...And quite frankly, people who cannot embrace them --

whether it's a faculty member or whatever -- this is not the place for you to be, because we are looking for people that are so passionate about these things that we are going to have the faith to trust God. (Nyack Administrator, Personal communication, April 17, 2007)

Participant 6 when asked if a secular drift in mission is a concern at Nyack, commented emphatically:

Can't happen! Because, we're owned by the trustees of Christian Missionary Alliance -- If we stray from the Christian Missionary Alliance mission and mandate, we would have to decide to no longer be a part of the Christian Missionary Alliance. And I don't think that there's anybody who's part of the faculty or administration who would even dream that that would be desirable. (Nyack Faculty Member, Personal communication, June 6, 2007)

Participant 2 felt that to drift away from a clear Christian mission would be detrimental to Nyack as a whole. On this point Participant 2 commented:

We are four distinct schools. And for administration sort of guiding this growth to deviate from the mission of one of those groups, would put one of those groups at financial jeopardy. So if we were to shift and say "Okay, the seminary is no longer going to focus on missions the way it does."-- or even on this campus -- we can expect a drop in enrollment... I think that we are very conscious to maintain what attracts students today -- And so we know students come on to this campus wanting and expecting a certain thing [i.e. Christian Mission] -- And for us to move away from that

-- I don't think we can afford to lose that many students, because this is really a small school. (Nyack Administrator, Personal communication, April 17, 2007)

Participant 12 was in agreement with this perspective, commenting that for Nyack to take on a more secular identity:

Strategically, that would be very detrimental I think. One of the things that we do need in a good strategy is a differentiator. If you can't differentiate yourself and explain to people clearly and succinctly why they should come to Nyack, you're not really anywhere. And you can put up a fancy building, but everyone's got fancy buildings. So what is your distinctive? What is your differentiator? (Nyack Faculty Member, Personal Communication, June 27, 2007).

While not as emphatic as the participant perspectives described above, Participants 7, 8, 9, and 10 felt that Nyack would maintain its mission and values while dealing with the challenges presented to the institution. Participant 7, for example, commented: "I think that it is possible for a Christian college or university to maintain its standards -- if you want to call it that -- and also maintain standards for excellence and attract people to the programs" (Nyack Faculty Member, Personal communication, June 18, 2007). As described earlier, Participant 9 felt the college will maintain its Christian identity if it makes an intentional effort to focus on the core values that it has been committed to from its founding. When asked if Nyack would take on a more secular identity due to institutional challenges, Participant 10 commented:

There's a commitment all the way from the top to the professor level, and even the adjuncts -- We're trying to make sure our adjuncts line up with our beliefs, they have to sign a statement of faith -- that we don't lose A.B. Simpson's vision...I think that as long as your faculty and administration stay firm and solid and continue to worship and continue to model the principles that A.B. Simpson, and more importantly, that Christ espoused, that won't happen -- I don't see it happening. (Nyack Faculty Member, Personal communication, June 18, 2007)

Differing from the opinions of their colleagues, Participants 11 and 12 left room for the possibility that secular drift can be a problem in the future. Participant 11 commented:

My perception is that we're becoming more secular, but I cannot say that for sure -- I can only tell you from the meetings that we are at -- A lot of focus is on the University model that we're developing, rather than the spiritual end of it. But Mike Scales -- Mike Scales does an amazing job of actually balancing those off. I think from the top the balance is there. I'm not sure that the trickle-down effect is happening. (Nyack Faculty Member, Personal communication, June 25, 2007)

While not perceiving any present drift, Participant 12 acknowledged the possibility:

It's easy to get squeezed into the world mold, so to speak. And as I hear myself talking -- "We need better facilities! "We need this..." "We need that..." It's easy to vie for your attention to those things, and not focus on your true calling, which is to educate in a different way and to educate

from hopefully God's perspective, and get his blessing as a result in doing that. They have the potential... I'm not saying it definitely will go this way -- but there is that potential of moving in a direction that I just espoused. (Nyack Faculty Member, Personal communication, June 26, 2007)

General Conclusions from Interview Sessions

From 13 interviews which were both candid and engaging, several conclusions can be drawn regarding the college's Christian identity, as well as the challenges Nyack faces as the only CCCU institution in the Metropolitan New York area. From the preceding discussion eight conclusions can be drawn from Nyack participant responses.

1. Participants consistently identified Nyack's diversity, its spiritual vibrancy, its commitment to service and ministry, as well as its location as a CCCU school in the Metropolitan New York area as the defining features of the college's distinctive identity.

Nyack participants consistently identified several major characteristics that are the hallmarks of the college's unique identity. Many participants pointed to Nyack's diversity as one of its most distinctive features. Participants emphasized that Nyack possesses great ethnic, economic, and cultural diversity which is a unique hallmark among CCCU institutions. Participants proudly pointed to the fact that the college serves a large immigrant population comprised of many students who are the first in their family to go to college. Participants also noted that such diversity is keeping with the longstanding vision instilled in the college by its founder A.B. Simpson.

Participants described Nyack as a spiritually vibrant community. Participants felt that Nyack is a place where students and faculty are allowed to freely express their

Christian faith, as well as discuss how Christian faith informs their chosen disciplines. Participants also believed that Nyack is uniquely committed to fostering Christian ministry and missionary service. Throughout interview sessions participants noted that the college supports the missionary activities of students, as well as provides local service opportunities that involve students in ministry. Finally, participants asserted that Nyack is uniquely situated as the only CCCU institution in the New York City area, attracting local faculty and students who want to be part of an evangelical Christian institution.

2. Participant understandings of Nyack's mission closely align with the college's formally articulated mission statement and educational philosophy.

Asked to describe Nyack's mission in their own words, many participants described Nyack as a college committed to promoting several clear institutional values: intentional diversity, spiritual commitment, global awareness, social relevance, and academic excellence. These values closely parallel the Core Values statement that was formally adopted by Nyack at the end of David Schroeder's term. Participants also spoke of Nyack's mission in terms of having students investigate the relationship between faith and learning. This understanding closely parallels what we find in Nyack's formal statement on educational mission. In all cases participant responses closely aligned with statements found in official Nyack documents.

3. Participants identified several key Administrators who have been instrumental in affirming Nyack's Christian Mission and Core Values in recent decades.

During interview sessions participants identified several individuals who have been instrumental in affirming the college's Christian mission and Core Values. Several participants felt former President David Schroeder played a major role in affirming

Nyack's Christian mission over the course of his tenure. Participants noted that Schroeder played an important role in developing the College's Core Values Statement. Participants also credited Schroeder with bringing back A.B. Simpson's vision for a New York City campus. Several participants also noted that Michael Scales' leadership will be essential as Nyack heads into the future. And finally, participants felt Nyack's financial officer David Jennings has provided the financial planning necessary to keep the college viable despite its institutional challenges.

4. Participants strongly pointed to Nyack's Christian commitments as playing a major role in drawing prospective administrators, faculty, and students to the college.

While participants noted that individuals are drawn to college by a mixture of things, they consistently identified Nyack's Christian commitments as one of the college's most attractive features. More so than at any other study institution, many Nyack participants felt that they received a calling to come to Nyack. Participants also felt that many prospective faculty and students feel a similar calling. Participants consistently expressed their belief that faculty and students come to Nyack because the college has a clear Christian mission that they are comfortable with, as well as possesses Core Values with which they agree.

5. A majority of participants felt students at Nyack have serious faith commitments and possess a strong desire to serve others.

Participants consistently noted that on the whole Nyack students have serious Christian faith commitments, as well as possess a strong desire to serve others. Participants perceived that many students come to Nyack with a desire to be involved in ministry activities. Participants also noted that many students at Nyack are actively

involved in ministry groups during their college years. And finally, participants asserted that many students participate in overseas mission experiences during their time at Nyack.

6. Participants felt Nyack's Christian commitments play a major role in the areas of faculty hiring and student development.

Nyack participants clearly noted that the college's Christian commitments play a major role in the areas of faculty hiring and student development. In hiring faculty, participants consistently noted that the college seeks out individuals who possess serious personal faith commitments, and are committed to investigating the relationship between Christian faith and their academic discipline. Several participants made mention of the fact that the college only hires individuals who can agree to Nyack's statement of faith.

Participants also spoke of serious commitments in terms of student development. Many participants expressed a desire to have students leave Nyack with a stronger commitment to Christian service. Participants also hoped that students would grow in their faith experiences during their time at the college. And Participants felt that students should also be imparted with a greater understanding of how faith perspectives inform their chosen academic discipline.

7. Participants consistently identified several major institutional challenges that Nyack faces as a CCCU institution in the Metropolitan New York area.

Over the course of interview sessions, participants clearly described several major challenges Nyack faces as the only CCCU institution in the Metropolitan New York area. Participants consistently spoke of the challenges the college faces in gathering resources

to support its unique mission. With many individuals focused on ministry at Nyack, participants acknowledged that it a challenge to raise the financial resources needed for institutional growth. Participants also spoke of the pressing need to purchase a piece of prime real estate in Manhattan for the college's city campus. Participants also described the challenges of moving to university status under New York State law. And finally, participants recognized that Nyack faces the challenges of secular drift which are possible as the institution seeks to grow and remain viable as liberal arts institution in the Metropolitan New York area.

8. While Participants perceived that institutional challenges present difficulties to the college, a majority of participants were adamant in their belief that the challenges will not affect Nyack's longstanding Christian mission.

Among all study participants, Nyack administrators and faculty were the most adamant in asserting that the college would clearly maintain its Christian mission despite its institutional challenges. On the whole participants believed administrators and faculty members are all very personally committed to the Nyack's mission and Core Values. Moreover, as they saw Nyack's Christian mission as one of its most distinctive features, several participants felt a diversion from a clear Christian identity would be utterly detrimental to the future of the college. Finally, participants felt that Michael Scales is handling the challenges Nyack faces in a way that will re-affirm rather than drift away from the college's Christian mission and Core Values.

A Final Word

Recognizing that all institutions in this study were so very helpful during this research study, a special word can be said regarding the openness of administrators and

faculty of Nyack College in contributing to the study. Not only was Nyack's President Michael Scales the first to respond to the institutional study request, but 13 administrators and faculty went out of their way to accommodate the study research at Nyack. As with all study participants, Nyack administrators and faculty were very genuine in interview sessions and provided all the assistance possible in accessing institutional documents.

Huntington University Findings

Introduction

During a site visit to Huntington, Indiana in July 2007 eight members of the Huntington community participated in an interview session. During the site visit 4 administrators and 4 faculty members answered interview questions about the university and its Christ-centered mission. All 8 participants have worked at Huntington for over a decade. The participants drew their conclusions from their years of experience to the university. A presentation will now be made of the major findings that emerged from these interviews.

Perceptions of Distinctiveness

As at Nyack and Anderson, Huntington participants were asked early on in interview sessions to describe the characteristics that make their university unique. As Huntington's literature placed great emphasis on Christian mission and a strong concern for student life, it was of interest to see if participants would identify those characteristics as unique features of Huntington. Table 47 provides a synopsis of participant responses to the interview question: "What do you feel makes Huntington unique as an institution?"

Table 47

Perceptions of Huntington's Distinctive Characteristics

Participant	Position	Perception of Huntington's Distinctive Characteristics
1	Administrator	<ul style="list-style-type: none"> • Huntington's combination of serious Christian commitment with strong professional environment. • Emphasis on student centeredness.
2	Administrator	<ul style="list-style-type: none"> • Commitment to Christ-centered mission. • High student satisfaction combined with strong academic reputation.
3	Faculty	N/A*
4	Faculty	<ul style="list-style-type: none"> • Strong collegial atmosphere • Environment where students grow personally, spiritually, and academically as "whole student." • Beauty of the campus facilities.
5	Faculty	<ul style="list-style-type: none"> • Only institution of the United Brethren denomination. • Huntington's community small, close-knit family. • Huntington small size.
6	Faculty	<ul style="list-style-type: none"> • Huntington's Small Size. • Campus physically attractive to students.
7	Administrator	<ul style="list-style-type: none"> • Small enough to be focused on students. • Keeps sharp focus on faith identity as only

Participant	Position	Perception of Huntington's Distinctive Characteristics
8	Administrator	<p data-bbox="711 338 932 369">institution of UB.</p> <ul style="list-style-type: none"> <li data-bbox="683 415 1276 447">• Huntington's overtly Christ-centered mission. <li data-bbox="683 495 1247 527">• High value placed on student centeredness. <li data-bbox="683 575 1078 606">• High value placed on service. <li data-bbox="683 655 1292 749">• Strong commitment to integration of Christian faith and learning.

Note: * Participant 3 was not asked this question over the course of the interview session.

In Table 47 we see several themes emerge from participant responses. In the first place, 5 participants (1, 2, 5, 7, & 8) identified Huntington's Christian faith identity as a distinctive hallmark of the university. Participant 8, for example, commented:

The first thing I'd say is that we are overtly a very Christian University -- a place that we really seek to bring together the integration of Christian faith and learning. And I would say the other aspect of that is Christian living. We really try to be distinctive in that. (Huntington Administrator, Personal communication, July 26, 2007)

In terms of Christian commitments, Participants 1, 5, and 7 felt Huntington was unique in that it is the only denominational school of the United Brethren. Participant 1 felt this relationship brings Huntington a unique strength. Participant 1 commented:

I think it's [Huntington] unique in the sense that we're very serious about Christian faith, but we are not dogmatically tied to a particular denomination, even though we are affiliated with the denomination. The

Church of the United Brethren in Christ has very few -- if you want to come up with a list of key beliefs or doctrines , it's kind of a pretty short list...I think if people actually explored they will find : "Wow, you know, I'm a Baptist, or on the Methodists, or I've Presbyterian-- there's room for me here, and I don't have any disagreements with the doctrine because the key core pieces that they have are probably found in all these others, so in that sense I think that we've got perhaps a little more openness to Christians coming from a variety of denominations, yet we're very serious about Christianity. (Huntington Administrator, Personal communication, July 23, 2007)

Participant 7 believed Huntington has a unique incentive to succeed specifically because it is the sole Higher Educational institution of the UB. Along these lines Participant 6 commented:

To be the only institution of higher ed. for the denomination -- it has a strong voice in that way. I like that it [Huntington] has to be a place that remains sharp or it wouldn't survive in the midst of so many CCCU schools so close by. If we don't do things right, we're done. (Huntington Administrator, Personal communication, July 26, 2007)

While participants acknowledged that there are other institutions that have a clear Christian identity, they believed that Huntington is unique in blending its Christian commitments with a serious focus on student centeredness and student development. Participants 1, 4, and 8 felt that Huntington was unique in this regard. Participant 8, for example had this to say: "I think students feel very welcome, very appreciated, very

Beyond these two common themes, several other perspectives were given as well. Participants 5, 6, and 7 felt that Huntington was uniquely positioned due to its relatively small size. These participants believed that being an institution of 1,000 provided what Participant 5 described as “a very close-knit community.” These participants felt that such a community is lacking at many institutions that are larger than Huntington. Participant 8 also noted that Huntington stands out due to its reputation for integrating faith into learning. To foster this integration even further than it already has, Participant 8 noted that the Huntington faculty have begun publishing a journal focused on the subject of faith integration.

Mission Identity

Personal articulation of mission. In addition to describing Huntington’s distinctive characteristics, participants also spent some time talking about Huntington’s mission. To begin this conversation, participants were asked to personally articulate Huntington’s mission by answering the following question: “How would you describe to me in your own words what Huntington really seeks to do as an institution? What makes it tick so to speak?” Table 48 provides a synopsis of participant responses.

Table 48

Huntington Participant's Personal Articulation of Mission

Participant	Position	Personal Articulation of Mission
1	Administrator	<ul style="list-style-type: none"> • Huntington is about helping students grow academically and spiritually. • Helping students develop Christian worldview.

Participant	Position	Personal Articulation of Mission
2	Administrator	<ul style="list-style-type: none"> • Mission clearly to be Christ-centered institution focused on strong academic preparation with Christian emphasis.
3	Faculty	<ul style="list-style-type: none"> • Prepare students to be best in their field, and prepare them to put faith into practice.
4	Faculty	<ul style="list-style-type: none"> • N/A*
5	Faculty	<ul style="list-style-type: none"> • Huntington's committed to liberal arts education. • Huntington seeks to integrate Christian faith in all aspects of learning. • Community dedicated to Christian living.
6	Faculty	<ul style="list-style-type: none"> • N/A*
7	Administrator	<ul style="list-style-type: none"> • Place committed to educate men and women for purpose of "impacting our world for Jesus Christ."
8	Administrator	<ul style="list-style-type: none"> • "Impacting the World for Christ is what it's all about." • Huntington institution focused on calling.

Note: *Participants 4 and 6 were not asked this question over the course of their interview.

In Table 48 we see that responses focused around several common themes. To begin with, Participants 1, 2, 3, 5, 7, and 8 all spoke of Huntington as an institution seriously committed to Christian faith perspectives. Participants 7 and 8 directly alluded to the university's formal mission statement in their response. These participants

commented that Huntington's mission is to prepare students to "Impact their world for Christ." Participant 7 provided this perspective:

We're a place committed to the education of men and women for the purpose of impacting our world for Jesus Christ. You're going to hear that fairly consistently across most of the board...So it's very important for us to take what still is primarily a fairly rural or small town student body, and educate them, not only Christianly, but particularly globally. (Huntington Administrator, Personal communication, July 26, 2007)

Participant 8, along similar lines, provided this faculty focused perspective:

We use the slogan: "We impact the world for Christ."-- and I really think that's what it's all about -- to accept the call, so to speak, the role as a teacher, as a person that's willing to invest himself or herself in students, not only at a scholarly level, but at a faith level and a personal level, and to continue that contact with students long after they ever graduate... So, what makes Huntington tick? -- I think it's the people, it's the people who really feel and sense that this is where God has called them -- not that God has a unique calling here, just in Huntington -- but it's an opportunity to teach and invest in students. (Huntington Administrator, Personal communication, July 26, 2007)

Participants 1, 2, 3 and 5 felt that Huntington's mission was centered on the integration of faith and leaning. The clearest articulation of this theme was given by Participant 2 who commented:

Our mission is very clear as a Christ-centered institution -- we want to provide an outstanding education for our students, a high quality education, a high quality experience, but in the context of the Christ-centeredness and Christian commitment, with the intention that when our students will leave Huntington in a variety of areas that we hope that they will be well respected in those areas, be it the medical office, or teacher, or business person, or whatever -- actor or artist... and because of their education they will also be able to influence those areas, because of people's respect for their quality, for Christ. And that they will be ambassadors for the Lord. (Huntington Administrator, Personal communication, July 22, 2007)

Participant 5 provided this perspective:

We are committed to an approach of education that seeks to integrate the Christian faith into all areas of learning -- to think Christianly about every academic discipline, and to raise questions about the relationship between Christian faith and the academic disciplines whatever they are.

(Huntington Faculty Member, Personal communication, July 25, 2007)

In addition to these common threads, several other themes emerged in participant responses. Participant 1 felt that a large part of Huntington's mission was to help students develop a Christian world-view. Along these lines Participant 1 commented:

We also tell them [students] -- "Look, we're serious about helping you grow as a Christian, and to develop a Christian worldview, and to be able to see the discipline and the different things that you're studying in light of

that so that hopefully you can go out and make a difference. (Huntington Administrator, Personal Communication, July 23, 2007)

Participant 5 focused on the liberal arts imperative as being a major part of Huntington's mission. Participant 5 asserted at the beginning of his response to the interview question:

We're committed to a liberal arts approach to education, which is a broad concept of education. No matter what major you may choose, you'll have a broad core curriculum that all students are required to take. Even within a particular major, I think that we would like to think that our approach to education is a liberal arts approach, as opposed to being narrowly focused on just career preparation and job preparation. (Huntington Faculty Member, Personal communication, July 25, 2007)

Important actors driving mission. Seeing that great strides have been undertaken in recent decades to clarify Huntington's mission, participants were asked to identify groups or individuals that have had the most impact on driving institutional mission.

Table 49 provides a summary of participant perceptions.

Table 49

Perceptions of Important Actors Driving Mission, Huntington University

Participant	Position	Important Actors Driving Mission
1	Administrator	<ul style="list-style-type: none"> • Administrative leadership keeps mission on track; President is critical. • President hammers consistently on mission. • President and Dean ensure employees are

Participant	Position	Important Actors Driving Mission
		committed to mission.
2	Administrator	<ul style="list-style-type: none"> • President combats eternal secular pressures. • Trustees play essential role in preserving mission. • Faculty staff committee essential in providing symposia workshops in keeping mission focused.
3	Faculty	<ul style="list-style-type: none"> • President Dowden does most. • Faculty Development Committee and Academic Dean maintain emphasis on mission through focused chapels and professional development opportunities.
4	Faculty	<ul style="list-style-type: none"> • Perception that “students push it a lot.”
5	Faculty	<ul style="list-style-type: none"> • Faculty takes lead, with full support of president. • Faculty work on key documents: philosophy education and mission statement.
6	Faculty	<ul style="list-style-type: none"> • Felt mission does not have clear driving force.
7	Administrator	<ul style="list-style-type: none"> • President and board essential “drivers of mission.” • Identity begins with Board of Trustees and President.
8	Administrator	<ul style="list-style-type: none"> • Board and President play essential role. • President keeps mission sharp.

In their responses Huntington participants identified several individuals as playing a major role in driving institutional mission. Four of the participants (1, 3, 7, & 8) specifically identified President Dowden as a key actor in driving Huntington's mission.

Participant 1, for example, asserted of President Dowden:

He's just hammered consistently on mission and doing things that support the mission, and being steadfast in that and steadfast on Christ-centeredness, student centeredness, and what can we do to continue that in the place better...I don't think his most vocal critic would not doubt his commitment to our mission or his faith at all...And in turn, he and the Dean [Norris Freisen] make sure that the employees are committed to that [mission]. (Huntington Administrator, Personal communication, July 23, 2007)

In similar fashion Participant 3 commented:

I think President Dowden -- I think he keeps that [Christian identity] before us. You know, whenever you hear him speak, you know when he's speaking just a faculty or when he's speaking to parents at a registration weekend, he always makes that abundantly clear -- that's what our mission is. (Huntington Faculty Member, Personal communication, July 23, 2007)

Participant 8 was just as adamant asserting: "The president has been very effective I think in articulating, and in always putting it in front of us, and reminding us about what we're really all about" (Huntington Administrator, Personal communication, July 26, 2007).

Beyond President Dowden, several other key groups were identified. Participants 1, 7 and 8 pointed to the Board of Trustees as being a primary driving force behind Huntington's mission. Participant 1, for example, noted that the Board plays a primary role in selecting a president who will become the figurehead for the institution's mission and identity. Several participants also pointed to the faculty as essential in driving mission. Participants 2, 3, and 5 were of this opinion. Participants 2 and 3 felt that the Faculty Development Committee plays a major role in continuing to focus attention on Huntington's Christian mission and identity. These participants noted that this committee puts together workshops and professional development activities that specifically focus on institutional mission. Participant 5 noted faculty are key actors in shaping Huntington's identity in that they have been instrumental in drafting foundational documents for the university. Participant 5, however, felt that Huntington's mission is driven by the cooperative effort of the board, president, and faculty. When asked who drives Huntington's mission, Participant 5 commented:

The faculty have worked very hard putting together the documents you see in the catalog -- the philosophy of education, the mission statement -- I would say the faculty is taking the lead in articulating that, not just with the full support of the president, but also wanting the faculty to work on that. And I would say all of those documents, the formulating of that -- the approach of education -- has the full support of the Board of Trustees as well. They have approved all of those documents, they do not do the hands-on work in formulating them, but there has been again a sense that the Board of Trustees wants to see this happen, they're glad to see the way

it's formulated. So I think that regard to the mission and philosophy, to use the expression, we're all on the same page -- the faculty, the president, the Board of Trustees. (Huntington Administrator, Personal communication, July 25, 2007)

Participant 4 provided a final perspective, noting that students play an active role in driving Huntington's Christian mission in that they many times are the most committed to strong Christian faith perspectives. Participant 4 commented:

Well I think the students push [Christian Mission] it a lot. The faculty members have -- we have been through a lot of transformations with students -- the students are always challenging us about our faith life, and so every year we get a new group in wants to change the world. And I think its student driven. You would think it would be the Ministry, missions people who are the most spiritual, but man I gotta say from every department we have wonderfully rounded spiritual students, who stand up for different things. (Huntington Faculty Member, Personal communication, July 25, 2007)

Participant 6 was more skeptical of Huntington's Christian commitments.

Participant 6 felt that Huntington at present did not have a major driving force when it came to putting forth a strong Christian commitment. While acknowledging that the institution was focused on institutional expansion, Participant 6 felt that emphasis was being placed more on the strengths of professional programs, with faith commitments taking a less important role in Huntington's overall vision. While a unique perspective, it

emerges as a dissenting voice from the other participants who felt that Huntington has remained strong in the Christian commitments as an institution.

Perceptions of Institutional Attraction

Being an institution which has grown significantly in the past decade, some time was spent during interviews learning about what draws individuals to Huntington. Participants were asked to share their perspectives of what personally attracted them to Huntington. They were also asked what they feel draws students to the university. And finally provided understandings of what attracts faculty to Huntington. Participants were free in sharing perspectives on all three of these topics, and the major findings on these topics will be discussed below.

Personal attraction. During interview sessions all 8 participants had the opportunity to share what had attracted them to Huntington as an institution they wanted to work for. Administrators and faculty were very free in sharing their own journeys to the institution, as well as discussed why Huntington appealed to them. In several cases participants also commented on why they have stayed at Huntington. Table 50 provides a synopsis of the major characteristics that personally attracted participants to the university, as well as characteristics that keeps participants at Huntington.

Table 50

Personal Attraction to Huntington University

Participant	Position	Personal Attraction to Huntington
1	Administrator	<ul style="list-style-type: none"> • Asked by president to institution. • Comfort with Christian Higher Education.

Participant	Position	Personal Attraction to Huntington
2	Administrator	<ul style="list-style-type: none"> • Quality and warmth of leadership team. • Christian commitment of administrators and faculty. • Applied for administrative position • Felt God's call to Huntington. • Christ-centered mission paramount in decision. • Perceived strength of Huntington's reputation.
3	Faculty Member	<ul style="list-style-type: none"> • Applied for faculty position. • Desire to be involved in particular department. • Perceived strength in academic program. • Huntington's commitment to faith-based education. • Beauty of the physical campus.
4	Faculty	<ul style="list-style-type: none"> • Came as adjunct, moved to full time. • Huntington's warm community atmosphere. • Huntington's strong connection to students.
5	Faculty	<ul style="list-style-type: none"> • Recruited by institution. • Huntington's connection to United Brethren. • Personal commitment to United Brethren. • Desire to serve UB denomination.
6	Faculty	<ul style="list-style-type: none"> • Applied for Faculty Position.

Participant	Position	Personal Attraction to Huntington
		<ul style="list-style-type: none"> • Huntington's Christian Mission. • Connection to UB.
7	Administrator	<ul style="list-style-type: none"> • Applied for administrative position. • Huntington's priority for spiritual formation. • Huntington's "Christo-Centricity" • Huntington's size allows for contact with students.
8	Administrator	<ul style="list-style-type: none"> • Applied for administrative position. • Chance to tackle exciting professional challenges. • Warm institutional atmosphere.

In Table 50 we see several major themes emerge in participant responses. As seen at Nyack, 6 out of 8 Huntington participants (1, 2, 3, 5, 6, & 7) identified the institution's faith identity as playing a major role in their decision to come to Huntington. Participant 2 and 5 described Huntington's faith identity as their primary point of attraction in choosing Huntington. Participant 2 described Huntington's faith identity as a "paramount concern" in choosing to work at the university (Huntington Administrator, Personal communication, July 23, 2007). Participant 5 noted coming to Huntington was sparked by a desire to serve the United Brethren (Huntington Faculty Member, Personal communication, July 25, 2007). Participant 2 also expressed a belief that God had called him to Huntington. Participant 2 noted of his journey to Huntington: "I was interviewing at two other Christ-centered institutions at the time for positions, and really felt strongly

that this was where God wanted us” (Huntington Administrator, Personal communication, July 23, 2007).

There were also more practical aspects that personally drew interview participants to Huntington. Participants 1, 4, 7, and 8 focused on the warmth of the institutional environment as an attractive feature of the university. Participant 7 commented that the university was attractive in that it was “small enough where it didn't remove me from the students” (Huntington Administrator, Personal communication, July 25, 2007).

Participant 1 commented:

We got people who are serious about the Christian commitment...but they also are very strong professionals. So I have other officers of this institution that are just a delight to work with, and the president and I have a pretty good relationship. People on my staff -- I wouldn't trade for anybody. (Huntington Administrator, Personal communication, July 23, 2007)

On the faculty side, Participant 3 noted that the small size of classes at Huntington allows for close contact between professors and students. Participant 3 also noted that Huntington's size allows for faculty to build strong relationships with one another (Huntington Faculty Member, Personal communication, July 23, 2007).

Participants 2 and 3 were impressed by the strength of the institution's academic reputation, as well as the curricular emphasis on connecting faith to the academic disciplines. Participant 3 reflecting on his time at Huntington commented:

For 9 years, a pretty constant topic of conversation at faculty meetings, the faculty retreats -- you know, how do we incorporate our faith into what we

Participant	Position	Perceptions of Student Attraction to Huntington (Student Values)
2	Administrator	<ul style="list-style-type: none"> • Huntington's Christ-centered mission. • Drawn to particular academic program. • The warmth of the institutional community.
3	Faculty Member	<ul style="list-style-type: none"> • Huntington Appeals to many Christian parents looking for Christian environment for children. • Intimacy of Campus. • Huntington's Strong Academic Reputation. • Strong connection of faculty with students. • Perception of Safe Christian Environment.
4	Faculty	<ul style="list-style-type: none"> • Appeal of Huntington's Campus. • Warmth of student community.
5	Faculty	<ul style="list-style-type: none"> • Huntington's location. • Huntington's Christian identity • Christian lifestyle of campus community. • Huntington's size.
6	Faculty	<ul style="list-style-type: none"> • Location close to home for students. • Huntington has particular major. • Huntington's Size.
7	Administrator	<ul style="list-style-type: none"> • Huntington's Faith commitments. • Huntington's Size • Location close to home for students.

Participant	Position	Perceptions of Student Attraction to Huntington (Student Values)
8	Administrator	<ul style="list-style-type: none"> • Perception of safe physical /spiritual environment. • Huntington's Christian identity. • Location close to home for students. • Drawn to athletic programs. • Drawn to particular academic programs

In Table 51 we see that a group of attractive features comes together in participant responses. In the first place we see that Huntington's Christian mission plays a prominent role in participant responses. Participants 1, 2, 3, 5, 7, and 8 all noted that students are drawn to Huntington by its Christian faith commitments. Three participants (2, 7, & 8) mentioned Huntington's Christian identity before any other institutional feature. When asked what draws students to Huntington, Participant 2 commented quite emphatically: "obviously first and foremost, for most students would be our Christ-centered mission" (Huntington Administrator, Personal communication, July 23, 2007). Participant 1 noted that many students are drawn to Huntington by being a Christian institution which has the academic major they are interested in. In their responses Participant 3 and 7 added that the university also appeals to parents who are looking to send their children to an institution which possesses a safe Christian atmosphere. Along these lines Participant 7 noted that parents "want a place that will be solidly Christian," and Huntington fits that description (Huntington Administrator, Personal communication, July 26, 2007).

In addition to Huntington's Christian identity, participants believed that Huntington was attractive to students for several more practical reasons as well. Participants 1, 5, 6, 7, and 8 identified the university's size and location as a major student attraction. These participants felt that Huntington draws many students who want to be part of a close-knit Christian institution which is close to home. Participant 7, for example, commented: "I think they're [students and parents] drawn by our faith commitment and the size and the location -- I think they want to stay small and fairly near home" (Huntington Administrator, Personal communication, July 26, 2007). Participant 5 shared this perspective:

I think a lot of students come here looking for a place not too far away from home -- geographical location is one -- not too far away from home, with a Christian lifestyle and environment that is encouraged -- that's important to students, many students, and certainly it's important to most parents to send their students to. (Huntington Faculty Member, Personal communication, July 25, 2007)

Participants 1 and 2 also felt students were attracted to what they described as a warm atmosphere. And finally, Participants 1 and 8 felt that students are also attracted to Huntington as a Christian institution which has the degree program that they are looking for.

Attracting faculty. Turning their attention to the faculty, Huntington participants were asked to provide their perspective to the question: "What do feel draws faculty to Huntington?" Table 52 provides a summary of participant responses to that question.

Table 52

Perceptions of Faculty Attraction to Huntington University

Participant	Position	Perceptions of Faculty Attraction to Huntington (Faculty Values)
1	Administrator	<ul style="list-style-type: none"> • Looking for place to explore interaction of faith and academic discipline. • Collegial atmosphere of faculty.
2	Administrator	<ul style="list-style-type: none"> • Huntington's Christian mission. • Fairly good salaries. • Strong institutional community. • Connections to local community.
3	Faculty	<ul style="list-style-type: none"> • Opportunity to know students closely. • Huntington's focus on teaching. • Huntington's Christian identity.
4	Faculty	<ul style="list-style-type: none"> • Strong Academic Freedom in classroom. • Collegial atmosphere of the faculty.
5	Faculty	<ul style="list-style-type: none"> • Warm relationship between administrators and faculty. • Perceived institutional strength. • Huntington's size. • Collegial atmosphere of faculty.
6	Faculty	<ul style="list-style-type: none"> • Convenient Location.

Participant	Position	Perceptions of Faculty Attraction to Huntington (Faculty Values)
		<ul style="list-style-type: none"> • Looking for place to begin career.
7	Administrator	N/A*
8	Administrator	<ul style="list-style-type: none"> • Sense of calling to institution. • Huntington's size. • Drawn to Christian College Environment.

Note: *Participant 7 was not asked this question over the course of interview session.

Table 52 reveals that participants believed faculty are attracted to Huntington by a mixture of things. The most widely held viewpoint focused on Huntington's collegial atmosphere. Participants 1,2,3,4 and 5 all noted that prospective faculty are attracted to Huntington by the university's reputation for having a warm and collegial environment. Exemplary of this viewpoint, Participant 1 commented:

I think faculty come and meet other faculty, and they talk about what the climate's like, and what it's like to work here. And the comments that they get probably help sway people -- "Hey, this would be a neat place to work. That people would actually care about me, maybe get to know me..." -- things like that. So -- it's a comforting place to work.

(Huntington Administrator, Personal communication, July 23, 2007)

Participant 5 also added that faculty are attracted to Huntington by the warm relationship that exists between the faculty and the administration. Having listened to the perspectives of many prospective faculty members, Participant 5 asserted that faculty are looking for an institution with:

A good working relationship of faculty and administrators, an institution which takes seriously Christian commitment, seeks to operate -- institutionally on the academic end of things right on down through the dormitory life -- to operate things in a Christian manner ... There are many faculty who are seeking and are interested in that kind of academic community. (Huntington Faculty Member, Personal communication, July 25, 2007)

Participant 5 went on to conclude that many faculty chose Huntington with this concern in mind, and have very rewarding experiences on faculty at Huntington. Participant 3 noted that many prospective faculty are attracted to Huntington by the opportunity to be in close contact with students. Along these lines Participant 3 commented:

I think what attracts me, and is the same thing that attracts a lot of faculty to a school like Huntington, is an opportunity to get to know your students, an opportunity to be really vitally involved in their lives. I mean, I know all my students by name... And so when I see them on campus or in dining commons we can talk. So I think the real opportunity to invest in other people's lives, and get to know students and have a personal relationship with them. (Huntington Faculty Member, Personal communication, July 23, 2007)

All of the participants mentioned above clearly expressed that they have personally benefited from the university's collegial environment, and feel that most of their colleagues have had the same positive experience.

In addition to a warm institutional environment, Participants 1, 2, 3, and 8 also believed Huntington's Christian commitments draw faculty to the institution. Participant 1 commented that many prospective faculty choose Huntington because: "they're looking for a place where they can freely explore their faith in terms of their discipline" (Huntington Administrator, Personal communication, July 23, 2007). Participant 8, when asked what draws faculty to the university, commented: "Obviously, it's the Christian college environment. We are very overt in terms of identifying candidates who do have an articulated Christian experience, and can identify with that, can agree to that statement [of faith] that we have" (Huntington Administrator, Personal communication, July 26, 2007). Participant 8 also believed that many faculty feel called to come to Huntington. Along these lines, Participant 8 asserted that Huntington's faculty is comprised of "people who really feel and sense that this is where God has called them -- not that God has a unique calling here, just in Huntington -- but it's an opportunity to teach and invest in students" (Huntington Administrator, Personal communication, July 26, 2007).

Outside of these themes, several other perspectives emerged. Participant 5 and 6 felt that Huntington's location was another point of attraction for faculty coming from the local area. And Participant 3 and 8 expressed that Huntington's relative small size was an attractive feature for faculty who are interested in having contact with students within the classroom.

Spiritual Tenor of Student Body

During the course their interviews participants were very candid in describing the spiritual tenor of Huntington's student body. During interview sessions six participants

were specifically asked to describe the spiritual commitments of Huntington students.

Table 53 provides a summary of participant perceptions of spiritual commitments.

Table 53

Perceptions of Spiritual Tenor of Huntington's Student Body

Participant	Position	Perceptions of Spiritual Tenor of Student Body
1	Administrator	<ul style="list-style-type: none"> • Most students seriously committed to Christian Faith walk. • Student body possessed of students at different stages of their faith journey.
2	Administrator	<ul style="list-style-type: none"> • 93% of students are committed Christians that have had "born-again" experience. • Strong spiritual vitality to Huntington's Campus.
3	Faculty	<ul style="list-style-type: none"> • Students are spiritually robust and ask serious questions. • Truly impressed by serious faith commitments of students.
4	Faculty	<ul style="list-style-type: none"> • Student faith commitments tend to be very conservative. • Student faith commitments challenge faculty productively to think about new perspectives.
5	Faculty	<ul style="list-style-type: none"> • On whole students have strong Christian faith

Participant	Position	Perceptions of Spiritual Tenor of Student Body commitments.
		<ul style="list-style-type: none"> • Over 90% of students claim to have had “born again” experience.
6	Faculty	N/A*
7	Administrator	Students have strong spiritual tenor that grows over time at Huntington.
8	Administrator	N/A*

Note: *Participants 6 and 8 were not asked to provide such a perspective over the course of their interview.

In their responses Huntington participants noted that on the whole Huntington students possess serious faith commitments. Participants 2 and 5, for example, noted that over 90% of students would identify themselves as having had a “born again” experience. In addition five participants (1, 2, 3, 5, and 7) described the faith commitments of students as either being “serious” or “robust.” Participant 1, for example, noted:

I think that students are pretty serious about trying to sort through what it means to become a mature Christian... You have some people who have become Christians in the last year, and some who have been Christians for 10 years or longer... And so I think students are at various levels, but regardless of their level for the most part they're trying to figure out what does it mean to be a Christian and not just what mom and dad say.... I think that you could go out and talk to 10 students, and I'll bet at least nine of them -- You'll say: "What's an important thing here?" and they'll say :

maybe I'm a bit more jaded than I should be... They want someone who's upbeat spiritually, and will help them. (Huntington Faculty Member, Personal communication, July 23, 2007)

While these participants noted that students have growing to do in their faith perspectives, there was no suggestion that large groups of students were somehow disconnected from Christian faith commitments. On the whole participants described students as possessing strong faith commitments that, in the words of Participant 7, undergo "steady growth over the course of their time" at the university (Huntington Administrator, Personal communication, July 26, 2007).

Faith Perspectives within the Classroom

Several Huntington participants also spoke of how the university seeks to bring faith perspectives into the classroom. As the university has placed great emphasis on the integration of faith and learning, it was not surprising that participants spoke on this subject during interview sessions. To begin with, several participants (2, 7, & 8) noted the university has made a concerted effort to get faculty to focus on the integration of faith and scholarship. Participant 2 was clear on this point commenting: "We emphasize and stress the integration of faith and learning -- their discipline isn't over here and their faith over here -- they pull those together -- and we do that in a variety of ways to encourage them" (Huntington Administrator, Personal communication, July 23, 2007). In an effort to focus faculty on integrating faith perspectives into their discipline, Participants 2, 7, and 8 noted that Huntington provides several workshops and orientation programs for faculty that focus on this subject. These programs will be discussed in more detail later on in this chapter.

In addition to focusing attention onto the relationship between faith and scholarship, several participants noted special attention is given to bringing faith perspectives into the classroom. Describing his own process of faith integration, Participant 3 commented:

As I'm teaching, I try to incorporate -- as a teacher how to come into this problem or this conflict with your faith... or there's a situation with kids who come to school hungry or under nourished, how are you as a Christian going to respond to that? You know, we will talk about some of the impacts of that situation on learning -- I'll try to bring the faith issue in as well, so it's more of a daily conversation. (Huntington Faculty Member, Personal communication, July 23, 2007)

Participant 5 provided this perspective:

For some students, what they come most easily to expect is, "Is a professor going to pray before class?" -- and I think that's one of minor expressions of integrating faith and learning...I think it doesn't take them long before they realize ; "Oh, there's something more important here than just praying before class." -- And that is thinking about issues and asking questions about how our Christian faith relates to these issues -- Can I buy this as a Christian? How does my Christian faith affect how I think about this particular issue? -- Those things, I think students very quickly come to see as really more crucial, more important. And once they see that happening here, then I think they, again, expect it from their classes, and welcome it

and embrace it. (Huntington Faculty Member, Personal communication, July 25, 2007)

Through such questioning Participant 7 hopes students reach an ideal place intellectually in which “they would understand a discipline in the context of faith...How do we think about this as followers of Christ?” (Huntington Administrator, Personal communication, July 26, 2007).

Commitments and Expectations

In addition to discussing the topics presented above, Huntington participants also spent some time focusing attention on the commitments the university possesses in the areas of employee hiring and student development. Huntington participants provided some clear perspectives on both of these subjects which will be presented below.

Hiring faculty and administrators. As seen at both Nyack and Anderson, Huntington participants noted that the university is looking for very particular qualities when hiring prospective administrators and faculty members. Considering the hiring process as essential to sustaining Huntington’s mission and identity, participants described several major hiring considerations summarized in Table 54.

Table 54

Major Considerations in Hiring Administrators and Faculty at Huntington

Participant	Position	Major Considerations in Hiring Administrators and Faculty (Perceived Commitments)
1	Administrator	<ul style="list-style-type: none"> • Agreement with statement of faith. • Faculty applicants must be Christian.

Participant	Position	Major Considerations in Hiring Administrators and Faculty (Perceived Commitments)
2	Administrator	<ul style="list-style-type: none"> • Huntington “very upfront” with faith identity in hiring faculty. • University questions applicant in how their faith relates to their discipline. • President and Academic Dean interview every faculty hired. • Trustees must possess serious faith commitments to UB. • Desire faculty who have strong Christian commitment, and desire to integrate Faith and learning. • Desire faculty who have strong academic preparation, and who possess desire to teach and mentor.
3	Faculty	<ul style="list-style-type: none"> • Faith perspectives of applicants always considered in interview process. • Faculty must possess solid academic and professional preparation.
4	Faculty	<ul style="list-style-type: none"> • Desire faculty who can be flexible. • Desire faculty who want to stay at institution long

Participant	Position	Major Considerations in Hiring Administrators and Faculty (Perceived Commitments)
5	Faculty	<p>term.</p> <ul style="list-style-type: none"> • Desire Faculty who have Christian faith commitments. • Want faculty who have desire to teach. • Desire individuals who understand Christian liberal arts Institution. • Want faculty who have commitment to integrating faith and learning. • Want faculty with Christian commitments who desire to bring together Christian faith with liberal arts.
6	Faculty	N/A*
7	Administrator	N/A*
8	Administrator	<ul style="list-style-type: none"> • Huntington overt in identifying candidates who have articulated Christian experience. • Desire faculty who want to be involved with students. • Desire faculty who have strong academic preparation. • Faculty who can agree the institution's faith

Participant	Position	Major Considerations in Hiring Administrators and Faculty (Perceived Commitments)
		commitments.
		<ul style="list-style-type: none"> • Faith commitments most important consideration in hiring process.

Note: Participants 6 and 7 were not asked a question regarding hiring during the course of their interview.

Table 54 reveals that Participants 1, 2, 3, 5, and 8 identified the Christian commitments of job applicants as a major consideration in the hiring process at Huntington. These participants noted that Huntington looks for individuals who themselves possess a strong Christian faith and are willing to support the faith identity of the university. When asked how strong a priority was given to a discussion of Christian commitments, Participant 1 commented: "Well, high enough priority, that if you are not Christian you're not considered, period. So, if someone were to say, I can't sign that statement [Faith Statement], they would cease to be a candidate. We're very upfront about that from the very beginning" (Huntington Administrator, Personal communication, July 23, 2007). Participant 8 provided a similar perspective, commenting: "We are very overt in terms of identifying candidates who do have an articulated Christian experience, and can identify with that, can agree to that statement [Faith Statement] that we have (Huntington Administrator, Personal communication, July 26, 2007). Participant 8, when asked how prominently questions about personal faith commitments play in the hiring process of faculty, asserted:

It's very high. Very high -- I would say that faith is probably the highest point. If we had 10 candidates, and nine of them had a Ph.D. and nominal faith articulation, and one had a very -- a willingness and interest -- I think that's the person that really becomes kind of very intriguing to me.

(Huntington Administrator, Personal communication, July 26, 2007)

In terms of trustees, Participant 1 commented that potential candidates must express serious Christian commitments as well as be willing to support the particular aims of the United Brethren denomination.

In addition to a serious personal faith commitment, Participants 1, 2, and 5 noted that individuals must also possess a desire to promote the specific educational aims of the university. Specifically focusing on faculty, these participants noted that potential candidates must have a desire to integrate faith perspectives into their academic discipline. When asked what Huntington ideally looks for in a faculty member, Participant 2 commented:

I think equally important is their Christian commitment, their desire to integrate their discipline with their faith, and their personal Christian commitment -- To have a winsome faith, you know, where its demonstrated in their daily lives -- And equally important to that is strong academic preparation, excellence in their discipline, and desire to continue to grow in their discipline. (Huntington Administrator, Personal communication, July 23, 2007)

Participant 5 shared a similar perspective, asserting:

We're looking for someone who understands, or at least is willing to learn and understand, about the identity of being a Christian liberal arts institution -- integrating the Christian faith with the liberal arts...A

Christian commitment and a desire to bring together a Christian faith with the liberal arts is important... One question that we often ask is "What difference does your Christian faith make in the way you would go about your academic duties at Huntington College?" (Huntington Faculty Member, Personal communication, July 25, 2007)

Beyond these considerations, participants identified other practical matters as well. Participants 2, 3, and 8 noted that Huntington places strong emphasis on hiring candidates with strong academic backgrounds. And Participant 4 added that Huntington wants faculty who wish to stay at Huntington for a considerable time, and possess a commitment to teaching undergraduates.

Commitments for student development. In addition to discussing Huntington's hiring process, participants also described university commitments in the area of student development. Throughout interview sessions participants shared perspectives on how Huntington would like to see students develop over their four years at the university. Several themes emerged on this subject in participant responses, which are presented in Table 55.

Table 55

Perceptions of Commitments in Student Development at Huntington

Participant	Position	Perception of Commitments in Student Development (Institutional Commitments)
1	Administrator	<ul style="list-style-type: none"> • Huntington possesses serious commitment to focus on students as consumers and service them well. • Want students to grow academically, but also develop strong Christian commitments.
2	Administrator	<ul style="list-style-type: none"> • Want students to leave well respected in their field as “ambassadors for the Lord.”
3	Faculty	<ul style="list-style-type: none"> • Make student very best in their field and teach them how to put faith into practice. • Show students how to impact the world for Christ through their work.
4	Faculty	<ul style="list-style-type: none"> • Seek to develop “whole students” which are well rounded through liberal arts education. • Develop students who grow “personally, spiritually, and academically.” • Seek to broaden student’s worldview.
5	Faculty	<ul style="list-style-type: none"> • Seek to develop “the whole person” in a Christian manner.
6	Faculty	<ul style="list-style-type: none"> • N/A*
7	Administrator	<ul style="list-style-type: none"> • Get students to think both more Christianly and

Participant	Position	Perception of Commitments in Student Development (Institutional Commitments)
		more globally.
8	Administrator	<ul style="list-style-type: none"> • Want students to develop broader Christian worldview.

Note: * Participant 6 did not provide a perspective to this subject over the course of the interview.

Looking at Table 55 we see that there is great concern at Huntington for helping students develop their Christian faith perspectives. All participants shared in the notion that Huntington wants students to think more deeply about faith issues, and also link the work they do to their Christian faith. Participant 3, for example, noted:

Whatever the students chosen field, we'll try to prepare them to be the best they can be in that field and to implement and to be able to put into practice their faith in that field -- whether they're going to the medical field or the nursing program or business -- that they would be able to... or as a teacher... they'll be able to not only maintain but demonstrate their faith in whatever, in whatever they do. (Huntington Faculty Member, Personal communication, July 23, 2007)

Participant 2, along similar lines, asserted that when students leave the university:

we hope that they will be well respected in those [professional] areas, be it the medical office, or teacher, or business person, or whatever -- actor or artist -- that they will be well respected in those areas, and because of their education they will also be able to influence those areas -- because of people's respect for their quality -- for Christ. And that they will be

ambassadors for the Lord. (Huntington Administrator, Personal communication, July 23, 2007)

Over the course of their interviews Participants 4, 5, 7, and 8 also expressed a commitment to broadening students' worldview during their time at Huntington.

Participant 4 noted that many students come to Huntington with very narrow worldviews in need of greater depth and nuance. Along these lines Participant 4 commented:

They're [students] very conservative, and I'm not trying to change the way that they feel about God or anything like that, but I do think we have students who come in and think: "Well, I wanna come here, and I don't want to change anything I believe about..." From this point on -- they're not going to last here if they think that. They're going to be challenged -- And so I think they're naïve, they're certainly conservative, and I think in a good way we change them to see more of ways of looking at things.

(Huntington Faculty Member, Personal communication, July 23, 2007)

Participant 7 also felt a similar duty to broaden student perspectives, commenting:

So it's very important for us to take what still is primarily a fairly rural or small town student body, and educate them, not only Christianly but particularly globally. Particularly in this office -- real important for me to get kids out of town...or get those voices into this place where they're hearing and getting exposed to diverse opinions, perspectives, groups, [and] traditions. (Huntington Administrator, Personal communication, July 26, 2007)

Along similar lines Participant 8 noted that Huntington's curriculum is intended to help "stretch" and "challenge" narrow worldviews and faith understandings.

While Participants 4, 7, and 8 focused on the intention to instill in students broader faith perspectives, Participant 5 focused on what he believed was the outcome of this dedicated effort, commenting:

Students come in with fairly simplistic thinking about issues of Christianity -- that things are black and white, that everything was cut and dry, there is one answer for everything -- by the time they leave, they come to recognize: "Oh, things are not so cut and dry.", good honest sincere Christians may disagree in different areas -- there's a lot of gray -- there are a lot of views that are acceptable within the Christian community. It's just not one right answer, there are many good answers for a lot of problems and questions and the like. And so that more complex kind of thinking approach to issues. That's another change that occurs. (Huntington Faculty Member, Personal communication, July 25, 2007)

In addition to these commitments, Participants 4 and 5 felt that Huntington also seeks to develop what they described as well-rounded "whole students." Participant 4 commenting on aims of a Huntington education commented:

Certainly our most important goal here is to teach them [students], to educate them in whatever field they've chosen, but not just in that field, but in the general liberal arts -- we take the liberal arts very seriously, at least at faculty does. And so, I would think a student that grows

personally, spiritually, and most of all academically is a whole student.

(Huntington Faculty Member, Personal communication, July 23, 2007)

Participant 5 noted that Huntington seeks achieve the aim of:

developing the whole person and the entirety of a person's college experience through not only what goes on in the Chapel, but even what goes on the dormitories to the manner in which the athletic programs are carried out -- In other words they really sense a desire that everything that we do we desire to do Christianly, in a way that reflects our commitment to Christ. (Huntington Faculty Member, Personal communication, July 25, 2007)

Through the liberal arts curriculum and a focus on a Christian worldview, these participants believe that Huntington produces well rounded students. These participants note that such an education puts students in touch with ideas outside their specialized discipline, as well as gives them an understanding of how to incorporate Christian values into their life and work.

Perceptions of Institutional Challenges

In the course of interviews participants were free in sharing several of the major challenges that Huntington faces as it heads into the future. One of the challenges identified by the participants (i.e. the tensions between Huntington and the United Brethren) was already discussed in detail in Chapter V, and as such will not be reviewed here. Beyond this particular issue, several other major challenges were identified by participants. These challenges will be discussed in the proceeding pages.

Maintaining Christian mission. In discussing the challenges that lay ahead for Huntington, many participants were concerned with secular trends possibly having an effect on the university. In describing their particular concerns, participants felt that several issues have the potential of affecting the Huntington's mission. Participant 3 described a particular concern that is brought by Huntington's continued growth. As Huntington seeks to build a stronger academic program, this participant felt that issues of faith might become less important in the hiring process. Describing the issue, Participant 3 commented:

I think the challenge will be -- as we continue to grow, as we continue to expand our programs -- our nursing [rogram] if it gets to be a large program, who knows what it's going to do -- but that's a new program that we've installed. And you have to get more personnel, more credentials. You know, there's always the question: "Okay, can you be as strict on the faith issue?"-- I think those things come into the battle, but we haven't done it yet. But I say as you grow -- if we were to double in size in the next five to ten years that may become an issue where you have to have specific kinds of individuals, specific kinds of credentials, do you then kind of slack off a little bit in terms of the faith issues? I haven't seen that happen, yet I think it could. (Huntington Faculty Member, Personal communication, July 23, 2007)

Participant 8 also noted a fine line exists in bring greater diversity to Huntington. He noted:

It's a very difficult – it's the right path to take, but it's a very difficult path to pursue diversity while maintaining clarity.... Diversify and at the same time be clarified -- we want to maintain that centrality in Christ, and yet have diverse backgrounds, expression... yes in students, but yes in faculty as well. (Huntington Administrator, Personal communication, July 26, 2007)

Participant 8 went on to note that while diversity is a very good and positive thing for Huntington, it may become a challenge if opinions in opposition to Huntington's mission begin to build momentum in the faculty and student body.

In addition to internal pressures, Participants 1 and 8 also fears that government legislation may have an adverse effect on Huntington's Christian identity in the near future. Legislation regarding discrimination based on faith commitments and sexual orientation were of special concern for these participants. This issue raises great concern when one considers that most Huntington students take advantage of government financial aid programs. Participant 1, expressing the clearest concern, commented:

This whole thing on trying to stay on mission I think is going to be an increasing challenge in the United States with government legislation increasingly challenging our rights and freedom to be what we say we are in terms of our mission. I think there's going to be a lot of pressure to say "No, you shouldn't discriminate based on faith..." I think will be pressured to do things that sound politically correct... We depend so heavily on our students being able to get assistance from the government on student financial aid. And so if we have to make a choice between accepting rules

that would get in the way of our mission or allowing our students to get financial aid that could be a horrible, horrible fix. (Huntington Administrator, Personal communication, July 23, 2007)

Participant 8 added:

There's going to be some sticky issues for us down the road -- there's no doubt -- sexual orientation will be an issue for us, especially as that becomes more weighted. How are we going to distinguish that? That's going to be an issue...it's going to create a lot of soul-searching along the way I'm sure. (Huntington Administrator, Personal communication, July 26, 2007)

In addition to concerns over government pressures, Participant 1 noted that it is difficult to get many parents to consider Christian higher education for their children.

Participant 1 commented in his interview:

Being in the CCCU, one of the things we talk about is there are an awful lot of Christians not sending their sons and daughters to Christian universities...There's more than enough people to go around for all the universities that exist. Christian universities collectively will be well to persuade Christians to send their sons and daughters to Christian universities. I went for a number of years to a large church just north of here...and on a Sunday in May or June they would announce "Let's have all the seniors come up, and give each of them a Bible and say a prayer for them and recognize them" and all that kind of thing.-- And that was a nice, wonderful thing to do. And they would each of them say where they're

going -- Now here it is a church of 600 or 700 people -- and you might have 20 people standing up front, and 10 of them are going to secular institutions. Like : “Hmm.. I wonder why that is?” (Huntington Administrator, Personal communication, July 23, 2008)

Response to remain focused. In responding to the challenge of secularization, participants noted that Huntington is doing specific things to keep focused in terms of its Christian identity. In an effort to maintain a focus on mission from the administrative end, Participants 1 and 2 noted that the university has been very careful in selecting Trustees. Participant 1 commented that careful consideration has been taken to choose trustees who possess a serious Christian faith and stand in full agreement with Huntington’s mission. Participant 2 shared a similar perspective commenting: “we really have been very, very vigilant in making sure that individuals that we have on our board are strong, committed Christians” (Huntington Administrator, Personal communication, July 23, 2007).

As shown in a preceding discussion, participants also noted that the university has been firm in hiring candidates who possess serious personal Christian commitments. Along these lines Participant 3 noted that Huntington continues to attract faculty who want to commit to working in a Christian college environment and possess faith commitments “that they hold dear when they come” (Huntington Faculty Member, Personal communication, July 23, 2007). Careful attention has also been given to hiring individuals who strongly support Huntington’s educational mission.

To give Huntington's Christ-centeredness special attention, Participant 2 noted that the university would undergo an internal study focused on Christian mission and identity in 2007-2008. Describing this year long focus Participant 2 commented:

We're having a whole year to examine our Christ-centeredness, and what that means, and not because there's problems, but because we want to make sure we make the Main Thing the Main Thing. That's our promise to our students, that's our promise to our constituency -- we are a Christ-centered institution -- and we want to live that promise...I'm not concerned that we'll say we're not Christ-centered, because I think we're very much are, but I think it will help us to at least, at least dialogue on this, and maybe able to identify some areas that we need to continue to work on for the future. (Huntington Administrator, Personal communication, July 23, 2007)

As part of this year long dialogue Participant 2 noted:

We are now putting together a series of activities for the year, including symposia and workshops in dialogue. And then in March we'll have a presidential symposium that we'll cancel classes for the day actually, and have a speaker in and talk about it. And also the trustees will be considering this [focus on Christian Mission] at their January retreat session with somebody to talk about this. (Huntington Administrator, Personal communication, July 23, 2007)

Dealing with external government pressures, Participant 1 commented that Huntington has partnered with the CCCU in a cooperative effort to plead the cause of Christian colleges and universities to lawmakers. Along these lines Participant 1 noted:

We are a member of the coalition of Christian colleges and universities and so I know the president who's actually served as president of their board is very concerned about some of the big picture issues in terms of government legislation, and so hopefully were doing some cooperative efforts-- our best efforts of educating legislators and government officials in trying to stay ahead of that. [government legislation]. (Huntington Administrator, Personal Communication, July 23, 2008)

Challenge of faculty development. Another major challenge identified by participants is related to faculty development. Several participants felt that while many faculty come to Huntington with a strong desire to incorporate faith perspectives into their discipline, they have little academic training in going about that task. Participants 2, 7, and 8 shared this perspective. Participant 2 commented quite candidly:

We find that there are a lot of strong Christians that have gotten all their degrees at secular institutions and come to us, amazingly enough, not really having walked through the integration of faith and learning -- what the connection is with their discipline -- and that is an ongoing challenge. (Huntington Administrator, Personal communication, July 23, 2007)

When asked how versed new faculty are in linking their faith to their discipline, Participant 8 commented:

I don't think many people have really thought about it. We have faculty members that have gone through -- have graduated from Christian colleges, and they may have a little better grasp about it -- have gone on to graduate school. Most faculty are coming out of secular graduate schools, where the discipline is the priority -- is very, very specific terms of what they have studied. And I think their own Christian identity is well-developed in terms of what it means to be a Christian...So I think this is a fairly new concept for most of our faculty accepting a position to teach here. But that's why you have 6 or 7 years for the faculty member to kind of grow in their understanding and how to do that. And I think it becomes more familiar with them the longer they're here. (Huntington Administrator, Personal communication, July 25, 2007)

Participant 7's comments were the strongest in this regard. When asked how clear faith integration is understood by new faculty Participant 7 asserted:

When they come in -- very unclear, very unclear -- In fact, I would say most of the discipline that it takes to obtain a Ph.D., I think is counterproductive to being successful on a small Christian campus. Being buried in a library for weeks on end alone -- being focused down on what can be very narrow topics within the discipline. And very few Christian institutions that offer Ph.D.s to begin with... A place like Huntington expects you all of a sudden to be kind of this winsome discipler of students, when the 3 years, 4 years, 5 years you've basically spent in

isolation with a computer screen and a pencil. (Huntington Administrator, Personal communication, July 26, 2007)

Response. While Participants 2, 7, and 8 identified the lack of preparation as a challenge in faculty development, they noted that the university has several programs that help faculty to deal with the challenge. In an effort to broaden faculty understandings, Participant 2 and 8 noted that new faculty undergo an orientation program that focuses on integrating faith perspectives into one's discipline. Participant 8 describing the orientation process noted:

We have a faculty orientation that all new faculty members that are hired are given a lighter load in the fall, and we have a faculty orientation that is actually a class that they take every Wednesday in the fall semester. And they do a series of readings and interaction dialog -- they talk a lot about this in terms of how do we bring faith into the classroom -- not in a mechanistic kind of, you know, "We'll open a class with devotional or will open a class with prayer.." -- Some faculty members do, some faculty members don't -- but it's more than that. It's really taking advantage of those opportunities that are really unique to that subject area where God becomes a part of that [the subject]. (Huntington Administrator, Personal communication, July 26, 2007)

In addition to an initial orientation, Participants 7 and 8 noted that faculty are sent to workshops sponsored by the CCCU which specifically focus on integrating faith perspectives into various disciplines. Participant 8 commented that Huntington also provides ongoing faculty development that focuses attention on integration issues.

Participant 8 noted that all faculty attend continuing professional workshops each Fall semester that focus on the integration of faith and learning. Finally, faculty members are required to write a scholarly publication focused on the integration of faith and learning as a part of the tenure process. On this point Participant 8 commented:

When a faculty member goes through the tenure process, he or she is asked to write a fairly extensive essay on the integration of faith and learning. And we put together an outline, I guess, in terms of helping them to try to think through the issues, and a couple of years ago we started taking these essays and we put them in a journal format, so to speak. And we plan to do this continually now because a lot of work is invested in these papers. (Huntington Administrator, Personal communication, July 26, 2007)

Maintaining resources. A very practical challenge identified by Huntington participants is the challenge of raising enough resources to ensure a vibrant future. Describing these practical concerns Participant 2 asserted: "I think for many institutions like us, student enrollment and recruitment and finances -- ongoing finances for annual budgets, and then the capital funding as well -- those are probably some of the greatest challenges" (Huntington Administrator, Personal communication, July 23, 2007).

Participant 1, sharing similar sentiments, noted that Huntington has an incredible balancing act to carry on as a tuition driven institution. Participant 1 commented: "Financially it's always a resource issue -- trying to balance the whole notion of price to where it somehow affordable for students, and yet you have the resources to have the

quality of programs that draw students to begin with" (Huntington Administrator, Personal communication, July 23, 2007).

Other practical issues exist for Huntington as well. Participant 7 noted: "the other challenges that we face had to do with enrollment, keeping enrollment up -- keep on increasing enrollment. Finances -- continue to fund all the programs" (Huntington Faculty Member, Personal communication, July 25, 2007). Participant 3 asserted that Huntington also faces the challenge of keeping faculty salaries competitive. Participant 3 comments in this regard:

At private, faith-based institutions we always worry about faculty salaries, and I'll tell you faculty salaries are better here than where I came from at a different institution. But we're still probably... the goal has always been to be in the upper half of schools of our type. In the past few years I think we fallen a little bit below that, but we have some changes for next year that will probably going to put us back up in the 51-52% range in terms of the school of our size and type. But I think that's probably always can it be an issue because there's no way you can compete with the state schools, the state funding and grants, all those sorts of things that don't come our way. (Huntington Faculty Member, Personal communication, July 23, 2007)

To cope with these challenges, participants noted that administrators continue to work on promoting the major capital campaign projects mentioned in Huntington's institutional profile. Through successful campaigns Huntington thus far has met its

financial obligations, but future planning will hinge upon the continued financial support of institutional donors if the university is to remain viable.

Institutional Challenges Impact Christian Mission and Identity?

After acknowledging the challenges exist at Huntington, participants were asked if these challenges would have an impact on the university's Christian mission. Table 56 provides a synopsis of participant perceptions.

Table 56

Challenges Impact on Huntington's Faith-informed Mission

Participant	Position	Challenges Impact on Christian Mission
1	Administrator	<ul style="list-style-type: none"> • Believes Huntington will be able to maintain Christian identity despite challenges. • Huntington working hard in getting students and parents to see benefits of Christian Higher Education.
2	Administrator	<ul style="list-style-type: none"> • Believes challenges make institution stronger in its Christian commitments.
3	Faculty	<ul style="list-style-type: none"> • Sees challenges as having possibility of affecting Christian mission, but does not see any such change at present.
4	Faculty	<ul style="list-style-type: none"> • Did not know how challenges and institutional changes will affect mission identity in future.

Participant	Position	Challenges Impact on Christian Mission
5	Faculty	<ul style="list-style-type: none"> • Institution resolved to remain committed to its Christian identity
6	Faculty	<ul style="list-style-type: none"> • Felt institution is faltering in its Christian identity.
7	Administrator	<ul style="list-style-type: none"> • Perceives ever present dangers to drift away, but feels institution is solidified on its course to maintain mission.
8	Administrator	<ul style="list-style-type: none"> • Perceives mission drift is always present as danger, but feels Huntington remain focused to essentials of Christian mission

In Table 56 we see that Huntington respondents provided a variety of perspectives. Acknowledging that major challenges exist, a majority of participants believed that Huntington is making a conscious effort to remain focused in terms of their Christian identity. Five participants (1, 2, 5, 7, & 8) were of the opinion that Huntington has the intention of remaining strong in their faith commitments, and will not follow secular trends in terms of altering its mission or identity. Along these lines Participant 2 noted:

Some institutions have gone along with the trend [of mission drift], and have become less Christ-centered. But some have said: "Hey, we are who we are, and we want to strengthen it more to differentiate ourselves from those other schools" -- So I think we have been committed to doing that,

and I think the kind of people that we've brought to the institution have helped to shape that. (Huntington Administrator, Personal communication, July 23, 2007)

Participant 5 expressed a similar belief in the strength of Huntington's commitment, commenting:

I think there is a strong commitment internally on the part of the administration and the faculty to maintain a Christian identity that includes behavioral, as well as cognitive things, and we also had a strong commitment on the part of the Board of Trustees to maintain Huntington University as this kind of college, as this kind of academic learning community... When we talk about efforts to diversify the campus, to diversify the student body, we're not talking about diversifying lifestyles. We're talking about diversifying racial, ethnic, and geographical backgrounds. We are still committed to bringing in a variety of ethnic and geographical backgrounds that still share that Christian commitment, and I think that that's something that is universally bought into by the leadership of the University and by the Board of Trustees. (Huntington Faculty Member, Personal communication, July 25, 2007)

Going a step beyond this, Participant 2 noted that Huntington has made strong Christian identity their decidedly unique institutional feature. Along these lines Participant 2 commented:

I mentioned the challenge of enrollment and finances -- I think that just encourages us to continue to make sure that who we say we are we are,

and continue to emphasize what we are as a Christ-centered institution.

You probably saw the banners around campus -- Christ, Scholarship, Service -- that really defines who we are, and I think the challenges certainly did not encourage us to back off of our Christ-centeredness, but probably encourage us to emphasize it more. (Huntington Administrator, Personal communication, July 23, 2007)

Participant 3 and 8 in their responses recognized the dangers of secular trends, but felt that Huntington mission has not been shaken by these pressures at present.

Participant 8 was the most articulate in this respect. Recognizing potential dangers that lie ahead, Participant 8 remained optimistic that Huntington would avoid those dangers, commenting:

I think there is a fear that there is a slippery slope, and I think that's [secularization] something we have to be very much aware of. That there are many institutions where faith identity and faith identified institutions, who had faith very much at their core who along the way at some point decided that that wasn't as important, because of the environment or the financial rigor or something -- they needed to make a change and they decided to change that... We need to keep focused on what is our mission, and look at the issues in terms of: "You know, does that really impact that mission, or is that an issue that is kind of culturally loaded or something like that."... So I think keeping focused on our issues... on who we are, is by far the most important. Those essential items we need to make sure that they are very much in the heart of our decision-making, and the heart

of our identity... I guess the bottom line is that we are called to be faithful -- to be a Christian University -- to be distinctive in that -- and really keep that front and center all the time. (Huntington Administrator, Personal communication, July 26, 2007)

Two dissenting voices (Participants 4 & 6) were unsure of the stability of Huntington's faith-informed identity. Participant 4 could not see clearly into the future when it came to Huntington's Christian mission. When asked how institutional challenges might impact Huntington's faith-informed identity, Participant 4 responded quite candidly: "It's kind of hard for me to say -- I'm just not quite sure how to answer that question." (Huntington Faculty Member, Personal communication, July 23, 2007). Participant 4 believed that Huntington was becoming more diverse, and that this was for the better, but was unsure how greater diversity might affect the community's common Christian identity in the future. The most ambivalent perspective regarding the future of Huntington's Christian identity was shared by Participant 6. This faculty member felt that the institution has slowly been moving away from its connection to the United Brethren and its strong Christian commitments. While not suggesting that Huntington has become a totally secular institution, Participant 6 felt that the university has acquired more a more secular identity as it has moved forward in expanding specific professional degree programs.

General Conclusions from Interview Sessions

From the eight interview sessions conducted at Huntington, many understandings can be drawn regarding the university's Christian mission, as well as the challenges it

faces as it moves into the future. From the preceding pages nine conclusions can be drawn from the responses of interview participants.

1. A clear Christian identity, a special commitment to student centeredness, and a warm collegial atmosphere were consistently identified as the key components of Huntington's distinctiveness.

Participants consistently pointed to these three aspects as distinctive features of Huntington's identity. Five participants spoke of Huntington's Christian identity as one of the university's enduring hallmarks. Several participants specifically pointed to Huntington's distinction as the only United Brethren School in the United States. Participants also shared their belief that Huntington is also set apart by its commitment to being student centered. Having a deep concern for how students grow during their college years, three of the participants shared their belief that the university puts a high value on student development. Participants also felt that the university possesses an institutional culture which is warm and welcoming to students. Participants proudly noted that such a care for students manifests itself constantly in high assessments of the university on student satisfaction surveys. By being relatively small in size, several participants also felt Huntington was uniquely positioned in attracting students and faculty looking for a more intimate, collegial environment.

2. Participant understandings of Huntington's mission closely paralleled the university's formal mission statement.

As we have already seen in its institutional profile, participants described the university's mission as focusing student attention onto the relationship between faith and learning. Participants asked to describe Huntington's mission in their own words

provided understandings which closely paralleled the university's formal mission statement. All participants described Huntington as an institution committed to having students grow in a deeper understanding of Christian faith. Going beyond this, several participants described the university's commitment to a strong academic program in which Christian faith informs scholarship and learning in the professions. Through both of these commitments participants felt that students develop a unique understanding of their discipline from a Christian perspective, and are prepared to "impact the world for Christ" after they leave Huntington.

3. Administrators and faculty have had significant roles to play in affirming Huntington's Christian mission over the past two decades.

Participant responses reveal that administrators and faculty have both played important roles in fostering the university's mission. To begin with, participants felt the University's mission is sustained under the purposeful leadership of President Dowden and institutional administrators. Several participants felt these individuals are deeply dedicated to the Christian mission of Huntington, and are constantly focusing institutional attention onto the university's Christian commitments. Participant responses consistently identified President Dowden as a principle actor in this regard. Participant responses revealed that from the beginning of his administration to the present, Dowden has consistently articulated a clear Christian mission for the university community. Dowden was also identified as the most active defender and spokesman for that mission. At the same time participants made known that the sustenance of Christian Mission has not been the work of one man alone. Participants felt that Huntington's Christian identity has also been maintained through the dedicated efforts of Huntington Trustees and faculty alike.

Participants felt that trustees have worked with the president in building the resources needed to bring the Huntington's mission to fruition. Participant responses also revealed that faculty have played an important role in drafting many of the key institutional documents which have reaffirmed the university's Christian commitments in recent decades.

4. Huntington's Christian commitments were identified as being instrumental in attracting administrators, faculty, and students to the university.

Participant responses reveal that administrators, faculty, and students are attracted to Huntington by a mixture of institutional qualities. Among the more practical features that attract individuals to Huntington are the university's size and location, as well as the academic programs offered by the university. But beyond these qualities participants consistently noted that individuals choose to come to Huntington due to the university's Christian commitments. Several participants describing their own journey to Huntington noted their attraction to the university's Christian Mission. Participant responses in some cases spoke of a close connection to the UB as being the catalyst that brought them to the university. Participants also spoke of their attraction to the university's warm institutional community. In terms of faculty and student attraction to Huntington, participants again identified Huntington's Christian mission as a major point of attraction. Participants felt Huntington draws students who are looking to study a particular discipline at a Christian institution. Participant responses also reveal that Huntington draws faculty who desire to teach in an environment which fosters the integration of faith and learning.

5. The spiritual tenor of the student body was described by the majority of respondents as strong or robust.

All 6 participants asked to speak about student spirituality described the majority of Huntington students as committed Christians who take their faith seriously. Responses revealed that over 90% of the student body would describe themselves as Christians that have had a “born again” experience. Participants felt that for the most part students possessed a robust spirituality that in most cases grows over the course of their college years. Participants noted that many Huntington students freely express their faith on campus, and bring their faith to bear in their academic studies.

6. The university’s commitment to the integration of faith and learning was strongly emphasized by Huntington participants.

During the course of interviews 5 of the 8 participants specifically drew attention to the university’s commitment to the integration of faith and learning. While many institutions articulate such a commitment, participant responses revealed that Huntington in fact embodies such a commitment in its curriculum. Participant responses revealed that all Huntington faculty undergo professional development courses specifically focused on integration of faith and learning. Special events are brought to campus to focus the community’s attention onto the issue. Huntington participants also spoke of the inauguration of a faculty journal dedicated to publishing articles focused on faith integration issues. Huntington respondents made known that the institution takes issue of faith integration seriously, and seeks to foster this institutional priority through several campus wide initiatives.

7. Participants describe the university's Christian commitments as playing a major role in the areas of employee hiring and student development.

Participant responses consistently revealed that the university seeks to hire faculty and administrators who possess strong Christian faith commitments, as well as develop such commitments in students. Participants noted that while Huntington looks for administrators and faculty with strong academic credentials, serious consideration is given to an applicant's personal faith commitments. Participant responses also revealed that applicants must possess a commitment to the integration of faith and learning to be seriously considered for a position at Huntington. We can also see a serious concern at Huntington for imparting a Christian worldview to students. On the whole participants hoped that Huntington students would develop both academically and spiritually during their years at the university. Participants hoped that this growth would produce in students a broader Christian worldview that would allow students to, in the words of one participant, "impact the world for Christ" (Faculty Member, Personal communication, July 23, 2007).

8. Participants identified several major institutional challenges which have the possibility of influencing Huntington's Christian commitments.

In candid conversations participants clearly identified several major institutional challenges that Huntington faces as it heads into the future. In speaking about challenges Participants expressed their genuine concern that challenges may come to effect the institution's Christian commitments. More than at Anderson and Nyack, participants spoke of secular trends that have come to effect institutions like Huntington. Participants were concerned about how continued growth would alter the close-knit

community that has characterized Huntington for most of its history. For example, participants were concerned that a growing faculty may not possess the strong, cohesive commitment to the integration of faith and learning that Huntington faculty have at present. Several participants also expressed deep concern that external forces may have an adverse effect on the university's Christian commitments. Participants, were especially concerned about the effect government legislation may have in altering long-standing institutional policies that spring from Huntington's faith commitments. As with Nyack and Anderson, participants were also concerned about how to gather the resources needed to keep vibrant in a very competitive market, while at the same time keeping the university's mission clear. And finally, participants expressed the challenge of providing faculty development programs that give new faculty the tools necessary for integrating faith perspectives into their discipline. Participant responses revealed that this has proved a major challenge considering that most new faculty hires have a commitment to the integration faith and learning, but have little experience through their academic training in actually accomplishing such integration.

9. The foreseen impact of institutional challenges on the Christian identity of Huntington was unclear.

While institutional challenges were clearly described in participant responses, the foreseen impact of such challenges on Huntington Christian mission remains unclear. While acknowledging institutional challenges are difficult, 5 of the 8 participants sincerely hoped that the university will remain strongly committed to its Christian mission. These participants felt that Huntington's mission is clearly embedded in the institutional community, and as such will weather institutional challenges. Two of the participants,

however, were not as clear in their assessment of the situation, expressing their concern that Huntington may very well move to a more secular identity in the future.

Concluding Thoughts

From participant responses we can see that Huntington's Christian commitments are deeply rooted in the university's culture and inform all major aspects community life. Huntington respondents readily identified the university's Christian commitments as setting it apart from other institutions. Respondents clearly asserted the Huntington's Christian mission has been bolstered in recent years by being actively supported by administrative and faculty leadership. Not just giving lip service to the integration of faith and learning, Huntington has instituted programs that offer faculty the opportunity of better integrating faith perspectives into their scholarship and pedagogy. Huntington participants described a strong spiritual community, which due to its size, presents a warm and friendly feel to visitors and prospective students. Participants also noted that such an environment has been a major source of attraction to individuals considering coming to Huntington. While facing challenges which can clearly alter Huntington Christian commitments, participants remain confident the university will stay the course, and remain committed to the mission which has been so carefully re-affirmed in recent decades.

As with participants at Nyack and Anderson, not enough can be said of the warmth and earnestness of Huntington participants themselves. Throughout interview sessions the warm collegial atmosphere described by participants could be tangibly felt by the observer. On the whole, study participants themselves all expressed a deep love for the Huntington community, and were deeply committed to the institution's values.

While very candidly describing institutional challenges, all participants were actively committed to making sure Huntington does all it can to maintain its commitments despite institutional challenges. Through such a commitment the observer can see an active care for Huntington's Christian mission, and the desire for that mission to continue well into the future.

Anderson University Findings

Introduction

During a July 2007 site visit to Anderson, Indiana three interviews were conducted at Anderson. During these interviews 2 senior administrators and 1 faculty member shared from their experiences of the university. Specific attention was given in the interviews to the role Anderson's Christian mission plays in the life of the University. All 3 participants have been at the university for at least 20 years, with 2 participants working at Anderson for the past 30 years. These participants provided insights drawn from their long relationship with the university. Following the Indiana site visit, a 4th participant, who has been an administrator at Anderson for almost 10 years, answered questions during a recorded telephone conversation. A presentation will now be made of the major findings that emerged from these conversations.

Perceptions of Distinctiveness

One of the first priorities of interview sessions was to ask participants what they felt sets Anderson apart from other institutions. Participants were simply asked: "What makes Anderson unique from other institutions of higher education?" In answering this question, participant responses converged in identifying several distinctive institutional

qualities. Table 57 provides a synopsis of participant perceptions regarding Anderson's distinctive characteristics.

Table 57

Perceptions of Anderson's Distinctive Characteristics

Participant	Position	Perceptions of Institutional Distinctiveness
1	Administrator	<ul style="list-style-type: none"> • Set apart by its Christian identity. • Mission of institution has remained stable and consistent over institutional history.
2	Administrator	<ul style="list-style-type: none"> • Unique notion of “Academic and Christian discovery”; to allow students opportunity to search out issues of faith broadly and provide room for students to discover personal academic /professional paths. • Strong academic reputation, with students going on to top graduate programs. • Willing to take risk of being called too “liberal” in institutional approach to benefit student growth in faith and academic disciplines. • Do not require students and faculty adherence to tight doctrinal statement to be member institutional community.

Participant	Position	Perceptions of Institutional Distinctiveness
3	Faculty Member	<ul style="list-style-type: none"> • Anderson's Christian faith commitments, and tie to Church of God. • Lack of formal doctrinal statement allows for inclusiveness of students from varying faith traditions to interact and allows those of no faith tradition to be exposed to Christian environment. • Possesses strong reputation for academic programs. • Provides numerous opportunities for volunteer service.
4	Administrator	<ul style="list-style-type: none"> • Positive spiritual diversity on campus due to lack of formal doctrinal statement. • Possess many students "on fire" about their faith, and students "fresh" in Christian walk. • University possesses more "redemptive spirit" than most Christian schools regarding disciplining students. • Anderson possesses desire to work from model of discipleship and evangelism to help students grow deeper in faith and share Christian faith in encouraging environment.

Table 57 reveals several clear themes in participant responses. In the first place all 4 participants asserted that Anderson possesses unique Christian commitments that set it apart from other secular institutions. Participants 2, 3 and 4 further noted that

Anderson stands out among other CCCU institutions due to the broad faith perspectives it has as a Church of God institution. Participant 3 clearly noted: "We are affiliated with the Church of God -- rather than narrowing us in our taking that relationship seriously, I think that broadens us -- that opens us up...it becomes an inclusive situation" (Faculty Member, Personal communication, July 20, 2007). Due to such an inclusive spirit, Participant 4 asserted that Anderson is an institution where many come to faith for the first time. In an assessment of Anderson's student body, this administrator commented:

There are students here that are very much on fire about their faith, that are growing deeper in their walk with Christ, and we also have students that come for other reasons than that...I think makes this unique, and what I appreciate, is that there are stories of fresh faith. There are stories of folks that come to AU having no idea why, and yet God's hand was on them, and during their time here they come to a faith relationship with Christ, or some seeds are planted in their life. (Anderson Administrator, Personal communication, August 6, 2007)

Participant 3 and 4 also believed that Anderson possesses a more "redemptive" spirit than other Christian institutions when it comes to handling difficulties with students.

Participant 4 commenting on the university's approach to student development said:

There are certainly a lot of Christian colleges that maybe more prescriptive than we are, and yet we have a lot of the same basic behavioral expectations -- we ask students not to drink, not to smoke, not to have sex before marriage -- some of the things that are staples in any other Christian college that you talk to. But I think we have a redemptive

environment. And so when we deal with students that maybe violate those policies, we do it trying to help them make better choices, as an opportunity to share with them as they're open to it. (Anderson Administrator, Personal communication, August 6, 2007)

Participant 3 provided a similar viewpoint, commenting:

This is a redemptive campus... When you simply say to this kid "You're out of here" [because of discipline issues] or "Here's how you're going to be punished...", that's not an engagement. When you want to ignore a problem here, that's not engagement. Here we engage. And we do that in a redemptive manner -- and I have been part, in a couple situations, of that process when it involves my students. (Anderson Faculty Member, Personal communication, July 20, 2007)

In addition to these spiritual aspects, several other themes emerged in participant responses. Participant 1, 2, and 3 felt Anderson was distinctive in providing a mix of strong faith commitments with strong academic programs. Participant 3, for example, shared this reflection:

I would stack up our top six or seven programs with any Christian university's programs, corresponding programs in the country, or just about any secular institutions programs in those areas. And I think that they would compare pretty favorably. They would be in the ballpark across the country. And in Christian circles, they would be among the best, if not the best...Our MBA program in business for two consecutive years has been voted the best MBA program among Christian

universities...Our music department, nursing, education, communication can compare with anyone else's. (Faculty Member, Personal communication, July 20, 2007)

Describing some of the proud accomplishments of Anderson graduates, Participant 2 noted:

Number one student in Harvard Law, number one student at Harvard's medical program in genetics -- off this campus. One of the few small colleges that have a Marshall Scholar -- a list of Marshall Scholars includes all the great schools, and there's Anderson University. I know what our program offers academically -- it's pretty high. (Anderson Administrator, Personal communication, July 20, 2007)

Both of these participants felt that Anderson's strong faith identity was something the institution holds dear. At the same time they felt Anderson seeks to make clear strides in promoting strong professional programs as a key institutional priority as well.

Turning to issues of mission and identity, Participant 1 stressed that Anderson is marked by a continuity of vision that has remained stable throughout its history. Along these lines Participant 1 commented:

I feel that the mission of the university has remained very consistent. So the mission when I started in the 1970s is basically the same mission today, 30 years later. And as I have studied our history, and over time interviewed myself many of our earliest alums that were here back in 1917-18, the very earliest years -- not that much has changed, so I think that there's been a continuation of mission over the years, particularly

during my tenure here at the University. (Anderson Administrator,
Personal communication, July 19, 2007)

Mission Identity

Personal articulation of mission. Following a discussion of Anderson's distinctive features, participants were asked to speak about the university's mission. To start this discussion, participants were asked to describe Anderson's mission in their own words. Three of the 4 participants were asked the interview question: "Every institution has a formal mission statement posted on websites and in course catalogues: Suppose I came here today as a student, not having read that statement or knowing much about Anderson, how would you describe to me in your own words what Anderson really seeks to do as an institution? What makes it tick, so to speak?" Table 58 provides a summary of participant responses to that question.

Table 58

Anderson Participant's Personal Articulation of Mission

Participant	Position	Personal Articulation of Mission
1	Administrator	<ul style="list-style-type: none"> • Present slogan "Christian and Academic Discovery" encompasses Anderson's mission. • Institution where students can seek out God's purpose for their life, discover how to strengthen Christian walk, and discover role of service. • Institution where students take part in service opportunities.

Participant	Position	Personal Articulation of Mission
2	Administrator	N/A*
3	Faculty Member	<ul style="list-style-type: none"> • Provide liberal arts education, with unique Christian perspective that “all truth is God’s Truth”. • Focus educational experiences to develop servant leadership in students.
4	Administrator	<ul style="list-style-type: none"> • Prepare graduates “to go out and serve the church.” • Prepare students to go back local churches, be solid members, and contribute to their church. • Provide means for Academic and Christian Discovery.

Note: * Participant 2 was not asked this question over the course of the interview session.

In responding to the question, participant responses focused around themes articulated in Anderson’s formal mission statement. Participants 1 and 4 drew from Anderson’s mission statement directly, describing the university’s mission as one of “Academic and Christian Discovery.” In providing further clarification of what “discovery” means at Anderson, Participant 1 commented:

We think it's very important [that] students discover, along with the support of our faculty and all of us. But discover what? -- God's purpose for their life, discover how to either become or strengthen their Christian walk. Part of our mission statement has to do with service, and that's a very, very strong thread throughout our history -- throughout our tapestry -- is service. Service to the church of course, but also service to local communities when they are alums -- to their communities -- We

encourage students to participate in that [and] to go and be of service in other countries in helping people. (Anderson Administrator, Personal communication, July 19, 2007)

Participant 4 provided this perspective:

Discovery means asking questions, and I think we provide the kind of environment that is Christian in its base, and in its orientation and perspective, but were not afraid to ask questions. We are not afraid to get into some of the hard things. How do you explain what you believe about evolution? What do you believe about some of the other things that are kind of questionable in contemporary Christian society? We want to be an environment where those questions can be openly addressed, brought about, and talked about. (Anderson Administrator, Personal communication, August 6, 2007)

Focusing on the more academic side of Anderson's life, Participant 3 described Anderson's mission as providing a liberal arts education within the context of Christian faith. Along these lines Participant 3 commented:

What we're about is doing what every other college wants to do -- give you an education, prepare you so that you know this content area, as well as this broader liberal arts area... So what makes us different in this? -- We do that within a faith perspective, a Christian faith perspective where we bring some things to the table that not everyone else brings. -- That all truth is God's truth. That everything that is good comes from God... And with that comes a responsibility. If you read the New Testament carefully

there are some things that we are supposed to do -- Jesus tells us to do.

Feed the hungry; visit people in jail; visit the sick etc., etc. And so we are going to bring this education and set of experiences within this faith perspective for the purpose of being servants -- Servant leaders within the church and the broader community. (Anderson Faculty Member, Personal Communication, July 20, 2007)

With a similar understanding Participant 4 asserted: "We want to provide good education in all the academic disciplines and we want to make integration of faith into those [disciplines]" (Anderson Administrator, Personal communication, August 6, 2007).

In addition to describing Anderson's mission as one of Christian and academic discovery, Participant 4 also described part of its mission is to prepare students to live lives of service. He commented:

I think it really boils down to what we're really trying to be about, and it's a life of faith and service to church and society. We see our work here is preparing our graduates to go out and serve the church... Part of our mission is to prepare students to go back to their local churches, wherever that is, and to be solid members, contributors of the church body when they go back. (Anderson Administrator, Personal communication, August 6, 2007)

Continuity of mission. From Anderson's profile we have seen that the university has a rich history highlighted by the leadership of four visionary presidents. Finding this theme in the institutional literature, 3 of the Anderson participants (1, 2, & 4) were specifically asked to describe the impact institutional presidents have had on the

university. Speaking on this subject, Participants 1, 2, and 4 all suggested that there has been a real continuity of vision at Anderson in terms of presidential leadership.

Participant 1, commenting on Anderson's leadership, had this to say:

I think that schools that lose leadership frequently likely are not as strong as those that have had good leaders...we've had very exceptional leadership in each of the four presidents, and there's been a sense that -- for example, our current president, Dr. James Edwards knew the very first president, and so there's been a continuity of knowledge...So I think it's a common vision of leaders, both in the faculty common in the staff, and of course the presidency and I think that's made us strong. (Anderson Administrator, Personal communication, July 19, 2007)

Participant 4 shared similar sentiments:

I think the general tenor of the place is affected by long-standing leadership. There is a sense of security, and a sense of almost positive regard that comes with continuity. You know, we've been solid and stable as an institution for recent history for sure, but most of our institutional life. And I think having just four presidents is an important part of that...I think that having the same leadership has allowed us to move in a very similar direction. (Anderson Administrator, Personal communication, August 6, 2007)

Participant 2, in recognizing a common vision between presidents, commented that each president met a particular pressing need of their time to bring stability to Anderson.

Encapsulating 90 years of presidential leadership, Participant 2 commented:

The first president was here for 39 years -- John Morrison. He had to drag this thing into existence. Bob Reardon followed him for 25 years -- had to form the foundations of a college. I'm talking about raising enough money to build a campus and to hire a decent faculty...Reardon gave 25 years in that crucial time -- 58- 83 -- and built virtually every new building here -- dragged this thing into a true college context. Nick [Robert Nicholson] comes along -- he served for 25 years with Reardon -- he's number three. He dedicated his life to academic credibility, faculty members with terminal degrees- standards that could represent us in the academy and faithfully...and James Edwards' has been to point this thing towards the future -- far more competitive times today than I think any of those guys have had to face. (Anderson Administrator, Personal communication, July 19, 2007)

In a similar fashion to what was found in its institutional literature, Participants 1, 2, and 4 credited Anderson presidents with bringing stability and a continuity of leadership to the institution throughout its history. Participants pointed to the close bond between the presidents themselves as being a key to this continuity. While dealing with particular issues in their own way, participants maintained that all four presidents were committed to a common overall vision which has remained consistent through Anderson's history.

Important actors driving mission. In addition to providing a personal articulation of Anderson's mission, participants were asked to identify individuals they believe have had the most impact in shaping Anderson's mission. Table 59 provides a summary of participant responses.

Table 59

Perceptions of Important Actors Impacting Mission, Anderson University

Participant	Position	Perceptions of Important Actors Impacting Mission
1	Administrator	<ul style="list-style-type: none"> • Anderson's four presidents been instrumental in shaping mission. • President always out in front leading, leading, challenging various departments in moving forward and upward." • Board of Trustees been essential in maintaining goals of institution. • Noted attitude that all employees have been charged with imparting the mission to students.
2	Administrator	<ul style="list-style-type: none"> • Noted student life people are "true believers" and are "in the trenches" with students. <p>Leadership team of president and staff hold mission together.</p>
3	Faculty	<ul style="list-style-type: none"> • Administration drives mission articulation. • Mission articulated by administration, but is played out in classroom in what instructors teach and emphasize. • Student as consumers also drive institutional

Participant	Position	Perceptions of Important Actors Impacting Mission
4	Administrator	<p>mission.</p> <ul style="list-style-type: none"> • President is chief spokesman in articulating vision and provides context for applying mission. • Faculty members also articulate and shape what is said. • Student Life Department is key component for living out mission, in developing student faith commitments and opportunities for service.

In Table 59 we see that participants identify administration, faculty and students as each having their own part to play in impacting Anderson's mission and identity. In the first place, all four participants identified administrative leadership as playing a primary role in shaping Anderson's mission and identity. Participant responses identified administrators as the primary actors in *articulating* Anderson's mission. Participants 1, 2, and 4 all spoke of the role Anderson's president plays in articulating mission. Participant 1 noted:

For me the president is always out in front leading all of us, challenging various departments, and to keep pushing up the edges appropriately where they need to be evaluated or examined, but keeping us moving forward and upward. (Anderson Administrator, Personal communication, July 9, 2007)

Participant 4 provided a similar perspective commenting: “The president is obviously the chief spokesman for us. He does articulate the vision, and you know, kind of provides the context for us to do the work of what the mission is” (Anderson Administrator, Personal communication, August 6, 2007).

Participant 2 not only pointed to the role of the president, but noted the entire leadership team feels a sense of obligation in keeping clearly focused on mission.

You get around to President Edwards -- You get around to Carl Caldwell -
- I think the community expects something of them. They hold it together. They're not frustrated by the stretch that we're on here...So I think coming back, the leadership team has a sense of obligation – they're here on a mission that represents something more than our latest opinion -- it's a little higher than that. (Anderson Administrator, Personal communication, July 19, 2007)

Outside of those who clearly articulate mission, participants also identified key actors who they felt play another major role: one of *embodying* Anderson's mission and values for students. Participants 2, 3, and 4 identified faculty as playing a major role in this regard. Along these lines Participant 3 asserted that mission is “articulated by the administration, by the president. But the reality is, it's played out in the classroom. It is played out in what instructors teach, what they emphasize. -- the issues they grapple with -- that's where it's played out” (Anderson Faculty Member, Personal communication, July 20, 2007). Participant 2 asserted that faculty play a significant role in maintaining Anderson's mission by setting “a tone for academic credibility from a faith perspective” and by providing a “powerful mentoring presence [to students] in many ways” (Anderson

Administrator, Personal communication, July 19, 2007). Describing their overall impact,

Participant 4 concluded that the Anderson faculty:

really seeks to uphold the mission and they really engage their students on a professional level, but also on a personal level, which I think... you know, that integration of the personal and professional is one of the best ways that we share mission -- lived out in the lives of our students.

(Anderson Administrator, Personal communication, August 6, 2007)

In addition to faculty, Participants 2 and 4 also identified those in the Student Life department as important actors in driving mission. These two participants felt Student Life plays an important role by exposing students to Anderson's values on a daily basis.

When asked to name individuals who have significant impact on Anderson's mission and identity, Participant 2 opened his response with the following:

The Student Life people are a bunch of true believers, and they are in the trenches with the students. They're very, very good -- just very good -- and of all the things that happen to students during their college years, to have people that are rock solid in their own sense of who they are -- their faith and the other issues of their life -- it's really essential. (Anderson

Administrator, Personal communication, July 19, 2007)

Participant 4 shared this perspective: "I think that student life...is a key component for living out the mission, particularly as it relates to development of faith and the opportunities for service" (Personal communication, July 19, 2007).

Participant 3 gave a very interesting perspective on students, which is worth mentioning here. While this participant was the only one to share this perspective, it gives

room for pause considering the findings of previous research. Seeing the power of students as consumers, Participant 3 commented:

[When] We're talking about the mission -- in fairness, I think in some ways students drive that mission. In an age for all universities, but particularly perhaps Christian universities where the institution is enrollment driven, if the number of students begins to drop off then there becomes a strong temptation to change our standards for admitting students. And when we admit a different type student, a more dramatically different type of student than what we are ourselves, at some point in time that mission is going to change. You can't run a Christian University very long if none of the students are Christians. (Anderson Faculty Member, Personal communication, July 20, 2007)

While in no way suggesting that Anderson is at this point, or even heading to this point, this participant acknowledges the major role students can play in potentially shaping institutions like Anderson in the future.

Perceptions of Institutional Attraction

As with Nyack and Huntington participants, interview sessions at Anderson focused participant attention onto describing the institutional characteristics that attract individuals to Anderson. Participants focused their attention on three separate issues: their personal attraction to Anderson, perceptions of student attraction to Anderson, and finally their perceptions regarding faculty's attraction to the university. The proceeding discussion will focus on each of these areas separately.

Personal attraction. While a small group took part in the study at Anderson, participants were very open in describing their own personal journeys to the university. As historical memory is a very important dynamic at the university, it was not surprising that each of the 4 participants gave rich descriptions of how they had come to Anderson. Participants also described the qualities of the institution that had attracted them. Table 60 provides a synopsis of the major characteristics that personally attracted participants to the university.

Table 60

Personal Attraction to Anderson University

Participant	Position	Personal Attraction to the Institution
1	Administrator	<ul style="list-style-type: none"> • Invited to institution by President. • Felt God's call to Anderson.
2	Administrator	<ul style="list-style-type: none"> • Felt a calling to Anderson. • Longstanding connection to institution.
3	Faculty Member	<ul style="list-style-type: none"> • Called by institution to fill faculty position. • Commitment to Anderson's Christian mission. • The ability to partake part in Cross-cultural experiences.
4	Administrator	<ul style="list-style-type: none"> • Applied for administrative position. • Longstanding connection to Anderson.

In regards to a personal attraction to Anderson, several themes emerged in participant responses. In the first place, we see that Participants 1 and 2 felt that coming to Anderson was part of God's call in their life. Exemplary of this, Participant 1 gave this powerful perspective:

I quite frankly -- When I came at the invitation of Dr. Reardon and interviewed for the position, I didn't see it as an interview, it was a for me, if I can use the word, an epiphany -- that I felt a strong call of God on my life to come and be a part of this University. I felt that my preparation in communications had uniquely prepared me for this opportunity. I did not prepare for this opportunity purposefully. I didn't know about this opportunity, but certainly felt that it was something that I was supposed to do. (Anderson Administrator, Personal communication, July 19, 2007)

In addition to the notion of calling, Participant 3 commented that Anderson's Christian identity and affiliation with the Church of God was a significant factor in his decision to come to Anderson.

In addition to the more spiritual aspects described above, all four participants were drawn to Anderson by the sense that the institution was a warm, tight knit community. Participants 1 and 3, for example, noted that they were personally courted to come to Anderson. Participant 3's comments were particularly representative of several other stories found in Anderson's promotional literature which showed the warmth and "personal touch" of Anderson's leadership. Participant 3 shared this perspective in describing how he had come to Anderson:

I went on to work on this doctoral program -- spent a year on it, completed all my coursework in a year -- had moved twice, and was actually house sitting a home. Then the Vice President of the University Bob Nicholson called me from an airport in Denver saying he thought the University had an opening. And I thought -- "well, this is strange. -- He thinks there's an opening." And this was in the July -- an immediate opening for the fall. And he had tracked me down at this house -- his secretary had called, had gone through a list of Church of God congregations in northeastern Ohio until they found a pastor who knew where I was. That impressed me. I felt very wanted. (Anderson Faculty Member, Personal communication, July 20, 2007)

In describing their own personal stories, Participants 2 and 4 noted their long standing connection to the institution seemed to bring them back to the institution over the course of time. Participant 2, who has held several positions at the institution, commented: "Each time that I left (Anderson) it was the notion that I'm leaving, but I have an agenda. And probably when I fulfill that agenda I'll be coming back" (Anderson Administrator, Personal communication, July 23, 2007). All 4 participants felt a deep and personal connection to the institution, and felt personally touched by the institution's leadership. Special emphasis in this regard was given to the positive influence of President Robert Reardon.

Beyond these perspectives, one additional insight was given by Participant 3. This participant noted that he has remained at Anderson due to wonderful experiences in doing cross-cultural experiences through the university's Tri-S program. Every year he

has led a team on a cross-cultural experience doing work in his particular discipline.

Participant 3 felt that Anderson has allowed him this great benefit throughout his years of service, and felt hard pressed to name another institution that would provide a similar experience on a yearly basis.

Attracting students. In addition to sharing perspectives on their own personal attraction to Anderson, participants also shared their insights as to what attracts students to the university. All 4 participants were asked during their interview: “What do you feel draws students to Anderson?” Table 61 provides a summary of participant responses to this question.

Table 61

Perceptions of Student Attraction to Anderson

Participant	Position	Perceptions of Student Attraction to Institution (Student Values)
1	Administrator	<ul style="list-style-type: none"> • Anderson’s academic reputation. • Anderson’s faith identity. • Drawn to particular academic programs. • Parents desire school with Christian atmosphere.
2	Administrator	<ul style="list-style-type: none"> • Anderson’s academic reputation. • Comfort with institution that is “church related.”
3	Faculty	<ul style="list-style-type: none"> • Connection of faith to academic programs.
4	Administrator	<ul style="list-style-type: none"> • Drawn by “Academic and Christian Discovery.”

Participant	Position	Perceptions of Student Attraction to Institution (Student Values)
		<ul style="list-style-type: none"> • Anderson's reputation for cross cultural / service programs.

Table 61 shows that all 4 participants believed that students are attracted to Anderson because it possesses a strong academic reputation, while at the same time upholding serious Christian faith commitments. Participants felt that the combination of these two qualities is a major draw to students and their parents when considering Anderson. Participants felt that the institution draws students interested in particular programs, but does so by providing a warm environment that allows students to explore their faith. Describing this dynamic, Participant 4 provided this perspective:

I think that students are drawn to this idea of academic and Christian discovery, which kind of implies that you know, we're not just going to force feed you the party line -- here's what you need to believe, here's what you need to think about this topic or this issue -- and in its best sense, we'll ask you more questions, then tell you what you're supposed to believe. And then with the questioning, we're there to support and help think through. And so it's not this free-floating environment.... I think students are drawn to this sense of: "Okay, I can come here and I can be real about where I'm at today in terms of faith and life." (Anderson Administrator, Personal communication, August 6, 2007)

Participant 3, a faculty member who is closely connected to students, shared a similar point, commenting: "We don't do indoctrination. We don't do this firm road. We

encourage people to explore, but within this framework and with our guidance. We're not here to wreck somebody's faith, but we're here to help students make that faith their own" (Anderson Faculty Member, Personal communication, July 20, 2007).

Presenting a more parent-focused perspective, Participant 1 commented:

If you were to ask a parent back in 1965: "Well, is a good academic preparation important?" they would have said: "Well, yeah...sure we want that"... But I think today, because of the global competition and the drive for professional competency, that is greatly been enhanced -- the importance of that -- And there always has been the spiritual aspect -- that parents want a place where their student can be challenged, but nurtured, and have an experience where they can grow in their faith and have people surround them. (Personal communication, July 19, 2007)

Participant 2, while focusing mainly on the reputation of Anderson's programs, noted that many students choose Anderson because "They just feel comfortable with an institution that is church related...[and] this is a mainstream Christian body" (Anderson Administrator, Personal communication, July 19, 2007).

Attracting faculty. In providing further insight into the issue of institutional attraction, Participants 1 and 3 provided understandings of what draws faculty to Anderson. Table 62 provides a summary of participant perspectives regarding faculty's attraction to Anderson.

Table 62

Perceptions of Faculty Attraction to Anderson

Participant	Position	Perceptions of Faculty Attraction to Institution (Faculty Values)
1	Administrator	<ul style="list-style-type: none"> • Anderson's Christian Mission
2	Administrator	N/A*
3	Faculty	<ul style="list-style-type: none"> • Anderson's Christian Faith Identity. • Draws professionals who desire to teach.
4	Administrator	N/A*

Note: * A question regarding faculty attraction to Anderson was not part of the interview session with Participants 2 and 4

From Table 62 we see Participants 1 and 3 identified Anderson's Christian identity and mission as a major draw to faculty as well. When asked why faculty primarily come to Anderson, Participant 1 responded: "Well, because, I believe, that they buy into this [Anderson's] mission. That they look at very hard -- particularly a faculty member -- and personally identify with that mission" (Anderson Administrator, Personal communication, July 19, 2007). Participant 3, speaking of fellow colleagues on faculty, provided a similar perspective, noting:

I think that faith orientation is predominant among faculty here. I think it's very clear. And where it has not been as strong an issue, those persons have turned over. They have left -- usually voluntarily, I think -- it was not as comfortable as they thought...they maybe they could work here, but they couldn't. So I think that's really pretty strong. (Anderson Faculty Member, Personal Communication, July 20, 2007)

In addition to this strong connection to the faith identity of Anderson, Participant 3 also felt that Anderson attracts those individuals who have a strong desire to teach.

Throughout a discussion of departmental colleagues, Participant 3 made it clear that faculty at Anderson are committed to being with students, and desire to focus most of their attention to undergraduates in the classroom.

Spiritual Tenor of Student Body

Seeing that chapel and service organizations were highlighted in Anderson's literature, attention was given in interview sessions to learning about the spirituality of students on campus. Participants 1 and 2 were asked during their interview: "How would you describe the spiritual tenor, in general, of the student body?" In responding to that question, responses between the two participants were varied. Participant 1 described students on the whole as being "very engaged" with their faith, and engaged in participating in student ministry activities. Along these lines Participant 1 noted:

I know a large percentage of our students are engaged in student ministry activities, and there's 20 or 30 different kinds of things -- from visiting people in prison to visiting shut-ins to helping in local churches in music.

(Anderson Administrator, Personal communication, July 19, 2007)

Participant 2 gave a very candid assessment of the student body, commenting that there are two types of Anderson students when it comes to spiritual commitment. Describing the spiritual tenor of Anderson students, Participant 2 commented:

I think it's bipolar a little bit. There are students who come here and find a personal attachment to faith. Somebody on their floor will have a weekly Bible study -- they'll be a part of that. They will feel supported by the leadership of the campus -- student leadership will be inevitably young persons who are deeply committed to Christ and the Christian experience.

Then there will be some other students who may have come here out of families of the church, or families of faith, -- they came here to play football. They know we have Chapel, but they resent having to go and resent what goes on there some times. That maybe 5%, that's an important group for us. (Anderson Administrator, Personal communication, July 19, 2007)

While Participant 2 hoped that these individuals would come to a deeper faith experience, Participant 2 acknowledged that a certain percentage of non-engagement in Christian faith will always exist at Anderson. Participant 2 felt this was the case given that Anderson allows for students to discover faith for themselves, and does not force faith as an issue on its students. On this point Participant 2 was very clear, commenting: "We are not going to proselytize. We are not going to spend our energy saying that when you leave here you will think about these things the way we do" (Anderson Administrator, Personal communication, July 19, 2007).

During the course of interviewing Participant 4 was asked a parallel question to the one posed to Participants 1 and 2. Participant 4 was asked: "How would you describe the overall commitment of students to the faith-informed identity of Anderson? Participant 4's perspective to this question was very similar to the insights provided by Participant 2 above. Participant 4 commented:

I think there's really good buy in from the majority, but some students will come for other reasons. They may not buy into it to the same degree, I mean they don't... It is an important and good challenge for us to engage students that may not be here for the reasons of the mission statement, and

still help them to feel involved in a part. Also help them to understand that they've joined a voluntary community. We have to live within the guidelines of the community, and we hope that they either embrace what were about [or] that they will at least comply, even if they can embrace it in their heart and mind. (Anderson Administrator, Personal communication, August 6, 2007)

Commitments and Expectations

In addition to the topics already discussed above, Anderson participants also focused their attention on the overall commitments the university possesses in two key areas: (a) hiring individuals to work at Anderson and (b) defining goals for student development. In interviewing Anderson participants, it became clear that the university community holds several clear institutional commitments in both of these areas. The major findings in these areas will be discussed below.

Hiring faculty and administrators. Over the course of interview sessions Participants 1, 2, and 3 were specifically asked to identify the major considerations that go into hiring an administrator or faculty member at Anderson. Table 63 provides a synopsis of participant responses.

Table 63

Perceptions of Major Considerations in Hiring Administrators and Faculty at Anderson

Participant	Position	Major Considerations in Hiring Administrators and Faculty (Institutional Commitments)
1	Administrator	<ul style="list-style-type: none"> • Individuals who identify with Anderson's mission. • Commitment to mission stressed in interviewing process. • Desire faculty who strong prepared academically and possess Strong Christian Faith. • Prospective trustees evaluated for Christian commitments.
2	Administrator	<ul style="list-style-type: none"> • Faculty who want to teach, and are committed to Anderson's Christian Mission. • Discussion of applicant's personal faith journey essential to interview process.
3	Faculty	<ul style="list-style-type: none"> • Individuals willing to agree to Christian lifestyle agreement. • Faculty who Possess strong academic record.
4	Administrator	N/A*

Note: * An interview question concerning the hiring of administrators and faculty was not asked of Participant 4.

In describing the major consideration taken into account in hiring individuals, participants touched on several major themes. In the first place, participants revealed that Anderson takes the hiring of individuals very seriously, especially when it comes to the faith perspectives of prospective employees. Participant perspectives primarily focused

around considerations taken into account in hiring faculty members. In their responses Participants 1, 2, and 3 all agreed an individual's commitment to Christian mission is a major consideration taken into account when hiring applicants. In addition, participants also noted that strong academic credentials are another major consideration in applying to Anderson for faculty appointment. When asked to describe an ideal faculty candidate, Participant 1 responded: "Well I think that's easy...1. Extremely academically prepared, and 2. A person of strong Christian faith that can identify with what we are about -- our mission, and understanding the Church of God" (Anderson Administrator, Personal communication, July 19, 2007). Participant 2 also felt it was critically important that an applicant be able to describe his/her own faith journey during the interview process.

Along these lines Participant 2 commented:

If a professor comes here and says: "You guys carry the academic load, I'll do the history... just let me teach the history." And "You guys care about the spiritual mission..." we say "Can't do it." I know you may not feel gifted to carry some of the missional aspects of the spiritual development of the person, faithful vision and all that, and I don't care if you do not feel comfortable with praying with the student in your office, but if you are on a personal faith journey, I'm gonna bet that you as a teacher will get there, and will do it in your way. Now, if you can't embrace the fact that that may be important, probably you're not going to be comfortable enough to be here. (Anderson Administrator, Personal communication, July 19, 2007)

Participant responses therefore revealed that the academic preparation of faculty candidates is crucial to being hired. Beyond this, however, Anderson is looking for individuals who possess and are engaged in their own Christian spiritual walk.

Commitments for student development. Over the course of interviews, participants also commented on how they would like to see students develop over their time at Anderson. Throughout their responses to interview questions participants shared perspectives of what they hope students would come away with having spent 4 years at Anderson. A summary of those perceptions can be found in Table 64 below.

Table 64

Perceptions of Student Development Commitments at Anderson

Participant	Position	Perception of Commitments in Student Development (Institutional Commitments)
1	Administrator	<ul style="list-style-type: none"> • Anderson wants every student to have faith pilgrimage and invites student to “Christian walk.” • Important students discover their purpose and how to strengthen Christian walk.
2	Administrator	<ul style="list-style-type: none"> • Provide environment of discovery to allow students to investigate beliefs, as well as possibilities of exercising one's faith. • Give students the possibility of expanding worldview. • Anderson wants students to be committed, prepared,

Participant	Position	Perception of Commitments in Student Development (Institutional Commitments)
		able to pursue graduate programs, and be fervent in personally found convictions.
3	Faculty	<ul style="list-style-type: none"> • Give students possibility of expanding worldview. • Provide set of educational experiences within Christian faith perspective for purpose of producing servant leaders within church and community.
4	Administrator	<ul style="list-style-type: none"> • Provide good education in academic disciplines integrated with faith perspectives, but also make students marketable. • Want to prepare students to work in church and broader society. • Develop student ownership of faith perspectives, and give students Christian perspective of service in wider world.

In Table 64 we find several themes emerge in participant responses. To begin with, all four participants asserted that a strong commitment exists at Anderson in helping students grow spiritually during their time at the university. Along these lines,

Participant 1 noted:

We do not mandate that a person, if you will, is Christian -- you know students understand what were about, and if they desire to this experience, and feel that this is what they need for their future than we embrace them -

- We want every student to have a faith pilgrimage. (Anderson Administrator, Personal communication, July 19, 2007)

Participant 4 added this perspective:

The development that we most hope to see is 1. [faith] ownership, and the second maybe on campus is a connection with the wider world -- to know that as Christians we are called to have a heart for and seek to share the gospel, but we're also called to serve others. And that it's about the horizontal as well as the vertical. So it's not just about me and my faith walk, but it's also in addition to my walk as a Christian with Christ, it's also about how I'm loving... as close as someone down the hall and as far as way as an AIDS victim in Africa. (Anderson Administrator, Personal communication, August 6, 2007)

In addition to developing a growing faith in students, participants also felt that Anderson seeks to develop a student's full academic and professional capacities as well. Participants 2, 3, and 4 stressed this aspect of student development. In describing how students should ideally leave Anderson, Participant 2 asserted: "I want them to be able to be committed, winsome, the best in their field, able to take the next step in their next graduate programs, and as fervent in their personally found convictions as they can possibly be" (Anderson Administrator, Personal communication, July 19, 2007).

Participant 4 sharing a very practical perspective noted:

We want to provide good education in all the academic disciplines, and we want to make integration of faith into those, but we're not educating a brand that is so tied to the faith that it makes a graduate not marketable in

the wider market. We want our graduates to excel in all kinds of arenas, some of which are faith related, and many of which are not. And so -- I mean it's probably the place to say that we want to prepare students to work in the church and in broader society. (Anderson Administrator, Personal communication, August 6, 2007)

So again, in student development we see participants felt that Anderson has a desire to develop students both spiritually and academically. Furthermore, it appears from participant responses that there is a hope students would progress in both of these areas in a complimentary fashion during their undergraduate years at the university.

Outlook of Students Themselves

Taking a different look at commitments and expectations, Participant 3 provided an understanding of the general worldview students possess when coming to Anderson. Participant 3 notes that many times he has to open up student perspectives rather than having to rein them in. Along these lines Participant 3 commented:

I see more students have a more conservative bent to them -- and by conservative I don't necessarily mean politically conservative, but more closed rather than open. The Church of God is often described as a free and open faith tradition. And I think there are more students now than there were 15 years ago who are less willing to consider the possibilities out there...And again, to come back to who we are and what we do, from the Church of God perspective, this is not a University that indoctrinates people to a particular creed. (Personal communication, July 20, 2007)

In this sense it appears that students tend to come to Anderson with views of clearly maintaining their particular faith identity. If anything the university has to open students up to the notion of broader faith discovery rather than discipline students in one particular Christian faith tradition.

Perceptions of Institutional Challenges

The final segment of interview sessions with Anderson participants focused on identifying the institutional challenges the university faces. As was the case with both Nyack and Huntington, Anderson participants identified several clear institutional challenges. Participants were also asked if these challenges could have possible impact on the Christian mission of Anderson. Anderson participants were candid in discussing both of these topics, being very aware of how the challenges of the present could shape the institution's future. The major thematic findings that emerged from participant responses are provided below.

Sustaining common mission in growing setting. Discussing Anderson's present situation, as well as its future, participants identified several major institutional challenges. Among its most pressing challenges, Anderson faces a period in which it has to come to terms with changes that are brought about by growth and expansion. Anderson's institutional profile revealed that over the past two decades the university has experienced steady growth. While this is acknowledged by all as a positive sign as Anderson moves forward as an institution, Participants 1, 2, and 3 acknowledged that institutional growth and the expansion of programs may have an adverse effect on sustaining the university's longstanding mission. Participant 3 was the most vocal in this regard commenting:

My fear is that when we add programs in part to deal with trying to get more students that we are so highly enrollment driven, that those programs and those students begin to shape us in some way. And, you know, it's not a problem as we did a number of years ago, and say "You know what, there's a lot of adults who need to complete the degree. We ought to do that. We can do that with our framework and our mission, sure, you bet." But at some point, if you continue to add things, if you continue to add all of these graduate programs, any of which may be wholly appropriate, but at some point you find that those students and those programs shape you in some way. (Anderson Faculty Member, Personal communication, July 20, 2007)

Despite this concern, participants felt that Anderson was striking a balance between remaining true to its enduring commitments, while at the same time finding ways to grow and expand. Participant 1 expressing this balance noted:

I think the challenges will be to -- Can we perpetuate this mission? Will this mission be appealing and appropriate in the year 2030?...How can we keep this mission alive, and if you will, interpret it in new ways of programming and opportunities for students in the future?...So trying to interpret that... And what we feel is our mission -- how can we embrace new academic programs, continue to grow, but still keep our eye on the original mission statement. (Anderson Administrator, Personal communication, July 19, 2007)

In dealing with the larger academic community, Participant 2 felt Anderson is successfully walking a difficult line when it comes to sustaining Christian mission. He commented: "I think our mission has been influenced more and more by the Academy...it's inevitable -- and the dynamic is to hold Anderson to its founding principles and values, while allowing the academy to have this impact" (Anderson Administrator, Personal communication, July 19, 2007).

Resources. In addition to keeping focused on mission, Participants 1 and 3 also expressed that the university as a tuition driven institution is always in need of further resources. Participant 1 commented:

We're very much tuition driven...Not to put everything in dollars, but just the viability of continuing in the future to provide the kind of academic resources we know it will take for an experience here, and knowing to some degree the families that we appeal to and students that do not have unlimited resources -- so there is that challenge for us as a University.

(Anderson Administrator, Personal communication, July 19, 2007)

While recognizing Anderson has made large strides in improving institutional resources, Participants 1 and 3 both note that gathering resources will continue to remain a challenge in the coming decade.

Institutional Challenges Impact Christian Mission and Identity?

After speaking about the challenges Anderson faces, 3 Anderson participants were asked to describe their possible impact on Anderson's Christian identity. Table 65 provides a summary of participant responses to the interview question: "As Anderson

heads into the future and faces its challenges, how do you feel those challenges will impact Anderson's faith-informed identity?"

Table 65

Challenges Effect on Anderson's Faith-informed Mission

Participant	Position	Challenges Effect on Anderson's Faith-Informed Mission
1	Administrator	<ul style="list-style-type: none"> • Believes wholeheartedly Anderson will remain on course. • Institutional leadership has provided continuity of vision which is strong and will weather challenges.
2	Administrator	<ul style="list-style-type: none"> • Maintaining mission will be tough challenge. • Next generations students will test institutional boundaries. • Needs individuals totally committed to mission to maintain mission.
3	Faculty	<ul style="list-style-type: none"> • Can not predict the impact of challenges on shaping mission identity.
4	Administrator	N/A*

Note: This specific question was not asked of Participant 4,

From Table 65 we can see that participant perceptions were mixed. By keeping the articulation of Christian mission and identity as a major institutional priority, Participant 1 believed that Anderson will maintain its distinctive Christian character. Along these lines Participant 1 commented: "I really feel that the eye is on the goal --

that's very strong on our mission – that the rudder of the University is deep in the water, and is not turning one way or the other, or swayed by voices or concerns” (Anderson Administrator, Personal communication, July 19, 2007).

Participant 2 recognized the challenge to sustain mission is difficult, but was compelled to conclude that Anderson’s identity of “Christian Discovery” will win out in the end. Participant 2 commented quite candidly that to sustain Anderson’s mission:

That's the tough and challenge. It would be easier to say we found a better way to write a statement of faith and be done with it. We'll never do that.

Will we be able to be on the journey and take the students with us?...In the end, can we trust that a testimony of Christian witness will make so much sense that a young person would want to figure out how to be a part of that -- to come to understand that for a lifetime, I can build my life on that.

That takes people who are devoted to that. If we can create a community here that would help all of us to more faithfully do that, then I think we have the opportunity to make that kind of difference in the lives of others... but it's tough work. The easy thing is to just crank them out -- kids with the mission, we like to hire them, and all of that. But we all came into this -- it's too much work to write it off for that. (Anderson Administrator, Personal communication, July 19, 2007)

Participant 3 felt reluctant to speculate on the possible impact institutional challenges might have on Anderson’s mission. He commented quite emphatically:

You're asking me to be a prophet... No one will know the answer to that question for years to come, so it's pure speculation. You know, I'm an

upbeat kind of person. This University is pretty strong. I've been here long enough to see downturns in enrollment and record enrollments. And I think you'll continue to be cycles like that. And it's a complicated question because it also begs the question as to the Church of God as an institution. What will it be like?...I've no idea. (Anderson Faculty Member, Personal communication, July 20, 2007)

Responding to challenges. While acknowledging that Anderson possesses challenges that may impact the university's mission, participants believed that Anderson can keep on course by following several strategies. One distinct way participants believed Christian mission can be sustained is to continue to make mission a visible institutional priority. When asked how Anderson can maintain its distinctive Christian identity, Participant 2 commented:

I would focus on this philosophical, missional purpose that has to be well understood and embraced by those who could help us to shape our future. We need people around us to really get it to help us to mature to a point that we have some folks who are very committed to our future and will help us to raise the kind of dollars to move us into the future -- to make us affordable. But then... to be distinctive -- to let our distinction shine so as to speak to the point that families and students will see Anderson as a special place of experience that they will want to have. (Anderson Administrator, Personal communication, July 9 2007)

When asked what impact institutional challenges will have on Anderson's mission, Participant 1 had a similar perspective, asserting:

You know we have these, if you will, winds of change that below in, you know, from time to time. But ultimately we depend on our leadership, on our president, our Board of Trustees and ultimately our church body to say: "You know, we got the rudder and we have our eyes fixed on the right goal, we're all moving together into the future, and feel assured."

(Anderson Administrator, Personal communication, July 19, 2007)

In addition to making mission a strong institutional focus, Participant 4 asserted that Anderson is bolstering its mission identity by maintaining programs and policies focused on spiritual formation. When asked how Anderson is trying to maintain its Christian vision, Participant 4 noted:

Well, 1. is we're holding on to Chapel. 2. is that we're holding onto the behavioral standards that we ask students to live by. -- You know, today students just want to know why -- it's not just tell me what to do, and I'll do it, but "Why are you telling me to do this?" -- they're going to make a judgment about whether they think our answer is a sufficient answer to that question or not. And so I think part of our challenges is to articulate well the "Whys" for what we are, what we want to be, what we want to remain true to. (Anderson Administrator, Personal communication, August 6, 2007)

Despite the concerns shared by Participant 3 regarding the possible dangers of mission drift brought by program expansion, Participants 1 and 4 believed that Anderson's future is dependent on growing academic programs that are attractive to students. Along these lines Participant 1 commented:

We want to keep abreast of new majors that are necessary, new technologies and information systems, and all of the Internet... all of these things that continue to interest students because perhaps seeing that vocationally, that's where, you know they can find jobs. (Anderson Administrator, Personal communication, July 19, 2007)

Participant 4 seeing great strengths in programs like Tri-S commented: "I would like to see us continue to pursue international opportunities -- the globalization of education -- I just think we have a lot of advantages all ready, and I like to see us capitalize on those"(Anderson Administrator, Personal communication, August 6, 2007). For Participants 1 and 4, in order to continue to succeed in the future Anderson must keep viable in academic areas, while at the same time putting forth clear Christian commitments as an institution.

General Conclusions from Interview Sessions

From the interview sessions conducted at Anderson many important findings emerged from participant responses regarding Anderson's Christian mission and how that mission informs various aspects of institutional life. From the preceding pages 10 general conclusions were drawn from the responses of interview participants:

1. Anderson's Christian mission, along side a strong reputation for quality academic programs, were readily identified as defining characteristics of the university's distinctiveness.

All 4 participants when asked to describe what makes Anderson unique noted that the university possesses a clear Christian identity alongside strong academic programs. Participants felt that Anderson's broad Christian commitments allowed for students from

a variety of Christian backgrounds to find a spiritual home at Anderson. Participant responses also revealed that a warm spiritual atmosphere on campus allowed students to either grow in Christian faith or, in some cases, find faith for the first time. Participants also noted that Anderson's true distinctiveness did not lie solely in its Christian vision. Instead, participants saw Anderson as a Christian university which possessed strong programs which attracted students. From strong professional programs to opportunities for cross cultural experiences through Tri-S, participants felt Anderson possesses unique programs which are strong positioned among other CCCU and secular institutions.

2. Participant understandings of Anderson's mission closely paralleled the university's formal mission statement in describing Anderson as a place of "Christian and Academic Discovery."

The 3 participants that described the university's mission in their own words described the Anderson as place of "Christian and Academic Discovery". Their descriptions closely paralleled the formal mission that university puts forth in its institutional documents. On the whole, participants saw the university as place where discovery is encouraged in both the spiritual and academic spheres of student life. Participants also were clear in describing university's attempt to link those two areas together, providing an education in which faith and scholarship come together in the classroom.

3. A concern for maintaining a clear Christian mission and identity runs throughout the history of Anderson University.

Across the board participants strongly asserted that the institution's Christian mission has been a primary and consistent focus at Anderson throughout its entire

history. Participants consistently felt that mission of the university has not changed very much over the course of Anderson's 90 year history. While many institutional dynamics have changed, participants asserted that the university has maintained a clear Christian mission that has been passed down through the generations and manifests itself as clearly today as it did in 1917. Participants felt that leadership at Anderson has always made the articulation of a Christian mission a primary focus and objective throughout the history of the university.

4. A clear and consistent vision has been made possible by the leadership of strong institutional presidents supported by the university's staff members and faculty.

As we had already seen in Anderson institutional profile, participants clearly identified Anderson presidents as playing a major role in sustaining the university's Christian identity throughout its history. Participant responses reveal that presidents were not only committed to a common mission, but, in many cases, worked closely together to bring that vision to maturity. Participants documented the close connections Anderson presidents have had with each other over the university history. Such a close connection among leaders has kept the overall mission of the institution fairly consistent across all four presidential terms. While each of the four presidents provided decisive leadership in dealing with specific challenges in their own way, all have built on a common vision which they have sought to bring greater fruition. Participant responses also revealed that presidents were not alone in their task of instilling Anderson's vision in members of the university community. Participants noted that the university president is constantly assisted by student life staff members and faculty in helping to instill in students the institutional values that Anderson holds dear.

5. Institutional presidents were identified as being essential actors in articulating Anderson's mission and values, while faculty and student life staff members were identified as serving the critical role of embodying the university's mission and values.

Anderson participants described how different institutional actors play different roles in sustaining Anderson's Christian mission and identity. Anderson presidents were more readily identified as those individuals who articulate Anderson's mission. Participants felt that the president and his staff are constantly keeping the university's mission clear while addressing various institutional challenges. By constantly talking to various members of the institutional community about the values that Anderson holds dear, these individuals keep Anderson's mission constantly in the consciousness of the university community. Complimenting the work the president and his staff, participants identified faculty and student life staff as those individuals who embody the values and Christians commitments of the university and instill those values in students. Participants felt that these individuals help students to understand the connection between faith and learning, as well as assist students in developing their own Christian faith journey.

6. The Christian identity of the university was identified as being instrumental in attracting administrators, faculty, and students to Anderson.

During the course of interviews all participants agreed that individuals are attracted to the university by mixture of things: The warmth of the university community, the strength of academic programs, and so forth. In the majority of responses, however, the institution's faith commitments stood out most prominently in participant responses. When describing their own journey to Anderson, 3 of the 4 participants came to the university because they felt a strong connection to Anderson's Christian mission. Two

participants described their coming to Anderson as God's call in their life. In speaking about faculty attraction to Anderson, participants felt that the university attracts faculty who wish to work at a Christian university and who closely identify with Anderson's mission. The University's Christian identity was also identified as a major attractive feature to students considering Anderson. On the whole participants felt that many Anderson students come looking for an institution that has strong academic programs, but at the same time has clear Christian commitments. Participant responses also described the Anderson community as a warm environment that allows students to explore issues of faith without coercion. Participants noted that this environment is attractive to students who are searching for a faith experience that they can call their own.

7. The spiritual tenor of Anderson's student body was described by participant as mixed.

While only 2 participants spoke on the subject of the spirituality of students, participant responses concluded that the spiritual tenor of students on campus is mixed. Participants identified portions of the student body which are very engaged in their Christian faith and express their faith through activities on campus. Participants also noted there are also students who have their first faith experience while attending Anderson. But participant responses also revealed that the Anderson student body is also made up a smaller group of students who are not engaged in a faith experience, and come for reasons other than exploring faith. These individuals were identified as being ambivalent to the university's Christian commitments. While some of these students have a faith experience while at Anderson, participant responses openly acknowledged

that others do not and remain unengaged spiritually in an intentionally Christian institution.

8. Participants describe the university's Christian commitments as playing a major role in the areas of employee hiring and student development.

Participant responses revealed that Anderson's Christian commitments extend into the realm of administrative and faculty hiring and student development. In terms of hiring administrators and faculty, participants identified an applicant's commitment to Anderson's Christian mission as a major consideration in the hiring process. Participants clearly asserted that Anderson looks to hire individuals who identify with the institution's Christian mission and who themselves possess a clear, Christian faith. Applicants are specifically asked about their faith commitments as part of the hiring process, and an assessment is made as to whether those commitments are in line with the university's overall mission. While not ignoring a person's professional and academic credentials, participants felt the institution clearly seeks out individuals who support the Christian mission of the university, and who embody values which are congruent with that mission.

A concern for fostering a Christian worldview plays a major role in student development as well. Participant responses revealed that Anderson wants its students to investigate issues of faith for themselves, and ideally grow in their faith during their time at the university. Participants hoped that such a faith journey would coincide with a deeper understanding of the world, and a more nuanced understanding of one's own academic discipline.

9. Participants identified several major institutional challenges which have the possibility of influencing the Anderson's Christian Mission.

While participants recognized that Anderson's Christian mission has been a consistent and long standing part of the university's identity, they were clear in describing institutional challenges which might impact Anderson's Christian mission. Sustaining a vibrant Christian identity as the institution expands its program offerings was a clear concern in participant responses. In what ways does the institution open itself to new student populations while remaining true to its Christian identity is a challenge which participants readily recognize. Another concern arose in terms of resources. Participants recognized that a larger institution will be in need of a larger pool of resources. How the institution gathers the resources necessary to fulfill its mission as a Christian institution was also a concern that weighed heavily on the mind of Anderson participants.

10. The foreseen impact of institutional challenges on the Christian identity of Anderson was mixed.

Participants shared a mixed reaction to the possible impact of institutional challenges on the Christian mission and identity of Anderson. While two participants clearly felt that Anderson would continue to maintain a strong Christian identity, 2 participants felt that the institutional mission will be challenged. Consensus, however, was reached on the notion that Christian identity can be maintained by continuing to gather faculty, students, and administrators that are committed to Anderson's Christian mission, and by focusing constant attention onto insitutional mission as a community.

A Final Word

In conclusion, Anderson interviews revealed that the University's Christian mission informs many aspects of institutional life. Anderson's Christian commitments

play a major role in defining the university's distinctiveness. Its Christian commitments are a major draw to students, faculty, and administrators who want to become a part of the Anderson community. Christian commitments are seriously weighed in balance when hiring administrators and faculty. The community seeks to give each student the opportunity to take part in their own journey of "Academic and Christian Discovery", considering how faith and learning interact. And even institutional challenges are weighed by the possible impact they may have on the university's Christian identity. In this sense, concern for Christian identity is pervasive at Anderson, both informing institutional decisions and helping to shape institutional policies.

A final word can also be said of participants themselves. During interview sessions it was apparent that Anderson's mission was not something that was simply articulated in its formal documents, but rather was embodied in the understandings of the study participants. Participants showed genuine Christian commitments themselves, and displayed their genuine support for the overall ideals that Anderson possessed as an institution. They spoke of the university's mission with passion and affirmed their personal commitment to maintaining the long held Christian identity of Anderson. While being very candid about the fact that the next few decades hold great challenges for sustaining Anderson's mission, without exception all were committed to keeping its mission focused on the institutional values that have been passed down throughout the university's 90 year history.

CHAPTER VII

EMERGENT PATTERNS FROM PARTICIPANT INTERVIEWS

Introduction

During the course of researching Nyack, Huntington, and Anderson, 25 study participants took part in interview sessions. Having discussed the major findings of interview sessions at each institution, this chapter will focus on thematic patterns that emerged across study interviews as a whole. Comparing interview responses we can see that several major patterns emerged across institutional lines that have bearing on this study's research questions. The following presentation will be made in two parts. First, a presentation will be made of the major convergent patterns that emerged across participant responses. This will then be followed by a discussion of the divergent patterns encountered in the interview data.

Convergent Patterns

During the course of coding interview data, several major patterns emerged across the interview responses of study participants. To begin with, participants described eight major dynamics that help Nyack, Huntington, and Anderson maintain their strong Christian commitments. Among these dynamics, we can see that Nyack, Huntington, and Anderson each possess administrators and faculty who: (a) were first attracted to their institution by its Christian mission and institutional values, (b) view strong Christian commitments as a decisively unique feature of their institution, (c) have a clear understanding of how Christian commitments inform their institution's mission, (d) actively support their institution's Christian mission and values, (e) desire to hire individuals who possess serious faith commitments, and (f) place strong emphasis on

students growing in their faith during their college years. Participant interviews also reveal that prospective students and faculty are strongly attracted to the Christian commitments of these institutions. And finally, participants felt the majority of students at these institutions actively support the Christian commitments of their alma mater.

In addition to these eight dynamics, participants also came to describe a similar set of institutional challenges that these institutions face in trying to fulfill their mission. And finally, we can see that study participants felt that their institution's leadership was responding to pressing challenges. Having enumerated the major patterns seen within the interview data, a discussion of each will now be presented.

Personal Attraction

One of the most prominent thematic patterns in the interview data can be seen when comparing participant descriptions of what personally drew them to their respective institution. During the course of interviews, all 25 participants were specifically asked to describe their personal journey to Nyack, Huntington, and Anderson. In sharing their stories, participants described the attractive features that had drawn them to these institutions. Table 66 provides a comparison of the attractive features participants described in their personal stories.

Table 66

Comparison of Personal Attraction to Nyack, Huntington, and Anderson

Nyack	Huntington	Anderson
Personal Attraction		
<ul style="list-style-type: none"> • Drawn by college's unique Christian mission and institutional commitments (11 part.). • Felt personal calling to Nyack (5 part.). • Attracted by Nyack's diversity (2 part.). • Drawn by Nyack's location (2 part.). • Attracted by College's commitment to teaching (2 part.). • Perceived warm collegial spirit at Nyack(1 part.). 	<ul style="list-style-type: none"> • Drawn by university's Christian mission and institutional commitments (6 part.). • Perceived warmth of the university community (4 part.). • Attracted by strength of university's academic programs (2 part.). • Attracted to university's focus on teaching (2 part.). • Felt personal calling to Huntington (1 part.). 	<ul style="list-style-type: none"> • Perceived Anderson as warm, tight-knit community (4 part.). • Felt personal calling to Anderson (2 part.). • Drawn by university's Christian commitments (1 part.).

In Table 66 we can see that Nyack, Huntington, and Anderson have attracted administrators and faculty who deeply respect the Christian commitments of their institution. To begin with, we can see that the majority of study participants were drawn to their institution due to its Christian commitments. Describing their personal journeys

to Nyack, Huntington, and Anderson, 17 participants (11 at Nyack, 6 at Huntington, & 1 at Anderson) described a specific attraction to the Christian mission of their institution. Eight participants (5 at Nyack, 1 at Huntington, & 2 at Anderson) described a spiritual calling to these institutions. Strong faith commitments were seen in stories of participants leaving other appointments, traveling great distances, or switching careers to follow God's call to these institutions.

Beyond an attraction to the Christian Mission of Nyack, Huntington, and Anderson, participants also described a personal attraction to other institutional commitments as well. Nyack participants, for example, described an attraction to the value the college places on diversity and teaching. Four Huntington participants mentioned their attraction the university's commitment to student centeredness. And 4 Anderson participants described their attraction to Anderson's tight-knit community.

Participant perspectives were very much in keeping with the conclusions put forth in Clark (1970) and Benne (2001). These works assert that distinctive institutional mission is maintained when colleges and universities attract administrators and faculty who possess similar values to those of the institution. While all stories were unique, participants consistently described their attraction to the Christian mission of their institution, as well as to the values that spring from that mission. None of the participants interviewed expressed personal values that were in opposition to those espoused by these institutions. Put simply, study participants came to these schools due to their specific connection to the overall vision of these institutions. Several participants went as far as to note that individuals with less than strong faith commitments tend to leave these institutions shortly after being hired.

Christian Commitments as Unique Institutional Feature

Over the course of study interviews, participants at Nyack, Huntington, and Anderson described the characteristics that make their institution truly distinctive. Twenty-three participants (12 at Nyack, 7 at Huntington, & 4 at Anderson) were asked to define the characteristics that set their institution apart from other colleges and universities. In responding, participants provided several perspectives which are summarized and compared below in the Table 67.

Table 67

Summary Comparison of Participant Perceptions of Distinctive Institutional Characteristics

Nyack	Huntington	Anderson
Distinctive Institutional Characteristics		
<ul style="list-style-type: none"> • Diversity of the Nyack community (9 part.). 	<ul style="list-style-type: none"> • Huntington is set apart by its Christian mission (5 part.). 	<ul style="list-style-type: none"> • Anderson is set apart by its Christian mission (4 part.).
<ul style="list-style-type: none"> • College places unique emphasis on Christian service and ministry (5 part.). 	<ul style="list-style-type: none"> • University provides unique blending of Christian commitments with student centeredness (3 part.). 	<ul style="list-style-type: none"> • Possesses broad theological views as Church of God school (3 part.).
<ul style="list-style-type: none"> • Nyack is only CCCU school in the New York City area (2 part.). 	<ul style="list-style-type: none"> • Sole institution of United Brethren (3 part.). 	<ul style="list-style-type: none"> • Anderson provides unique mix of strong academics and clear Christian
<ul style="list-style-type: none"> • Nyack's Christian mission 		

Nyack	Huntington	Anderson
Distinctive Institutional Characteristics		
has remained stable over	• University's size allows	commitments (3 part.).
college's history (2 part.).	for significant student to	• Anderson has redemptive
• College possesses strong	student and student to	spirit when handling
spiritual vibrancy (2	faculty interaction (3	student difficulties (2
part.).	part.).	part.).
• Oldest Bible / Liberal Arts	• Long continuity of vision	Anderson's mission has
college in USA (1 part.).	at Huntington (1 part.).	been stable over university's
	• Strong emphasis on faith	history (1 part.).
	integration (1 part.).	

Clark (2000) noted that distinctive institutions possess “a collective understanding of unique accomplishment” (p. 153). From Table 67 we can see that participants consistently asserted that their institution possesses several unique traits that set it apart from other colleges and universities. To begin with, participants at all three schools described their institution’s Christian commitments as a primary feature of distinctive identity. In Table 67 we can see that participants gave several perspectives that focused on different facets of their institution’s unique Christian commitments. Fourteen participants (5 at Nyack, 5 at Huntington, & 4 at Anderson) felt that their institution’s overall Christian mission was a major feature of their distinctive identity. Three Huntington participants described their university’s unique mixture of Christian commitments with a focus on student-centeredness. Three Huntington participants

highlighted the university's unique connection to the United Brethren. And one participant noted Huntington's strong commitment to faith integration. Two participants at Nyack felt that the college possesses a unique spiritual vibrancy that can be found at very few institutions. And three Anderson participants felt the university surpasses other schools in their dual emphasis on "Christian and Academic Discovery." Five participants (2 at Nyack, 1 at Huntington, & 1 at Anderson) went out of their way to note that their Christian commitments have been a long-standing part of their institution's legacy. These participants noted that such commitments were instilled in these institutions at their founding, and have remained a primary focus of institutional life ever since. All of these participants described Christian commitments as an integral part of their institution's existence as well as a primary feature of institutional distinctiveness.

While Christian commitments were prominently described, Table 67 reveals that this feature did not stand alone in participant understandings of institutional distinctiveness. In fact, participants at Nyack, Huntington, and Anderson all described other features that contributed to distinctive institutional identity. Nine participants at Nyack described the college's diversity as both exemplary and unmatched among other CCCU institutions. Nyack participants also noted Nyack's unique position as the only CCCU institution in the New York City area. Three Huntington participants asserted that its students are afforded the opportunity to build unique relationships to faculty due to the university's size. Three Anderson participants felt that their university's broad theological position was unique among fellow CCCU member schools. And 2 participants noted that Anderson possesses a redemptive spirit when it comes to student discipline that is not seen at many CCCU institutions.

Through their responses we can see that participants had a collective understanding of the unique accomplishments of their school. More strikingly, however, participants at each institution saw Christian commitments as a vital part of distinctive institutional identity. This contrasts with many institutions described by Burtchaeff (1998) who placed faith identity on the periphery of institutional life. While not abandoning their faith traditions entirely, institutions described in Burtchaeff (1998) did not place a high priority on these traditions, nor do they define their distinctive identity in terms of them. At Nyack, Huntington, and Anderson, we can see a totally different dynamic. In all three cases, participants place a high priority on their institution's Christian commitments, as well as define their institution's distinctiveness in terms of these commitments. Two Nyack participants went so far as to assert that if the college were to lose its Christian commitments it would also cease to have a distinctive identity.

Christian Commitments informing Institutional Mission

Interviews at Nyack, Huntington, and Anderson also show that participants have very clear understandings of the overall mission of their institution. During study interviews 18 participants (9 at Nyack, 6 at Huntington 3 at Anderson) were asked to describe their institution's mission in their own words. Table 68 provides a comparison of participant understandings of institutional mission.

Table 68

Summary Comparison of Participant Articulations of Institutional Mission

Nyack	Huntington	Anderson
Personal Articulation of Mission		
<ul style="list-style-type: none"> • Nyack focuses attention onto Christian ministry and service (5 part.). 	<ul style="list-style-type: none"> • Huntington committed to fostering Christian faith perspectives (6 part.). 	<ul style="list-style-type: none"> • Provide an environment of “Christian and Academic Discovery” (2 part.).
<ul style="list-style-type: none"> • Nyack provides sound academic training with sound faith integration (4 part.). 	<ul style="list-style-type: none"> • Huntington committed to strong faith integration (4 part.). 	<ul style="list-style-type: none"> • Provide liberal arts education with sound faith integration (2 part.).
<ul style="list-style-type: none"> • Committed to Core Values of intentional diversity, global awareness, social relevance, personal transformation, and academic excellence (2 part.). 	<ul style="list-style-type: none"> • Seek to prepare students to “Impact the World for Christ” (2 part.). • Seek to help students develop Christian worldview (1 part.). 	<ul style="list-style-type: none"> • Prepare students to live lives of service (1 part.).
<ul style="list-style-type: none"> • Nyack committed to teaching (1 part.). 	<ul style="list-style-type: none"> • Provide students with strong liberal arts experience (1 part.). 	

Townsend et al. (1992) noted that a distinctive institution “harbors a common set of values, norms, and behaviors which help infuse the institution with a character of its own” (p. 4). In terms of maintaining Christian mission, Benne (2001) asserted that institutions must “foster vibrant religious traditions that believe in the public relevance of

their heritages for higher education” (p. 18). From Table 68, we can see that Nyack, Huntington, and Anderson model both of these dynamics. To begin with, we can see that a large majority of participants believed that their institution harbors a common set of values that spring from its Christian commitments. Participants consistently identified Christian commitments as a central component of institutional mission. Five participants at Nyack described the college as an institution committed to Christian ministry and service. In addition, 4 participants spoke of the college’s strong commitment to faith integration. And 2 participants reflected on the college’s mission in terms of its formal Core Values. Six Huntington participants described the university’s dedication to fostering Christian faith perspectives, while 2 additional participants described the university’s mission in terms of helping students “Impact the world for Christ.” Participants at Anderson focused on the university’s mission as one of “Christian and Academic Discovery,” as well as highlighted Anderson’s dedication to serious faith integration. While several other perspectives were provided, the majority of participant responses focused around the Christian commitments of these institutions.

Participants also saw great value in their institution’s mission in terms of the larger Higher education context. Participants at Huntington and Anderson, for example, felt their institution’s emphasis on faith integration provided a unique educational perspective that is missing at secular colleges and universities. And Nyack participants felt the college’s Core Values were unique among other CCCU institutions. Several participants also felt that these institutions provided a unique home for faculty and students interested in focusing on the relationship between faith and scholarship. In this

sense participants felt their schools embodied the institutional visions envisioned in such works as Marsden (1997) and Sloan (2002).

Actors Shaping Institutional Mission

Across study interviews we can also see that participants felt their institution's mission is driven by several primary organizational actors. Participants also went on to describe the roles different policy makers have taken in moving institutional mission forward. Table 69 describes the important actors identified by study participants, as well as the contributions participants believe these actors have made in driving institutional mission.

Table 69

Comparison of Important Actors Driving Mission and their Contribution

Institution	Important Actors	Contribution in Driving Mission
Nyack	President David Schroeder (6 part.)	<ul style="list-style-type: none"> • Developed Core Values document. • Started New York City campus. • Brought Nyack back from near bankruptcy. • Oversaw design of new seminary curriculum.
	President Michael Scales and Provost David Turk (4 part.)	<ul style="list-style-type: none"> • Key players in moving Nyack closer to university status. • Building comprehensive plan to expand Nyack resource base and

Institution	Important Actors	Contribution in Driving Mission
		expand programs.
	VP David Jennings (2 part.)	<ul style="list-style-type: none"> • Responsible for keeping Nyack viable despite financial challenges.
	Faculty (2 part.)	<ul style="list-style-type: none"> • Control what goes on in the classroom. • Will significantly shape academic programs and curriculum to fulfill New York State standards for university status.
Huntington	President G. Blair Dowden (4 part.)	<ul style="list-style-type: none"> • Constantly focuses institutional attention onto Huntington's Christian commitments. • Ensures faculty and administrators are committed to university's Christian Mission.
	Board of Trustees (3 part.)	<ul style="list-style-type: none"> • Selects president who will articulate clear Christian mission. • Maintains relationship with United Brethren.
	Faculty (2 part.)	<ul style="list-style-type: none"> • Drafted present mission statement and other key institutional document that affirm university's Christian identity.

Institution	Important Actors	Contribution in Driving Mission
	Students (1 part.)	<ul style="list-style-type: none"> • Faculty Development committee ensures continued faculty development in faith integration. • Strong student faith commitments keep faculty focused on faith integration.
Anderson	Anderson Administration (4 part.)	<ul style="list-style-type: none"> • Primary actors in articulating Anderson's mission. • President acts as chief spokesman for Anderson longstanding mission.
	Faculty (3 part.)	<ul style="list-style-type: none"> • Primary actors in embodying institutional values for students. • Present faith integration to students. • Powerful mentoring presence for students.
	Student Life Staff (2 part.)	<ul style="list-style-type: none"> • Expose students to Anderson's values on a daily basis. • Expose students to service opportunities.
	Students (1 part.)	<ul style="list-style-type: none"> • Shifts in student values can have possible impact of shifting institutional priorities.

In Table 69 we can see that several policy actors have played a major role in driving institutional mission at these institutions. Echoing the assertions of Butler (1977), the vast majority of participants felt their institution's mission has been strongly driven by inspirational leadership. As we have seen in Chapters IV through VI, participants felt that institutional administrators are major players in articulating institutional mission. Describing major administrative actors, participants placed special emphasis on the visionary leadership of institutional presidents. At Nyack, 6 participants identified President David Schroeder as a major actor in moving the college's vision forward over the last 20 years. Describing Schroeder's contribution, participants felt that the former president fostered Nyack's mission in several ways. Participants first described Schroeder's development of the Core Values document that encapsulated the college's basic philosophical commitments. Participants also spoke of Schroeder's reconnection to A.B. Simpson's vision by starting a campus in New York City. Participants noted that Schroeder was also instrumental in refocusing the seminary's curriculum, as well as kept the college from running into bankruptcy during difficult times. These descriptions of Schroeder's contributions were very similar to those found in Nyack's institutional literature. Looking towards the future, 4 Nyack participants felt President Michael Scales will be a major actor in driving institutional identity. Participants, for example, noted that Scales will be the primary architect of the college's move to university status in the coming decade. Participants also held out great hopes that Scales will gather the financial resources necessary to support a growing institution.

Revisiting themes seen previously in Chapter V, 4 Huntington participants described the decisive leadership of G. Blair Dowden in keeping the university

community focused on its Christian mission. These participants noted that President Dowden is a constant spokesman for Huntington's Christian commitments, and is a strong advocate of faith integration in the classroom. Participants also asserted that Dowden has been instrumental in hiring individuals who strongly support Huntington's Christian mission.

At Anderson, all 4 participants pointed to the significant role university presidents have played in driving institutional mission. Anderson participants noted that strong presidential vision has been an enduring hallmark of the institution from the beginning. Participants described presidential leadership as very congruent, with each institutional leader building on the legacy of his predecessor. As at Huntington, 2 Anderson participants described presidents as being outstanding proponents of the university's Christian commitments. One administrator (Participant 1) went so far as to describe presidential leadership as the rudder that keeps institutional mission on course.

In addition to presidential leadership, participants also described the role other administrators have taken in driving institutional mission. Nyack participants described Provost David Turk and Financial Vice President David Jennings as major actors in shaping the college's mission. Two participants described David Turk as a major player in planning the college's move to university status. And David Jennings was seen as the individual most responsible keeping the college viable on a tight institutional budget. Three Huntington participants felt their Board of Trustees plays a major role in shaping the university's identity. Participants noted that the Board holds great power in selecting the university's president. In this sense participants felt trustees play a decisive role in choosing the individual who will act as the chief spokesman for the institution's mission.

Since trustees must have ties to the United Brethren, participants felt the Board has also helped Huntington maintain its longstanding relationship with its sponsoring faith body. Turning to Anderson, we can see that 2 participants felt Student Life administrators were important actors in fostering institutional mission. These participants noted that Student Life is the most responsible for exposing students to the university's values, and are essential actors in getting students involved in service activities.

These understandings run very parallel to the assertions of Butler (1977), Hall (1991), and Cardozier (1993), and Kliewar (1999) who all assert that distinctive identity is maintained when administrators actively support institutional mission. Moreover, Hall (1970), Cardozier (1993), Kliewar (1999) described colleges and universities that lost their distinctive identity when administrators stopped supporting the foundational values of the institution. We can see that Nyack, Huntington, and Anderson each maintain a strong Christian mission by having administrators who strongly support the Christian commitments of these institutions. Moreover, participants consistently noted that administrators clearly articulate institutional commitments to faculty, students, and staff. And finally, participants believed that administrators ensure their institution's mission is maintained by hiring personnel who identify with the community's Christian commitments.

Seven participants (2 at Nyack, 2 at Huntington, & 3 at Anderson) felt faculty also have an important part to play in shaping institutional mission. Participants described the great influence faculty have in molding student values. Participants noted that faculty have the ability to control the classroom, as well as develop in students personal values that reflect the core commitments of their institution. Several participants noted that

faculty play a major role in governance issues as well. One Nyack participant, for example, noted that faculty are playing an active part in developing the curricula and programs necessary to move the college to university status. And a Huntington participant noted that faculty have been the key actors in drafting institutional documents that have reaffirmed the university's Christian commitments. These understandings converge with the conclusions of Clark (1970), Butler (1977), Hall (1991), Cardozier (1993), and Kliewar (1999) who all assert that faculty play a major role in sustaining distinctive institutional identity.

Aligning with themes found in Clark (1970 and Butler's (1977) paradigms, 2 participants felt that students also have a role in shaping institutional mission. An Anderson faculty member felt that student attitudes are a major force in shaping the programs that institutions offer, as well help make or break the overall vision of an institution. Describing the power of student opinion, this participant felt that Anderson's mission could possibly grow more secular over time if large numbers of students began to react against institutional values. While not foreseeing this dynamic coming to pass, this faculty member saw it as a possibility. Providing a totally different perspective, a Huntington participant felt students aid the university's Christian mission by always challenging faculty to think more deeply about connections between faith and learning.

Hiring Individuals with Christian Commitments

We can also see in participant responses that Nyack, Huntington, and Anderson have similar priorities when hiring prospective faculty members. During interview sessions 21 participants (12 at Nyack, 6 at Huntington, and 3 at Anderson) were asked to

describe the major considerations their institution takes into account when hiring faculty members. Table 70 provides a summary comparison of participant responses.

Table 70

Comparison of Major Hiring Considerations at Nyack, Huntington, and Anderson

Nyack	Huntington	Anderson
Major Hiring Considerations		
<ul style="list-style-type: none"> • Christian commitments of applicants (11 part.). 	<ul style="list-style-type: none"> • Christian commitments of applicants (5 part.). 	<ul style="list-style-type: none"> • Christian commitments of applicants (3 part.).
<ul style="list-style-type: none"> • Applicant willingness to support of Nyack's Core Values (6 part.). 	<ul style="list-style-type: none"> • Applicant's agreement with Huntington's educational philosophy of faith integration (3 part.). 	<ul style="list-style-type: none"> • Strong academic credentials (2 part.).
<ul style="list-style-type: none"> • Strong professional/academic credentials (2 part.). 	<ul style="list-style-type: none"> • Strong academic credentials (3 part.). 	<ul style="list-style-type: none"> • Look for applicants who have desire to teach (1 part.).
<ul style="list-style-type: none"> • Professional experience of applicants (1 part.). 	<ul style="list-style-type: none"> Applicant desire to remain at Huntington long-term (1 part.). 	

The works of Clark (1970), Butler (1977), Kliewar (1999) and Burtchaell (1998) all suggest that faculty play a large role in maintaining an institution's distinctive identity. Clark (1970), for example, noted that sagas are built when "believers collect in the faculty and gain the power to protect their cherished ideals and practices" (p. 246). Butler (1977) noted that distinctive Black colleges gathered faculty who were "dedicated to the

cause articulated by the institutional leader” (p. 144). Kliewar (1999) noted that many experimental colleges started to flounder when faculty became less supportive of the educational vision of institutional founders. And Burtchaell (1998) noted that similar faculty disconnect at religiously-affiliated institutions led to trends of secularization. Beyond these observations, Townsend et al. (1992) noted that institutions maintain a distinctive identity by “having value systems that have significantly shaped and continue to shape individual and institutional behavior” (p. 4).

Recognizing that faculty profoundly influence institutional identity, participants consistently described the strong impact their institution’s Christian commitments have on the faculty hiring process. To begin with, 19 participants (11 at Nyack, 5 at Huntington, & 3 at Anderson) noted that their institution looks to hire faculty with strong Christian commitments. Six participants at Nyack noted that the college looks for faculty who are willing to actively support the college’s Core Values. Three Huntington participants asserted that the university also gives preference to faculty who are serious about doing faith integration in the classroom. Several participants went as so far as to note that potential applicants are removed from consideration if they are not Christian believers. While these institutions look for faculty with strong academic credentials, participants felt they had to possess strong personal faith commitments as well in order to be hired.

Participant responses show that the Christian commitments of Nyack, Huntington, and Anderson clearly shape their hiring policies. Participants consistently asserted that these institutions believe in a hiring process that supports the institution’s foundational mission. By following such a process, these institutions seek to collect faculty who will

actively support a Christian vision and will work to bring that vision to fruition for years to come. We can also see that these institutions avoid the types of drift described by Burtchaell (1998) and Kliewar (1999) by turning away potential faculty who might depart from clear Christian commitments.

Growing in Faith During College Years

In addition to informing the hiring process, we can also see that Christian commitments impact student development goals at Nyack, Huntington and Anderson. During study interviews 20 participants (9 at Nyack, 7 at Huntington, & 4 at Anderson) described the goals their institution has for student development. Table 71 provides a summary comparison of participant perspectives.

Table 71

Comparison of Student Development Commitments at Nyack, Huntington, and Anderson

Nyack	Huntington	Anderson
Student Development Commitments		
<ul style="list-style-type: none"> • Help students develop a greater understanding of Christian / ministry service (8 part.). 	<ul style="list-style-type: none"> • Have students think more deeply about Christian faith, as well as how faith informs professional life (8 part.) 	<ul style="list-style-type: none"> • Help students grow spiritually while at Anderson (4 part.). • Develop academic / professional capacities of students (3 part.).
<ul style="list-style-type: none"> • Develop student appreciation for Nyack's core values (3 part.). 	<ul style="list-style-type: none"> • Have students broaden their worldview (4 part.). 	
<ul style="list-style-type: none"> • Instill more global 	<ul style="list-style-type: none"> • Broaden faith perspectives 	

Nyack	Huntington	Anderson
Student Development Commitments		
perspective in students	of students (3 part.)	
(1 part.).	• Make students more well-	
• Have students	rounded (2 part.).	
understanding of faith		
integration. (1 part.).		
• Give students greater		
understanding of diversity		
(1 part).		

Both Clark (1970) and Butler (1977) noted that institutions maintain their distinctive mission when they nurture student support for the institution's values and overall mission. Clark (1970), for example, asserted that institutions build a saga when "students develop a strong sub-culture that significantly incorporates the central idea of the college" (p. 246). Butler (1977) commented that students have to be "influenced by the higher order mission of the college" for an institution's distinctive identity to endure. Kliewar (1999) and Gaff (1969) also assert that distinctive educational visions easily wane when students begin to remove their support from key institutional commitments.

In the case of Nyack, Huntington, and Anderson we can see that all three of these institutions actively infuse their institutional values into student development goals. In the first place, Table 71 reveals that each institution places a high priority on students growing in Christian faith during their college years. Twenty participants (8 at Nyack, 8

at Huntington, & 4 at Nyack) spoke of the desire to have students understand their faith more deeply, as well as see how Christian faith informs their discipline. Eight participants at Nyack wanted students to have a greater appreciation for Christian service. Four Huntington participants wanted to have students consider how their faith will inform their professional life. And 4 Anderson participants spoke of their desire to give students a full experience of “Christian and Academic Discovery.”

Table 71 also shows that participants were committed to fostering several other basic institutional values as well. Three Nyack participants wanted students to grow in their understanding of their community’s Core Values. Four participants at Huntington described the university’s aim to broaden the worldview of its students. And 3 participants at Anderson described the university’s commitment to having students develop their full academic potentials. In all of these perspectives we can see that these institutions have sought to foster a student sub-culture that actively supports their Christian commitments. Beyond this, we can also see that these institutions seek to instill a deep respect for institutional values that spring from the institution’s mission.

Christian Commitments Attracting Students and Faculty

Some of the clearest patterns in the interview data can be seen when comparing participant understandings of what draws students and faculty to Nyack, Huntington, and Anderson. During study interviews, all 25 participants were asked to describe what draws students to their institution. Twenty-two of the 25 participants were also asked to discuss faculty’s attraction to these institutions. Table 72 provides a summary comparison of participant understandings of both of these issues.

Table 72

Comparison of Perceptions of Student and Faculty Attraction to Nyack, Huntington, and Anderson

Nyack	Huntington	Anderson
Perceptions of Student Attraction		
<ul style="list-style-type: none"> • Attracted by college's Christian mission (13 part.). 	<ul style="list-style-type: none"> • Attracted to university's Christian mission (6 part.). 	<ul style="list-style-type: none"> • Attracted by university's mixture of strong academic programs and clear Christian commitments (4 part.).
<ul style="list-style-type: none"> • Drawn by spiritual vibrancy of campus (4 part.). 	<ul style="list-style-type: none"> • University's size and convenient location (5 part.). 	<ul style="list-style-type: none"> • Connection to particular academic programs (1 part.).
<ul style="list-style-type: none"> • Convenience of college's location (3 part.). 	<ul style="list-style-type: none"> • Drawn by warm campus environment (2 part.). 	
<ul style="list-style-type: none"> • Attracted to particular academic programs (3 part.). 	<ul style="list-style-type: none"> • Attracted to particular academic programs (2 part.). 	
<ul style="list-style-type: none"> • Drawn by ministry opportunities (1 part.). 		
Perceptions of Faculty Attraction		
<ul style="list-style-type: none"> • Drawn by the college's Christian Mission or Core 	<ul style="list-style-type: none"> • Drawn by university's warm collegial 	<ul style="list-style-type: none"> • Attracted by the university's Christian

Nyack	Huntington	Anderson
Values (11 part.).	atmosphere (5 part.).	Commitments (2 part.).
<ul style="list-style-type: none"> • Convenient location of Nyack (4 part.). 	<ul style="list-style-type: none"> • Attracted to university's Christian commitments (4 part.). 	<ul style="list-style-type: none"> • Draws Professionals who have desire to teach (1 part.).
<ul style="list-style-type: none"> • Drawn by special calling to Nyack (4 part.). 	<ul style="list-style-type: none"> • University's size (2 part.). 	
<ul style="list-style-type: none"> • Attract faculty who desire to mentor students (3 part.). 	<ul style="list-style-type: none"> • Attract faculty from local area (2 part.). 	
<ul style="list-style-type: none"> • Draw faculty looking for first teaching position (1 part.). 	<ul style="list-style-type: none"> • Drawn by special calling to Huntington (1 part.). 	
<ul style="list-style-type: none"> • Attract professionals looking for creative outlet (1 part.). 		
<ul style="list-style-type: none"> • Drawn by warm collegial community (1 part.). 		

Benne (2001) and Carlberg (2002) noted that institutions can bolster their Christian mission by attracting strong Christian believers to their faculty and student body. Benne (2001) described institutions that strengthened their Christian commitments by attracting faculty "who intensely believe that the Christian account is pervasively relevant to life of a college of university" (Benne, 2001, pp. 191-192). Carlberg (2002) noted that there are

also many prospective students that are looking for an institution “where the Christian atmosphere is important – where searching for truth and building spiritual vitality are valued” (p. 230).

In Table 72 we can see that Nyack, Huntington, and Anderson maintain their Christian identities by attracting students and faculty who looking for an institution with serious Christian commitments. Study participants consistently noted that their institution’s Christian commitments attract many potential students and faculty members. In fact, Table 72 reveals that Nyack, Huntington, and Anderson’s Christian commitments were the most readily identified point of attraction mentioned by participants. Twenty-three study participants (13 at Nyack, 6 at Huntington, and 4 at Anderson) felt students are primarily attracted to the Christian commitments of these institutions. Four participants at Nyack went on to describe student attraction to the spiritual vibrancy of the campus community. Turning to faculty, 18 participants (11 at Nyack, 5 at Huntington, and 2 at Anderson) felt that the institution’s Christian commitments are a major attraction to potential faculty members. Five participants (4 at Nyack & 1 at Anderson) went as far as to say that faculty feel a personal calling to come to these institutions. And two Nyack Participants (2 & 12) unequivocally felt that Christian commitments were the most compelling draw to their institution.

While participants felt that Christian commitments were an important draw, they were not the only attractive feature identified. In fact, most participants felt that Christian commitments blended with other key institutional features in attracting potential students and faculty. At Nyack, participants spoke of students being attracted to particular academic programs and ministry opportunities, as well as the college’s convenient

locations. Huntington participants described student attraction to the university's warm collegial atmosphere, small size, and convenient location. And 1 Anderson participant noted that many students are drawn to the university by the strength of its programs.

Describing faculty attraction, Nyack participants felt that faculty are drawn to the college by its convenient location, as well as by a desire to be more closely connected to students. Huntington participants felt that faculty are drawn by the collegial spirit of the university, as well as by Huntington's location and small size. And Anderson participants mentioned that faculty are drawn to the university because of its unique mix of strong Christian commitments with leading academic programs.

In all three cases, we can see that a mixture of factors contribute to students and faculty being drawn to these institutions. But at all three institutions we can see that the Christian commitments of these institutions play a major role in attracting individuals to these schools. In stark contrast to descriptions provided by Burtchaell (1998) and Patillo and Mackenzie (1966) of institutions "playing down" their Christian commitments, we see that Nyack, Huntington, and Anderson highlight their Christian identities in attracting students and faculty. This theme will be seen again when looking at the promotional literature of these institutions.

Spiritual Vibrancy of Student Body

Clear patterns can be seen across interview data when comparing participant understandings of the spiritual commitments of students. During interview sessions 19 participants (11 at Nyack, 6 at Huntington, and 2 at Anderson) were asked to describe the spiritual tenor of students at their institution. Table 73 provides a summary comparison of participant responses.

Table 73

Comparison of Participant Perceptions of the Spiritual Tenor of Students at Nyack, Huntington, and Anderson

Nyack	Huntington	Anderson
Perceptions of Spiritual Tenor of Student Body		
<ul style="list-style-type: none"> • Most students have strong or vibrant faith (6 part.). • Students have strong desire to serve others (6 part.). • Smaller groups of students are not engaged in Christian faith experience (2 part.). 	<ul style="list-style-type: none"> • Most students possess a strong or robust Christian faith (5 part.). • Students have conservative faith commitments that grow over time (1 part.). 	<ul style="list-style-type: none"> • Most students very engaged in their Christian faith (2 part.). • Smaller groups of students are ambivalent about Christian commitments (1 part.).

Clark (1970) asserts that a distinctive saga is maintained when the overall commitments of the college have “forceful momentum” (p. 246). That is to say that a saga is maintained when articulated ideals come to be embodied by members of institutional community. Moreover, both Clark (1970) and Butler (1977) assert that distinctive identity is maintained when students strongly believe in the values of the institution. In Table 73 we can see that participants felt that majority of their students give forceful momentum to institutional mission by possessing serious faith commitments themselves. Describing their institution’s student body, 13 participants (6 at Nyack, 5 at Huntington,

& 2 at Anderson) felt students had a robust or vibrant Christian faith. We can also see that student attitudes are in strong alignment with the overall values of their institution. Five participants at Nyack described the passion their students have to serve others. Nyack and Huntington participants highlighted significant student involvement in volunteer service opportunities both locally and abroad. And Anderson faculty mentioned a large student involvement in the university Tri-S service program. While several participants described groups of students that are not engaged in their faith, participants agreed that vast majority of students have clear Christian convictions, and strongly support the Christian commitments of their institution. A discussion of students which are disengaged from a faith experience will be discussed later in this chapter.

Similar Institutional Challenges

In addition to the patterns described above, interview responses also revealed that Nyack, Huntington, and Anderson face several institutional challenges in common. During interview sessions, all 25 study participants were asked to describe the major challenges they see their institution facing as it heads into the future. Responding to this broad question, participants spoke very candidly about the institutional challenges they see. Many of challenges identified by participants were similar to those described in previous studies. Table 74 provides a summary comparison of the institutional challenges identified by Nyack, Huntington, and Anderson participants.

Table 74

Comparison of Institutional Challenges Identified by Nyack, Huntington, and Anderson Participants

Institution	Institutional Challenge	Associated Challenges
Nyack	<ul style="list-style-type: none"> • Pressing need to build greater resource base for Nyack (12 part.). • Move to university status in New York State (3 part.). • Potential dangers of secularization (3 part.). 	<ul style="list-style-type: none"> • College is highly tuition driven causing pressures to increase enrollments. • Large financial obligation of New York City campus. • Need to purchase \$40-\$60 million building in Manhattan. • Need to build facilities on Rockland campus for expanding programs. • Need to improve faculty compensation. • Rigorous state requirements call for expansion of existing programs and creation of new graduate and doctoral programs. • Seeking accreditation for new programs. • Pressures to drift away from Christian mission during institutional expansion. • Pressure to become less focused on
Huntington	<ul style="list-style-type: none"> • Potential dangers of 	<ul style="list-style-type: none"> • Pressure to become less focused on

Institution	Institutional Challenge	Associated Challenges
	secularization (3 part.).	faith commitments as institution expands.
		<ul style="list-style-type: none"> • Challenge of creating diversity without giving up common commitment to Christian identity.
		<ul style="list-style-type: none"> • The possibility of changing institutional commitments due to governmental legislation.
		<ul style="list-style-type: none"> • Difficulties of showing Christian parents the value of Christian higher education.
	<ul style="list-style-type: none"> • Need to continue building Huntington's resource base (4 part.). 	<ul style="list-style-type: none"> • Maintain quality programs, while making programs affordable to students.
		<ul style="list-style-type: none"> • University is tuition driven causing a need to maintain or increase enrollments.
		<ul style="list-style-type: none"> • Keeping faculty salaries competitive.
	<ul style="list-style-type: none"> • Need for faculty development focused on 	<ul style="list-style-type: none"> • Expose new faculty to the concept of faith integration.

Institution	Institutional Challenge	Associated Challenges
	faith integration (3 part.).	<ul style="list-style-type: none"> • Show faculty how to do faith integration properly.
	<ul style="list-style-type: none"> • Difficult tensions with United Brethren (1 part.) 	<ul style="list-style-type: none"> • Controversy surrounding the termination of Dr. John Sanders. • Difficulties arising from United Brethren's considered merger with the Missionary Church.
Anderson	<ul style="list-style-type: none"> • Maintaining common institutional identity during period of expansion (3 part.). • Need to continue building Anderson's resource base (2 part.). 	<ul style="list-style-type: none"> • Balancing growth in the future with remaining true to common Christian mission. • University continues to be tuition driven. • Need for greater financial support of academic programs.

In Table 74 we can see that participants at each institution identified several major institutional challenges. In the first place, participants consistently described the financial challenges their institutions face. Eighteen participants (12 at Nyack, 4 at Huntington, & 2 at Anderson) specifically described the pressing need of building a larger resource base for their institution. Participants at each institution also spoke of the pressures of being

highly tuition driven. Participants noted that their institution is under constant pressure to maintain or increase enrollments, as well as maintain institutional eligibility for federal and state aid. Two participants went so far as to assert a fear that certain commitments may one day come to exclude their institution from receiving government support.

These challenges were very similar to those described in O'Brien (2002), Benne (2001) and Gleason (1992). Benne (2001), for example, clearly asserted that many tuition driven institutions have moved toward a more secular identity in order to raise enrollments. And O'Brien (2002) and Gleason (1992) noted that many Catholic colleges have played down their Catholic identity in order to receive larger amounts of aid for their students.

Study participants also expressed concerns over secular drifts they have seen at other religiously-affiliated institutions. Nine study participants (3 at Nyack, 3 at Huntington, and 3 at Anderson) felt that their institution faces the challenge of remaining true to longstanding Christian commitments while expanding programs and increasing enrollments. Three participants were specifically concerned with avoiding pitfalls they had read about in Burtchaell's (1998) study. Three Nyack participants felt the college has to remain focused on its core values during the move to university status or it may lose its mission focus. Six participants (3 at Huntington & 3 at Anderson) expressed a concern that tight-knit institutional communities may erode as programs continue enroll record numbers of students and employ larger numbers of faculty. While these participants see growth as a move in the right direction, they noted that growth has to occur in measured steps. Participants also believed that careful attention must be given to maintaining key institutional commitments during periods of program expansion.

We can see in Table 74 that certain challenges were unique to particular institutions. Nyack participants, for example, described the unique challenges of moving to university status in New York. And Huntington participants described challenges in the area of faculty development, as well certain difficulties that have arisen between the university and the United Brethren. These challenges will be described in more detail later in the chapter.

Responding to Institutional Challenges

Toward the end of many interview sessions participants consistently noted that their institution's leadership was responding to the various challenges described above. In many areas, participants felt institutional leadership was actively providing solutions to the difficulties presented by institutional challenges. A synopsis of institutional challenges and corresponding responses identified by participants can be seen in Table 75.

Table 75

Institutional Challenges and Corresponding Institutional Responses, Nyack College, Huntington University, and Anderson University

Institution	Institutional Challenge	Institutional Responses
Nyack	<ul style="list-style-type: none"> • Pressing need to build greater resource base for Nyack (12 part.). 	<ul style="list-style-type: none"> • College selected President Michael Scales to succeed David Schroeder. • Through Michael Scales unique business talents Nyack is building base of support needed to meet

Institution	Institutional Challenge	Institutional Responses
Huntington	<ul style="list-style-type: none"> • Move to university status in New York State (3 part.). • Potential dangers of secularization (3 part.). • Potential Dangers of Secularization (3 part.). 	<p>coming growth.</p> <ul style="list-style-type: none"> • College expanded academic programs by opening nursing and Doctor of Ministry programs. • School of Education sought and received NCATE accreditation. • College has increased enrollments in professional graduate programs. • Remaining very “intentional” in upholding its mission and core values. • Administrative leadership keeping institutional community focused on Nyack’s mission and Core Values. • University has remained committed to selecting trustees with strong Christian commitments and connections to UB. • University undergoing internal self-study focused on Christian mission identity.

Institution	Institutional Challenge	Institutional Responses
		<ul style="list-style-type: none"> • Hosted series of events in 2007-2008 focused on faith integration. Undertaking cooperative efforts with the CCCU to plead cause of Christian Higher Education to lawmakers.
	<ul style="list-style-type: none"> • Need to continue building Huntington's resource base (4 part.). • Need for faculty development focused on faith integration (3 part.). 	<ul style="list-style-type: none"> • Administrators continue to promote major capital campaign efforts. • Developed orientation program for new faculty focused specifically of faith integration. • Developed faculty journal focused on faith integration issues. • Send faculty to CCCU workshops focused on faith integration. • University provides continuing professional development to all faculty that focus attention onto issues of faith integration.
	<ul style="list-style-type: none"> • Difficult tensions with 	N/A

Institution	Institutional Challenge	Institutional Responses
	United Brethren (1 part.).	
Anderson	<ul style="list-style-type: none"> • Maintaining common institutional identity during period of expansion (3 part.). • Need to continue building Anderson's resource base (2 part.). 	<ul style="list-style-type: none"> • Anderson has bolstered programs focused on spiritual formation. • University maintaining its chapel program and lifestyle commitments. • University is expanding academic program offerings and service opportunities to attract students. • University has raised \$72 million in capital campaign to end in 2010.

In Table 75 we can see that Nyack, Huntington, and Anderson are dealing with the major challenges they face. In an effort to deal with financial challenges, participants at each institution consistently spoke of initiatives that are underway in building larger resource bases for these institutions. Anderson and Huntington participants noted that their institutional leaders have launched very successful campaigns that have brought large amounts of resources into these universities. And Nyack participants noted that the college has taken a decisive step in hiring President Scales, who they believe has the capacities to bring the college much needed resources.

In dealing with the pressures of secularization, participants at all three schools noted that leaders are making a conscious effort to make a focus on Christian mission an institutional priority. From Table 75 we can see that Huntington is making a significant

effort in this regard. Participant noted that the university is undergoing a self-study focused on issues of Christian identity. Participants also commented that the university would host a series of community events in 2007-2008 that would focus on issues of faith integration.

In dealing with its move to university status, Nyack participants asserted that the college is increasing enrollments in its graduate and professional programs. Participants also noted that the college has launched a new nursing programs as well as a Doctor of Ministry program. Participants also felt that the college's move to university status will be aided by its recent NCATE accreditation. And finally, we can see that Huntington participants described the different ways the university is dealing with the challenges of faculty development.

This pattern of institutional response to pressing challenges runs very parallel to the findings described in Chapter V. In both cases we can see that Nyack, Huntington, and Anderson have leadership that is dealing the major challenges these institutions face. We can see both in institutional literature and interviews that leaders are keeping a clear focus on the Christian commitments and are building the resources necessary to support these commitments. In participant responses we can also see that maintaining Christian identity is a major institutional priority at these institutions. Participants are not only consistently aware of the pressures of secular drift, but feel that their institution has been proactive in keeping these institutions from falling prey to such secular pressures.

Divergent Patterns

While there were many convergent patterns that emerged across study interviews, several major divergent patterns were seen as well. In the first place, participants had

mixed opinions about the possible effects challenges may have on the Christian commitments of Nyack, Huntington, and Anderson. In addition, Nyack and Huntington participants described several unique institutional challenges that were not seen at other institutions. And finally, several participants described small groups of students who were uniquely disengaged from their institution's Christian commitments. Having enumerated these divergent patterns, a discussion of each will follow below.

Future of Christian Mission

While participants converged on identifying several major challenges their institutions face, participants at each school had mixed feelings about how challenges would affect the Christian mission of their institution. During study interviews 23 participants (12 at Nyack, 8 at Huntington, and 3 at Anderson) were asked to describe how they felt their institution's mission would be impacted by institutional challenges. Table 76 provides a summary of participant viewpoints.

Table 76

Participant Perceptions of the Possible Impact of Institutional Challenges on Christian Mission

Institution	Viewpoint	Reasoning
Nyack	<ul style="list-style-type: none"> • Strong confidence Nyack will maintain its strong Christian commitments (5 part.). 	<ul style="list-style-type: none"> • Many "checks and balances" within Board of Trustees ensures a continued commitment to Nyack's Christian mission. • Nyack sees its Christian

Institution	Viewpoint	Reasoning
		<p>commitments as “non-negotiable”.</p> <ul style="list-style-type: none"> • Nyack community is made up of individuals who are strongly devoted to the College’s Christian commitments. • Nyack’s Christian commitments are its primary distinctive feature. • Dropping clear Christian commitments would be detrimental to attracting students and faculty.
	<ul style="list-style-type: none"> • Nyack will maintain Christian Mission despite difficulties (5 part.). 	<ul style="list-style-type: none"> • Nyack will sustain its Christian commitments if its keeps focused on its core values. • Nyack will maintain its Christian commitments as long as administrators and faculty strongly support Christian mission.
	<ul style="list-style-type: none"> • Secular drift is possible as Nyack moves to university status (2 part.). 	<ul style="list-style-type: none"> • A focus on expanding programs and building facilities can take away from a clear emphasis on maintaining a coherent Christian

Institution	Viewpoint	Reasoning
Huntington	<ul style="list-style-type: none"> • Strong confidence Huntington will maintain its Christian commitments (5 part.). • Recognizing real pressures to become more secular, university will continue to maintain its Christian commitments (2 part.). • Institution is slowly moving away from its Christian commitments (1 part.). 	<p>identity.</p> <ul style="list-style-type: none"> • University has hired people committed to Christian mission. • Christian mission clearly supported by administration and Board of Trustees. • University has made Christian mission their “decidedly unique feature” • University needs to keep clearly focused on Christian mission or it will go down slippery slope seen at other schools. • University is focusing more on building its professional programs than being concerned about Christian mission.
Anderson	<ul style="list-style-type: none"> • Strong confidence Anderson will maintain its Christian Commitments 	<ul style="list-style-type: none"> • Administrative leadership is strongly committed to university’s Christian mission.

Institution	Viewpoint	Reasoning
	(1 part.)	
	<ul style="list-style-type: none"> • Anderson will maintain Christian commitments despite difficult challenges (1 part.). 	<ul style="list-style-type: none"> • Will maintain Christian commitments if university continues to possess administration and faculty who strongly believe in the mission.
	<ul style="list-style-type: none"> • Uncertain as to Anderson's future identity (1 part.). 	<ul style="list-style-type: none"> • Can not foresee the university's future identity.

Table 76 reveals that participants at each institution had mixed viewpoints on this issue.

To begin with, we can see that 11 participants (5 at Nyack, 5 at Huntington, & 1 at Anderson) were very confident that their institution would maintain its strong Christian commitments. Several participants noted that their institution possesses administrative leadership who have a vested interest in maintaining a strong Christian identity.

Participants at Nyack and Huntington also noted that their institution's trustees were strongly committed to maintaining clear Christian commitments. A Huntington administrator (Participant 1) asserted that the university will maintain its strong Christian mission by continuing to hire individuals who have clear Christian faith commitments.

Nyack and Huntington participants also described a strong Christian identity as one of the most distinctive features of their institution. Several participants noted that to lose Christian identity would be a serious deterrent to drawing students and faculty to their

institution. One Nyack administrator (Participant 3) went as far as to describe Christian commitments as a complete “non-negotiables” that could never be touched.

While the majority of participants strongly believed that their institution would maintain a clear Christian mission, others were not so sure. Eight participants (5 at Nyack, 2 at Huntington, and 1 at Nyack) felt their institution would sustain its mission, but only under strong pressures to become more secular. Several participants described secular trends they have seen at other institutions and feared that such trends could be possible at their own institution. Participants that held this view believed their institution would maintain a strong Christian mission as long as they would continue to hire faculty and administrators who are committed that mission identity.

Three participants were unsure of the future identity of institutional mission. One Huntington faculty member (Participant 3) considered it pure speculation to describe how mission would come to be affected by institutional challenges. Two participants at Nyack described the possibility of the college becoming more secular as it moved to university status. These participants noted that the college was placing a large emphasis on expanding programs, with less institutional attention being placed on mission identity. While not perceiving any drift at the present time, participants saw a possible waning in Christian identity if administrators and faculty did not place more attention onto the college’s Christian commitments. And finally we can see that out of the 23 participants, one faculty member at Huntington (Faculty Member 6) felt that his institution was losing its Christian commitments. This participant felt that Huntington was becoming absorbed by priorities of expanding program offerings and seeking recognition for professional programs at the expense of focusing on Christian mission.

Unique Challenges at Nyack and Huntington

While participants identified several institutional challenges that schools shared in common, several challenges were unique to particular institutions. To begin with, participant responses showed that Nyack College faces many unique challenges that were not seen at Huntington or Anderson. In contrast to Huntington's and Anderson's internal decision to become universities, interviews at Nyack revealed that the college has to overcome many obstacles in achieving university status in New York State. Participants noted that state requirements include the addition of several doctoral programs and professional graduate programs, as well as significant additions to the college's infrastructure. Participants noted that these challenges place a great deal of attention onto program development and expansion. While participants see the university moving in the right direction, several participants noted that the college has to be increasing vigilant in ensuring that Christian commitments are not lost during this process.

We can also see that Nyack has several unique financial challenges that are caused by the college's location in the New York City area. Participants noted the high cost of living for faculty, as well as the need to purchase a \$40 million building in downtown Manhattan to permanently house Nyack's city campus. Unlike Anderson and Huntington, who have successfully undergone several major capital campaigns, Nyack is still in the planning stages of a major capital campaign. While participants felt confident President Scales will be able to produce necessary resources, Nyack's financial situation continues to pressure the institution to increase enrollments at both of its campuses.

Huntington participants also identified institutional challenges that were not seen at Nyack or Anderson. One faculty member (Participant 5) described the tensions that

have existed in recent years between the university and United Brethren. This subject has already been discussed in detail in Chapters IV and V. Three participants also described several challenges in the area of faculty development. Participants asserted that many faculty come to Huntington with a commitment to faith integration, but do not know how to go about doing it. Being trained in research at secular institutions, many faculty were described as coming to the university with no idea of how to integrate faith and scholarship. This theme has been highlighted in previous works by Marsden (1997) and Jacobsen and Jacobsen (2004). In dealing with this problem, participants went onto describe how the university instituted a faculty development program that shows faculty how to do faith integration. Participants noted that new faculty take a course on faith integration during the first term of their faculty appointment. This is followed by yearly development sessions held every fall. Faculty are also required to write focus papers about the relationship between faith perspectives and their discipline. And in certain cases faculty are sent to CCCU workshops focused on faith integration. While this challenge and the corresponding institutional response was not described by other study participants, it provides much food for thought for institutions seeking to emphasize stronger faith integration within their curriculum.

Non-engaged Students

While participants consistently described a robust spiritual atmosphere at Nyack, Huntington, and Anderson, 3 participants (2 at Nyack and 1 at Anderson) felt there were small groups of students at their institution that did not have strong faith commitments. These participants noted that there are students that come to Nyack and Anderson for purely practical reasons. While participants noted these students possess some basic

Christian beliefs, they felt these students have no real interest in the more spiritual aspects of community life. A faculty member at Nyack, for example, (Participant 6) noted that several students are sent to the college by their parents, with no real interest of their own to come to Nyack. An Anderson administrator (Participant 2) asserted that several students are simply drawn to the strength of the university's academic or sports programs. Participants noted that these students have certain ambivalence towards the Christian commitments of these institutions.

When asked if these students presented certain challenges, participant felt there were challenges, but those challenges were minor. Two participants (Nyack Participant 12 and Anderson Participant 2) noted that these students resented having to go to required chapel on a weekly basis. Anderson's Participant 2 also noted that these students were a little cynical about strong Christian beliefs, and sometimes expressed their cynicism to faculty or fellow students. Nyack's Participant 6 noted in some cases students come very disengaged in their faith, but with a little prodding grow spiritually over the course of their 4 years at the college. These 3 participants all agreed that the challenges presented by these students are minor, since these groups represent attitudes that are not shared by many students on these campuses.

CHAPTER VIII

INSTITUTIONAL SITE OBSERVATIONS

Introduction

In addition to collecting documents and conducting interviews, site observations were taken at Nyack, Huntington, and Anderson during Campus visits. Using the observational protocol in Appendix E, observations were made at each institution of campus grounds and campus buildings. A presentation will now be made of the major observational findings that emerged at each institution.

Nyack College Observations

Introduction

As described in Chapter IV, Nyack College has two main campuses. The Rockland campus is located 10 miles northwest of New York City in Nyack, New York. The New York City campus is located in downtown Manhattan two blocks north of City Hall. Site observations were first made on Nyack's Rockland campus in late February of 2007, with additional site visits taking place from March to June of 2007. A visit was made to the New York City campus on June 28, 2007.

Nyack's Rockland Campus

Nyack's Rockland campus is nestled on a hillside overlooking New York's Hudson River Valley. In a city bearing the same name as the college, the campus is found by taking South Highland Avenue from Nyack's downtown up the hillside overlooking the Hudson. Within a mile of the town's center, Nyack College comes into view. The entrance to the college is identified by a simple entrance marker (See Figure 1, Appendix I). The marker displays a cross emblazoned on a globe, with the words

“NYACK College – Seminary – Graduate Schools, Christian Higher Education Since 1882” written below the logo. A second sign also sits at the entrance which identifies the locations of different campus buildings. A steep road (Upland Avenue) then continues up the hillside that winds through the campus. A large lawn on either side of the road slopes upward to reveal the various campus buildings (See Figure 2, Appendix I).

Nyack’s various buildings stand on either side of Upland Avenue as it winds its way through the campus. The college’s student’s center (Boon Campus Center) and administration building (Schumann Hall) stand on the southern side of the road. On the northern side, a white bubble set over the college’s indoor track can be seen over a large stone retaining wall. Continuing up the incline, several of the college’s buildings sit on a lower quadrangle that could be seen over the stone wall.

Campus Walkthrough

During a visit to Nyack on March 9, 2007, an initial tour was made of the campus grounds. Using a campus map as a guide, a general tour was made of all areas of the campus. As Nyack’s grounds were not extensive, the tour was simple to complete. Buildings on the Nyack campus are situated close together, with small paths connecting the various parts of the grounds.

Nyack’s Rockland campus has two distinct parts. The older part of campus, dating from the late 19th and early 20th century, stands to the south of Upland Avenue at the top of the sloping hillside. To the north, the campus slopes down to a level part of the hillside on which are located buildings predominantly constructed from the late 1950s to 1970s.

The initial tour of the campus grounds revealed little in the way of religious symbolism or architecture on Nyack's campus. The facades of campus buildings were simply adorned with building names. Various buildings bore the names of prominent individuals that had been part of Nyack's history. Several buildings were named after institutional presidents: Simpson Hall, Schumann Hall, Moseley Hall, and Boon Campus Center. Other buildings were named after other prominent individuals connected to the history of the college: Pardington Hall, Bailey Library, and Christie Hall.

On the highest part of the Nyack hillside stands Schumann Hall (See Figure 3, Appendix I). Schumann Hall is a converted Tudor style stone mansion that was purchased by the college in the 1940s. Schumann possesses impressive views of the Hudson Valley from a stone veranda that sits at the back of the house. Once serving as the college's library and central office building, Schumann Hall presently houses the offices of the president and provost as well as the admissions department.

Adjacent to Schumann Hall stands Sky Island Lodge (See Figure 4, Appendix I). Originally a carriage house, Sky Island Lodge has the same Tudor style as the mansion house. Yellow stucco and brown timbers adorn the building's façade, while the side walls are lined in stone. At present, this building houses the college's business faculty as well as the College's information technologies department.

Below the mansion complex stands Boon Campus Center (See Figure 5, Appendix I). Being constructed in the 1960s, Boon Campus Center is of yellow brick and glass construction. Brown letters are set into building's front facade which simply read: "Harold W. Boon Campus Center." This building is the center of student activity, as it

houses the college's cafeteria, student life offices, as well as several academic classrooms.

On a part of the property south of Schumann Hall stands Christie Hall dormitory (See Figure 6, Appendix I). Constructed in the late 1940s, Christie Hall Dormitory is built out of red-brick with a large bank of windows on its front façade which provide a scenic view of the Hudson. The words Christie Hall adorn the building's façade as well.

On the southernmost part of the property stand two Victorian structures: Simpson Hall (See Figure 7, Appendix I) and Pardington Hall (See Figure 8, Appendix I). Reconstructed in 1981 from its original design plans, Simpson Hall is an impressive four story Victorian structure that serves as a female dormitory. Simpson's clapboard façade is painted in grey and white, with a covered entranceway extending from its front façade. A similar entranceway also provides access to the building from the rear.

Erected in 1913, Pardington Hall is accessed by a steep concrete walkway that leads up to the building's entrance. This three story wood clapboard building is designed in a late Victorian style. A gabled entranceway provides access to Pardington's auditorium, while several side stairways access the offices of the college's music department.

Walkways through the older part of Nyack's campus are narrow and lined with campus buildings which at one time had been residential homes. A majority of these homes have been converted into office buildings to serve the needs of various departments of the College. Several homes are still used to house visiting professors as well as the campus pastor. A small green promontory also sits on this southern side of the campus, which allows for different views of the Hudson Valley (See Figure 9,

Appendix I). Several benches and Adirondack chairs sit on this green, as well as a small patio. The patio holds an outdoor fireplace and covered gazebo which overlooks the valley. This promontory is one of the most scenic parts of the campus, with views that extend for miles.

On the northern part of the campus, which is closer to Nyack's entrance, stands a small quadrangle surrounded by several buildings. The first building located on this quad is Moseley Hall Dormitory (See Figure 10, Appendix I). Formerly the mansion house of a local country club, Moseley Hall was purchased by the college in the mid 1950s. This Tudor style building overlooks the college's soccer field. A vaulted portico, which was the former entrance of the clubhouse, cuts through the building as well.

Adjacent to Moseley Hall stands Bailey Library (See Figure 11, Appendix I). The former home of Alliance Theological Seminary, this two story structure, faced in yellow stucco, was constructed in the late 1970s. . The main part of the building serves as the library, while the upper wing is used for faculty offices. A small clock tower rises from one end of the building which houses several offices as well.

Completing the buildings on the lower quad are the college's gymnasium and indoor athletic facility (See Figure 12, Appendix I). The College gymnasium serves as the place where the community gathers for chapel services, and will be discussed later in this chapter. On the northernmost part of campus stands the Hilltop building (See Figure 13, Appendix I). A former middle school, Hilltop presently houses the college's school of education.

A.B. Simpson's Grave

The only major symbolic object that was identified on the walkthrough of the grounds was the grave of A.B. Simpson (See Figure 14, Appendix I). On a portion of the hillside located between the Simpson and Pardington Halls lies the grave of Nyack College's founder and first president. Turning up a red brick path, the grave itself is located in a small garden enclosed by a grey stone wall about four feet in height. A bronze plaque adorns one of two rectangular columns on the wall's façade that indicates the small garden was dedicated in 1933. Flagstones adorn the front of the wall, which were collected from the various districts of the C&MA. Paying honor to Alliance's founder, each stone is of a different type of rock and inscribed with the name of the district from which it came. In addition to several U.S. districts, flagstones from various countries throughout the world adorn the front of the wall. Stones include those from the Philippines, Argentina, Israel, Japan, Congo, Sierra Leone, Jamaica, Tibet, India, Palestine, Puerto Rico, West Africa, Canada, and South China. Three steps through the center of the wall lead up to the grave. A simple granite gravestone bears the inscription: "-- The Reverend Albert B. Simpson -- founder of the Christian and Missionary Alliance -- born December 15, 1843 -- Died October 29, 1919 -- 'Not I but Christ' -- Margaret Simpson -- July 18, 1841 -- January 1, 1924 -- 'Jesus Only'"(Grave Marker, Site observation, March 9, 2007). Turning east from the grave provides an extensive view of the Hudson Valley.

Guided Tour

A second tour of the campus was made with an undergraduate student of the college. A guided tour was made part of the protocol to observe how prominently Nyack's Christian identity is displayed when the campus is presented to visitors and

prospective students. The student giving the tour was given no information regarding the study other than its focus was to learn more about Nyack College. The student gave a tour of the entire Nyack campus, with special attention being given to buildings that are most used by students.

Early on in the tour the student was asked why she had chosen Nyack. Responding, the student stated she came to Nyack because it was a Christian college. During the tour the student spoke mostly about the various services that are offered to Nyack students. The student also spoke about community life on the Rockland campus. The student was very articulate in pointing out things that would be very important to undergraduates coming to Nyack. The student, for example, alluded to the lifestyle requirements of the college as an important piece of information that should be considered when choosing Nyack. The student took time to show an average classroom, visited the college's cafeteria and academic buildings, provided a look into two dormitories, and stopped briefly in Bailey Library. When asked, the student was very articulate in noting the history of buildings, and clearly identified the grave A.B. Simpson during the tour of the grounds.

In addition to talking about classes and community life, the student also discussed the more spiritual aspects of campus life. The student gave a description of chapel services, and described the warmth of the college's campus pastor. The student noted that students actively engage in chapel, and in fact help lead worship services. In speaking about her classes and professors, the student expressed how faith informs the learning experience at Nyack. The student found the ability to talk about her faith in the classroom as one of the best parts of being at Nyack. The student felt that professors

were very approachable and would be more than willing to talk about issues of faith within the classroom.

Schumann Hall

In addition to observing the campus grounds, special attention was given to the interiors of campus buildings. The first observations were made inside Schumann Hall, which serves as an administration building. Schumann Hall's interior is made up of converted mansion rooms interspersed among retrofitted office space. Rooms from the original mansion maintain their original arts and crafts décor, while retrofitted areas have white walls and drop ceilings. While no inherently religious objects were found in Schumann's hallways, several framed posters were hung on various walls throughout the building.

Throughout the main foyer of Schumann Hall, as well as in an entrance hall to the admissions office, posters were found which focused on different efforts of the Christian Missionary Alliance (C&MA). These works of art consisted of collage images that were a mixture of pictures, short written vignettes, and scriptural quotations. These posters possessed an antique feel to them. Written vignettes focused on events, persons, and places connected to the history of C&MA. Old pictures were also common in most of collages. To give an overall feel of antiquity, the vignettes and pictures were set onto yellow parchment backgrounds.

Three of these framed posters lined the walls of the entrance foyer. One poster hung above a leather couch with the words "Publishing" in the large letters on the top of the image. A collage image included vintage pictures of a publishing building and a vignette that gave an early history of the Christian Alliance Publications Company. A

quote was set into the collage which read: “Overall the themes we write ‘Jesus Only’, and devote these pages to the person and glory, the control, service and exaltation of the Lord Jesus Christ.’ – A.B. Simpson” (Framed Poster, Site observation, March 9, 2007). A second poster hanging on the same wall read “To the Jew First.” A vignette on the spreading of the Gospel to the America’s Jewish Population was followed by a quote from Roman 1:16: “For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.” At the foot of a long winding staircase was a third poster describing the work of the C&MA’s Berachah Orphanage. A passage from James 1:27 stood out from the image: “Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world.”

Three similar posters were also found in the entrance hallway to the admissions office, which sits off of Schumann’s main foyer. “One Spirit then and Now” spoke of the imperative to overcome prejudice. “To the Prisoner” displayed pictures of missionaries inside a prison, and “To Africa” displayed images of C&MA missionaries in Africa. Throughout the halls of Schumann other posters were found which focused on various historical efforts of the C&MA.

At the top of a winding wooden staircase lit by a large panel of leaded windows stood a wall emblazoned with the seal of Nyack College. Nyack’s seal features an open book and torch emblazoned across a globe. Below book the words of John 1:1 “In the Beginning was the Word” are inscribed on the seal in Greek. Next to the seal, a glass door entered into the office of the college’s President. Dim corridors spread in both

directions from the second floor landing, with old mansion rooms acting as office spaces for administrators.

One of the most interesting rooms in Schumann is occupied by the college president. The president's office is situated in the master bedroom of the old mansion house. Large windows provide beautiful vistas of the Hudson Valley from this room. The bedroom's original wallpaper adorns the space, which is furnished by a large desk, and long wooden conference table. Large wooden bureaus from the bedroom remain between the banks of windows. Above the mantle of a large fireplace hangs a framed print of the Return of the Prodigal Son painted by Peter Paul Reubens.

Boon Campus Center

In addition to observing Schumann Hall, time was spent looking through the inside of the Boon Campus Center. As this building is the center of student activity, special interest was given to finding symbolic objects within its interior. Walking through the halls of the student center, two large artworks were found which had clear Christian themes. In the entrance foyer of Boon Student Center a large mural of quotations was painted on the wall of a central sitting area. Greeting visitors, this artwork (Approximately 8' x 8') incorporated various scriptural verses painted in different fonts, sizes, and colors. The entire background of the mural was taken up by the concluding words in the Book of Revelation: "Come Quickly Lord Jesus." Three quotations were then superimposed over these words forming the rest of the image:

1. "Go ye therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things

whatsoever I have commanded you, and lo I am with you always, even unto the end of the world.”

2. “This I recall to mind, therefore, I have hope the Lord’s loving kindness indeed never ceases, for his compassions never fail. Great is Thy faithfulness.”

3. “For I know the plans I have for you, declares the Lord. The Lord plans for your welfare and not for calamity; to give you a future and a hope.”

The second artwork was located in the college’s cafeteria, which is located on the second floor of Boon Campus Center. Opposite an area where food was being served to students, a large fresco (10’x10’) was found which depicted a suffering Christ. In the work’s background a brown hill was topped by three crosses lightened by a purple sky. In foreground a large figure of Christ was depicted in a purple robe with a crown of thorns adorning his head. In both cases these large artworks were on display in prominent locations within the student center.

Bulletin boards throughout Boon displayed advertisements for Christian music groups that would be performing in the area. Advertisements were also posted for on campus events focused around praise and worship. Leaflets which described academic programs and other campus activities were also observed on various bulletin boards.

Bailey Library

Posters similar to those seen in Schumann were also found in Bailey Library. While the posters in Schumann highlighted significant events in the life of the C&MA, posters in Bailey focused mainly on the history of Nyack's campus buildings. Posters found within the library described the building and reconstruction of Simpson Hall, the acquisition of Moseley and Schumann Halls, as well as the building of Pardington Hall.

As with the posters seen earlier, vintage photographs were mixed with small vignettes to form various collage images. Many vignettes focused on how buildings were constructed, as well as related touching stories of how certain buildings were acquired for the college. One touching story about the acquisition of Moseley Hall was shared in Chapter IV.

Other Buildings

While a tour was made of Simpson and Christie dormitories, the Hilltop building, Gymnasium, and Pardington Hall, no significant symbolic objects or artworks were found in these buildings. As the Gymnasium and Pardington are used as places of worship, they will be described in later on in this chapter. Entering Simpson, a main foyer leads to two separate wings. An all female dormitory, a central sitting area is situated between the two wings where students are allowed to meet with visitors. Christie Hall's entrance leads into a sunny sitting area with a bank of windows which overlooks the Hudson. In both cases, the insides of both of these buildings were modest and unremarkable. Visiting areas were clean and felt inviting to visitors. The sitting area in Christie had an exceptional view through its large window, which floods light into the common area. As both of these dormitories were for female students, an inspection of a dorm room was not possible.

Observations were also made inside the Hilltop building. Hilltop was acquired from the local Nyack municipality, being at one time a middle school. Walking through its corridors, the hilltop building retains its school-like character. Cement block corridors with shiny linoleum floors were only marked by a scattering of bulletin boards. A tiled mural of children at play, which obviously remained from the old school, still adorned the

building's entrance hall. And a small gymnasium was found in the middle of the building as well.

New York City Campus

Nyack's New York City Campus is located in a rented building on 5th Avenue, two blocks north of City Hall. The building, dating from the first decades of the 20th century, is adorned from the outside by a simple flag bearing Nyack's logo. The building's first floor is marked by large glass storefront. Behind large pains of glass, a small furniture store occupied the first floor of the building. A door adjacent to the entrance of the store grants access to the lobby of the New York City campus. This foyer is tiled in dark granite, with a simple reception desk sitting next to the entrance door. The buildings various floors are occupied by different academic departments that hold courses on this campus. Hallways within the building are narrow, and only marked only by office doors and bulletin boards. Participant interviews revealed that growing enrollments have made space scarce within the building. Faculty offices have moved around considerably, as different arrangements of space have been undertaken to meet the demands of a growing campus. On occasion, a rumbling can be felt through the building as subway trains pass underground. The building's offices are small and close together, utilizing every inch of available space.

No inherently religious symbols were identified in the course of making site observations of the New York City site. Bulletin boards noted several events which had an inherently religious focus. As seen at the Rockland Campus, these notices announced musical events, as well as provided information on activities focused on worship and ministry.

Promotional Materials

Special attention was given during site visits to collecting promotional materials made available to campus visitors. The aim of collecting this literature was to see how prominently Nyack's Christian commitments were displayed within literature that promotes the school. Finding these promotional materials on campus was not difficult. Course catalogues, and college magazines were easily obtained from the admissions office. Brochures which promoted the school to prospective students were available as well.

The collected materials made numerous references to Nyack's Christian commitments. Many pieces of literature drew attention to the college's Core Values. Several promotional pieces also shared the college's hope that prospective students would seek out God's will in making their choice of a college. A poignant example in this regard was given by President Scales himself, who asserted:

I pray that if you choose to come to Nyack, it will be because God is calling you here. As I stated above, this college—this community of maturing Christians—exists to prepare believers for whatever God calls them to do. If you come to Nyack, our charge before the Lord will be to help you grow academically, professionally, and spiritually so that you can glorify Christ with your life. (“Nyack Undergraduate Catalogue”, n.d., p. 1)

A small mailing brochure added a similar perspective in its opening paragraph:

There is a vitality on campus that can be seen in the way people relate to each other, and in the way they serve the Metropolitan New York City area. Your life will be transformed... God has created you, individually, for a purpose, for his glory. You are created to influence the Kingdom of God and the world. We are here to help that become a reality. ("Nyack, Christian Higher Education", n.d., para. 1-2)

Many promotional brochures presented pictures of students at prayer or during worship. A *Nyack College Viewbook* (n.d.) incorporated several images of this type. One picture, for example, displayed a young woman, with eyes closed, holding up her hand in prayer while singing at a service of worship. Another showed a young African-American man resting his head on praying hands at the conclusion of a chapel service. A third example showed a group of students swinging back and forth in prayer.

Numerous *Viewbook* quotations focused on Nyack's Christian identity, as well as the College's commitment to fostering the spiritual aspects of college life. The slogan "Real people. Real Faith. Real Learning. Be Transformed.", for example, ran throughout the *Viewbook's* pages. An introductory paragraph to the *Viewbook* asserted:

Real learning can take place when you are free to be you. There is nothing better than being yourself and being around people who believe that God created you for a purpose... each distinct campus community carries the same vision. The pursuit of truth in the Nyack education has transformed lives for over a century... At Nyack, the spiritual transformation of young people is vitally important to their education. Real faith is evident as

Smaller chapel services are held in the auditorium in Pardington Hall. The main entrance of Pardington Hall leads into its auditorium which can seat several hundred people. Behind a small partition wall inset with four pieces of stained glass, the small entrance foyer opens up into the main part of the auditorium. Rows of violet cushioned chairs form a semi-circular pattern that focus on to a curtained stage. Five colonial brass chandeliers hang from the vaulted ceiling of the auditorium as the room's only adornment. Rows of plain glass windows allow streams of light into the space from the auditorium's side walls. Pardington's walls are plain and unadorned. A loft, with brass railings wraps around the walls surrounding the stage. When observed, there were no religious symbols or works of art on the walls, and the stage was bare of any adornments as well.

In addition to making observations of the spaces used for worship, observations were also made of a worship service on campus during September of 2007. As mentioned in Chapter IV, worship services take place on campus every Monday, Wednesday, and Friday morning at 10am in the College's gymnasium. On one of these weekday mornings in September of 2007 students from various parts of the college campus made their way down winding hill paths to Nyack's gymnasium. Many of these students carried Bibles in their hands as they talked along the way to the gymnasium. Entering the gymnasium, worshipers proceeded past a suspended curtain to the floor of the basketball court. Folding chairs set out in rows on the basketball court filled up quickly as worshipers assembled for the beginning of the service. In front of the rows of chairs, an elevated stage held a keyboard and stands with musical instruments. Large speakers also adorned the stage. Students filed into the rows of chairs, and a 45 minute

service of praise and worship commenced at 10 a.m. with the singing of a contemporary Christian song of praise. Students stood and swung back and forth while singing along with the song's melody. The music intensified and filled the gymnasium as students added their voices to those of the worship leaders on stage. Student participation was active, with many students intently focusing on the music. Some students raised their hands in prayer, while others did not. The worship music continued for several minutes, resonating off of the walls and out into the surrounding campus. As the music concluded, the sound died down as the chapel speaker began to speak. The message of the day was given by the campus pastor Kelvin Walker.

An African-American C&MA pastor, Walker began his message by focusing on a theme of building a spiritual legacy. His voice resonated off of the cement walls, and filled the gymnasium. Walker began with a story of about comedian Chris Rock and then developed his ideas around a theme: "The rich live for the moment, the wealthy plan for the future." Walker focused attention on bringing the blessings of God to others. During his sermon Walker took a Bible and directed students to various passages from the Old Testament book of Jeremiah. As the message continued, Walker began to speak of his own personal life journey. Walker spoke of his own journey to Nyack College, and the calling he felt he received from God. Walker's spoke of his conversation with God in choosing to come to Nyack. He started his personal story: "God told me, 'I am taking your family to back to New York'" and then described his last days in a Church in Allegany, PA. Throughout the message students glanced at their Bibles and then glanced back up at Walker. Walker continued to develop his theme by speaking of the preparation needed inside oneself in building a spiritual legacy. Walker switched back

and forth between scripture and his own life example in dealing with the journey to Nyack. He described his own spiritual growth by being open to the plan God had for him. Walker continued on his theme by challenging students to build a spiritual legacy at Nyack that will continue on long after they have left the campus. As he concluded his message, Walker charged the congregation to: "Take your place in building a legacy." Following Walker's message, worship concluded with a prayer asking God to give students the strength to find their place in building a legacy. The sound of guitar strings entered underneath Walker's concluding words as another contemporary song of praise ended the service. As students filed out of the gymnasium and walked back to their dormitories and their classes, Walker sat with a student on an empty set of chairs. Throughout Walker's message silence filled the gymnasium with careful attention being given to the campus pastor. Looking around to fellow-worshippers, the majority of students were actively engaged in the worship, with others being less expressive in their style of worship. For those who are not able to attend a worship service, Nyack provides pod-casts that can be downloaded at the College's website.

General Conclusions from Site Observations

Site observations at Nyack provided a wealth of information about the college's campus, as well as provided a greater context in which to set the findings that emerged from study documents and interviews. Looking at the observational data as a whole, several major conclusions can be drawn regarding Nyack's Campus:

1. Nyack College fulfills its educational mission within a very humble institutional setting.

In several Nyack interviews, administrators and faculty described the college's physical campus as being modest. Instead of heavily investing in infrastructure that would put the college into debt, participants noted that the college primarily uses its resources to maintain strong academic programs and expand academic offerings. In visiting the Nyack campus, the modest surroundings described by interview participants were clearly visible. Set on the Nyack hillside, the campus was comprised of older buildings set close together. Many of the building were bought by Nyack, and retrofitted to meet the needs of the college. An old mansion was transformed into the college's administration building. A stone clubhouse was purchased to become a men's dormitory. A middle school building was bought and converted into an academic hall. The state of the art facilities so sought after by many institutions were not seen on campus.

For all its simplicity, however, the campus possessed a certain vibrancy that was described by several interview participants. While accommodations were modest, members of the institutional community were observed to be content with their surroundings. Small offices were warm and distinctively unique. For example, one small office in the converted mansion was observed which had silk wallpaper lining one wall and a large fireplace. Dormitories and academic buildings were simple, yet bright and well kept. And library space was scarce, yet well used. When speaking to people on campus, administrators, faculty, and students were consistently warm, welcoming, and courteous. And even when acknowledging the need for updated facilities, the vast majority of administrators and faculty interviewed during the study expressed their deep satisfaction with working at the college.

plays in community life. The student also clearly explained the college's lifestyle requirements, as well as its how faith informs academic life at the college. The student also shared how her own personal Christian faith brought her to Nyack. While a great deal of time was spent discussing the more practical aspects of student life, Nyack's Christian commitments were clearly discussed as an important part of student life on campus.

5. Nyack's Christian commitments were clearly portrayed in promotional literature made available to campus visitors.

Many pieces of literature collected during campus visits displayed pictures and texts that highlighted Nyack's Christian identity. Brochure covers incorporated pictures of students during worship. Vignettes focused attention onto subjects of ministry and vocation. Greetings to prospective students spoke of God's call for their life, as well as hopes that Nyack would be a place where they could respond to God's call. These materials made consistent references to Nyack's mission, and consistently gave the impression that the college was a place where Christian faith was fostered and freely expressed in people's lives.

6. While lacking a formal chapel building, a spiritual vibrancy could be seen when the college's community gathered for community chapel.

The diverse spiritual community spoken of by interview participants was clearly displayed in the worship service observed during the research. The chapel service was a moving experience that had strong student participation. A diverse group of students gathered in the middle of a weekday morning to sing together, pray together, and listen to their campus pastor. Students were diverse in their worship styles, but very engaged in

the service. Eyes were closed and hands were raised in prayer, bodies swayed with the music's melody, and students were active in singing the songs of praise. The campus pastor delivered his message to many attentive listeners, and spoke to the needs of young students. The intense spiritual atmosphere described in study interviews could be seen first hand, leaving a deep and lasting impression of the seriousness of student faith commitments.

A Final Word

Looking at site observations as a whole, Nyack's campus displays the college's Christian identity in unique ways. While not utilizing as many symbolical representations on campus as seen in Benne (2001), Nyack nevertheless displays its Christian commitments in other ways. A visitor quickly comes to realize that Nyack Christian commitments are a central part of the college's life and mission. From talking with study participants to reading the college's promotional literature, discussion of Nyack's Christian identity was a pervasive subject that manifested itself over and over again in the course of the research. While these commitments were not symbolically represented in many pieces of art or architecture, they were certainly embodied in the administrators, faculty, and students that were encountered during the study.

Huntington University Observations

Introduction

Huntington University's campus occupies 160 wooded acres within the town of Huntington, Indiana. Huntington is located in northern Indiana 30 miles southwest of Fort Wayne. Site observations were collected on Huntington's campus during a site visit

adorned with an image as well. Banners bearing the word “Christ” depicted a chalice and broken loaf of bread. Banners bearing the word “Scholarship” showed an unrolled scroll. And finally, banners marked by the word “Service” displayed a water basin and towel. These banners connect very clearly to an institutional slogan “Impacting your world for Christ, in Scholarship, and through Service” which has been used by the university for several years.

Campus Walkthrough

During the visit to Huntington, an initial tour of the campus grounds was made on July 23, 2007. This tour covered all of the grounds, with the exception of the college’s athletic fields. Using a campus map as a guide, the tour began on the eastern part of the grounds by observing the university’s main quadrangle. This is the oldest part of the campus, and contains the university’s original building, Becker Hall. For an orientation of the buildings on Huntington’s campus, a map is provided in Appendix G.

As we have seen with Nyack’s campus, the initial tour of the campus grounds revealed little in the way of religious symbolism or architecture on Huntington’s campus. While the grounds themselves were serene and possessed many landscape features, the facades of campus buildings were simple and unadorned. Various buildings bore their names on prominent facades. Several buildings were named after building benefactors and past administrators, while others such as Science Hall, Huntington Union Building, and the Administration Annex bore a simple name denoting their function.

At the center of the University’s quad stands a memorial fountain, which can be seen in Figure 19 (Appendix I). A central spring flows down the fountain to a circular

tidal pool. A small garden surrounds the fountain, with a small plaque describing the purpose of the fountain's dedication.

To the east of the central fountain stands Huntington's first building, Becker Hall (See Figure 20, Appendix I). Constructed in the late 1890s, Becker Hall is a three story Victorian structure faced in red brick. Rows of windows wrap around the buildings four facades. To the right of the buildings entrance, brass letters are set into the brick façade which simply read "Becker Hall." While housing the entire college in its early years, Becker Hall now serves as an administrative office building. As the college has grown considerably since its early years, additional administrative offices are housed in the Administration Annex, which is also located on the quad.

Directly in front of Becker Hall stands a commemorative plaza which was built to honor the 100th anniversary of the college in 1997 (See Figure 21, Appendix I). Named "Alumni Plaza", this courtyard commemorates many of the university's former alumni. The individual bricks that make up this plaza are inscribed with the names of alumni donors. In the middle of the plaza a round piece of black marble bears the words "Alumni Plaza." Set into the center of the marble a commemorative bronze depicts a bell tower surrounded by the words: "Huntington College Centennial – 1897-1997 – Honoring Christ in Scholarship and Service." (Centennial Bronze, Site observation, July 23, 2007).

Another unique monument stands in a planting bed in front of Becker Hall (See Figure 22, Appendix I). Standing two feet tall this monument entitled "The Old Rugged Cross" bears a grey quarried stone that has red sedimentary lines which form the shape of a cross. These red lines running through the stone were formed naturally and cut through

the entire rock. A small bronze plaque set at the monument's base reads: "The Old Rugged Cross – Found in Lincoln Avenue, Hillsdale, Michigan -- 1958" (Old Rugged Cross Monument, Site observation, June 23, 2007).

On the northern part of the green stands two large pillars which once marked the entrance to the campus when the school was still named Central College. These two pillars stand 8' to 9' tall and are faced with rounded stones of various shapes. A globe shaped lamp, similar to those seen throughout the campus, adorns the top of each pillar. The words "Central College" could be seen on the pillars, as well as "Class of 1916." At a time when the grounds were much smaller, these markers once stood at the edge of the university's property. When the grounds were expanded, these monuments were left on the quad to commemorate those early years of Huntington's existence.

On the western side of the quad stands one of the college's newest buildings, Science Hall (See Figure 23, Appendix I). Built in 2002, this two story building is faced in red-brick, with four long glass windows running down its front façade. A vaulted entrance way is marked above by the words "Science Hall." A small glass solarium could also be seen on the second floor of the building's northern exposure. One of the most technologically advanced buildings on campus, Science Hall is home to the university's science departments, as well as its new nursing program.

A stone relief is set into the Science Hall's rear façade which can be seen in Figure 24 (See Appendix I). Measuring 15' to 20' in height, this stone relief depicts a heavenly hand reaching down in blessing to two scientists working in a lab. An atomic model is pictured over the heads of the scientists suggesting that their scientific

knowledge is being imparted through God's blessing. Other than this stone relief, no further objects were found on Science Hall's exterior.

On the southern side of the quad stands Loew-Brenn Hall (See Figure 25, Appendix I). First constructed in the early 1960s, Loew-Brenn Hall was completely renovated in 2003. Its red-brick façade is only highlighted by a granite entranceway bearing the name of the building above its main door. Serving as an academic Hall, Loew-Brenn houses the humanities departments of the university. The northern side of the quadrangle is occupied by the Richlyn Library and Administrative Annex. The Annex is a square two-story building that once served as the university's former library. Today the building holds the office of the president as well as the Advancement office. The Richlyn Library (See Figure 26, Appendix I) was constructed in the 1980s when space in the Annex had become limited.

A bell can be seen in Figure 26, to the left of the flagpoles in front of Richlyn Library. This at one time belonged to Hartsville College, which was located in Southern Indiana. When fire destroyed Hartsville in 1898, the bell was saved and later given to the up and starting Central College, which later became known as Huntington.

From the university's central quad, the campus's buildings move west along the property on the banks of a body of water known as Lake Sno-Tip (See Figure 27, Appendix I). This eight-acre central lake occupies a large space on the northern part of the property, and is one of the campus's most distinctive features. Constructed in 1966, Sno-Tip has three springing fountains, and is visible from many parts of the campus.

The buildings on the western part of the campus gather on either side of a walkway called the Central Mall. Each of the buildings on this part of the campus are

faced in red-brick, and were constructed from the 1960s to the late 1990s. On the north side of the Central Mall stand the Student Union, Habecker Dining Commons, and the Merillat Performing Arts Center (See Figure 28, Appendix I). The student union was built in the late 1960s and holds the admissions and student life offices of the institution. The Merillat Center was built in 1990s to house the university's growing visual arts programs.

To the south of the Central Mall stand the university's dormitories. The oldest dormitories stand closest to the Central Mall and were constructed in the 1960s. The newest dormitories stand to the southwest of the Mall and were constructed in the late 1990s. On the northeastern corner of the campus grounds stand the athletic facilities of the university. Other than the objects described earlier, no further symbolic objects were found on the walkthrough of the campus grounds.

Guided Tour

During the visit to Huntington, a tour was made of the campus grounds with a student of the university. During the tour the student was very careful to point out the amenities on the campus from a student's perspective. While not deeply familiar with the history of many of Huntington's buildings, the student clearly described the various aspects of student life on the campus. During the tour the student was very clear in pointing out many of the policies of the institution, and spoke about the practical concerns undergraduates have when considering the institution. The tour consisted of walking the entire campus grounds, as well as touring the insides of several of buildings which surround Lake Sno-Tip. During the tour, the student provided many personal

perspectives on being a student at the university. The student felt strongly connected to her major, and felt a strong connection to her professors.

During the tour the student also focused attention onto the spiritual aspects of campus life. When asked why she had chosen Huntington, the student responded that she had come to the university because of its Christian mission and to be more involved in ministry experience. The student clearly discussed Huntington's Christian lifestyle agreement, and described her personal agreement with the lifestyle standards. The student also felt that she has been allowed to openly share her faith perspectives in her classes at Huntington.

During the tour the student also highlighted the university's chapel program. The student provided a tour of the Merillat Performing Arts Center where chapels are held. The student also took the time to describe what community chapels are like, as well as the types of speakers that lead chapel programs. The student commented that chapels contain many pieces of contemporary Christian music, and felt chapel speakers are engaging. During the tour the student also pointed out the university's radio station, and noted that the station plays contemporary Christian music, as well as some secular music with positive themes.

Building Observations

After a study of Huntington's grounds, attention was given to the inside of several buildings on campus. On the eastern side of the campus, an interior inspection was made of Becker, Loew-Brenn, and Science Halls, as well as the Administrative Annex and Richlyn Library. On the west side of the campus, a tour was made of the Student Union, Dining Commons, and Performing Arts Center, as well as the Hardy Hall dormitory and

the athletic field house. Very few symbolic objects were found adorning campus building interiors which spoke to Huntington's Christian identity or historical legacy. As seen at Nyack, several bulletin boards throughout the campus provided information about service and ministry opportunities, as well as information on further biblical or theological education. Interiors to most campus building have undergone renovation in the last 20 years, and as such were bright and well-kept, but relatively unadorned. Classrooms fit roughly 25-30 students and were fitted with all the technologies of a 21st century classroom. Science Hall had many state of the art labs as well. While having many Huntington University logos and symbols in their interiors, no inherently religious symbols were found within the student union, dining commons, or field house. The few symbolic objects that were found in buildings will be discussed below.

Becker Hall

Several objects were found in Becker Hall which memorialized individuals and events that were important to the development of Huntington as an institution. At the entrance to Becker Hall hung a brass plaque dedicated to the life and contributions of the university's longest serving president Fr. Elmer Becker. Honoring the man who led Huntington College from 1941-1970, the plaque spoke of Becker achievements in helping to shape Huntington's identity. In addition to this plaque, various historical portraits and photographs lined Becker Hall's first floor hallways. Four rows of oval portraits of the former Huntington presidents hung from a wall outside the office of the provost. Black and white photographs also reached down the main corridor of the first floor which displayed early scenes from the life of Huntington. These photographs

portrayed scenes from campus classrooms and early student life, as well as described early buildings erected on campus.

Days of Creation Display

In keeping with the university's commitment to affirming intelligent design, a pictorial display was found in Science Hall which documented the days of creation in the account of Genesis. Science Hall itself is one of the campus's newest buildings. A large vaulted entranceway leads into the building's tiled central foyer. A small running fountain sits at the base of glass elevator which runs up the length of the building. Various framed photographs lined the various corridors of Science Hall. These pictures included views of various galaxies taken from space, as well as scenes from nature. On the wall of a 2nd floor corridor, a series of Photographs and Biblical passages made up a display focusing on the days of creation (See Figure 29, Appendix I).

In this display a series of 15 framed photographs portrayed the Biblical account of Genesis 1:1 -2:1 which describes God's creation from the making of light to the creation of man. Under each of the 15 photographs a small black tag was inscribed with a passage from the Genesis account which pertained to specific images. A small bronze plaque at the end of the work ascribed the piece to a student of the university who constructed the series in 1999. In addition to this display, several scientific journals focused on creation science and intelligent design research were found laid out on coffee tables and magazine racks in Science Hall's common sitting areas.

UB Archives at Richlyn Library

While serving as the university's library, Richlyn also serves as the archival repository of the United Brethren in Christ, USA. In addition a large catalogue of written

works, the Library's archive contains historic objects connected to the UB. During the visit to Huntington's Archive, several objects were on display. In addition to papers and photographs from the late 19th and early 20th centuries, several pieces of furniture and artifacts belonging to UB preachers were also on display. One of the most unique objects was a portable organ that was used by a traveling UB minister. These objects were strongly connected to the history of the UB, and displayed the heritage of the university's sponsoring faith body.

Promotional Materials

In addition to observations, promotional materials were collected from Huntington's campus during the July site visit. To begin with, several promotional brochures were collected from a seating area in the admissions office. In addition, a promotional DVD was collected from a display in the university Dining Commons. A detailed campus map was also available as well by the university's admissions staff.

The collected materials made constant references to the university's Christian mission. In addition the materials shared many perspectives from students about how they have grown in their faith while at Huntington. A series of brochures entitled *Huntington University – Youniversity* each began with the assertion that Huntington's focus was "to build the whole you. Academically. Spiritually. Personally." Each brochure's introduction made clear references to Huntington's Christ-centered mission. The brochure *Youniversity – Life* (n.d.), for example, asserted:

When it comes to "building the whole you" through Life –or campus life – nobody does it better than Huntington. That's because we provide the premier Christian college experience. A solid foundation for the rest of

your life. A close-knit, Christ-centered community where you belong. Opportunities to grow and to discover. Places to serve. And, of course, have fun! (p. 1)

The prospectus *Youniversity – Learning* (n.d.) commented:

When it comes to “building the whole you” through learning, nobody does it better than Huntington. That’s because we do more than provide a nationally recognized, rigorous liberal arts education. We deliver a Christ-centered education – One that incorporates your faith. Challenges you to think. Get real world experience. Expand your horizons. (p. 1)

And finally *Youniversity --- Leverage* (n.d.) noted:

When it comes to “building the whole you” for future leverage – or career success – nobody does it better than Huntington. That’s because a Huntington experience gives you the edge in the marketplace. Unbeatable academic training combined with spiritual depth and character. A Christ-centered education that changes how you treat others, and view the world. Leadership opportunities. Real-world job experience before leaving college. (p. 1)

Throughout these brochures quotes from students highlighted the various ways Huntington’s Christian commitments have impacted their lives. Describing how he has grown at Huntington, one student commented:

I’ve been challenged spiritually from the beginning at Huntington. In classes, I’ve been forced to evaluate what I believe, and my friends have functioned like my church – surrounding me, edifying me, and holding me

accountable. It's all had an immeasurable impact on my life.

(Youiversity – Life, n.d., p. 7)

Two Huntington Alumni shared these perspectives:

In addition to excellent musical training, Huntington helped me think about the world in relation to my faith. My Huntington experience taught me to value relationships – because Jesus did – and to view my job as a place for my faith to come to life in how I perform my daily duties and relate to people. *(Youiversity -- Leverage, n.d., p. 3)*

I look at Huntington as the defining years of my life – helping me determine what I want to do and integrating my faith into my life more. When I started at Huntington, I wanted to get a degree so that I could earn more money. But I left Huntington with a sense of calling, knowing that my life wasn't about me, but about finding ways to contribute to God's kingdom. *(Youiversity -- Leverage, n.d., p. 8)*

Impacting Your World DVD. The University's promotional DVD *Impacting your World* (2005) was almost entirely focused on Huntington's faith commitments as they relate to various aspects of institutional life. From its introduction to its conclusion, *Impacting Your World* (2005) made constant references to the "Christ-centeredness" of the university's programs. Numerous vignettes focused on faith and learning within the classroom, as well as the ways students are called to grow spiritually outside the classroom. Describing faith integration at the university, one Huntington graduate clearly asserted:

I think that the integration of faith is everywhere on campus. You see it in the Dining Commons. You see it in discussions with students. If you hit pockets of students you are going to hear them discussing different aspects of what they believe. A lot of times those conversations will happen late at night, but for me it was all over campus. In my classes my professors talked about their faith. They were very open in how they have come to learn and grow, and how they have come to believe what they do believe.

(Impacting Your World, 2005, Your World at Huntington, Community Life)

A DVD segment entitled “Impacting your world for Christ” specifically focused on how students are called to grow in their faith at Huntington. A segment on campus life highlighted the work of campus ministry in providing an engaging chapel program. A segment entitled “Impact your world in Scholarship” focused a great deal of attention onto Huntington’s commitment for faith integration within the various academic disciplines. And a final segment entitled “Impact your world through service” provided perspectives on the various service opportunities available through the university.

Impacting Your World (2005) incorporated numerous clips of faculty and students describing how Huntington’s Christian commitments have impacted their lives. Many faculty described the benefits of working at an institution where faith is freely expressed in the classroom. In the words of two faculty members:

To hear the students begin to think: “Ok, here’s what I have studied – I’m a accounting major, I’m a history major, I’m an education major, I’m a business major – What does that mean now? How will I live my life, and

how will the Christian influence impact, and make my life distinctive?"

It's just a wonderful opportunity to have that discussion with students. It's just been wonderful for me, and for them as well. (*Impacting Your World*, 2005, *Impacting your world for Christ, Faith in Majors*)

Well, I think, probably my favorite thing is you can ask questions about your faith because it's an environment where you know there are people wrestling through those questions with you. Professors are people who have faith. So when they are questioning your faith, they are not trying to destroy it, they're trying to make it stronger. (*Impacting Your World*, 2005, *Impacting your world for Christ, Open Faith Questions*)

Students spoke about the great benefits of being surrounded by a community made up of strong Christian believers. Two separate students, commenting on this subject, provided these perspectives:

My floor last year had Bible studies every week...and that was a really good time and good growth. A lot of my outside spiritual growth has happened just with fellowship with other Christian people. It's amazing to be surrounded by so many Christian people in just one small campus. It just uplifts you every time you see it or think about it.

Spiritual growth experiences out of the classroom – friends have been a real big part of that for me. The friends you meet here are some of the most grounded I think that I'll ever meet in faith. And they are always pushing me to go further in my faith, and take the next step. And I really didn't have friends like that in high school and I don't know if I will ever

have a chance to have as many friends in this type of setting as I do now.

(*Impacting Your World*, 2005, *Your World at Huntington, Community Life*)

Students also noted the power of being able to talk about faith inside the classroom. Two separate students speaking on this subject commented:

When I came to Huntington I expected to grow in my intelligence and grow in my mind -- But to grow in my spirit and in my faith, I didn't really think of that as much. But now when I look back and compare myself to how I was when I was a freshman -- Just how everything is just integrated together. I can not go into a classroom and learn something without saying: "ok, how is this going to affect my faith? How is this going to shape my world and shape my life opportunities overall.

I guess I would say the faith and the learning in my experience really took effect when I realized that teachers really valued my relationship. That it wasn't just "Come in here and learn...", but all of a sudden they took time for questions. They took time to answer things that effected my worldview. Not so much what the curriculum was about, but took the time for as students in a relational way. Almost like a minister would. And they looked at the classroom as an opportunity to invest in our lives in a number of different ways, but one of them definitely being a faith kind of way. (*Impacting Your World*, 2005, *Impacting Your World for Christ, Student /Teacher Relationships*)

An allusion to Huntington's Christian identity permeated almost every discussion provided in *Impacting Your World* (2005). A discussion of the university's athletic programs, for example, connected back to the university's Christian identity. Students spoke of the benefit of playing sports with fellow Christians. Students also described the great benefits of being able to pray with their teammates and grow spiritually together. And finally students felt they had the ability to witness for their faith through their sport.

In addition interview clips from faculty and students *Impacting Your World* (2005) also incorporated many video clips that displayed the Christian character of the community. Several video clips displayed students praying together or involved in Bible studies. Other clips focused on community chapel services. And several clips showed students involved in local service activities.

Worship on Campus

Community worship at Huntington takes place in the Merrillat Center for the Arts (See Figure 30, Appendix I). Built in the early 1990s, the Performing Arts Center possesses a similar architectural style as the rest of Huntington' buildings. The Center is faced in red brick, with a large wall of tinted glass that encloses its main foyer. The entrance to the Center for the Arts opens up into a bright foyer. This space is highlighted by a series of origami shaped birds that hang from the foyers white ceiling (See Figure 31, Appendix I). Several entrance doors grant access into the performing Arts main auditorium where chapels are held. The 700 seat auditorium has two tears which focus attention onto a central stage on which services are held. No inherently religious objects were observed within the auditorium itself or the adjoining foyer that leads into the main

auditorium. As classes were not in session during the July 2007, observation of a chapel service was not possible.

In addition to the Arts Center, each University dormitory has a prayer room that can be used for small prayer gatherings on campus. Video clips of students praying in these small prayer rooms were presented in various sections of the promotional DVD *Impact Your World* (2005). A visit was made to the small prayer room in Hardy Hall dormitory. A small cement block space (Approximately 10'X10') this prayer room contained two cushioned chairs that sat on opposite walls facing each other. A small side table was also seen next to the chairs. On the wall, a modern portrait hung of a suffering Christ wearing a crown of thorns. Observing between class sessions, this prayer room was unoccupied at the time of the site visit.

General Conclusions from Site Observations

The site visit made to Huntington provided a greater appreciation for the beauty of the University's campus, as well as gave a greater context to the perspectives provided in institutional documents and interviews. Looking at the observational data overall, several major conclusions can be drawn from site observations collected at Huntington:

1. Huntington seeks to fulfill its Christian Mission in a very picturesque campus setting.

During the course of study interviews, many participants noted the beauty of the Huntington campus as one of the University's distinctive features. Touring the campus grounds manifested the beauty that participants described. While the university's Christian character was more manifest in its institutional members and its promotional literature, the care taken in the physical grounds displayed the university's commitment

to providing campus environment which is inviting to students. The university grounds also provided the perfect backdrop for the warm communal atmosphere that was described by many study participants. And finally the work put into campus buildings manifested the fruits of the successful fundraising campaigns initiated under President Dowden's leadership.

2. Very few symbolic objects were found on the university grounds or in campus buildings.

In contrast to the institutions studied by Benne (2001), very few symbolic objects were found on Huntington's grounds or in campus buildings. Several symbolic objects were found on the grounds themselves, and connected more to the university's history than to its Christian identity. The memorial fountain and alumni plaza, for example, were some of the most memorable symbolic objects. One clear religious artwork (Stone Relief) was found on the rear façade of Science Hall. Symbolic objects were mostly found on the oldest and most prominent part of the grounds, which stand around the university's main quadrangle. Several objects, such as the Days of Creation display were found within campus buildings, but for the most part building interiors were bright and unadorned.

3. Huntington's Christian commitments were clearly displayed during the student guided tour of the university's campus.

The student that gave the tour of campus clearly discussed the institution's Christian commitments, as well as expressed her own personal faith commitments. In addition to describing formal policies of the institution, the student described her agreement with the Christian lifestyle standards the university has. During the tour the

student highlighted the chapel program and described what chapel services were like on campus. The student also described many of the opportunities Huntington students have in regards to service projects. During this discussion, the student expressed her desire to become more involved in ministry, and to personally do mission work abroad. And finally, the student also described the faith integration that goes on in the classroom. While dealing with the more practical aspects of living on campus, a great deal of time was spent discussing the more spiritual aspects of the Huntington experience.

4. Promotional materials collected on the Huntington campus made clear and consistent references to the university's Christian commitments.

The promotional materials collected during the study made consistent references to Huntington's Christian identity. The theme of Christ-centeredness and faith integration ran through almost all of the segments of the promotional DVD. Many perspectives given in the promotional brochures described the university's desire for students to grow in their Christian faith while at Huntington. And all promotional materials that were collected provided perspectives from faculty and students describing the great benefits of the Christian experience the university provides. The materials were very much geared towards prospective students who possess a Christian faith, and are looking for a college with a clear Christian identity.

5. Several places used for prayer and worship were identified on Huntington's campus.

Huntington provides several spaces on campus that are used for community prayer and worship. In addition to the performing arts center, prayer rooms are available in student dormitories. Clips from the promotional DVD showed these spaces being used

by students to gather together and to pray together as a community. While not being able to observe a prayer service firsthand, student and faculty perspectives from the DVD described the great spiritual benefits of community chapel and Bible study. Clips from inside dorm prayer rooms also displayed the spiritual activities that students participate in on their own. The availability of these places of worship displayed a serious institutional commitment to helping student grow in their faith experience while at Huntington.

A Final Word

While not utilizing many symbolic objects to display its Christian identity, the site visits found Huntington's Christian mission manifested in several ways. From its promotional materials to the student led tour of the grounds, a clear stress was placed on the university's Christ-centeredness as well as its commitment to faith integration. These commitments were also strongly manifested in the interviews that were conducted during campus visits. Taken together, an impression was made that Huntington is an institution which seeks to attract Christian students who want to grow in their faith and grow in their discipline in a complimentary fashion.

Anderson University Observations

Introduction

As noted in Chapter VI, Anderson's campus is located across several city blocks in Anderson, Indiana. Anderson is a city of 35,000 residents located 35 miles northeast of Indianapolis. Site observations were collected during a visit made to the campus from July 19- 22, 2007. A presentation will now be made of the major findings that emerged from these observations.

The Anderson Campus

Of the three institutions that were studied, Anderson's campus possessed the largest number of monuments and pieces of art on its campus grounds. While most of the symbolic objects did not incorporate inherently religious symbolism, they did focus a great deal of attention onto the rich history of the university. Several of the most striking objects were found in front of the college's administration building and welcome center. For an orientation of the buildings on Anderson's campus, a map is provided in Appendix H.

While the university's grounds possess no official entrance, the heart of the Campus is accessed from the north side of 5th Street between College and Executive Drives. Approaching the campus from 5th Street, attention is immediately drawn to the large Park Place Church of God located at the end of the promenade (See Figure 32, Appendix I). A red brick church adorned by a grey metal spire, Park Place Church is a Church of God congregation that has historic ties to Anderson University. While not officially part of the University grounds, it is the first structure that university visitors see as they drive along the promenade. The quarter-chimes of the church's bell tower can also be heard across Anderson's campus as well.

On the corner of 5th Street and College Drive stands a large rectangular stone bearing a bronze cast of the University's seal (See Figure 33, Appendix I). This monument marks the entrance to the university grounds. The bronze seal features an open book superimposed on a torch that sheds beams of light from its flame. The words "Utilitas, Veritas" -- Utility and Truth -- stand on either side of the open book. According to President Robert Reardon in the film "Holy Places," this monument sits

near the spot where members of the Gospel Trumpet Company dedicated the land to be used for the glory of God and for furthering the work of the Christ's Church.

Campus Walkthrough

Using the university map as a guide, a walkthrough was made of the grounds beginning at the entrance monument. The first buildings encountered during this tour were the university's administration Building (Decker Hall) and Welcome Center. Being built in 1970, Decker Hall is a mixture of brick, cement, and glass construction, with a large walkway cutting through its center. The Welcome Center is a brick addition to Decker Hall which was constructed in the 1990s. Several monuments stand in front of these buildings which represent parts of Anderson's rich institutional history.

The first of these monuments is a plaque dedicated to Anderson's original school building, fondly named "Old Main" (See Figure 34, Appendix I). This plaque is located in the center of the courtyard in front of Decker Hall. Having been demolished in 1969 to make way for the new Decker Hall, "Old Main" was Anderson College's first building. As such, "Old Main" held fond memories for Anderson students that graduated before 1970. In the first decades of Anderson's history "Old Main" was the only college building on campus. The memorial plaque describes how "Old Main" came to be built, and how it served as the center of student life at Anderson, "providing offices, classrooms, laboratories, living quarters for faculty and students, a chapel, library, laundry, dining room, and post office" (Old Main Plaque, Site observation, July 19, 2007).

Off to one side of this entrance courtyard, a monument stands in front of the Welcome Center that is dedicated to Anderson's first president, John Morrison (See

Figure 35, Appendix I). The man who had led Anderson through its early years and helped the college survive the Great Depression is memorialized in this monument that greets new generations of Anderson students. A life-size rendition, this bronze captures Morrison in his full academic regalia facing Reardon Auditorium where Anderson commencements are held on campus. A plaque, which describes Morrison's contribution to the college, stands near the base of this statue.

On the opposite side of the courtyard from Morrison's statue, stands a small garden which surrounds the school's eternal flame (See Figure 36, Appendix I). Made out of black granite, Anderson's eternal flame stands approximately 4' tall. The eternal flame is an important symbolic object, which is used in many pieces of promotional literature. The flame is incorporated into Anderson's institutional logo as well. One interview participant noted that at commencement members of the Anderson community are reminded: "We all stand on the shoulders of the past... no one is truly self-made, and no institution emerges of its own creation" (Anderson Administrator, Personal communication, July 19, 2007). This monument stands at the entrance of the university in memory of those who have been a part of Anderson's life, and in commemoration of the events that have molded the institution throughout its history. While these monuments were not intrinsically religious in nature, they very clearly displayed the university's commitment to its historical tradition. Following a tour of this entrance area to the campus, a walkthrough was made of the campus grounds. The walkthrough focused on the oldest part of the campus first, which is located behind Decker Hall.

Up until the 1950s "Old Main" was the only academic building on Anderson's campus. In the 1950s and 1960s buildings began to go up on campus around the ravine

that runs through the middle of the property (See Figure 37, Appendix I). Many of the buildings from this era possess red-brick architecture, and are designed in a Neo-Classical style. Many of the building appear to date from the 18th century, but in reality the oldest of these building dates to the 1950s.

The Anderson Seminary complex, with its library, stands on one side of the ravine (See Figure 38, Appendix I). Seminary complex buildings were observed to have no exterior adornments. Small green areas surrounded these buildings, but no monuments of any kind were found during the walkthrough of this part of the campus. A small chapel (Miller Chapel) belonging to the seminary is also located on this part of the property (See Figure 39, Appendix I). Neo-classical in design, this red brick chapel is topped by a bright white tower and steeple, which bears a small cross. The chapel is used by Anderson Theological Seminary for worship services. Out of all three institutions that were studied, Anderson was the only institution that had a formal chapel building on its campus grounds.

Nicholson Library is set into the hillside below the seminary complex. A series of glass doors give access to the library, while skylights set into the seminary's lawn provide light into the library's reading room. A large plaque is set into the brick wall next to the entrance to Nicholson Library that provides a detailed description of the library's construction and renovation. Olt Student Center and Byrum Hall stand adjacent to the seminary complex. Both of these buildings had no particular adornments to their exteriors, and no monuments were observed on this part of the grounds.

Walking down the center of the ravine, a unique water fountain was observed on the walkway bordering Executive Drive (See Figure 40, Appendix I). Octagonal in shape,

this fountain has several spigots from which visitors can drink. Bronze plaques adorn each side of the fountain, which are engraved with various scriptural verses. The plaque in front of the monument bears the words of John 4: 13: “Whosoever drinks of this water will thirst again, but whosoever drinks of the water I shall give him will never thirst, it shall be in him a well of water springing up to eternal life.”

On the side of the ravine opposite the seminary complex stands Hartung Hall. This building, which was built in the 1960s and remodeled in the 1990s, is used as a lecture Hall. On the outside of the Hartung Hall hangs a plaque which commemorates the building’s renovation in 1993. While no other adornments were found on the building itself, a large fountain stands outside Hartung’s entrance (See Figure 41, Appendix I). The fountain, named “Helios,” was constructed in 1993. The large fountain is made of up three springing tidal pools which surround a large glass Helios. The Helios was constructed by Arlin Bayliss, who is an Anderson faculty member. At the base of the glass figure, a plaque reads: “Helios – ‘And there was light..’ – Arlin Bayliss – October 14, 1993.” The Helios was the largest artwork found on the university grounds during the site visit.

Further inspection of the grounds revealed no further monuments or artworks on the campus grounds. To the north of University Boulevard, redbrick dormitories, such as Dunn Hall (See Figure 42, Appendix I), appeared to be recently renovated. These Neo-classical styled buildings are roughly from the same era as the seminary complex.

On a large quad behind these buildings stands one of the largest and most impressive structures on campus – The Kardatzke Wellness Center. Built in 2002 to house the university’s indoor athletic facilities, the Wellness Center can be seen in Figure

43 (Appendix I). This two story brick structure is topped by a large American flag at its entrance. Large tinted windows line the entire length of the building. A large parking lot and green quad stand in front of the Wellness Center, but no particular symbolic objects were found on this part of the grounds.

Guided Tour

As with the other institutions that were studied, a guided tour was made of the Anderson's campus with a student of the university. The student possessed a broad understanding of both the history of Anderson as well as student life on campus. The student began his presentation of the campus at the Eternal Flame, and proceeded to describe the statue of President Morrison. The student mentioned Morrison's involvement in the college as its first president, and described that the institution has had four presidents. The student's presentation style was relaxed and casual to put visitors at ease. Very factual pieces of information were mixed with personal anecdotes throughout his presentation. Throughout the tour the student provided very informed answers to common questions prospective students have. The student, for example, answered several questions about student services and activities. The student was also well versed in speaking about the spiritual aspects of the Anderson experience. The tour covered all the major buildings on campus, and most of the grounds.

During the visit to various buildings, the student shared many perspectives about living on campus. From his perspective, the student described what classes are like at Anderson, discussed what students enjoy doing, as well as shared a story about God's call in his life. The student's personal perspective made the institution more "human." While walking the ravine, for example, the student pointed out the different "Frisbie

Golf” holes on campus. The student also explained how a game called “capture the flag” is played in the ravine that runs through the campus. While trying to keep the conversation light, the student also discussed the more serious aspects of being an Anderson student. The student described the university’s lifestyle agreement, as well as gave a serious perspective about dormitory life.

Throughout the tour, the student also focused on spiritual subjects. The student described how he had become a Christian believer, as well as the call he felt to serve others. The student also shared information regarding chapel services. During the tour, the student highlighted Reardon Auditorium (where chapels are held), and shared information about what chapels convocations are like. The student noted chapel services include contemporary Christian music and felt that chapels have many interesting speakers.

Simply put, the student was very deliberate in mixing factual information with stories that made the institution warm and inviting. The student clearly described many of Anderson’s institutional commitments, as well as the expectations the university has of its students. In addition, the student’s story regarding his coming to faith in Christ conveyed to the visitor the belief that one’s faith journey is an important piece of the Anderson experience. The student’s strong faith commitments and sense of calling paralleled the perspectives students and faculty shared in a promotional DVD, which will be discussed later in this chapter.

Building Observations

After a study had been made of the campus grounds, attention was given to the interiors of several campus buildings. These buildings included Decker Hall, Hartung

Hall, Olt Student Center, Kardatzke Wellness Center, Dunn Hall Dormitory, Nicholson Library, and Anderson Theological Seminary. Several symbolic objects and artworks were found during these building tours. These findings will now be discussed in greater detail.

Decker Hall

The first building to be examined more closely was Decker Hall. The administration building of the university, Decker Hall was erected in 1970 on the site of "Old Main." The entrance to Decker Hall opens up onto a central foyer with a large staircase running through its center. Wooden and glass paneled walls surround the foyer, with several doors granting access to the various administrative offices located in the building. Portraits of Decker Hall's benefactors line the foyer walls, as well as a portrait of President John Morrison. The second floor had a similar layout, as the large staircase runs through the center of the entire building. Portraits of administrators lined the walls of the second floor as well. During the tour two separate objects stood out from the rest of the artwork that lined Decker's hallways. The first was a small bronze statue that stood on a 3' pillar in the middle of the first floor foyer. This bronze depicted Christ girded with a towel washing the feet of one of his disciples. One of the most profound objects found during the site visit was located on the second floor foyer of Decker Hall. Next to a full length formal portrait of President Robert Reardon, a letter was encased written by the former Anderson president. The hand written letter read:

10-3-1975 -- Some Thoughts to Myself and Other College Servants --

Find something you believe deeply in, and give yourself to it. Be a party to its life -- if need be suffer with it, prosper with it, plan for its fulfillment

within the context of the great commission. Worry not about salary or title -- worry about matching your gifts with the institution's needs. Stand until you can have humility to say that God has unleashed you for another assignment in his Kingdom. Love, support, and encourage your colleagues -- rejoice when God uses them to do successful things. Keep your own house in order -- in your ideas, learn modestly, and contend strongly for them. If they are received be grateful, if not, retreat with grace and good spirit. Remember that leadership rests on trust. A community is to be desired above great riches or a large office. It is helpful to remember that it is God who is the author of our gifts, and that these are for greater joys that are the certitude that he is going to use us. Anderson College is part of an ancient tree whose roots go back to Jerusalem and Athens. This great tree gives what fruit is God's great plan for mankind, with coming generations enjoying its rich bounty, no matter what sweeping changes may come and go in the passing scene. Rejoice to be a part of that. (Site observation, June 20, 2007)

Nicholson Library

Several objects connected to the history of Anderson and the Church of God were found within the Nicholson Library as well. The first object was found in the library's foyer. Next to a full length portrait of President Robert Nicholson stood a cabinet documenting the musical tradition of the Church of God. The case held various hymnals and pieces of sheet music, as well as small vignettes focusing on the works of Church of God composers. A banner ran across the top of the case which read: "Prolific

Songwriters of the Church of God.” A tour of Nicholson Library revealed several other cases which focused on the founding of Anderson, as well as the work of Anderson’s presidents. No further objects were found during the walkthrough of the library.

The Wellness Center Prayer Cove

A tour was also made of the inside of Kardatzke Wellness Center. Constructed in 2002, this two-story, state of the art facility contains indoor athletic space for a number of different sports. Indoor tracks, basketball courts, and swimming pools fill the various wings of the Wellness Center. Indoor weight-training facilities, classrooms, and coach offices also line the Center’s corridors. On the first floor of the Wellness Center, a quiet prayer alcove was observed which provides a place for prayer and contemplation within the athletic facility.

A rounded wall covered in stone bore the words from Isaiah 62:1-2: For Zion’s Sake I will not hold my peace, and for Jerusalem’s sake I will not rest, until her righteousness go forth as brightness, and her salvation as a lamp that burns. And the nations shall see thy righteousness, and all the kings thy glory, and thou shall be called by a new name, which the mouth of the Lord shall name.” An entrance built into the wall provided access to a small prayer alcove. A row of chairs faced a wall bearing a rugged cross. Next to the cross, a stain glass window depicted the Tree of Life set in the middle of paradise. This alcove was easily accessible to those who use the building, and appeared to be used as a place quiet reflection and meditation.

Anderson Theological Seminary Building

The university’s seminary building was completed in the early 1960s and houses the graduate school of theology. The entrance to the seminary building leads into a long

entrance corridor that is lit by several colonial brass chandeliers. Portraits of former seminary deans lined this corridor, as well as several small seating areas. Several religious works were also observed on the corridor's walls as well. A portrait of Christ suffering in the Garden of Gethsemane was placed next to a work showing a suffering Christ wearing a crown of thorns. Access to various offices could also be seen along this main corridor. Off this main corridor a small foyer also led into Miller Chapel (See Figure 44, Appendix I). This small chapel, carpeted in blue and paneled in white, will be described in greater detail later in this chapter.

Other Buildings

No religious objects or works of art were found in a walkthrough of Hartung Hall, Olt Student Center, and Dunn Hall. Hartung's classrooms and corridors were modern and unadorned. Average classrooms had seating for 20-30 students, and were equipped with all the technological features of a 21st century classroom. Corridors were bright, due to the large use of glass in the building's exterior construction. Olt Student Center had a large cafeteria that fits several hundred students, as well as a smaller café on its lower floor. The university bookstore was also located in this student center. The building's interior was plain, and was observed to contain very little in the way of adornments. Dunn Hall men's dormitory possessed no remarkable features as well. Dormitory rooms were empty during the site visit, with bunk beds and dressers stacked on top of each other for summer storage. In all three cases, no inherently religious symbols or artwork were found within these buildings.

Promotional Materials

During the Anderson site visit, several pieces of promotional literature were collected from the campus. The aim of collecting promotional literature was to see how prominently Anderson displayed its Christian commitments when promoting the school to prospective students. An admissions brochure, complimentary DVD on Anderson, and an admissions application were collected from a small seating area in the campus Welcome Center. A spring 2007 alumni magazine was also collected from a seating area in Decker Hall. During an interview session a faculty member also provided a widely circulated DVD entitled *Holy Places* narrated by Robert Reardon.

As seen with the literature collected from Anderson's website, these collected materials made numerous references to Anderson's Christian identity. The admissions brochure, for example, provided the university's mission statement in large bold letters in its opening leaf. The brochure also described Anderson's mission as the school's primary distinctive feature. The brochure commented to perspective students:

All those college brochures. The campus photos start to look the same after a while *don't they?* Rolling meadows with big trees. Impressive buildings. Bright, smiling student faces. You've seen it all before. Maybe too many times before. *So what makes Anderson University different?* Sure, our campus is lovely and green. Lots of buildings that are pretty impressive... We could go the same route, but we'd rather get down to what counts. Here are the bare bones you need to know to decide whether AU goes into the category of "*Hm, interesting,*" or if this gets the circular file treatment. So what's the point? [In large bold font] Our mission, in

part, is (hang on, this gets deep) “to educate persons for a life of faith and service in the church and society. Established and sustained within the free and open traditions of the Church of God, this university is committed to being a teaching-learning community of the highest order, engaged in the pursuit of truth from a Christian faith perspective.” That’s who we are.

That’s what we do. (“Anderson University: Academic and Christian Discovery”, n.d., para. 1-2)

The brochure also strongly highlighted the strength of Anderson’s programs, noting its ranking in *U.S. News and World Report’s* top tier of Midwestern colleges and universities.

New Beginnings DVD. The promotional DVD entitled *New Beginnings* (2007) also made clear and constant references to Anderson’s historical legacy and Christian commitments. To begin with, *New Beginnings* (2007) clearly highlighted Anderson’s historical foundation and its connection to the Church of God early on in its presentation. In addition, *New Beginnings* strongly emphasized the university’s Christian commitments throughout its various segments. Discussing Anderson’s curriculum, the university’s Vice President for Academic affairs, Dr. Carl Caldwell, clearly commented:

Professional degrees allow people to leave here immediately and to pursue a line of work such as nursing or education. The liberal arts majors allow people to move into graduate school and pursue a variety of lines of work. But whatever it is, we want them to be well trained, but pursuing truth through the eyes of the Christian faith. (*New Beginnings*, 2007, *The Next Four Years*)

Describing the serious faith commitments of faculty, ethics professor James

Lewis asserted:

We are a community of teachers and learners. And our faculty, therefore, are also persons of faith. Being people of faith for all of life informs and shapes how we understand our disciplines, how we instruct, how we view our students as real people, how we understand and evaluate our students in our courses, as we prepare students for a life of service to church and the world. (New Beginnings, 2007, The Next Four Years)

Campus pastor Kimberly Majeski also commented on the integration of faith into all aspects of community life at Anderson. She asserted:

The integration of faith is very important at Anderson University – In the classroom, as well as in activities. Anderson University seeks to develop the whole person, so that academic excellence and the Christian experience are both vital parts of the university dynamic. Students are given opportunities to participate and grow in their faith daily.” (New Beginnings, 2007, Christian Discovery)

During the course of the DVD presentation, numerous administrators, faculty, and students added their perspectives to those provided above. Throughout the DVD chapters, members of the Anderson community spoke about various issues connected to the university’s Christian commitments. Students also discussed their positive experiences with overseas service opportunities and chapel programs. An entire segment entitled “Christian Discovery” focused on the university’s commitment to help students explore Christian faith for themselves. The DVD also shared information on Anderson’s

campus ministry and Bible-study programs. In addition to highlighting interview segments, the DVD incorporated many images and short video clips that featured students involved in campus worship, as well as images taken from overseas service experiences.

Holy Places DVD. As described in Anderson's profile, the DVD *Holy Places* is a moving film which touches on many stories which make up Anderson's unique institutional saga. Throughout the presentation Robert Reardon described many key events that helped shape Anderson into the institution it is today. A Christian element of sacred or holy places runs throughout the film. Focusing on various parts of the campus, Reardon related many stories in which important institutional figures drew upon their faith to found the early college, weather the difficult years of the depression, and help grow the school throughout its history. *Holy Places* tells Anderson's story from the perspective of a man who lived at the college for most of his life. Reardon's stories leave the viewer with a certain sense of wonder about the campus itself, as well as the feeling that Anderson has been uniquely blessed throughout its history.

Worship on Campus

Worship on Campus takes place in two locations. Regular communal chapels/convocations are held on Tuesdays and Thursdays in Reardon Auditorium. Smaller chapel services are also held in Miller Chapel throughout the year.

Reardon Auditorium. Reardon Auditorium was completed in the early 1980s, and is the primary place of worship on campus. A brick building with large glass panels on its façade, Reardon's entrance doors open into a large two story foyer. Two staircases ascend to a balcony seating area, while attention is drawn to a large glass light sculpture

that hangs from the foyer's ceiling. Glass tubes are lit from above, which brighten the entire foyer area. Entrance doors lead into a large two tiered auditorium which seats 2,200 people. The auditorium is used for both chapel services and various cultural events held throughout the year. The design of the auditorium's interior lies between that of a theater and that of a church. Red carpets and red cushioned seats fill the space. Exterior walls are lit by long and narrow stained glass windows that gently filter light into the auditorium. Theater seating forms a semicircle that focuses attention onto an elevated stage on which chapel services are conducted.

Miller Chapel. Miller Chapel is a smaller place of worship that fulfills the needs of Anderson Theological Seminary. A space that can occupy about 100 faithful, Miller Chapel has a vaulted ceiling adorned by two colonial chandeliers. Miller's cream colored walls have no adornments, and the chapel is brightly lit by six plain glass windows. The white woodwork of the pews and sanctuary stand out against a dark blue carpet. The focal point of the Chapel is a stained glass window in the center of the sanctuary wall (See Figure 45, Appendix I). Commissioned in 1974 and completed in 1976, the window depicts a risen Christ superimposed on a Cross. The figure of Christ is surrounded by a circle of seals that depict various symbols emphasizing various Christian themes. Symbols include an open Gospel, a globe, a haloed lamb, a pitcher and basin, a candle, a globe, and a burning bush. Vines and grapes run throughout the image as well. The different symbols represent: God's role in creation (globe) and revelation (burning bush), the prominent role of Scripture to Christian faith (Open Gospel), the sacrifice of Christ (Lamb), the call to service (Pitcher and Basin), and the Light brought into the world the

Gospel (Candle). As classes were not in session during the site visit, observations could be made of chapel services on campus.

General Conclusions from Site Observations

The observations made at Anderson provided a greater understanding of university's rich history, as well as a deeper appreciation for how an institution can use its physical campus to help tell a collective story. Several overall conclusions can be drawn from the observational data collected during the Anderson site visit.

1. Anderson University possesses a strong collective story and makes a strong effort to tell its collective story through its physical campus.

During the Anderson site visit it was clear that the university possesses a strong collective story. Many pieces of data collected during site observations helped tell the story of the university's founding and early life, as well spoke of key individuals who have shaped Anderson through the decades. Put quite simply, Anderson is an institution that is filled with stories. Whether walking the grounds or watching Anderson's promotional DVDs, a great deal of attention is focused onto institutional stories. Many of these stories are very gripping, and really convey the notion that the university has grown through the unique work, vision, and sacrifice of individuals who had and have an abiding love for institution.

In addition to possessing a strong collective story, Anderson makes great use of its physical campus in sharing its story. From the John Morrison statue that stands at Anderson's entrance to various plaques that could be seen around campus, visitors and students are quickly introduced to parts of the institution's history by simply walking around the grounds. The detail used in the descriptive plaques leaves the impression that

Anderson really cherishes and respects its collective history. While all institutions have a story of how their campus came to be, not many put that story on display. Anderson was different. The various monuments on campus leave the impression that Anderson wants its visitors and students to be aware of its history and tradition. When these objects are coupled with the stories told in Robert Reardon's *Holy Places*, visitors and prospective students are left with the impression that many sites on campus are "sacred" to the community, and hold a certain intrinsic value based the events that transpired at particular places on campus.

2. Campus buildings possessed very few symbolic adornments.

Other than the memorial plaques mentioned earlier, Anderson's buildings did not display inherently symbolic images on their facades. The Neo-classical buildings did not display any inherently Christian symbols on their exteriors. The more modern buildings on campus were also void of any symbolic adornments as well. The investigation did, however, identify a small chapel on campus, with its long white spire topped by a cross.

During the site visit, an observation was made that Anderson's buildings appeared to be much older than they actually were. The Neo-classical red brick architecture on parts of the campus left the impression that the institution is much older than its 90 years. The choice of architecture, therefore, has a symbolic element in the sense that its style helps convey the high regard the university has for history and tradition. While not particularly focused around its Christian mission, this was a striking observational finding that emerged from the campus site visit.

3. Several objects were found inside campus building that connected to Anderson's Christian identity.

During walkthroughs of campus buildings several symbolic objects were found which were clearly connected to Anderson's Christian identity and its historical legacy. Several religious artworks were seen in various hallways, as well as portraits of prominent individuals who had helped shape the college. A poignant letter was also found, written in Robert Reardon's hand, which expressed many of the institution's long standing values. And several display cases found in the library described the historical contributions of Anderson presidents.

4. Anderson's Christian commitments were clearly on display during the student guided tour of the campus.

A discussion of Anderson's Christian commitments played a large part in the student led tour of the campus. The student that provided a tour of Anderson had a great grasp of student life as well as the history of the institution. The student clearly described the university's Christian commitments, as well as the policies connected to those commitments. The student shared stories about his own faith journey, as well his perspectives on community chapel. Throughout the tour, the student left the impression that Anderson wants students to grow in their faith, as well as actively participate in the spiritual life of the community.

5. Anderson's Christian commitments and strong collective story were clearly portrayed in the promotional materials collected on campus.

The promotional materials collected during the Anderson site visit made constant reference to the university's Christian mission. Promotional materials discussed Anderson's goal of fostering Christian and academic discovery. Promotional materials also focused a great deal of attention onto the importance of worship and service

programs offered by the university. Not ignoring Anderson's historical legacy, the promotional materials also shared stories about the institution's past, as well as described important individuals that helped shape the university throughout its history.

6. Anderson possessed several places of worship on campus which are used for prayer and reflection.

Several places of worship were located on various parts of Anderson's grounds that are used by the community on a regular basis. The Reardon Auditorium and Miller Chapel are places where the university community gathers for worship on weekdays during Fall and Spring semesters. The prayer alcove in the Wellness Center provides a small place for personal prayer and reflection in a space occupied primarily by students. While not part of the campus, the Park Place Church of God is located directly across the street from the university grounds. This Church draws members of the Anderson community for Sunday worship. All of these places of worship were easily identified and appeared to be used on a regular basis to meet the spiritual needs of the Anderson community.

A Final Word

Looking at the site observation overall, we can see that Anderson University uses many avenues in expressing its mission identity and historical legacy. In a similar fashion to the institutions studied in Benne (2001), Anderson makes good use of its campus grounds to tell its collective story. The university's Christian commitments were observed to be clearly on display within pieces of promotional literature, and were emotionally conveyed through DVD presentations made available to visitors. Beyond this, administrators and faculty encountered during the study expressed serious faith

commitments themselves, as well as a deep appreciation for the school's historical legacy.

During the Anderson site visit, a strong desire existed for meeting and talking to the University's most adept historian, President Robert Reardon. Unfortunately, Robert Reardon had passed away in February of 2007, leaving his recordings and autobiography as his enduring testament. Robert Reardon is mentioned here only to say that his stories of Anderson were among the most touching materials encountered during the collection of study data. In speaking to members of the Anderson community, all expressed great love and admiration for Robert Reardon's life as well as great loss at his passing. These individuals also seemed desirous to keep his legacy alive by sharing stories about the former president, as well as by making his recordings available to a wider audience.

CHAPTER IX

EMERGENT PATTERNS FROM OBSERVATIONAL PROFILES

Introduction

In looking at site observations as a whole, several major patterns emerged across the data collected at Nyack, Huntington, and Anderson. While observations at each institution were unique, several common similarities were found during site visits, as well as certain institutional differences. A presentation will now be made of the convergent and divergent patterns that can be seen within observational data collected during institutional site visits.

Convergent Patterns

Looking at the observational data collected at Nyack, Huntington, and Anderson, we can see that several convergent patterns emerged across institutional lines. To begin with, Nyack, Huntington, and Anderson make minimal use of inherently religious symbolism on their campus grounds and in their campus buildings. In addition, we can see that each of these institutions supports its Christian Mission by: (a) displaying symbolic objects on campus that are connected to the school's historical legacy, (b) strongly asserting its Christian identity in promotional materials, (c) strongly promoting its Christian identity when presenting the school to visitors and prospective students, and (d) providing spaces on campus for prayer and reflection. Having briefly enumerated these patterns, a more detailed discussion of each will follow below.

Minimal Use of Inherently Religious Symbols

In preparing for study site visits there was an expectation that Nyack, Huntington and Anderson would make good use of religious imagery in campus art and architecture.

The previous work of Benne (2001), for example, described several institutions that made extensive use of religious symbolism on their campuses to help promote their Christian identity. Contrary to this expectation, site visits to all three institutions revealed very little religious imagery on campus grounds. Table 77 documents all monuments and pieces of art that were found on institutional campuses that incorporated clear Christian imagery.

Table 77

Symbolic Objects with Christian Themes Observed at Nyack, Huntington, and Anderson

Institution	Objects Found on Campus Grounds	Objects Found Inside Campus Buildings
Nyack		<ul style="list-style-type: none"> • Framed Posters, Schumann Hall • Reuben's Prodigal Son, President's Office • Scriptural Mural, Boon Campus Center • Suffering Christ Mural, Boon Campus Center
Huntington	<ul style="list-style-type: none"> • Christ, Scholarship, Service Banners • "Old Rugged Cross", Becker Hall 	<ul style="list-style-type: none"> • Days of Creation Display, Science Hall • Painting of Suffering Christ, Hardy Hall Prayer Room

Institution	Objects Found on Campus Grounds	Objects Found Inside Campus Buildings
	<ul style="list-style-type: none"> • Stone Relief, Science Hall façade 	
Anderson	<ul style="list-style-type: none"> • Miller Chapel • Campus Water Fountain, Executive Drive Entrance 	<ul style="list-style-type: none"> • Prayer Alcove, Wellness Center • Risen Christ Stained Glass Window, Miller Chapel • Bronze of Christ Washing Disciple's Feet, Decker Hall • Christ in Gethsemane Portrait, Seminary Complex • Suffering Christ Portrait, Seminary Building

In Table 77 we can see that each institution possessed very few symbolic objects that incorporated Christian imagery. To begin with, we can see that Anderson University was the only institution to have a formal chapel building. Only four objects were found on campus grounds that possessed inherently religious imagery. Inherently religious symbols were not incorporated in the architecture of campus buildings. And very few works of art were found inside campus buildings that had inherently religious themes.

While this pattern was not expected, given previous research findings, it can be understood when one considers the Protestant faith tradition of the institutions that were studied. As opposed to Roman Catholic and Eastern Orthodox traditions, which make

great use of religious imagery, Nyack, Huntington, and Anderson have their roots in a Reformed Protestant tradition. In a classic work on the Christian tradition, Pelikan (1983) documented the longstanding iconoclasm that has existed within Reformed Protestantism. Seeing religious imagery as standing in opposition to the commandment not to make graven images (Exodus 20:4), many Reformed churches make little or no use of inherently religious objects or works of art within their tradition of worship. In the American Protestant experience, for example, many Reformed churches are relatively unadorned. Church exteriors are relatively plain, with large white steeples being topped, in many cases, by a weathervane rather than a cross. Many architectural examples provided by Howe (2003) document this phenomenon. In many cases, the lack of adornment carries over into plain church interiors as well. While a *Christianity Today* article by MacDonald (2004) noted that Reformed traditions are reconsidering their theology on religious imagery, it acknowledged that “an austere, pew-lined wooden floor sanctuary” has been a long standing pillar of the American Protestant experience (MacDonald, 2004, para. 10). Calvin College’s Quentin Schultze, for example, asserted in MacDonald (2004): “Generally speaking there has been a visual impoverishment of architecture in terms of design across the Protestant spectrum in North America” (MacDonald, 2004, para. 10).

The fact that Nyack, Huntington, and Anderson emerge from a Reformed theological tradition presents a possible explanation for the minimal use of religious imagery on their campuses. That is to say that since religious images are not a major part of their faith experience, these institutions would be prone to make minimal use of such images in campus art and architecture. Support for this explanation is found in the fact

that these institutions have never appeared to have made extensive use of religious imagery on campus grounds. Older buildings on these campuses had no inherently religious adornments. Vintage photographs give no indication that such imagery was extensively used on these campuses in the past. And no evidence collected during the study suggested that inherently religious objects had existed on these campuses and were then removed.

Symbolic Objects Connected to Historical Legacy

Nyack, Huntington, and Anderson campuses possessed several objects connected to the historical legacy of these institutions. Table 78 documents all monuments and artworks found on institutional campuses that were connected to historical figures or events.

Table 78

Symbolic Objects Connected to Historical Legacy of Nyack, Huntington, and Anderson

Institution	Objects Found on Campus Grounds	Objects Found Inside Campus Buildings
Nyack	<ul style="list-style-type: none"> • Grave of A. B. Simpson 	<ul style="list-style-type: none"> • Historical posters, Bailey Library
Huntington	<ul style="list-style-type: none"> • Alumni Plaza • Memorial Fountain 	<ul style="list-style-type: none"> • Elmer Becker memorial plaque, Becker Hall • Vintage pictures, Becker Hall • United Brethren artifacts, Richlyn Library
Anderson	<ul style="list-style-type: none"> • Entrance Monument 	<ul style="list-style-type: none"> • Historical portraits, Decker

Institution	Objects Found on Campus Grounds	Objects Found Inside Campus Buildings
	<ul style="list-style-type: none"> • Old Main Monument • John Morrison Statue • Eternal Flame • Memorial Plaques describing construction / renovation of campus buildings. 	<ul style="list-style-type: none"> Hall • Historical Portraits, Seminary building • Robert Reardon letter, Decker Hall • Historical displays, Nicholson Library

From Table 78 we can see that several symbolic objects were found on these campuses that possessed great historical value. In the first place, we can see that each school uses its campus to memorialize individuals who played a significant role in institutional life. On Nyack grounds, a memorial garden was found around the grave of the college's founder, A.B. Simpson. At Anderson, a full bronze statue of President John Morrison was found in front of the university's Welcome Center. Several historical portraits lined the halls of Decker Hall as well. And displays were also found in Nicholson Library that described the institutional contributions of each of Anderson's four presidents. At Huntington, a plaque dedicated to work the university's longest serving president, Elmer Becker, was found inside the entrance to Becker Hall.

In addition to these monuments, several other historical objects were found during site visits to Nyack, Huntington, and Anderson. Framed posters were found in Nyack's Schumann Hall and Bailey Library which described the history of campus buildings as well as the missionary efforts of the C&MA. A monument bearing the university's seal

was found at Anderson's entrance, as well as an eternal flame dedicated to the memory of past administrators, faculty, and student of the university. Several memorial plaques were also found on Anderson's campus which described the development of the campus grounds. At Huntington, a photographic presentation was found in Becker Hall which described the early life the university. A display was also found in Richlyn Library that described the work of the United Brethren. And a courtyard was found in front of Becker Hall dedicated to Huntington's past alumni. All of these symbolic objects spoke to the historical legacies of the institutions that were studied. The prominent use vintage photographs in several visual displays reflected the great respect each institution has for its historical roots. And campus monuments to important institutional figures displayed the great respect each school has for its visionary leaders.

Promotional Materials

In addition to the patterns already mentioned, Nyack, Huntington and Anderson made consistent references to their Christian mission in the promotional materials they send to perspective students. Both Clark (1970) and Butler (1977) noted that students have a significant role to play in developing a lasting historical saga. Clark (1970) and Butler (1977) both asserted that institutions maintain their distinctive identity when they attract students that share their institutional values. Beyond this, Townsend et al. (1992) note that distinctive institutions have to clearly promote common values, norms, and behaviors in order to maintain their unique identity.

In looking at Nyack, Huntington, and Anderson we see that each institution uses its promotional materials to prominently display its Christian values and commitments. In comparison to Burtchaeil's (1998) description of institutions that obscure their

Christian identity when attracting students, Nyack, Huntington, and Anderson each use their promotional materials to place special emphasis on their Christian mission. To begin with, we see that these institutions use their promotional materials to display their formal mission statements. Nyack's promotional materials made clear references to the college's Core Values. Huntington's materials placed constant emphasis on the university's Christ-centeredness. And Anderson's promotional materials spoke in great detail about the university's understanding of Academic and Christian Discovery.

These institutions also use their promotional materials to highlight activities connected their faith commitments. Huntington and Anderson DVDs, for example, highlighted community chapel experiences, as well as various ministry opportunities available to students. These DVDs also highlighted the connection between faith and learning in the classroom. And finally these presentations displayed several video clips which showed students at prayer and involved in Bible studies.

Promotional materials also focused attention onto the spiritual aspects of college life. All three institutions clearly expressed their desire to have students grow in Christian faith during their undergraduate experience. In the case of Nyack, promotional materials expressed the hope that students would choose the college due to a personal calling. Numerous interview clips were placed in promotional DVDs that presented students and faculty talking about their own personal faith journey and spiritual growth. And Huntington brochures shared quotes from university alumni describing how their college experience enhanced their Christian worldview. By focusing on all these points Nyack, Huntington, and Anderson used their promotional materials to attract students who are looking for a Christian college experience. These institutions clearly describe

themselves as places where Christian faith plays a primary role in every major aspect of institutional life.

Student Led Tours

Nyack's, Huntington's, and Anderson's Christian commitments were clearly on display during student led tours of these campuses. While focusing on the practical aspects of college life, each campus tour focused a great deal of attention onto the Christian commitments of study institutions. Students leading these tours spoke of their personal Christian commitments, as well as the lifestyle commitments of their respective institutions. Campus tours highlighted chapel programs and ministry opportunities as well. Huntington and Anderson students went so far as to describe their own personal calling to ministry. And all three students described how faith perspectives come up in the classroom. The tours described each institution as a place where Christian faith is taken seriously and has an impact on every major aspect of campus life.

Space Dedicated for Prayer and Worship

In addition to strongly promoting their Christian identities in promotional materials, all three institutions also have several spaces on campus that are used for prayer and worship. Table 79 describes the various campus spaces that are used for prayer and worship, as well as their primary function.

Table 79

Spaces Used for Prayer and Worship at Nyack, Huntington, and Anderson

Institution	Spaces used for Prayer and Worship	Use of Worship Space
Nyack	College Gymnasium	Community Chapel
	Pardington Auditorium	Community Chapel, Private Reflection
Huntington	Merillat Center for the Arts	Community Chapel
	Dormitory Prayer Rooms	Small Prayer Groups and Private Reflection
Anderson	Reardon Auditorium	Community Chapel
	Miller Chapel	Seminary Chapel, Private Prayer and Reflection
	Wellness Center Prayer Alcove	Personal Prayer and Reflection

To begin with, all three institutions were observed to have places set aside for community chapel. Nyack College uses the college's gymnasium and Pardington Hall three times a week for community chapel. Huntington University's community gathers twice a week for chapel in the Merillat Center for the Arts. Anderson's chapel is held twice a week in Reardon Auditorium, while the seminary community gathers for worship in Miller Chapel. Several places were also found on these campuses which are used for small prayer group meetings and private prayer and meditation. A small prayer alcove was found in Anderson's Wellness Center which is available to those using the athletic facility. At Nyack, a few students were observed using Pardington Hall for private reflection. And Huntington dormitories are equipped with small prayer rooms which are

used for small prayer meetings organized by students as well as for personal prayer and reflection.

Divergent Patterns

While many similarities were found at institutional campuses, there were two exceptional differences that stood out when looking at all three campus settings. In the first place, Nyack's two campuses were observed to be quite different from Huntington and Anderson campuses. In addition, Anderson's campus was observed to make greater use of symbolic objects on its campus in promoting its collective institutional story.

Nyack Campuses

The modesty of Nyack Rockland campus, which was described by interview participants, was clearly evident during site visits to the campus. Anderson and Huntington had many buildings on their campuses which were newly constructed or recently renovated. Large facilities, such as Anderson's Kadatzke Wellness Center and Huntington's Science Hall were equipped with cutting edge technology. And both institutions have a series of building projects they would like to accomplish in the next decade. Nyack's Rockland campus was modest compared to its Indiana counterparts. Buildings on campus were older and, in many cases, were purchased by the college and retrofitted to meet its needs. Technology on campus was less sophisticated, and many participants noted the need for an upgrade in facilities. For all of these challenges, the campus community was observed to have a vibrant spirit.

Nyack's New York City campus was also strikingly different from all other campus sites visited during the research. Occupying a small office building on 5th Avenue, Nyack's city campus is in the middle of a major urban cosmopolitan center. As

opposed to the other campus sites, which are sprawled over several acres, the city campus occupies one building in downtown Manhattan. This presents a campus dynamic that is much different than the three other campus sites visited during the research. As Nyack's city campus is a commercial building, all faculty and students are commuters.

Administrators that are connected to the campus split their time between working in Rockland and making a commute to downtown Manhattan. Classrooms and offices are small, and occupy every available piece of space within the downtown building. And a large bustling city lies right beyond the buildings entrance.

This urban campus has a different dynamic than Nyack's Rockland Campus, and is much different from Anderson or Huntington campuses. These campus sites are all set in either rural or suburban areas, and have their buildings spread over several manicured acres. The majority of faculty and students at these campuses either live on campus or in close proximity to the campus. And all of these sites are relatively tranquil compared to the clamor of downtown Manhattan.

Anderson's Greater Use of Symbolic Imagery

In a similar fashion to the institutions described by Benne (2001), Anderson's campus made an extensive use symbolic imagery on its campus grounds and inside campus buildings. While Nyack and Huntington campuses were not devoid of symbolic objects, Anderson's campus possessed a larger number of such objects. As mentioned in Chapter VIII, Anderson used many objects on its campus to tell the university's collective story. In the first place, Anderson was the only institution that had a chapel building on its grounds. Anderson also had many monuments on campus that told the story of important individuals and events connected to the university's history. Many

monuments of Anderson's campus gave detailed descriptions, which allowed a visitor to campus to learn a great deal about the university's history by simply walking the grounds. Again, while these elements were not absent from Nyack or Anderson campuses, they did not have as pervasive a presence as they did on the Anderson campus.

CHAPTER X

CONCLUSIONS AND RECOMMENDATIONS

Introduction

Now that major findings have been discussed in detail in the preceding chapters, the following presentation will now focus on this study's major conclusions and recommendations. This presentation will be accomplished in two parts. First, a presentation will be made of the major conclusions that can be drawn from the study data as a whole. A discussion will then focus on recommendations to researchers and policy makers that spring from study findings.

Study Conclusions

Several basic research questions were posed at the beginning of this study that would guide the overall direction of the investigation. These questions focused on learning about the organizational dynamics that allow institutions to sustain their faith-informed mission over the course of time. During the study, many insights were given which helped form conclusions focused on each of these questions. We will now look at each question separately, providing the major conclusions that emerged from study data in each area of focus.

Primary Research Question

What dynamics of institutional life have allowed certain religiously-affiliated colleges and universities to maintain their distinctive faith-informed mission or vision over the past 20 years despite dominant secular trends?

With works such as Burtchaell (1998) documenting the waning of faith identity at many schools, this study placed great emphasis on identifying the major dynamics that

have allowed Nyack, Huntington, and Anderson to maintain a strong Christian Mission. Looking across data sources, six major dynamics can be identified. From the emergent findings, we can see that Nyack, Huntington, and Anderson have sustained strong Christian missions by: (a) having their Christian commitments permeate every major aspect of institutional life; (b) building a community of administrators, faculty, and students who clearly understand and support their institution's Christian commitments; (c) supporting a campus culture which constantly re-enforces the Christian commitments of the institution; (d) choosing leaders that have reaffirmed Christian commitments while gathering much needed resources; (e) attracting new generations of faculty and students who believe in the mission and overall values of the institution; and (f) making their Christian commitments their most attractive institutional feature.

Permeating major aspects of institutional life. To begin with, we can see that Nyack, Huntington, and Anderson have maintained strong Christian identities due in part to the fact that their Christian commitments permeate every major aspect of institutional life. Whether focusing on their academic plans, extra-curricular programs, student development goals, hiring policies, or strategic objectives, we can see that these institutions are constantly drawing attention to their Christian mission. At each institution, we can see that mission statements, educational vision statements, lifestyle agreements, doctrinal statements, and core values documents describe Christian commitments in clear, unambiguous terms. Promotional materials sent to prospective students proudly describe the Christian character of these institutions. These materials also relate stories of how students are called to grow in faith during their time in college. Institutional documents and interview participants both described the strong emphasis

Understanding and supporting institutional faith commitments. From the study data we can also see that the strong Christian identities of Nyack, Huntington, and Anderson are bolstered by administrators, faculty, and student who understand and actively support their institution's basic faith commitments. To begin with, study data revealed that the vast majority of administrators, faculty, and students at these institutions are committed Christians. Institutional documents and interview participants confirmed that over 90% of individuals at these institutions would describe themselves as Christians that have had a "born-again" experience. Beyond this, we can see that these institutions have attracted large numbers of faculty and students which are looking to grow in their Christian faith. While the data described small constituencies who were not strongly committed to their school's Christian mission, the vast majority were described as highly supportive.

Study data also showed that the majority of study participants had a clear understanding of their institution's Christian commitments. Several participant explanations of institutional mission alluded directly to formal mission statements. Participants at each school clearly described their institution's vision for faith integration. And participants at all three schools described the spiritual growth of students as a major institutional objective. Interview participants were also found to be highly supportive of their school's Christian commitments. Many participants noted that they were personally drawn to their institution by its faith identity. A few went as so far as to assert that they had felt a calling to their institution, while several others spoke of their support for strong faith integration.

In both interviews and promotional materials, we can see that these institutions also have also attracted students who are looking for a solid, Christian education. Promotional DVDs and brochures, for example, gave many personal testimonials in which students described their connection to the Christian commitments of these institutions. Students spoke highly of their spiritual experiences, as well as the opportunities they have had in relating their faith to their chosen profession. Similar themes were found in interview data as well. Many participants spoke of the spiritual vibrancy of students. Participants at each school also noted that their institution attracts a large number of students who are strong Christian believers looking to grow spiritually in college. Several participants described strong student engagement in ministry activities and service programs offered by their institution. When asked, participants felt the majority of students were active participants in their institution's chapel programs, and noted that they were eager to talk about their faith within the classroom.

From these findings we can see that the Christian commitments of Nyack, Huntington, and Anderson gather a great deal of support from administrators, faculty, and students. Study data revealed that many individuals come to these schools precisely because of their Christian commitments. Many personal stories shared by interview participants were very touching. Participants described very personal callings to their institution, and in several cases described leaving other positions and professions to come to these schools.

These findings re-affirm several assertions put forth in previous works. Clark (1970), for example, asserted that strong faculty and student support are needed in sustaining distinctive mission. Butler (1977) points to need of having administrators who

are strongly committed to the mission as well. Strong support for a distinctive mission was also embodied in the early spirit of the experimental colleges described by Kliever (1999), Grant and Reisman (1978), Brick and McGrath (1969), Cardozier (1993), and Stickler (1964). And strong administrative and faculty support for institutional mission can be seen in the six Christian institutions investigated by Benne (2001).

Campus culture re-inforcing faith commitments. Turning to campus life, we can see that the mission of each study institution is supported by a campus culture that constantly reinforces the community's Christian commitments. While the culture of each institution was unique, study data revealed Christian faith was a serious cultural force on all three campuses. For example, we can see that institutional literature, promotional materials, and interview participants all described community chapel as an essential component of community life. These sources consistently described chapel as a weekly exercise which helps students grow in their Christian faith by bringing the community together for prayer and worship. By requiring chapel attendance, all three institutions are exposing all students to the Christian values that their community holds dear. Data sources also showed that these institutions all require their faculty and students to consent to a community lifestyle agreement. These agreements set out clear Christian living standards that are expected on campus, as well describe what is expected of faculty and students when they leave campus.

In addition to chapel programs and lifestyle agreements, data sources also revealed that study institutions reinforce their Christian commitments by providing opportunities for students become involved in various ministry / service programs. Institutional literature, promotional videos, and interview participants highlighted student

vision on a regular basis, and have also shaped institutional policy in light of that Christian vision. We can also see that these leaders have been instrumental in building the resources necessary to support the overall mission of their institution as it heads into the future. While a more in depth description of their contribution will be given in the proceeding pages, it can be fair to say that the work of these leaders have gone a long way in helping Nyack, Huntington, and Anderson affirm their Christian identity since the early 1990s. They have helped shape strong Christian missions that were evident during site visits, and have laid the foundations of maintaining those missions into the future.

Attracting faculty and students who believe in faith commitments. Study data also revealed that Nyack, Huntington, and Anderson have bolstered their Christian identity by attracting newer generations of faculty and students who believe in their foundational values. Promotional materials collected from these institutions make a strong effort to attract students who are committed Christians and who want a Christian college experience. Promotional brochures and DVDs made constant references to the Christian character of these institutions, as well as spiritual aspects of campus life. In many cases promotional literature also described institutional commitments to the integration of faith perspectives into the classroom. Promotional materials and student applications highlighted Christian Lifestyle agreements, and in the case of Nyack emphasized the college's doctrinal statement. Participant interviews consistently confirmed the fact that these institutions continue to attract students who are serious about their Christian faith and are looking for a school with similar Christian commitments.

We can also see similar patterns when we turn our attention to faculty. Study participants consistently asserted that their institution looks for faculty who are serious Christian themselves, and seek to bring those perspectives into the classroom. At all three institutions, participants asserted that the personal faith commitments of a prospective faculty member weigh heavily in the hiring process. Several participants also noted that their institution seeks to hire faculty who can demonstrate their commitment to faith integration. Institutional documents showed that faculty at Nyack, Huntington, and Anderson agree to official policy statements focused on basic Christian commitments. Faculty at all three institutions have to sign a Christian lifestyle agreement. And Nyack and Huntington faculty also have to affirm their commitment to their institution's doctrinal statement.

Through their marketing and institutional policies, we can see that Nyack, Huntington, and Anderson support their mission by gathering new generations of faculty and students that support the basic Christian commitments of these institutions. These institutions gather to themselves a core of individuals who are dedicated Christians themselves, and who support the underlying vision of these institutions. This conclusion runs parallel to the findings of Clark (1970) and Butler (1977) who assert that distinctive identity is sustained when faculty and students strongly support the foundational values of their institution. By seeking out faculty and students who already possess some basic Christian commitments, these institutions have built the type of community that Townsend et al. (1992) describe in which the community: "harbors a common set of values, norms, and behaviors which help infuse the institution with a character of its own" (p. 4). Attracting like minded individuals has also helped these institutions avoid

resources to maintain such an institution. During study interviews, several participants noted that their institution's unique niche would be lost if Christian mission were to flounder. These participants felt that a change in Christian identity would make many parents and students look elsewhere for a school which had stronger faith commitments, and would destroy the most unique feature of their institution.

Subsidiary Question 1

What role do senior institutional administrators play in influencing an institution's distinctive faith-informed mission?

From this study, we can see that institutional administrators play a major role in sustaining institutional mission. Whether looking at institutional documents or interview findings, study data consistently pointed to administrators as the primary actors in articulating institutional mission, as well as primary proponents in supporting institutional faith commitments. As mentioned earlier, we can see that Nyack, Huntington, and Anderson have sustained strong Christian commitments through the decisive leadership of institutional presidents. Over the past 20 years Nyack, Huntington, and Anderson have been led by presidents who strongly believe in the Christian commitments of their institution, and have made policy decisions that are keeping with those commitments.

From study findings we can see that institutional presidents have helped sustain faith-informed mission in several ways. First, we can see that presidents have been the chief spokesperson for Christian mission. Interview participants consistently noted that their institution has maintained a strong mission identity partly because presidents have kept these communities focused on their Christian commitments. Participants noted that

Presidents Schroeder (Nyack), Scales (Nyack), Dowden (Huntington), and Edwards (Anderson) have been outspoken advocates for their institution's Christian commitments. Many participants noted that their president is always explaining Christian commitments to faculty, students, parents, and administrators alike. In several cases participants also noted that presidents have also formulated institutional goals with these commitments clearly in mind. A primary example of this can be seen in the presidential leadership of David Schroeder at Nyack. Participants commented on Schroeder's role in reconnecting the college to its founding mission by opening a campus in downtown Manhattan. Participants also felt that Schroeder clarified the college's overall mission by formulating a Core Values statement that embodied the foundational principles of the college.

In addition to acting as advocates and spokespersons for their institution's Christian commitments, we can also see that presidents are also instrumental in building the resources necessary to support their institution's mission. At all three institutions we can see that presidents have backed up their rhetoric with clear action. This theme was clearly manifest in the institutional profiles compiled for each institution studied. At Nyack, President's Schroeder mobilized his vision for the city by starting campus in Manhattan that served over 700 students by the time he left the college. Schroeder also established other satellite campuses, and expanded degree programs and course offerings at the Rockland Campus. By the time he had left Nyack, Schroeder had grown the student body as well from under just under 650 students to a total enrollment of over 3,000. At Huntington and Anderson, we can Presidents Dowden and Edwards were instrumental in overseeing capital campaigns that exceeded original revenue projections.

faculty at Nyack, Huntington, and Anderson have also been major actors in shaping institutional vision as these institutions head into the future. Faculty at all three institutions have given significant input into the drafting of recent mission statements, educational vision statements, self-studies, and strategic plans. At Nyack, faculty were described as key players in developing programs that would move the college to university status.

While administrators were more readily identified as those who have had the most impact on institutional mission, study data revealed that faculty do have an important part to play in sustaining the Christian commitments of these institutions. Their importance is evidenced by the fact that Nyack, Huntington, and Anderson go out of their way to hire faculty who strongly support the Christian commitments of these institutions. During interview sessions, for example, participants consistently described their institution's desire to hire faculty who possess a strong Christian faith. Participants also wanted to hire faculty who are committed to connecting their faith to their discipline. And in several cases, participants asserted that their institution wanted to attract faculty who have a strong desire to mentor students and share with them deeper understandings of core Christian values.

Subsidiary Question 3

What impact does the institution's student body have on the sustenance of an established faith-informed mission?

Study data revealed that students have their own part to play in the sustenance of a strong faith-informed identity. Throughout the study data we can see that Nyack, Huntington, and Anderson maintain a strong Christian identity partly because their

Subsidiary Question 4

What role does institutional architecture, ritual, and symbolism play in influencing a distinctive faith-informed mission?

The previous findings of Benne (2001) suggested that architecture, ritual, and symbolism play a major role in the sustaining an institution's faith-informed identity. From this study's findings, we can see two clear conclusions emerge on this subject. In the first place, we can see that institutional ritual has played a major role in sustaining the Christian mission of Nyack, Huntington, and Anderson. Looking across all data sources, we can see that these institutions make significant use of community rituals to reinforce their Christian commitments. Numerous data sources, for example, described community chapel as essential part of campus life at all three institutions. Institutional documents and promotional literature both described chapel as a primary focus of community life and as a vehicle for conveying the Christian commitments of the institution. Promotional DVDs put out by Anderson and Huntington placed special emphasis on community chapel. Students and Administrators described the importance of chapel to the community, and the spiritual benefits of having chapel on a weekly basis. Testimonials described students being challenged in chapel to think about their faith more deeply, and called to express their commitments more deeply in how they serve others. Websites, brochures, and DVDs used many images which showed students worshipping in chapel or listening to campus pastors. Institutional literature noted that community chapel has been a lifelong institutional commitment of Nyack, Huntington, and Anderson, and is the center of spiritual life on these campuses.

The prominence of chapel in community life was also emphasized by interview participants. Numerous participants noted that community chapel plays a major role in the spiritual development of students. Participants felt that students develop a clearer connection to their Christian faith by gathering for prayer and worship on a weekly basis. Several participants also felt community chapel was an institutional ritual which keeps the community focused on its Christian mission. Without chapel these participants felt their institution would be more susceptible to the secular drift seen at other schools. A Nyack faculty member noted that community chapel also opens some students up to a faith experience for the first time during their college years.

While only one visit to a chapel service was possible during the study, observations from this service were very telling. The Nyack chapel displayed the spiritual vibrancy described by interview participants. Most students were observed to be focused in their prayer and worship as a student community. The message of the campus pastor addressed spiritual concerns in a way that related to student experiences. And the vibrancy of student participants could be felt during the service. The service was observed to connect the Nyack community to its spiritual center in a very powerful way, and served to reinforce the spiritual values espoused by the college.

While campus architecture and symbolic objects can reinforce an institution's Christian identity, this study found that they are not necessarily needed to sustain such identity. Very few symbolic objects were found during site visits which were inherently religious. Campus grounds were scenic, but relatively unadorned. Campus buildings were well kept, but contained very few objects of interest. The very few symbolic objects that were found on campus grounds tended to focus attention on to the historical

legacies of study institutions rather than on their Christian identity. The grave of Nyack's founder A.B. Simpson, a life size statue of Anderson's President Morrison, and Huntington's Alumni Plaza were objects of this type. In terms of architecture, campuses buildings on all three campuses incorporated building styles common to many public institutions. Site visits surprisingly found that Anderson was the only institution to possess a Chapel building on campus.

Despite the lack of inherently religious objects or architecture on these campuses, these communities expressed their Christian identity in many ways. At each school, we can see that participants freely spoke about their own personal faith commitments, and proudly described the Christian commitments of their institution. Institutional documents and promotional materials made constant references to Christian commitments of each institution. And participants and documents both highlighted the spiritual vibrancy of campus communities. From study data we can see that Christian commitments were more readily embodied in members of the campus community rather than in the art and architecture used on these campuses. While these findings were not expected, given the findings presented in Benne (2001), they provide some perspective as to what is necessary in sustaining a clear Christian identity. While art and architecture can compliment an institution's Christian mission, study findings suggest that they are not an absolute necessity in sustaining a clear faith-informed mission. Study findings would in fact suggest that it more important that institutional values to be embodied in members of the institutional community than in the buildings that surround those individuals.

Subsidiary Question 5

What are the major challenges that institutions face as they seek to fulfill their institutional mission?

While every school has its own distinct challenges, study data identified several major challenges that were common at Nyack, Huntington, and Anderson. In the first place, we can see across data sources that all three institutions face several financial challenges. Institutional documents and study interviews both revealed that all three institutions are highly tuition driven. These institutions have very little endowment money, and as such are dependent on maintaining or increasing enrollments. These sources also revealed that a concern for greater funding has led study institutions to develop major capital campaigns. Institutional documents described a major campaign Huntington has undergone, as well as two major capital initiatives that have been launched at Anderson. In the case of Nyack, we can see that the college was close to running into bankruptcy, but was brought back to a more stable position by the work of key administrators. Looking to the future, Nyack participants described the need to undergo a major capital initiative similar to those launched at Huntington and Anderson.

Participants at all three schools also realized the challenges brought about by institutional expansion. Nyack participants, for example, described the challenges of expanding programs and launching new ones in an effort to move to university status in New York State. Participants at all three schools had concerns that institutional expansion might weaken a common community identity as these schools become larger and more complex. And several participants expressed fears that a focus on expansion may possibly diminish the attention placed on Christian mission.

We can also see that interview participants at each school recognized the potential dangers of secularization. Participants recognized the great secular pressures that exist in higher education given the findings of works such as Burtchaell (1998). Several participants expressed a fear that changing circumstance may lead their institution into a position where they might have to deal with these pressures in a more significant way. While they do not see their institution becoming more secular, we can see that participants felt that secularization is a possibility which is always looming, not only for them, but for CCCU institutions in general.

We can also see that several institutions had unique challenges not shared among other schools. Huntington, for example, faced a strained relationship with its faith body due to a dispute over a faculty member and the possible merger of UB with another denomination. Huntington participants also noted the challenges of developing deeper faculty understandings of faith integration. And Nyack participants described the difficulties of being a Christian college in New York State.

Identified challenges paralleled many challenges seen in previous works. Kliewar (1999) and Cardozier (1993) described financial concerns as a major challenge that experimental colleges faced in fulfilling their mission. The concerns of secularization are not without foundation. Works by Burtchaell (1998), Marsden (1994, 1997), Cunningham (1994), and Marsden and Longfield (1992) all described numerous institutions that lost their distinctive Christian identities over the course of time. Works by O'Brien (2002), Gleason (1992), Hellwig (2002), and Herlihey (2002) all documented the tense relationship that many Catholic colleges have had with the Vatican in recent

decades. And Patillo and MacKenzie (1966) described the major challenges Catholic institutions faced in fulfilling their mission in New York State.

Subsidiary Question 6

What impact do challenges have on maintaining a distinctive faith-informed mission?

While institutional challenges were easily identified in studying Nyack, Huntington, and Anderson, their impact on institutional mission was not as clearly seen. Looking at Nyack, Huntington, and Anderson at the present time, we can see that institutional challenges have had relatively little impact on the Christian commitments of these institutions. No evidence was found in study data of these institutions de-emphasizing their Christian commitments when undergoing major capital campaign drives or seeking to increase student enrollments. All three institutions still maintain weekly chapel programs and community lifestyle agreements at a time when many institutions have dropped such requirements. Huntington's most recent strategic plan includes the establishment of a center for spiritual formation to help students grow in their faith. And Anderson's planning goals make provisions to strengthen the university's commitments to faith integration.

Turning to the future, we can see that the study data revealed mixed understandings of how challenges might impact faith-informed mission. A majority of participants that were asked if pressing challenges would influence their institution's Christian mission felt that they would not. These participants felt that their institution was solidly grounded in its Christian commitments, and would maintain these commitments into the foreseeable future. Participants pointed to several dynamics that

allowed them to make this assertion. Participants noted that their institution's leadership was very intentional about not drifting to a more secular identity. Other participants felt that their institution had several "checks and balances" that prevented the drift to a more secular identity. We can see that several participants described the Christian commitments of their institution as "non-negotiables" of institutional existence. These participants felt that to move away from such commitments would bring a sharp decline in enrollments and would be seriously detrimental to their institution as a whole.

Conversely, we can see that several study participants felt that certain challenges could possibly impact their institutional mission in the future. Two participants, for example, noted that government legislation could force their institution to change long-held policies regarding the hiring of homosexuals and Non-Christians. Several other participants feared that institutional expansion could diminish the common institutional culture which helps support their institution's Christian commitments. And two study participants felt that pressing concerns for program expansion were forcing their institution's leadership to spend less time focusing on Christian mission. While the majority of these participants were not suggesting that their institution's Christian mission was eroding, they did see such erosion as a possibility.

Subsidiary Question 7

What impact do institutional responses to major challenges have on the sustenance of the institution's distinctive faith-informed mission?

In the study data we can see that institutional responses to pressing challenges have aided Nyack, Huntington, and Anderson in their efforts to sustain a strong Christian identity. To begin with, we can see that interview participants felt that their institution

will maintain strong Christian mission as long as administrators and faculty deal with challenges in light of their institution's Christian commitments. Participants, for example, spoke of the need to remain intentionally focused on Christian commitments when dealing with issues of growth and expansion. Nyack administrators stressed the need to focus on the College's Core values while planning the move to university status. Huntington administrators described the need to remain focused on commitments to faith integration and spiritual development. And Anderson administrators spoke of the need to always focus on the spiritual legacy instilled in the institution by the university's presidents.

Conversely, several participants felt that a strong faith-informed mission can be lost if administrators and faculty are less focused on that mission when dealing with institutional challenges. Participants at all three institutions expressed a concern for maintaining strong Christian commitments during periods of institutional expansion. Participants felt that Christian mission may begin to wane if programs begin to admit students who are less committed to overall values of their institution. A Nyack faculty member felt the college could become more secular if administrators did not keep the institution's Core Values clearly in mind when building new programs and expanding existing ones. A Huntington faculty member felt his institution was becoming more secular by focusing more on launching professional programs than remaining clearly focused on Christian liberal arts education. In all these cases, participants felt that a clear Christian mission made be lost if administrators and faculty are not vigilant in affirming foundational Christian commitments when making policy decisions.

The study data also revealed that in certain cases the re-affirmation of Christian identity may be the most effective way to deal with institutional challenges. Looking at

Nyack and Huntington profiles, we can see that each of these institutions was re-invigorated by presidents who went about re-affirming a strong Christian identity for their school. Profile data showed that President David Schroeder (Nyack) and G. Blair Dowden (Huntington) came to institutions that were struggling in several key areas. In the case of Nyack, President Schroeder came to an institution that was on the verge of near bankruptcy and in jeopardy of closing. In both cases, these presidents made these institutions stronger by re-focusing attention onto foundational Christian commitments. President Schroeder reclaimed a vision for an urban New York City Campus, and helped formulate a Core Values document that would become a major focus to policymakers as they planned for the future. Dowden focused Huntington's attention back onto the notion of Christ-centeredness in several areas. Dowden hired a new enrollment services staff intently focused on attracting students interested in Christian higher education. Dowden elevated the position of Campus Pastor to a cabinet level position. And Dowden launched public relations initiatives which stressed Huntington's Christian identity, as well as developed a successful capital campaign. From these examples we can see that Nyack and Huntington found a re-affirmation of Christian identity to be the best way to move forward. Instead of following the examples provided in Burtchaell (1998) of institutions who abandoned faith identity as a way to deal with institutional challenges, Nyack and Huntington's leadership focused more intently on Christian commitments as the way to make their institution stronger.

Recommendations for Further Research

This study provided many insights into the institutional dynamics that influence faith-informed mission and identity at religiously-affiliated colleges and universities.

While it dug deep in its investigation of these dynamics and brought together data from multiple sources, every study has its limitations and each provides a springboard for future investigations. Given the findings of the study, several recommendations can be made to researchers that wish to undertake future investigations in this area.

Recommendation 1: Follow-up Investigation

This study looked at Nyack, Huntington, and Anderson at a particular time in their institutional history. As these institutions head into the future many decisions are being made which will direct the course of their actions over the next few decades. In the case of Nyack College, the institution is at a pivotal point in its history. A new institutional era is beginning under the leadership of President Michael Scales, with many initiatives set to be launched to build resources for the institution as well as to move the college to University status. At Anderson and Huntington, successful capital campaigns have provided the resources necessary to undertake new institutional projects, but those projects have not yet been launched.

Given these observations, researchers may benefit by revisiting these institutions in 5 to 10 years. Such an investigation would reveal to what extent these institutions have maintained their overall commitments over an intervening number of years, and in what ways have their institutional commitments changed over time. This type of longitudinal investigation may give further insight into how institutions maintain their distinctive identity, and may in fact give further support to the assertions of Somerville (2006) that the era of secularization may be waning.

Recommendation 2: Study of Student Perceptions

While this study gathered information from several different data sources, the research design did not include student interviews. This was an intentional choice in design and is recognized as one of the study's limitations. Over the course of the study, many participants spoke about the ways students contribute to institutional life and help support institutional mission. Given these findings, future researchers may want to take up a study that focuses more intently on students. Such a study could include interviewing students about their faith commitments, as well as their understandings of institutional mission. Following the model of Moffat (1989), future studies could also include researchers living on campus to learn more about student cultures at such institutions. As works such as Riley (2006) note that a desire for religious experience is growing amongst college age students, researchers may also be able to describe this phenomenon more fully by studying students at religiously-affiliated institutions.

Recommendation 3: Studying Other Denominational Institutions

This study described how Nyack, Huntington, and Anderson have seriously committed themselves to fostering strong Christian commitments within their institutional cultures. This study was limited, however, by focusing on three CCCU institutions that are connected to three Protestant denominations (Christian Missionary Alliance, United Brethren, and Church of God). By following a similar research method, future researchers may want to focus on institutions connected to other faith bodies and religious traditions. Works by O'Brien (2002), Gleason (1992), Hellwig (2002), and Herlihey (2002), for example, show a need for continuing research in Catholic higher education. While many Catholic institutions have distanced themselves from their

Catholic identity, the literature would benefit from studies that describe Catholic institutions which are coming to embrace the mandates of *Ex Corde Ecclesiae*. Further study of other denominational institutions would also be beneficial as well. A case study of Nazarene institutions, for example, would build on the findings of Lambert et al. (2002). And an in depth study of Calvin College's core curriculum would add to understandings provided by Benne (2001) and Hardy (2005).

Recommendation 4: Studying Effect of Size on Sustaining Common Institutional Vision

Several study participants expressed a concern that their institution's mission may change as institutions continue to grow and expand. Participants, for example, noted that is harder for their institution to host events that bring the entire faculty together. Participants also noted that expansion of graduate programs bring larger groups of working professionals to campus that are not as connected to community life. Working off these findings, the literature could also benefit from studies of schools that are considerably larger than the institutions selected for this study. Using the same research techniques described in Chapter III, future studies can focus on how large and more complex institutions deal with sustaining their faith-informed identity. Comparisons would be able to show what dynamics apply to institutions of various sizes, and would identify challenges that are brought about by a school's size and organizational complexity.

Recommendation 5: Study of the Role of the Strong Institutional President

This study described three institutions that have had their identities shaped by strong presidential leaders. These examples of strong presidential leadership stand in contrast to Freeland (2001) and Birnbaum (2001), who assert that the age of the strong

institutional presidency has long since past. Given that these schools that have been shaped by strong presidential leaders, future research may want to examine the role of the institutional president within this segment of higher education. Some possible questions on this issue immediately come to the forefront. What allows presidents to be so influential at such institutions? Has strong presidential leadership been an enduring hallmark of such institutions? Is there a special role between presidents and the faculty at such institutions? These questions and others like them may be able to provide some insights into what makes strong presidential leadership possible in the 21st century.

Recommendation 6: Study of the Effect of Government Legislation on Faith Identity

During the course of this study, two interview participants expressed their concern about the effects government legislation may have in shaping their institutional mission. One participant, for example, worried that legislation may force institutions to reconsider their policies regarding the employment of practicing homosexuals and the enrollment of students who are not Christian. Having seen these concerns, researchers and policymakers could benefit from future studies focused on relationship between government legislation and institutional policies at religiously-affiliated colleges and universities. While Patillo and MacKenzie (1966) and Burtchaell (1998) touch upon this issue, these works do not probe the issue in great detail. A more focused study could bring greater attention to the issue, as well as provide policymakers with some recommendations of how to plan for the future when dealing with governmental agencies.

Recommendations for Policymakers

In addition to providing recommendations for future research, this study's findings are also meant to provide some recommendations to administrators and faculty who make policy decisions at other institutions similar to Nyack, Huntington, and Anderson. For administrators and faculty that are looking to maintain their institution's faith identity, several major recommendations can be given in light of this study's findings.

Recommendation 1

In order for institutions to maintain a strong faith-informed mission, policy makers should consider how clearly their institution articulates their faith commitments and core values. At Nyack, Huntington, and Anderson we can see that Christian mission and values that spring from that mission are a constant source of conversation within these institutions. Administrators and faculty at these institutions were constantly talking about the Christian commitments of their institution. We can also see that administrators and faculty at these institutions have drafted mission statements, educational vision statements, Core Values documents, and doctrinal statements that clearly express their Christian vision in writing. Promotional DVDs and websites make constant references to foundational values and beliefs. And descriptions were constantly given of administrators and faculty describing Christian commitments to students.

In light of these findings policy makers should seriously consider how clearly their institution articulates its faith commitments. Several simple questions can be asked to focus on this issue: (a) how often are faith commitments mentioned on institutional websites and in promotional materials; (b) how often do faculty discuss institutional faith

commitments among themselves; (c) How much time is set aside to focus on issues of faith identity as an institutional community as a whole; and (d) to what extent do faculty share the faith commitments of the institution with students? By focusing on such questions policy makers could begin to assess the extent to which their institution articulates its faith identity. For policy makers that find that their institution is articulating their faith commitments well, the answers to such question could help them develop strategies for building on their strengths as they head into the future. For those that find that their institution is doing well in certain areas, answers may help develop strategies for improving areas in which there are weaknesses. And for policymakers that find their institution lacking in many areas, answers may help in the development of policies to refocus attention onto institutional faith commitments.

Recommendation 2

In addition to issues of mission articulation, policy makers should also consider how clearly their institutional mission is supported by various institutional constituencies. Previous works by Kliewar (1999), Burtchaell (1998), Cardozier (1993), Hall (1991) Levine (1980), Grant and Reisman (1978) and Gaff (1969) all described institutions that lost their distinctive identities when administrators, faculty, and students no longer supported the values that were formally presented on paper. From study data we can see that Nyack, Huntington, and Anderson are made up of large numbers of individuals who clearly believe in the Christian commitments of their institution. These institutions attract many administrators, faculty, and students who are committed Christians. Institutional presidents were constantly described as staunch advocates of their institution's Christian mission. All three institutions hire faculty based upon their

personal faith commitments as well as their commitments to faith integration. And all three institutions place a strong emphasis on spiritual growth in the area of student development.

Given these findings, policy makers would be well advised to assess to what extent administrators, faculty, and students support the overall mission of their institution. To focus on this issue, policymakers could utilize some strategies employed by the institutions studied in this investigation. Nyack, for example, underwent an internal self-study which focused on the production of a Core Values statement for the college. Huntington participants noted that the university would undergo a self-study in 2007-2008 to focus on community understandings of faith integration. Similar self-studies would be a productive way to investigate how well community members understand and support the faith-informed mission of their institution. Policy makers would also be able to identify groups which have a solid understanding of their institution's faith commitments, as well as possible groups that do not. A self-study could also identify those groups which are the strongest supporters of Christian mission and those who may be possibly waning in their support of the foundational values of the institution. From these understandings, policy makers would be able to devise strategies for either maintaining the support of enthusiastic believers or building greater understanding and support for Christian commitments among the disengaged.

Recommendation 3

The third recommendation to policy makers that arises from this study pertains to institutional resources. Policy makers would be advised to not only consider how effectively they articulate their mission, but also assess the extent to which their

institution is gathering the resources necessary to bring that mission to fulfillment. Both in previous literature as well as this present study we can see strong faith commitments and a strong resource base appear to go hand in hand. Works by Kliewer (1999) and Cardozier (1993), for example, described institutions that lost their distinctive identity by failing to build the financial resources necessary to maintain their unique educational programs. Kliewer (1999) and Cardozier (1993) also described institutions which lost their distinctive commitments by hiring new administrators and faculty who did not support the educational vision of institutional founders. At Nyack, Huntington, and Anderson, however, we can see that institutional leaders have given their institution the “forceful momentum” Clark (1970) described by building the resources necessary to support a strong Christian mission. Leaders at all three schools have gone out of their way to attract and hire individuals who support the Christian commitments of these institutions. At Nyack, we can see President Schroeder’s work in expanding programs and starting satellite campuses in order to be a competitor in the Metropolitan New York market. Building on the work of his predecessor, President Scales has made commitments to building Nyack’s financial resource base as the institution begins to move to a university model. And at Huntington and Anderson, we can see that Presidents Dowden and Edwards have executed large capital campaigns that are meant to support growing and expanding programs.

In light of these findings, policy makers should assess the extent to which their institution is providing the resources necessary to sustain their overall mission. In order to accomplish this, policy makers can focus on several fundamental questions: (a) what are the major considerations taken into account when hiring administrators faculty, and

staff members; (b) what effort is put into attracting faculty and administrators who have serious faith commitments; (c) what effort is put into attracting faculty and administrators who will support the foundational values of the institution; (d) what institutional initiatives are underway to secure the financial resources needed to maintain the institution's mission; and (e) what programs are being developed to enhance the faith-informed identity of the institution? Asking such questions would allow policy makers to see how their institution is providing the resources necessary to maintain their faith commitments as they head into the future.

Recommendation 4

A fourth recommendation to give to policy makers is to carefully assess the challenges their institution faces, as well as the possible effects those changes could have on institutional mission. From study interviews, we can see that administrators and faculty were keenly aware of the challenges their institutions face. Administrators and faculty were also keenly aware that those challenges may have an effect on their Christian commitments. Three study participants, for example, felt that government legislation may force their institution into a position in which they have to choose between sustaining their foundational commitments and receiving state aid. Participants at Huntington and Anderson felt that growing enrollments may begin to erode the tight-knit culture that has been a long standing hallmark of these universities. And one Nyack participant feared the college's move to university status was beginning to blur its clear Christian commitments.

With these findings in mind, policy makers interested in strengthening their institutions faith identity would be well advised to soberly assess the various challenges

that could come to effect institutional mission. If such challenges are identified, policy makers could then begin the task of devising strategies to deal with challenges before they present serious problem for their institution.

Recommendation 5

The final recommendation that can be given to policy makers is to assess the extent to which their institution is responding to major institutional challenges. At Nyack, Huntington, and Anderson we can see that administrators and faculty not only identified major institutional challenges, but were able to describe clear steps that were being taken to deal with those challenges. Participants consistently noted that presidents and Trustees are steadfast supporters of a strong Christian mission, and have taken action in many areas to ensure institutional challenges will not effect the overall mission of their institution. Participants also described the various policies that have been instituted at their institution in order to respond to pressing challenges. A similar thematic pattern emerged in archival documents and institutional literature. Institutional profiles, for example, described numerous policy initiatives instituted by Presidents Schroeder, Dowden, and Edwards to clarify institutional mission, while expanding programs and growing enrollments. Institutional strategic plans emphasized clear priorities in dealing with institutional challenges, while remaining true to overall Christian commitments. And institutional literature documented specific institutional initiatives taken to build the resource capacities of these institutions.

Policy makers interested in sustaining strong Christian commitments at their institution should consider how various institutional challenges are being addressed by institutional leadership. In assessing institutional response, policy makers should also

consider how various initiatives embody the overall Christian mission of their institution. Previous studies by Kliewer (1999), Cardozier (1993), and Hall (1991) described institutions that moved away their distinctive identities when administrators and faculty began to institute policies that were juxtaposed to their overall mission. Moreover, participants involved in this study consistently asserted that institutional leaders had to meet the pressing needs of their institution, but had to do so in a way that was always true to their institution's basic Christian mission. Several participants went so far as to describe Christian commitments as "non-negotiables" that had to always remain constant in the life of their institution. As they look to the future, several participants spoke a need to remain "intentional" about their institution's Christian commitments. These participants felt that institutional leaders can not take Christian commitments for granted, but must remain vigilant in affirming these commitments as their institution moves into the future. From these findings policy makers would be well advised to follow a similar course of action in assuring the vibrancy of their institution's faith-informed mission.

A Concluding Perspective

From this study of Nyack College, Huntington University, and Anderson University we can see that it is possible for religiously-affiliated institutions to maintain a strong faith identity in the face of pressures to become more secular. We can also see that maintaining a clear faith-informed identity takes work, and involves the support of administrators, faculty, and students. Sustaining a faith-informed mission requires that an institutional community clearly articulate its faith commitments, embody those commitments, and devise the institutional strategies necessary to carry those commitments from one generation to the next. While the work is long and requires great

intentionality, the fruits of that labor produce a distinctive institution that respects and fosters the positive relationship between faith and learning. Such an effort also produces a warm and inviting home for individuals who want to grow in their faith, and come to a deeper understanding of how their faith interacts with their chosen discipline and profession.

This study's final perspective is a personal one. This study has provided me with a great appreciation for the institutions investigated, as well as a deeper desire to learn more about other institutions like Nyack, Huntington, and Anderson. I do hope that this study will inspire other researchers to investigate the issues described in this study in greater detail. Such studies would be of great benefit to researchers and policy makers alike, as they would greatly add to understandings that emerged over the course of this investigation. While this study provided answers to many questions, there are still more to be asked. I can only hope that future research would delve into those questions in order to help those religiously-affiliated institutions that are seeking to maintain a clear faith-informed mission as they head into the future.

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Appendix A
Member Institutions of the Council for
Christian Colleges and Universities

Abilene Christian University	Abilene, TX
Anderson University	Anderson, IN
Asbury College	Wilmore, KY
Az Pacific University	Az, CA
Belhaven College	Jackson, MS
Bethel College--IN	Mishawaka, IN
Bethel University	Saint Paul, MN
Biola University	La Mirada, CA
Bluffton University	Bluffton, OH
Bryan College	Dayton, TN
California Baptist University	Riverside, CA
Calvin College	Grand Rapids, MI
Campbellsville University	Campbellsville, KY
Carson-Newman College	Jefferson City, TN
Cedarville University	Cedarville, OH
College of the Ozarks	Point Lookout, MO
Colorado Christian University	Lakewood, CO
Corban College	Salem, OR
Cornerstone University	Grand Rapids, MI
Covenant College	Lookout Mountain, GA
Crichton College	Memphis, TN
Crown College	St. Bonifacius, MN
Dallas Baptist University	Dallas, TX
Dordt College	Sioux Center, IA
East Texas Baptist University	Marshall, TX
Eastern Mennonite University	Harrisonburg, VA
Eastern Nazarene College	Quincy, MA
Eastern University	St. Davids, PA
Erskine College	Due West, SC
Evangel University	Springfield, MO
Fresno Pacific University	Fresno, CA
Geneva College	Beaver Falls, PA
George Fox University	Newberg, OR
Gordon College	Wenham, MA

Goshen College	Goshen, IN
Grace College & Seminary	Winona Lake, IN
Greenville College	Greenville, IL
Hardin-Simmons University	Abilene, TX
Hope International University	Fullerton, CA
Houghton College	Houghton, NY
Houston Baptist University	Houston, TX
Howard Payne University	Brownwood, TX
Huntington University	Huntington, IN
Indiana Wesleyan University	Marion, IN
John Brown University	Siloam Springs, AR
Judson College	AL Marion, AL
Judson College	IL Elgin, IL
Kentucky Christian University	Grayson, KY
King College	Bristol, TN
Lee University	Cleveland, TN
LeTourneau University	Longview, TX
Lipscomb University	Nashville, TN
Louisiana College	Pineville, LA
Malone College	Canton, OH
Master's College & Seminary, The	Santa Clarita, CA
Messiah College	Grantham, PA
MidAmerica Nazarene University	Olathe, KS
Milligan College	Milligan College, TN
Mississippi College	Clinton, MS
Missouri Baptist University	Saint Louis, MO
Montreat College	Montreat, NC
Mount Vernon Nazarene University	Mount Vernon, OH
North Greenville University	Tigerville, SC
North Park University	Chicago, IL
Northwest Christian College	Eugene, OR
Northwest Nazarene University	Nampa, ID
Northwest University	Kirkland, WA
Northwestern College	IA Orange City, IA

Northwestern College	Saint Paul, MN
Nyack College	Nyack, NY
Oklahoma Baptist University	Shawnee, OK
Oklahoma Christian University	Oklahoma City, OK
Oklahoma Wesleyan University	Bartlesville, OK
Olivet Nazarene University	Bourbonnais, IL
Oral Roberts University	Tulsa, OK
Palm Beach Atlantic University	West Palm Beach, FL
Point Loma Nazarene University	San Diego, CA
Redeemer University College	
Roberts Wesleyan College	Rochester, NY
Seattle Pacific University	Seattle, WA
Simpson University	Redding, CA
Southeastern University	Lakeland, FL
Southern Nazarene University	Bethany, OK
Southern Wesleyan University	Central, SC
Southwest Baptist University	Bolivar, MO
Spring Arbor University	Spring Arbor, MI
Sterling College	Sterling, KS
Tabor College	Hillsboro, KS
Taylor University	Upland, IN
Trevecca Nazarene University	Nashville, TN
Trinity Christian College	Palos Heights, IL
Trinity International University	Deerfield, IL
Union University	Jackson, TN
University of Sioux Falls	Sioux Falls, SD
Vanguard University of Southern California	Costa Mesa, CA
Warner Pacific College	Portland, OR
Warner Southern College	Lake Wales, FL
Wayland Baptist University	Plainview, TX
Waynesburg College	Waynesburg, PA
Westmont College	Santa Barbara, CA
Wheaton College	Wheaton, IL

Whitworth College
Williams Baptist College

Spokane, WA
Walnut Ridge, AR

Appendix B
Solicitation Documents

LETTER OF INSTITUTIONAL SOLICITATION

Dear President [Name]:

By way of introduction, my name is Paul Witek and I am a doctoral student in the College of Education and Human Services at Seton Hall University in the Department of Educational Leadership, Management, and Policy. I am writing to you today in order to invite [Institution' Name] to be a participant in my doctoral dissertation study which focuses on issues facing religiously affiliated institutions of higher education.

As the basis of my research, I am seeking to conduct a case study of three institutions that belong to the Council for Christian Colleges and Universities to find out what has allowed certain institutions to maintain a clear and distinctive commitment to their faith informed missions during a time when many institutions have moved away from such identities. I have chosen to write to you today, because reading through your institutional literature it seems that [Institution's Name] possesses such a distinctive faith informed identity, and would be an ideal case study to incorporate into my research.

If [Institution's Name] would agreeable to participating in my dissertation study, I would like to visit your campus for a week long site visit during either late the latter half of the month of March or in April following the celebration of Easter, to make some observations of your institution's life as a community, and as well as note the role that your institution's faith commitment plays within that institutional life. As my study primarily focuses around learning about the dynamics of sustaining faith informed mission by interviewing senior administrators and faculty during my site visits I would also like to interview both yourself as well as some of [Institution's Name] senior administrators and faculty regarding certain issues that focus on your institution's faith informed mission and identity.

Interview sessions would be brief (45-60 Minutes) and would focus around a series of structured and open ended interview questions that would cover such things as what administrators and faculty perceive of as the distinctive character of [Institution's Name], the role they feel faith-informed mission plays at [Institution's Name], their own personal connection to the faith-informed mission of [Institution's Name], the commitment of others within the institution to the faith informed mission of [Institution's Name], , and the challenges that [Institution's Name] faces and the effect those challenges have on [Institution's Name] faith-informed mission. Participation of all interviewees would be completely voluntary and confidential. I would solicit individuals prior to my site visit through a formal solicitation letter, and would schedule appointments with individuals at their convenience during the course of my site visit.

As [Institution's] archive may also contain some pertinent information relating to the issues I am investigating, I would also be seeking access to archival documents such as texts of presidential speeches and addresses as well as other documents that focus on the faith informed mission of your institution.

While I have put forth my ideal plan for this research study, please be advised that at present I am more than flexible in working with your institution and its members in coming to work out, if need be, different situational arrangements if what I have set forth is not convenient for you as an institution. Also be advised that I am also flexible in discussing the terms of having access to your institution, including to what extent [Institution's Name] would want to review my proposed study, as well as to what extent your institution would want confidentiality in the reporting of data in my research findings.

I do hope that [Institution's Name] will consider participating in my study regarding issues facing distinctive religiously affiliated institutions of higher education. If you have any questions or need any clarification regarding the particulars of my study, feel free to contact me at any time via email at witekpau@shu.edu or by phone at 201-315-5722. Questions regarding this study can also be directed to my Dissertation Chair, Dr. Joseph Stetar via email at stetario@shu.edu or by phone at 973-275-2730. If in fact [Institution's Name] is interested in becoming a participant in this study, please contact me by mail at the address below.

In conclusion, I would like to thank you for taking the time to read a little bit about my dissertation research, and do hope that you can participate. May the Lord's choicest blessing be with you as you fulfill your work at [Institution's Name], and I hope that I will be hearing from you in the near future regarding your interest in the study.

Sincerely,

Paul J. Witek
Doctoral Student
College of Education and Human Services
Department of Educational Leadership,
Management and Policy
Seton Hall University
South Orange, New Jersey 07079
201-315-5722
witekpau@shu.edu

LETTER OF PARTICIPANT SOLICITATION

Dear [Administrator's or Faculty's Name]:

By way of introduction, my name is Paul Witek and I am a doctoral student in the College of Education and Human Services at Seton Hall University in the Department of Educational Leadership, Management, and Policy. I am writing to you today in order to invite you to be a participant in my doctoral dissertation study which focuses on issues facing religiously affiliated institutions of higher education.

The purpose of the study is to gather from senior institutional administrators and faculty at three distinctive religiously affiliated institutions of higher education their perceptions as to what they perceive of as the institutional dynamics which have allowed their institutions to maintain their distinctive faith-informed missions at a time in which many religiously affiliated institutions are moving away from such mission to take on more secular identities.

In order to effectively gather the perceptions of administrators and faculty regarding the dynamics that influence sustaining an institution's faith informed mission, I am making a series of site visits to several religiously affiliated institutions in an effort to interview administrators and faculty regarding what they perceive of as significant in maintaining the faith tradition and faith-informed mission of their own respective institutions.

With the approval and permission of [Institutional President's Name], in the course of my research I will be making a site visit to [Institution's Name] on the week of [insert date here] to make some observations regarding your institution's communal life and the prominence that your institution's faith tradition plays within that life. If you are agreeable to participating in my study, I will schedule a 45-60 minute interview with you at your convenience during the course of that week. If that time is not convenient for you, I am also agreeable to meet with you outside of the confines of my site visit as my schedule permits.

If you agree to participate in the study, you will be asked a series of open-ended questions that will be taken from a general interview protocol that I have devised specifically for this study. Interview questions would focus on several possible areas including: what you perceive of as the distinctive character of [Institution's Name], the role you feel faith-informed mission plays at [Institution's Name], your own personal connection to the faith-informed mission of [Institution's Name], the commitment of administrators, faculty, and students to the faith informed mission of [Institution's Name], and the challenges that [Institution's Name] faces and its effect on the faith-informed mission. Please be aware that I will try to the best of my ability to tailor the exact series of questions to you based upon what role you play in the life of [Institution's Name], and provide those questions to you prior to our meeting for your convenience.

Your participation in this study is completely voluntary. Your decision to participate in this study or not will not be shared with anyone. If you choose to participate in this study, you may limit or end your participation at any time without consequence.

Any information shared with me will remain completely confidential. All study records will remain confidential and your identity will be protected in all published and unpublished materials through the use of a pseudonym.

I must advise you that while every step has been made in this study to guarantee your confidentiality, anonymity in the project can not be preserved due to the very nature of this study. Responses to interview questions may be used in whole or in part in the

narrative presentation of the studies findings. But again I assure you that no identifying information will be presented in published form that could identify your specific identity.

Concerning your protection, I want to make clear that all information collected in the course of my research will be kept secure. All data collected, including interview notes, audio tape recordings, and transcripts in both electronic and hard copy form – will be stored in a locked cabinet with access to no one except myself.

I do hope that you will consider participating in my study regarding issues facing religiously affiliated institutions of higher education. If you would be so kind as to fill out the Interest in Participation Form provided on the next page and send it to me via the self-addressed stamp envelope enclosed [If letter is sent via email, “and send it via email to me at witekpau@shu.edu”], I would be most appreciative. If you are choosing to participate I will be contacting you shortly to set up a meeting time that is convenient for you. If you can not participate, I thank you for the opportunity of sharing some of your time in reading this letter about my study.

I thank you so much for your time and consideration, and I am looking forward to hearing from you in the near future.

Sincerely,

Paul J. Witek
 Doctoral Student
 Seton Hall University
 South Orange, New Jersey
witekpau@shu.edu

Informed Consent Form
Research on Sustaining Distinctive Faith-Informed Mission
at Religiously Affiliated Institutions of Higher Education

Researcher’s Affiliation

Paul J. Witek, the individual conducting this dissertation study, is a doctoral candidate in College of Education and Human Services at Seton Hall University, South Orange, New Jersey, in the Department of Education Leadership, Management, and Policy.

Purpose of the Study and Duration

The purpose of the study is to gather from senior institutional administrators and faculty at three distinctive religiously affiliated institutions of higher education their perceptions as to the institutional dynamics which have allowed their institutions to maintain their distinctive faith-informed missions despite dominant trends to the contrary. Participation in this study entails conversing with researcher over the course of a 45-60 minute interview.

Research Procedures

Participation in the study requires a participant answer a series of open ended interview questions posed to them by the researcher. Interview questions will focus on such areas as the respondent's understanding of their general role within [Institution's Name], as well as their perceptions regarding: the distinctive character of their institution; the role faith-informed mission serves at their institution; their own personal connection to the faith-informed mission of their institution; the commitment of administrators, faculty, and students have to the faith informed mission of their institution, and the challenges that their institution faces and its effect on the faith-informed mission of their institution.

Instruments

Institutional administrators and faculty participating in the study will be asked a series of open ended interview questions taken from interview protocols composed by the researcher prior to the interview process. Interview questions will focus on topics described above in the section on Research Procedures.

Voluntary Nature of Participation

Participation in this study is voluntary. The choice of being a study participant is completely up to the individual solicited by the researcher. The decision of an individual to participate or not participate in the study will not be revealed by the researcher to any other party. An individual who chooses to be a part of the study may limit or end his/her participation at any time.

Anonymity

Due to the nature of in person open ended interviews the anonymity of the participant to the researcher is not guaranteed. Several measures of protection will be put in place by the researcher to guarantee participant confidentiality. No personal identification of individuals will be made in the researcher's field notes or on audio cassette recordings of interviews. All unpublished documents will identify individuals by the use of a pseudonym. All direct quotes of participants used in published documents will be labeled as coming from a "Senior Institutional Administrator" or "Faculty Member."

Confidentiality and Storage of Data

Responses provided in the course of interviews will remain confidential. The identity of research participants will be protected in all published and unpublished documents by the use of a pseudonym. The researcher and his committee persons will be the only individuals that will have access to study data. To maintain confidentiality, audio tapes of interviews will be stored in a locked filing cabinet in the researcher's residence. Interviews will be transcribed by the researcher without identifying the name of the respondent in the transcript. All digital word processing documents will be stored on a USB Memory Key and stored in the aforementioned filing cabinet. All copies of data in paper form will be stored in the aforementioned filing cabinet.

Access to Data

To maintain confidentiality, the researcher and his dissertation committee members will be the only individuals who will have access to research records throughout the course of

the research study. All research records will be in the custody of the researcher during the duration of the research study. Committee members will have the right to examine research data upon request. All research records will be subsequently destroyed following the completion of the research.

Possible Risks

There are no anticipated risks to being part of this study. The abovementioned steps are being taken to ensure the total confidentiality of study participants. No identifying information will be provided to any outside party regarding participation in the study, nor can any information that a participant provides be traced to any individual.

Benefits

It is anticipated that study results will help members of religiously affiliated institutions more fully understand the dynamics as to what effects faith informed mission, and more fully understand how several institutions have gone about sustaining such distinctive missions despite dominant trends to the contrary.

Remuneration

No form of remuneration will be given to any participant throughout the course of the research study.

Compensation for Treatment

As there are no perceived risks in this study, no compensation for treatment is available to participating subjects.

Alternative Procedures

Participants not wishing to have an interview tape-recorded may choose to do so. If such a request is made, the researcher will simply take notes throughout the course of the interview.

Contact Information

Paul Witek can be contacted at any time during or after the study at 201-315-5722 and at witekpau@shu.edu. Paul Witek's dissertation chair, Dr. Joseph Stetar can be contacted at 973-275-2730. Additionally, questions regarding participants' treatment or rights can be directed to the Office of the Institutional Review Board of Seton Hall University at 973-313-6314 or irb@shu.edu. The campus address is Presidents Hall – 3rd Floor; 400 South Orange Avenue; South Orange, NJ 07079.

Audio Tape Approval

By checking the line below marked "I agree to be audio taped when I am interviewed" the participant agrees to have his/her interview tape recorded. Participants will be identified on the tape by a coding number. The researcher and his committee persons will be the only individuals who will have access to audio taped recordings. Review and transcription of audio tapes will be done solely by the researcher. Tapes will be stored in a locked filing cabinet in the researcher's home. All audio tapes of interviews will be destroyed after the study is complete.

Copy of Informed Consent

The researcher agrees to provide the participant with a copy of the signed and dated Informed Consent Form.

___ I agree to participate in the study

___ I agree to be audio taped when I am interviewed

Name: _____

Signature: _____ Date: _____

Appendix C
Interview Protocol for Senior Institutional Administrators

Note the Date, Time, and Institution at which Interview took place. Assign Number to interview.

Introduction

I have come here today to gather a little bit from you as an administrator about (Institution's name). As I mentioned to you before this interview, I have a particular interest in learning a little bit from you as administrator as to the way (Institution's name) goes about linking its faith tradition to various aspects of institutional life. I have a series of questions to ask you, some which are more general in nature, and some which are specifically focused on a particular aspect of (Institution's name) life. You are under no obligation to answer any question of which you feel uncomfortable --- just say so and we will move on. I would like to reiterate before we start that our conversation will be recorded -- If at any point you feel uncomfortable with the recorder being on, please let me know and I will shut it off. Knowing our time is precious -- let's get started.

I. General Questions (To be addressed to all administrators)

1. To begin our discussion perhaps you can tell me how you first came to (Institution's name)?
2. What drew you to (Institution Name) as an institution?
3. What role do you feel you play here at (Institution Name)?
4. In a general sense, what do you feel makes (Institution name) unique?

II. Role of Faith and Commitment to faith-informed Mission (For all administrators)

1. I want to shift a little bit and talk about (Institution's Name) as a religious affiliated institution. To start with perhaps a general question I would like to ask -- What role do you feel faith plays here in the lives of people at (Institution's name)?
2. Looking at (Institution's Name) website -- we find the following stated mission of the College/University [Read a Short Excerpt]. Suppose I came here today, not having read that statement or knowing much about (Institution's name), how would you describe to me in your own words what (Institution's name) really seeks to do as an institution given what you see here everyday as an administrator?
3. How would you describe (Institution's name) overall commitment to the faith-informed mission I read just a little while ago?
4. What groups or individuals would you say have had the most impact on the faith-informed mission here at (Institution's name)?

- a. Can you perhaps give me some examples of how they have had impact on the faith-informed identity of (Institutions name)?
5. How would you say the faith-informed Mission manifests itself on Campus?
6. How closely aligned would you say you are personally with the faith-informed Mission of (Institution's name)?
7. Perhaps a sensitive question, but an important one, do you feel that the present vision is the right one for (Institutional name)?
 - a. (If yes) Why do you feel that it is right?
 - b. (Follow-up If no) How do you feel then the vision should change?

III. Faith and the Faculty (Specific focus to Chief Academic Officers and Deans)

1. Taking a little turn in our conversation – I want to know if you can talk a little bit about the faculty here at (Institution's name). What would you say draws faculty to (Institution's name)?
2. How would you describe in general the faith commitments of faculty here at (Institution's name)?
3. How would you describe faculty commitment to the overall faith-informed vision here at (Institution)?
 - a. (Follow-up if suggestive that they take faith-informed vision seriously) Can you perhaps give me an example of how faculty have manifested their commitment to linking faith to their teaching, research, or service?
 - b. (Follow-up, if suggestive, that there are not very connected to the faith-informed vision) Why do you feel there is a disconnect to faculty commitment to the institutional mission?

IV. Students (Specific Focus to Enrollment Administrators, Student Affairs Officers, and Chaplains / Campus Ministry Directors)

1. We can not talk about (Institution's Name), without speaking just a little bit about your students – Every institution has enrollment standards, and they are easily found in your institutional literature. What I would like to ask perhaps is this – Describe for me not necessarily the average student here, but the ideal student your institution is looking for?
2. (Question Specifically aimed towards Enrollment Administrators): Tell me a little bit about your present student body --
 - a. How many students do you have here ?
 - b. Where do you draw your students from?
 - c. Are there prevalent reasons that your students pick (Institution's name)?

- d. From what you deal with here on the enrollment end of the college/university can you tell me the degree of satisfaction your students have here with the institution?
 - i. What in general would you say students are most satisfied with?
 - ii. What impact do you believe the faith-informed identity has on student's satisfaction here at (Institution's name)?
- e. What are some of the major causes of students leaving (Institution's name)?
 - i. Does the faith-informed identity of (Institution's name) affect student attrition in your view?
3. Getting a little more specific here: How would you describe student's connection here to the faith-tradition of (Institution)?
4. How do you feel that connection manifests itself here on campus? --By that I mean are there activities or programs prevalent on campus in which your students demonstrate their faith commitments?
5. In a general sense, How prevalent does the faith-informed mission of (Institution's Name) weigh in the minds of students and parents of students here?
6. Do you feel that the faith-informed mission is a draw to your institution?
 - a. (If yes) How so?
 - b. (If no) Is it a deterrent then?
 - i. (If so) In what ways do it deter?

V. Particular Situational Questions

In addition to asking the preceding questions of administrators in general, several potential institutions have specific institutional initiatives which seek to link commitments of faith to commitments both within curricular and extracurricular activities. Calvin College for example requires students, faculty, and administrators to attend Chapel during the course of Fall and Spring Semesters at the college. Messiah has instituted learning communities which seek to bring together students focusing on link the institutions faith tradition. Questions would here be developed which would specifically be addressed to such programs/ Initiatives or activities. The types of questions would be asked would be rather general in nature

1. A general perception of how the program, initiative or activity link faith to institutional life.
2. How the program, initiative or activity got underway.
3. What institutional actors were are most responsible for either starting or maintaining the program, initiative or activity.
4. What impact the program, initiative or activity has had on the faith-informed mission of the institution.

Appendix D
Interview Protocol for Faculty

Note the Date, Time, and Institution at which Interview took place. Assign Number to Interview.

Introduction

I have come here today to gather a little bit from you as a faculty member about (Institution's name). As I mentioned to you before this interview, I have a particular interest in learning a little bit from faculty as to the way (Institution's name) goes about linking its faith tradition to various aspects of institutional life. I have a series of questions to ask you, some which are more general in nature, and some which are specifically focused on a particular aspect of (Institution's name) life. You are under no obligation to answer any question which you feel uncomfortable --- just say so and we will move on. I would like to reiterate before we start that our conversation will be recorded – If at any point you feel uncomfortable with the recorder being on, please let me know and I will shut it off. Knowing our time is precious – let's get started.

I. General Questions

5. To begin our discussion perhaps you can tell me how you first came to (Institution's name)?
6. What drew you to (Institution Name) as an institution?
7. What role do you feel you play here at (Institution Name)?
8. In a general sense, what do you feel makes (Institution name) unique?

II. Role of Faith and Commitment to faith-informed Mission

8. I want to shift a little bit and talk about (Institution's Name) as a religious affiliated institution. To start with perhaps a general question I would like to ask -- What role do you feel faith plays here in the lives of people at (Institution's name)?
9. Looking at (Institution's Name) website – we find the following stated mission of the College/University [Read a Short Excerpt]. Suppose I came here today, not having read that statement or knowing much about (Institution's name), how would you describe to me in your own words what (Institution's name) really seeks to do as an institution given what you see here everyday as a faculty member?
10. How would you describe (Institution's name) overall commitment to the faith-informed mission I read just a little while ago?
11. What groups or individuals would you say have had the most impact on the faith-informed mission here at (Institution's name)?

- a. Can you perhaps give me some examples of how they have had impact on the faith-informed identity of (Institutions name)?
12. How would you say the faith-informed Mission manifests itself on Campus?
 13. How closely aligned would you say you are personally with the faith-informed Mission of (Institution's name)?
 14. Perhaps a sensitive question, but an important one, do you feel that the present vision is the right one for (Institutional name)?
 - a. (If yes) Why do you feel that it is right?
 - b. (Follow-up If no) How do you feel then the vision should change?

III. The Faculty (Focused Towards Department Chairs, Officers of Faculty Senate)

4. Taking a little turn in our conversation – I want to know if you can talk a little bit about the faculty here at (Institution's name). What would you say draws faculty to (Institution's name)?
5. How would you describe in general the faith commitments of faculty here at (Institution's name)?
6. What impact does (Institution's name) faith-informed mission have on the curriculum from your perspective?
 - a. (Follow-up if answer is suggestive that it has an impact) Can you give me one or two examples of specific things?
 - b. (Follow-up if answer is suggestive of minimal impact) Can you identify the source of this apparent disconnect?
7. How would you describe faculty commitment to the overall faith-informed vision here at (Institution)?
 - a. (Follow-up if suggestive that they take faith-informed vision seriously) Can you perhaps give me an example of how faculty have manifested their commitment to linking faith to their teaching, research, or service?
 - b. (Follow-up, if suggestive, that there are not very connected to the faith-informed vision) Why do you feel there is a disconnect in faculty commitment to the institutional mission?

IV. Students (Directed Specifically to Teaching Faculty)

7. We can not talk about (Institution's Name), without speaking just a little bit about your students – Every institution has enrollment standards, and they are easily found in your (Institution's name) literature. What I would like to ask perhaps is this – Describe for me not necessarily the average student here, but the ideal student you would like to walk into your classroom?
8. [To be asked if Person Interviewed identified influence of mission being important in Section III, question 3] Do you feel the Curriculum here at (Institution's name) draws students to this institution?
 - a. (If Yes) In what ways does it draw students?
 - b. (If no) What do you feel that is the case?
9. Getting a little more specific here: How would you describe student's connection here to the faith-tradition of (Institution)?
10. How do you feel that connection manifests itself in the classroom here at (Institutions name)?

V. Administration and Mission

1. Changing focus here a bit – I want to know if you can talk a little bit about the administration here at (Institution's name). What would you say draws those on the administrative end to (Institution's name)?
2. How would you describe in general the faith commitments of administrators here at (Institution's name)?
3. How would you describe the commitment of administration to the overall faith-informed vision here at (Institution)?
 - a. (Follow-up if suggestive that they take faith-informed vision seriously) Can you perhaps give me an example of how they have manifested their commitment to linking faith to their teaching, research, or service?
 - b. (Follow-up, if suggestive, that there are not very connected to the faith-informed vision) Why do you feel there is a disconnect in their commitment to the institutional mission?

VI. Particular Situational Questions

In addition to asking the preceding questions of administrators in general, several potential institutions have specific institutional initiatives which seek to link commitments of faith to commitments both within curricular and extracurricular activities. Calvin College for example requires students, faculty, and administrators to attend Chapel during the course of Fall and Spring Semesters at the college. Messiah has

instituted learning communities which seek to bring together students focusing on link the institutions faith tradition. Questions would here be developed which would specifically be addressed to such programs/ Initiatives or activities. The types of questions would be asked would be rather general in nature

5. A general perception of how the program, initiative or activity link faith to institutional life.
6. How the program, initiative or activity got underway.
7. What institutional actors were are most responsible for either starting or maintaining the program, initiative or activity.
8. What impact the program, initiative or activity has had on the faith-informed mission of the institution.

VII. Challenges and the Future

5. Moving on a little bit – Every institution faces challenges and encounters difficulties as it seeks to move into the future. From your perspective as a faculty member, what do you see as the greatest challenges that (Institution's name) faces in general?
 - a. Are there any steps that (Institution's name) has taken to deal with the challenges you mentioned?
 - i. Can you provide an Example or two?
6. Do you feel that there are any challenges affecting the faith-informed mission here at (Institution's name)?
 - a. (If yes) What are those challenges?
 - b. (If yes) Can you say there are particular causes of these challenges
 - i. What are they?
 - c. (If no) Do you perceive why such challenges do not exist here, given that many times they have been very prevalent in other institutions?
7. In recent times many have described religious affiliated institutions as becoming more "secular" in their academic or curricular offerings. Is such a trend present here at (Institution's name)?
 - a. (Follow – up) how so?
 - b. (Follow—up) how are you dealing with it as a challenge?
8. Perhaps to bring our little discussion today to a close -- We all play a role in the life of the place we work at as it moves from the present moment into the future: perhaps to end I would like to ask you – what part do you feel you play in shaping where (Institution's name) is going as a religiously-affiliated institution as it heads into the future?

That is all the questions I have. I thank you so very much for taking the time to speak with me, and I wish you all the choicest blessings in the work you do here.

Appendix E
Observational Protocol

The following is an observational protocol that gathers consistent observational data at all institutional site visits. The purpose of the protocol is to gain data that will help to inform how the campus itself manifests the institutions distinctive mission, as well as assess to what extent that the institution incorporate ritual, symbolism, and worship into its corporate life in seeking to influence sustaining a distinct faith-informed identity. This protocol seeks to gain some understandings of the three institutions to be visited by looking at similar aspects of campus architecture and worship, and ritual at each institution.

Institution Visited: _____

Date of Visit: _____

Time of Visit: _____

I. General Observation of Campus Setting

1. Note the appearance of the entrance to the campus in regards to symbolism incorporated into the entrance:
2. Note any religious symbolism at entrance to the campus:
3. Conduct a general walkthrough of the campus. Note the presence of religious symbols, art, statuary, or architecture.
4. Provide a description of religious symbols, art, statuary, or architecture encountered:
5. Note the location of such religious symbols, art, statuary, or architecture.

II. Guided Tour

Take a guided tour of the campus. Take note of the following information.

1. A general description of the overall appearance and presentation of the tour guide.
2. The extent to which the guide identifies and describes religious architecture, buildings, and art on the institution's campus.
3. The extent to which the guide provides information about the institution's faith tradition to visitors.
4. The extent to which the guide provides information about the institutions communal worship to visitors.

5. The extent to which the guide describes programs or events that have a faith oriented purpose (Bible Studies, Concerts, Group Activities, Clubs and Organizations, etc.)

III. Administrative Buildings

Conduct a walkthrough of administrative buildings on campus. This would include buildings that hold the offices of the major officers of the university as well as buildings such as the University Center and / or building specifically devoted to Enrollment Services and Development.

(For Each Building)

Building Visited:

General Description:

Age of the Building:

1. Note the presence of religious symbols, art, statuary, etc.
2. Provide a description of religious symbols, art, statuary, or architecture encountered:
3. Note the location of such religious symbols, art, statuary, or architecture.
4. Note the presence of institutional literature available to campus visitors. Take a copy of such literature.

Questions regarding literature available

1. Does the institutional literature available make clear reference to the institutions religiously informed mission?
2. Does the institutional literature available make clear reference to ways the institution links its mission to aspects of curricular and extracurricular life?
3. Does Institutional literature make mention of programs, institutes, special archives, or institutional initiatives that seek to foster faith-informed mission?
4. Was the institutional literature in pain sight and easily accessible?

5. Note the presence of spiritual / devotional literature available in public areas and available to visitors (Pamphlets, Tracts, Prayer books, Bibles, etc.)

IV. Academic Buildings

Conduct a walkthrough of Academic Halls in which classes take place, and faculty have their offices. Take note of the following information.

(For Each Building)

Buildings Visited:

General Description:

Age of Building:

1. Note the presence of religious symbols, art, statuary, etc.
2. Provide a description of religious symbols, art, statuary, or architecture encountered:
3. Note the location of such religious symbols, art, statuary, or architecture.
4. Note the presence of religious symbolism in classrooms.
5. Note the presence of religious symbolism, devotional or spiritual literature in public spaces such as lounges or common areas.
6. Note the presence of materials or literature of spiritual / Devotional nature or notices regarding worship or events that have a faith oriented purpose on community Bulletin Boards.

V. Dormitory Buildings

Conduct a walkthrough of the common areas of Student Dormitory/ Dormitories.

(For Each Building)

Building Visited:

General Description:

Age of Building:

1. Note the presence of religious symbols, art, statuary, etc.

2. Provide a description of religious symbols, art, statuary, or architecture encountered:
3. Note the location of such religious symbols, art, statuary, or architecture.
4. Note the presence of religious symbolism, devotional or spiritual literature in public spaces such as lounges or common areas.
5. Note the presence of materials or literature of spiritual / Devotional nature or notices regarding worship or events that have a faith oriented purpose on community Bulletin Boards.

VI. Places of Worship

1. Note the presence of a Place(s) of Worship on Campus (Church, Chapel, Prayer Room, Tabernacle).

___ The Campus has a place of worship

___ The Campus has several places of worship

___ The Campus does not have a place of worship

2. Location: Describe the location of the place(s) of worship on Campus:
3. Note to what extent places of worship are identifiable on Campus?
4. Note the prominence of location of place(s) of worship on Campus?
5. Overall Appearance. Provide a general description of each of the places of Worship.

Size and Architectural Features:

Imagery and Art:

Cleanliness and upkeep:

6. Availability. Note the hours that the place(s) of worship are open to the institutional community.

VII. Worship

1. Note the services of worship that are offered on campus to the institutional community?

Questions Regarding Communal Worship?

- a. Are Students required to attend Worship Services on campus?
 - b. Are faculty required to attend Worship Services on campus?
 - c. Are administrators required to attend worship services on Campus?
 - d. If attendance is required, with what frequency is attendance required?
 - e. To what extent do institutional constituencies fulfill attendance requirements?
2. Attend a communal worship service(s). Take note of the following information.
- a. General Description of the Service environment (Location, Liturgical Content, Music, etc.)
 - b. Thematic Content of the Worship Service.
 - c. Attendance and active participation of institutional members.
 - d. Duration of the Service.

Doctrinal Statement of Faith

We believe...

There is one God, who is infinitely perfect, existing eternally in three persons: Father, Son, and Holy Spirit.

Jesus Christ is true God and true man. He was conceived by the Holy Spirit and born of the Virgin Mary. He died upon the cross, the just for the unjust, as a substitutionary sacrifice, and all who believe in Him are justified on the ground of His shed blood. He arose from the dead according to the Scriptures. He is now at the right hand of the Majesty on high as our great High Priest. He will come again to establish His Kingdom of righteousness and peace.

The Holy Spirit is a divine person, sent to indwell, guide, teach, empower the believer, and convince the world of sin, of righteousness, and of judgment.

The Old and New Testaments, inerrant as originally given, were verbally inspired by God and are a complete revelation of His will for the salvation of man. They constitute the divine and only rule of Christian faith and practice.

Man was originally created in the image and likeness of God; he fell through disobedience, incurring thereby both physical and spiritual death. All men are born with a sinful nature, are separated from the life of God, and can be saved only through the atoning work of the Lord Jesus Christ. The portion of the impenitent and unbelieving is existence forever in conscious torment; and that of the believer, in everlasting joy and bliss.

Salvation has been provided through Jesus Christ for all men; and those who repent and believe in Him are born again of the Holy Spirit, receive the gift of eternal life, and become the children of God.

It is the will of God that each believer should be filled with the Holy Spirit and be sanctified wholly, being separated from sin and the world and fully dedicated to the will of God, thereby receiving power for holy living and effective service. This is both a crisis and a progressive experience wrought in the life of the believer subsequent to conversion.

Provision is made in the redemptive work of the Lord Jesus Christ for the healing of the mortal body. Prayer for the sick and anointing with oil are taught in the Scriptures and are privileges for the church in this present age.

The Church consists of all those who believe on the Lord Jesus Christ, are redeemed through His blood, and are born again of the Holy Spirit. Christ is the Head of the Body, the Church, which has been commissioned by Him to go into all the world as a witness, preaching the gospel to all nations.

The local church is a body of believers in Christ who are joined together for the worship

of God, for edification through the Word of God, for prayer, fellowship, the proclamation of the gospel, and observance of the ordinances of baptism and the Lord's Supper.

There shall be a bodily resurrection of the just and of the unjust; for the former, a resurrection unto life; for the latter, a resurrection unto judgment.

The Second Coming of the Lord Jesus Christ is imminent and will be personal, visible, and premillennial. This is the believer's blessed hope and is a vital truth which is an incentive to holy living and faithful service ("Faith Statement", n.d., para. 1-15).

Lifestyle Statement Singed by Students

Nyack College seeks to cultivate a positive, constructive approach to Christian living and behavior, and students are encouraged to develop Biblical standards of conduct by which they will be equipped to contribute responsibly to their church, the community, and the family. Nyack is committed, not only to intellectual growth, but to spiritual and moral development as well. For this reason, your understanding of and agreement with the following statement is necessary for your admission to the college. It should be understood that any student who does not abide by the aims and ideals of the college or the guidelines in the student handbook may be asked to withdraw whenever the general welfare demands it, even though there may be no special breach of conduct.

While enrolled as a student at Nyack, I will refrain from drinking alcoholic beverages and from smoking or any use of tobacco. I will refrain from the use of narcotics (including marijuana and hallucinogens) and from social dancing. My personal appearance will reflect neatness and good taste in dress and lifestyle.

I have read the statement of faith and will observe these standards of conduct, whether on the campus or away, while enrolled at Nyack College ("Application for Admission, Nyack College", n.d., p. 4).

Graduate and Undergraduate Programs Offered

UNDERGRADUATE PROGRAMS

ASSOCIATE DEGREES

General Education (A.A.)

Liberal Arts and Sciences: Science (A.A.)

Business Administration (A.S.)

Christian Work (A.S.)

BACHELOR OF SCIENCE

Accounting

Adolescent/Sec. Ed.-English

Adolescent/Sec. Ed.-History

Adolescent/Sec. Ed.-Math

Adolescent/Sec. Ed.-Social Science
Business Administration
Childhood/Elementary Ed
Christian Education
Communications
Computer Science
Interdisciplinary Studies
Missiology
Organizational Management
Organizational Management and Church Studies
Pastoral Ministry
Social Work
TESOL
Youth Ministry

BACHELOR OF ARTS
Biblical and Theological Studies
Cross-cultural Studies
English
English - Adolescent./Secondary Education
History
Interdisciplinary Studies
Math
Music
Philosophy
Psychology
Religion
Social Science
Social Science -Adolescent./Secondary Education
Sociology

BACHELOR OF MUSIC
Composition
Keyboard/Instrumental Performance
Music Education
Voice Performance

BACHELOR OF SACRED MUSIC
Church Music

GRADUATE PROGRAMS

MASTERS
M.B.A., Accounting
M.B.A., Business Administration
M.S., Inclusive Education

M.S., Organizational Leadership

ALLIANCE THEOLOGICAL SEMINARY PROGRAMS

M.Div.

M.P.S. (Master of Professional Studies)

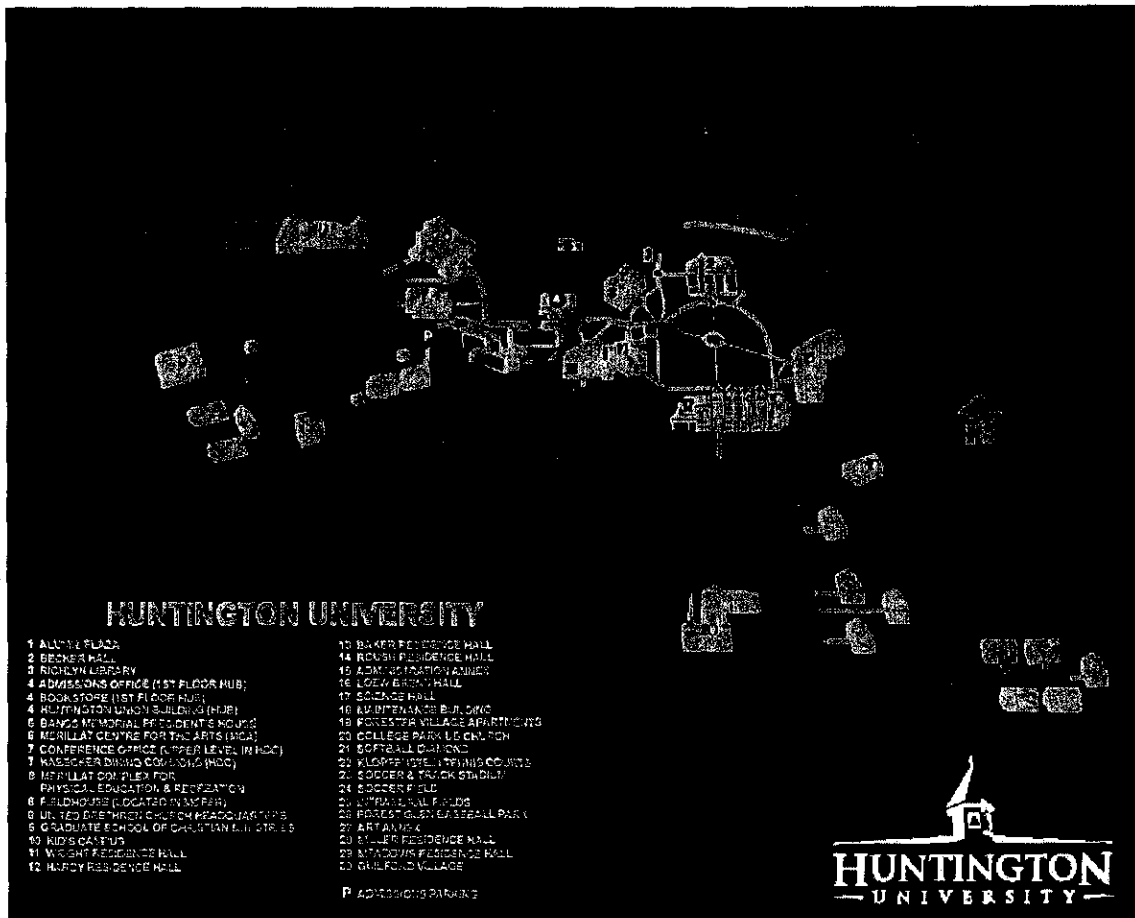
M.A., Biblical Literature

M.A., Intercultural Studies

M.A. in Counseling

Appendix G
Supplementary Materials: Huntington University

Campus Map



Statement of Faith

Huntington University was founded by the Church of the United Brethren in Christ upon a vital evangelical Christian faith. The Board of Trustees, the administration, and the faculty are united in the conviction that this faith should characterize the entire program of the institution.

While the program is designed especially for students who seek such an environment in which to continue their education, the University welcomes students of all faiths who understand the objectives of the institution and are willing to abide by its regulations.

The faculty of Huntington University subscribe to the following statement of faith.

We believe the Bible to be the inspired, the only infallible, authoritative Word of God.

We believe that there is one God, eternally existent in three persons, Father, Son and Holy Spirit.

We believe in the deity of our Lord Jesus Christ, in his virgin birth, in his sinless life, in his miracles, in his vicarious and atoning death through his shed blood, in his bodily resurrection, in his ascension to the right hand of the Father, and in his personal return in power and glory.

We believe that for the salvation of lost and sinful man regeneration by the Holy Spirit is absolutely essential.

We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.

We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.

We believe in the spiritual unity of believers in our Lord Jesus Christ ("Huntington University Statement of Faith", n.d., para. 1-10).

Community Lifestyle Agreement

Huntington University strives to create and promote an atmosphere consistent with the Christian faith, which encourages the student to develop his/her fullest potential, both in and out of the classroom. This atmosphere is realized through a community of individuals who are distinguished by their commitment to each other and to Jesus Christ as Lord and Savior. Disciplinary action will result when student conduct is such that the University community is adversely affected.

Such conduct includes violations of:

Legal and Civil Standards, including violation of federal, state and local laws, except in those instances where obedience to the state would violate a Biblically informed conscience.

Christian Standards, including sexual relationships outside marriage, homosexual behavior, drunkenness, theft, acts of dishonesty, cheating, plagiarism, forgery, lying, knowingly furnishing false information that impedes or obstructs disciplinary proceedings, and improper language, such as profanity, racial or sexual slurs, etc. Also included are actions that are disrespectful of other individuals and that are considered hazardous, humiliating, or dehumanizing, or that threaten another person either physically or verbally including sexual and/or racial harassment, and any form of date and/or acquaintance rape.

Community Standards, including use, possession, purchase, or distribution of alcoholic beverages (including nonalcoholic beer and wine) or illegal narcotics or other controlled substances not permitted on or off campus. Gambling is not permitted on or off campus. Use of tobacco is not permitted on campus or at University sponsored activities off

campus. Social dancing (other than choreographed productions, aerobic, or square dance or that which is part of classroom instruction) is not sponsored by the University. Huntington University has a campus-wide policy limiting movies to G, PG or PG-13 ratings. Therefore, students are not allowed to purchase premium channels such as HBO, Showtime, Cinemax, etc. Students should use this same policy guideline in selecting videos for use with their VCR/DVD players.

Safety and Health Standards, including violations of fire safety regulations, possession of weapons of any type, explosives, and dangerous chemicals are prohibited.

Internet Standards, including accessing and transmitting violent, pornographic, or other objectionable materials, direct links to such material from a Web page operated through the University's servers, harassing email, commercial uses of University resources, wasteful uses (sending large print jobs, batch programs, junk mail, etc.), or illegal uses of the Internet. The University reserves the right to review the contents of accounts if there is reason to believe that the above policy is being violated. Violations of the above standards should be viewed as illustrative, but not exhaustive, of the types of conduct that the University views as inconsistent with its Christian values. I understand this Lifestyle Agreement and the signature below indicates my acceptance to live as a responsible member of the Huntington University community. I realize that if I fail to fulfill these expectations, I will be subject to confrontation and possible disciplinary action, which may include community service, probation and/or suspension. If approved to live off-campus, I agree to live by the community Life Agreement stated on the back of this form and in the Student Handbook. I also agree not to live with individuals of the opposite sex ("Nyack College Community Lifestyle Agreement", 2007, para 1-7).

Undergraduate and Graduate Programs

UNDERGRADUATE

Art (Visual Arts)

Graphic Design

Fine Arts

Visual Arts Education

Bible and Religion

Biblical Studies

Religious Studies

Biology

Biology

Biology Education

Environmental Science

Pre-Med

Business
Accounting
Business Education
Economics and Finance
Entrepreneurship /
Small Business
Management
Not-for-Profit Management

Chemistry
Chemistry
Chemistry Education
Pre-Med

Communication
Broadcasting (Radio/TV)
Communication Studies
Digital Media Arts (Animation,
DV Cinema)
Film Studies
Journalism
Public Relations

Computer Science
Computer Science
Digital Media Arts

Education
Elementary
Middle Grades
Secondary
Special Education

English
English
English Language Arts Education

Exercise Science
Personal and Community Fitness
Pre-Professional

History and Political Science
History
Political Studies
Pre-Law
Social Studies Education

Language
Spanish
Spanish Education
Mathematics
Computer Science
Mathematics
Mathematics Education

Ministry and Missions
Educational Ministries
Family and Children's Ministries
Missions
Recreation and Sports Ministry
Worship Leadership
Youth Ministry

Music
Music
Music Business
Music Composition
Music for Contemporary Church
Music Education - Choral
Music Education - Instrumental
Music Performance - Instrumental
Music Performance - Piano
Music Performance - Vocal

Nursing
Organizational Management

Philosophy

Physical Education
Physical Education
Secondary and All-Grade

Physics and Space Science

Political Studies

Pre-Law

Pre-Med

Psychology

Recreation Management

Outdoor

Therapeutic

Recreation and Sports Ministry

Community and Commercial

Social Work

Sociology

Theatre

Theatre Performance

Theatre Design/Technology

Theatre Education

Theatre - General Studies

Worship Leadership

GRADUATE PROGRAMS

Graduate School of Christian Ministries

MA in Counseling Ministry

MA in Discipling Ministry

MA in Pastoral Ministry

MA in Youth Ministry

MA in Youth Ministry Leadership

Diploma in Pastoral Leadership

Master of Education Programs

M.Ed. in Elementary Curriculum and Instruction

M.Ed. in Elementary Reading

M.Ed. in Early Adolescent Education (middle school Math, Science, Social Studies, Language Arts)

M.Ed. in Adolescent and Young Adult Education (high school Math, English, Social Studies, Biology, Chemistry)

ADULT EDUCATION PROGRAMS

EXCEL Program for Adult Professionals

Associate of Science Degree in Organizational Management

Bachelor of Science Degree in Organizational Management

Gateway Courses (core classes and elective)

Appendix H
Supplementary Materials: Anderson University

Mission Statement and Supplementary Statement

THE MISSION

The mission of Anderson University is to educate persons for a life of faith and service in the church and society.

LIVING THE MISSION

Established and sustained within the free and open traditions of the Church of God, this university is committed to being a teaching-learning community of the highest order, engaged in the pursuit of truth from a Christian faith perspective.

We intend to graduate persons with a global perspective who are competent, caring, creative, generous persons of character and potential.

We will build those quality programs that will enable each member of the university to become stronger in body, mind, and spirit, to experience what it means to love God and neighbor, and to adopt Christ-like servant ways in all of life.

Since this commitment to quality Christian higher education makes Anderson University a distinctive educational institution, it is important to state clearly the perspectives which establish and inform its life.

As a church-related comprehensive institution of higher learning, Anderson University exists to assist students in their quest not only for relevant knowledge, meaningful relationships, and useful skills, but also for maturity in self-understanding, personal values, and religious faith. Its curricular design and community life seek to unite the objectivity and rigor of academic inquiry with a sense of perspective and mission emerging from biblical revelation. Charles Wesley's concern is crucial: "Unite the pair so long disjointed — knowledge and vital piety."

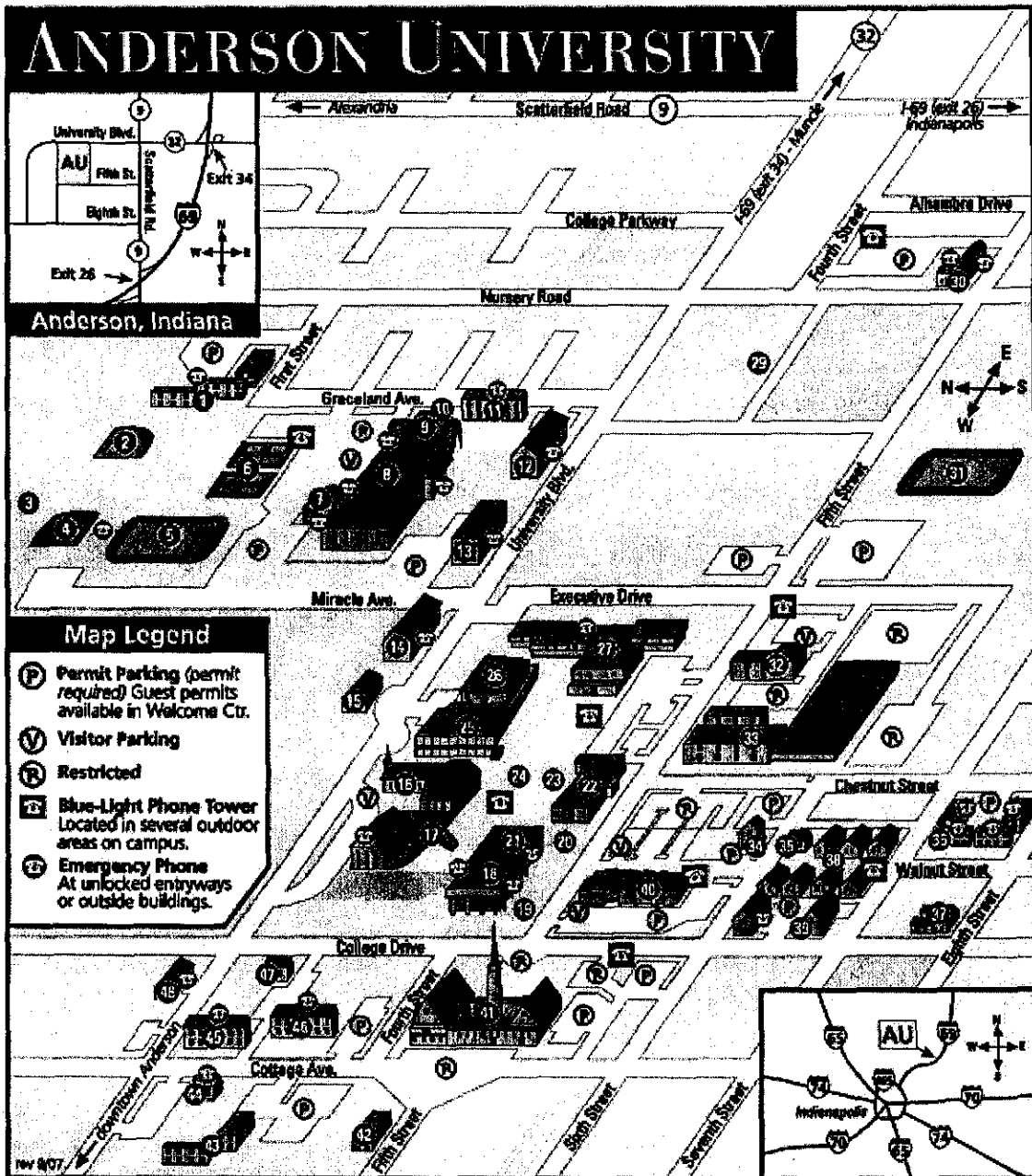
Anderson University seeks to highlight the freedom of the mind through inquiry, to emphasize the importance of individual worth and personal faith, and to foster the achievement of true community through shared experience and commitment as modeled in Jesus Christ, the servant.

Specifically, Anderson University seeks to provide a superior education. As an institution centered in the liberal arts, Anderson University is dedicated to cultivating in each individual an awareness of the physical world, a sense of history, an appreciation of culture, spiritual maturity, a global perspective, social conscience, and an interest in the worth of ideas regardless of their immediate utility. In addition, the university seeks to prepare thoughtful Christian leaders who are able to enter and compete successfully in graduate schools or the professional fields of their choice.

Professional preparation and the liberal arts are not held as antithetical. To the contrary, the aspiration is to bring together the liberal arts, professional preparation, and biblical faith and understanding.

The university community has a faith perspective and is prepared to raise the questions of truth, value, meaning, and morality. It is not hampered by anti-religious bias; neither does it wish to be guilty of unexamined religious conformity. It lives in an atmosphere of free inquiry, even while it affirms that all knowledge is understood most fully in the light of God's redemptive activity in Jesus Christ as that is interpreted through the historic witness of the Bible and the contemporary ministry of the Holy Spirit.

Campus Map



- | | | |
|---------------------------|-------------------------------|------------------------------|
| 1. Mansfield Apartments | 17. Nicholson Library | 33. Church of God Ministries |
| 2. Raven Field (Softball) | 18. Decker Hall | 34. Broadcasting Center |
| 3. University Village | 19. The Eternal Flame | 35. Robold House |
| 4. Raven Park (Baseball) | 20. Morrison Statue | 36. South Campus Apartments |
| 5. Macholtz Stadium | 21. Welcome Center/Admissions | 37. University Terrace |
| | 22. Hartung Hall | 38. York Seminary Village |
| | 23. Helios | |

- | | | |
|------------------------------|-------------------------------|----------------------------------|
| 6. Tennis Courts | 24. The Valley | 39. Tara East Apartments |
| 7. Bennett Natatorium | 25. Olt Student Center | 40. Reardon Auditorium |
| 8. Kardatzke Wellness Center | 26. Byrum Hall | 41. Park Place Church of God |
| 9. O.C. Lewis Gymnasium | 27. Krannert Fine Arts Center | 42. Park Place Elementary School |
| 10. East Gymnasium | 29. Church of God Campground | 43. West Campus |
| 11. Smith Hall | 30. Fair Commons | 44. Health Services |
| 12. Martin Hall | 31. Soccer Fields | 45. Myers Hall |
| 13. Rice Hall | 32. Hardacre Hall | 46. Morrison Hall |
| 14. Dunn Hall | | 47. Morrison House |
| 15. Boyes House | | 48. Smith House |
| 16. School of Theology | | |

Campus Life Standards

Anderson University is a church-related university sponsored by the Church of God. Its mission, programs, and campus life are all informed by three basic traditions: biblical, church, and liberal arts. Campus standards have grown out of the following qualities of campus life valued at Anderson University:

- Love of God, self, and neighbor
- Respect of others
- Honesty and integrity
- Reconciliation
- Freedom within restraint
- Health and wellness
- Spiritual growth and maturity
- The joy and pleasure of life

Students coming to this university agree to conduct themselves as responsible citizens and actively contribute to the quality of social, spiritual, and intellectual life. Violation of university policies subjects students to disciplinary action that could include warning, probation, or dismissal from the university.

ALCOHOL, DRUGS, AND TOBACCO

The purchase, possession or use of alcohol or illegal drugs by any student on or off campus is prohibited. Individuals who drink alcoholic beverages off campus and return to campus will be subject to disciplinary action. Alcoholic beverage containers found in rooms, automobiles, etc., will be considered as evidence of drinking by the occupants. Alcoholic beverage containers, posters, and other items advertising alcoholic beverages are not permitted. Students annually receive a copy of the university policy on drugs and alcohol from the Department of Student Life. The use of tobacco in any form is prohibited on campus, on streets contiguous to campus, and in conjunction with any

activity associated with the university. This includes smoking, chewing tobacco, dipping snuff, openly displaying tobacco, and advertising in any form such products.

DATING BEHAVIOR

Dating conduct, in both public and private, should reflect responsibility, honesty, and good taste. Public displays of affection on campus are not in good taste, may infringe on others' rights, and can be a source of embarrassment both to those involved and to others.

FIREARMS

For the sake of safety, firearms, ammunition, and illegal or unauthorized weapons of any kind are not allowed on campus. Violations could result in immediate dismissal and/or criminal charges. BB guns, pellet guns, paint guns, etc., are also prohibited on campus. Students who violate this policy will have their gun confiscated and will be subject to disciplinary action that could include dismissal from the university.

FIREWORKS

Anderson University prohibits the use of fireworks by students on campus property. Students are expected to respect the rights of others and maintain good public relations inside and outside the university community by recognizing and abiding by this regulation. The use of fireworks inside a campus building or throwing fireworks through windows may result in immediate dismissal from the university.

GAMBLING

Gambling by Anderson University students, including on-line gambling, is prohibited both on and off campus. Students should not be present in locations where gambling is the primary reason for gathering, such as horse tracks and casinos (*see Judicial Code, 4.15*). (*"Student Handbook 2006-2007, Anderson University," 2006, p. 30;33*). No

Academic Degree Programs

Undergraduate Degree Programs

Accounting
 Athletic Training
 Bible
 Bible and Religion
 Biochemistry
 Biology
 Chemistry
 Christian Ministries
 Church Music
 Computer Science - Math
 Computer Science Performance (BMus)
 Criminal Justice
 Economics
 Education (Non-license)
 English

Exercise Science
Family Science
Finance
Fine Arts/Glass
Fine Arts/Studio
French
General Studies
History
Information Systems
Instrumental
Management
Marketing
Mass Communication Design
Math – Economics
Mathematics
Music
Music Business
Nursing (BSN)
Philosophy
Physics
Political Science
Psychology (In-Profession)
Social Work
Sociology
Spanish
Theatre Studies
Visual Communication
Voice Performance (BMus)

Complimentary Degree Majors
Business Administration
Christian Ministries (In-Life) Art and Design
Computer Science
French
General Studies in
International Education
Psychology
Spanish
Writing

Teaching Majors
Elementary Education
French
Language Arts
Mathematics
Music: K-12 (BMus)

Physical Education: K-12
Social Studies
Spanish
Theatre Arts
Visual Arts: 6-12
Visual Arts: K-12

GRADUATE DEGREE PROGRAMS

Anderson Theological Seminary
Doctor of Ministry
Master Of Divinity
Master Of Theological Studies
Online Master Of Theological Studies
Master Of Arts In Intercultural Service
Doctor Of Ministry

School of Business
Doctor Of Business Administration (D.B.A.)
Master Of Business Administration (M.B.A.)

School of Education
Master of Education

School of Music
Master of Music Education

School of Nursing
Master Of Science In Nursing – Master Of Business Administration

Appendix I
Figures of Observational Photographs

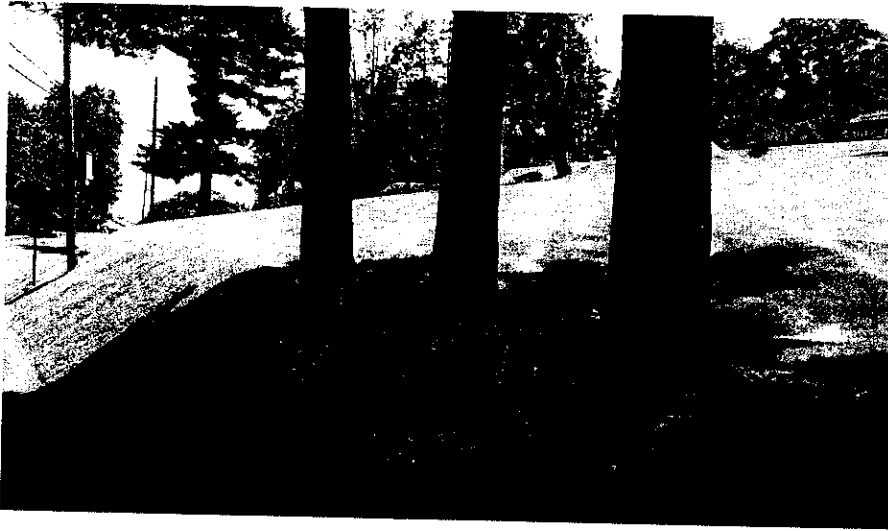


Figure 1. Nyack College, Entrance marker along Highland Avenue.



Figure 2. Nyack College, buildings that come into view from campus entrance.



Figure 3. Nyack College, front façade of Schumann Hall.



Figure 4. Nyack College, front façade of Sky Island Lodge.

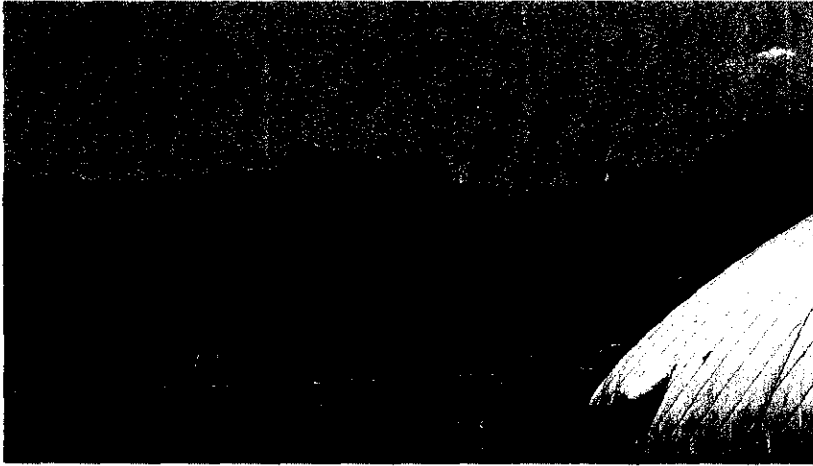


Figure 5. Nyack College, Boon Campus Center viewed from soccer field.



Figure 6. Nyack College, front façade of Christie Hall dormitory.

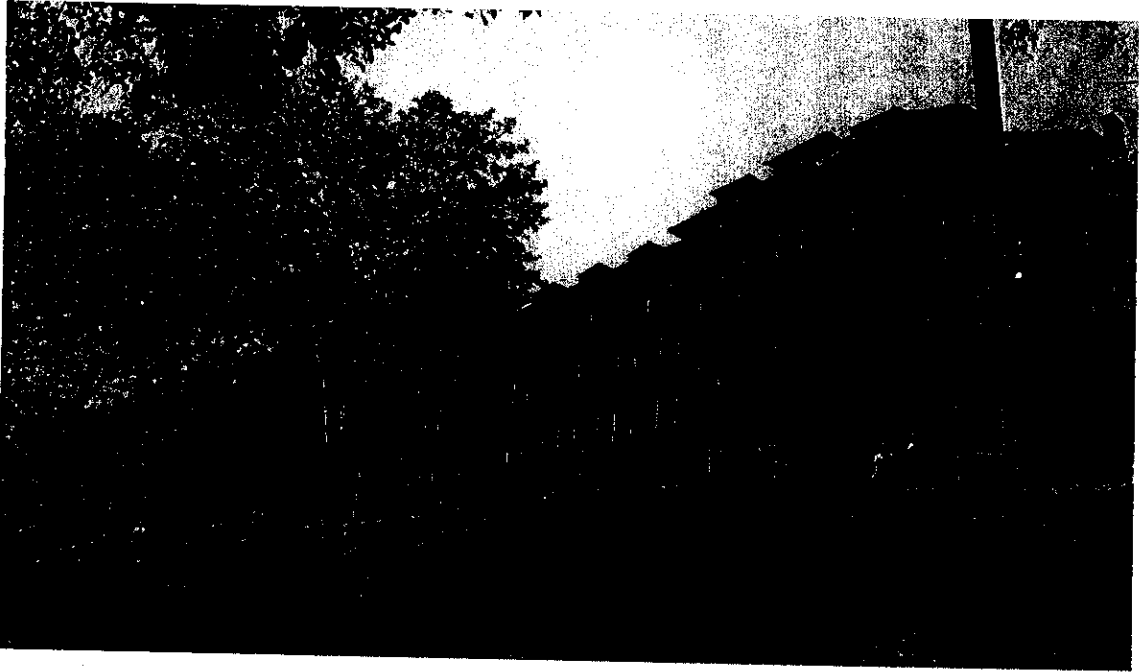


Figure 7. Nyack College, front façade of Simpson Hall dormitory.

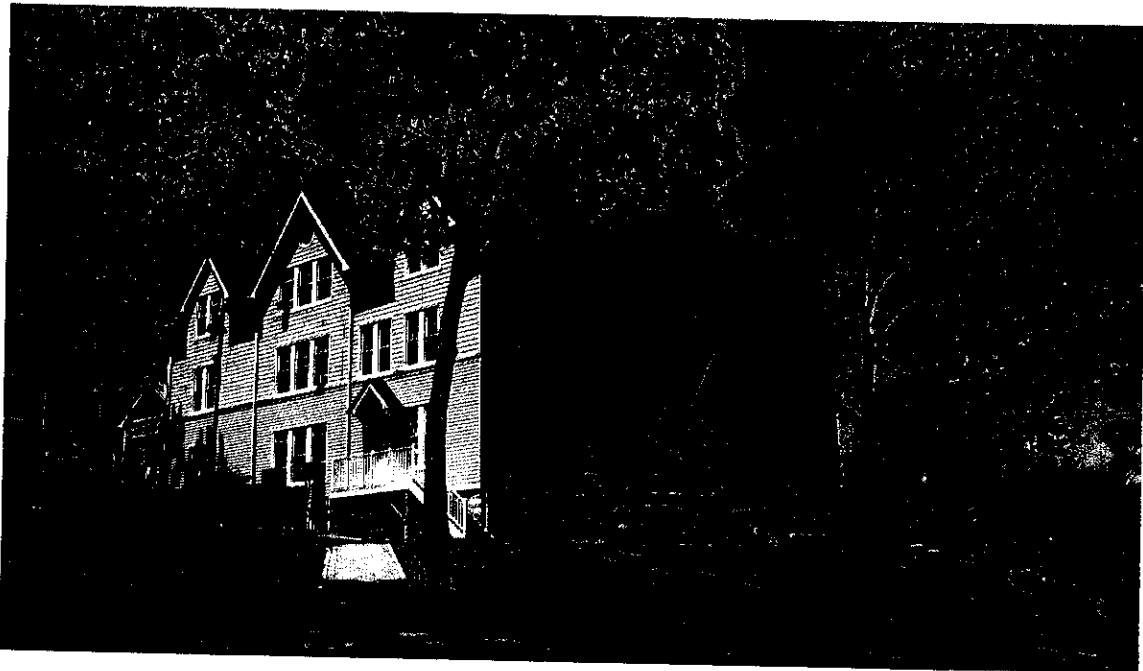


Figure 8. Nyack College, front façade of Pardington Hall.



Figure 9. Nyack College, view of green promontory facing the Hudson River Valley.



Figure 10. Nyack College, the converted clubhouse, Moseley Hall, viewed from the college's soccer field .



Figure 11. Nyack College, front façade of Bailey Library.



Figure 12. Nyack College, Gymnasium and indoor athletic facility viewed from lower quadrangle.



Figure 13. Nyack College, front façade of School of Education's Hilltop Building.



Figure 14. Nyack College, grave of first president and founder A.B. Simpson.

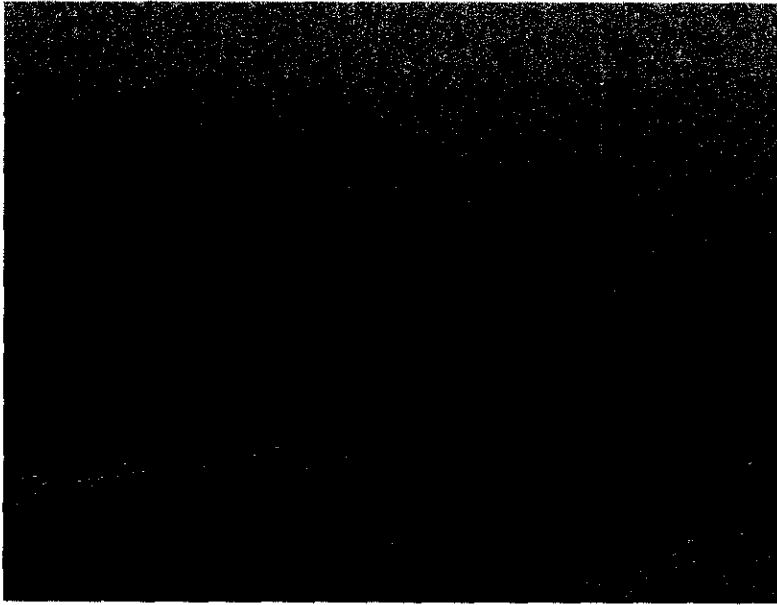


Figure 15. Huntington University, entrance sign along US 24.



Figure 16. Huntington University, Entrance gate viewed from Guilford Street.



Figure 17. Huntington University, Merrillat Boulevard viewed towards entrance gate.



Figure 18. Huntington University, Lamppost Banners bearing words – Christ – Scholarship – Service.

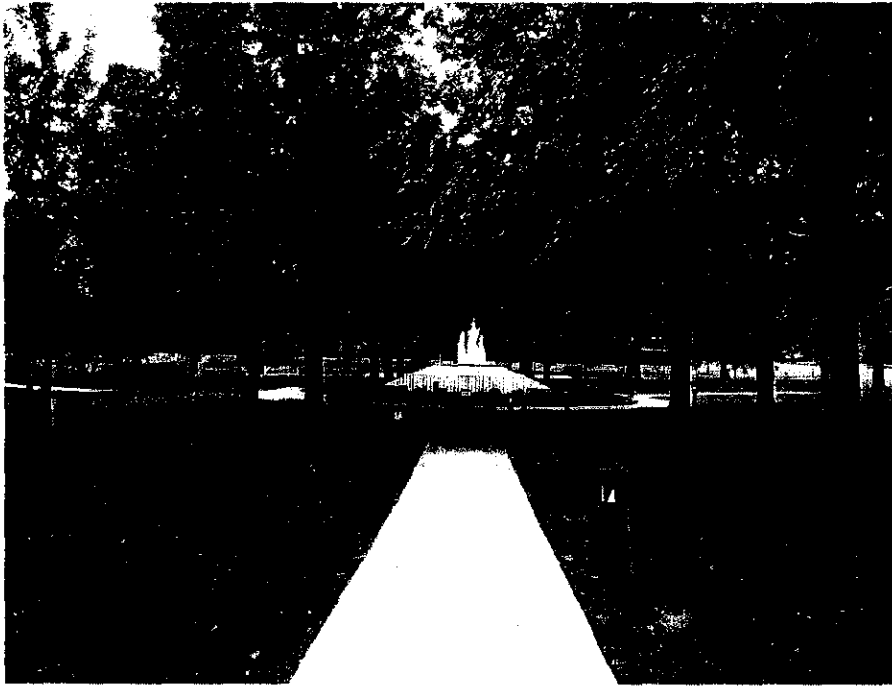


Figure 19. Huntington University, main quadrangle fountain viewed from Becker Hall.



Figure 20. Huntington University, Becker Hall viewed from central fountain.

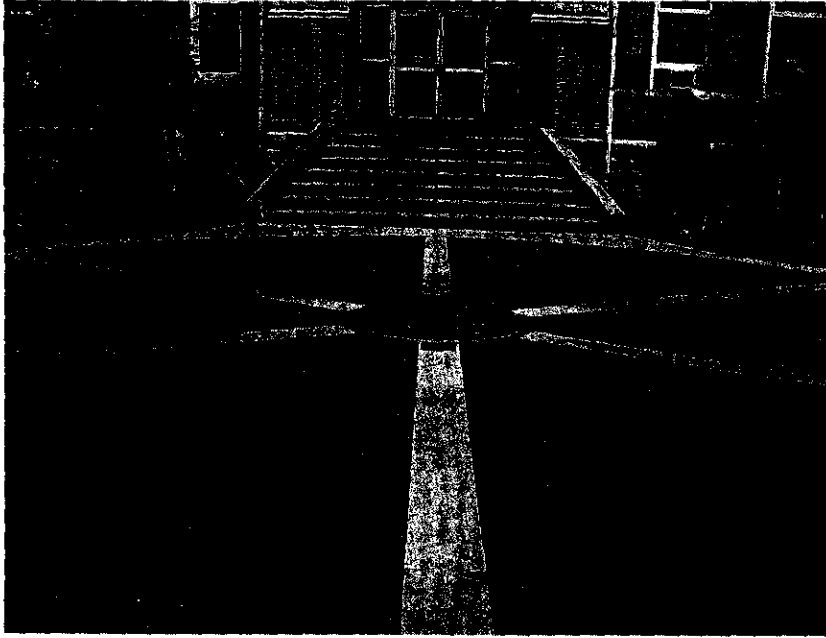


Figure 21. Huntington University, 100th anniversary courtyard in front of Becker Hall.



Figure 22 Huntington University, Old Rugged Cross monument located in front of Becker Hall.



Figure 23. Huntington University, front façade of Science Hall.



Figure 24. Huntington University, Stone relief located next to rear entrance of Science Hall.



Figure 25. Huntington University, front façade of Loew-Brenn Hall.



Figure 26. Huntington University, Richlyn Library viewed from central quadrangle.



Figure 27. Huntington University, eight acre Lake Sno-Tip viewed from the west.

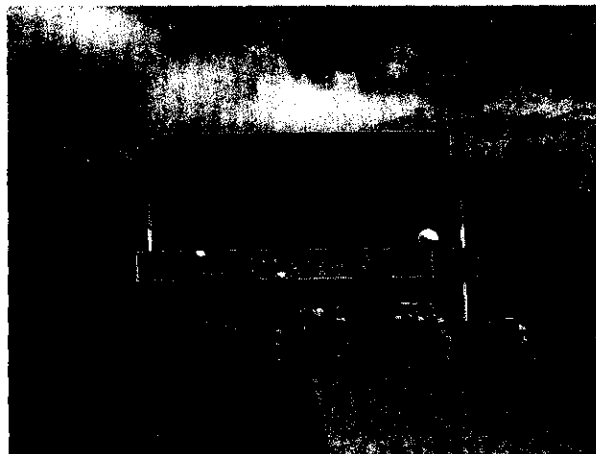


Figure 28. Huntington University, student union, dining commons, and arts center seen from Central Mall.

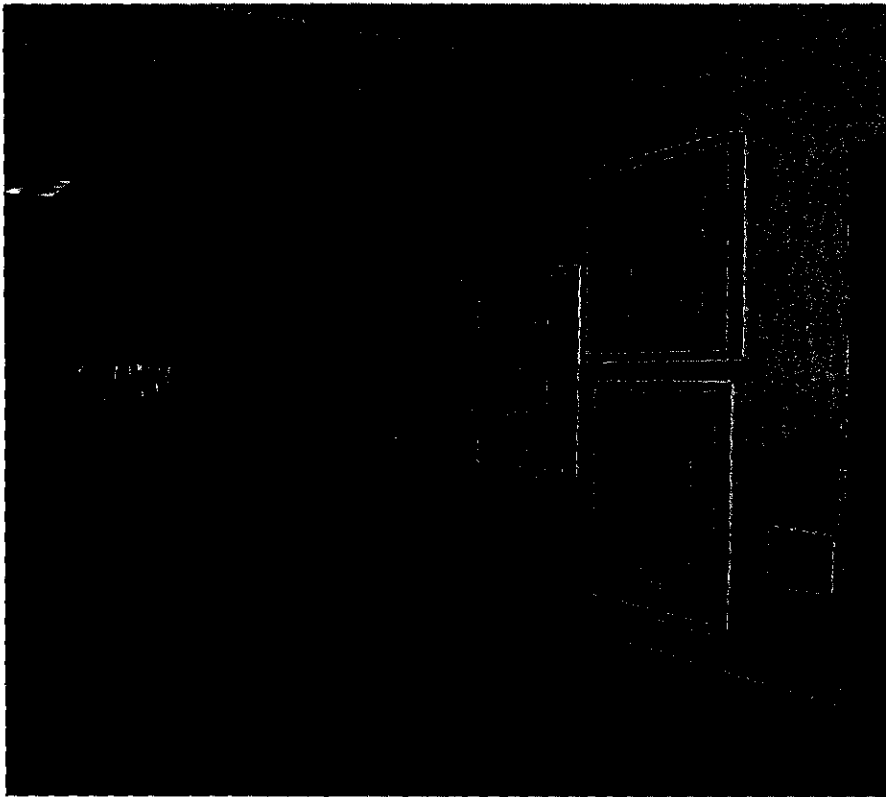


Figure 29. Huntington University, Days of Creation display found in 2nd floor corridor of Science Hall.



Figure 30. Huntington University, front façade of Merrillat Center for the Arts view from the central mall.



Figure 31. Huntington University, view of Arts Center's entrance foyer.



Figure 32. Anderson University, view of 5th Street promenade approaching campus.



Figure 33. Anderson University, entrance monument to campus grounds with University Seal.

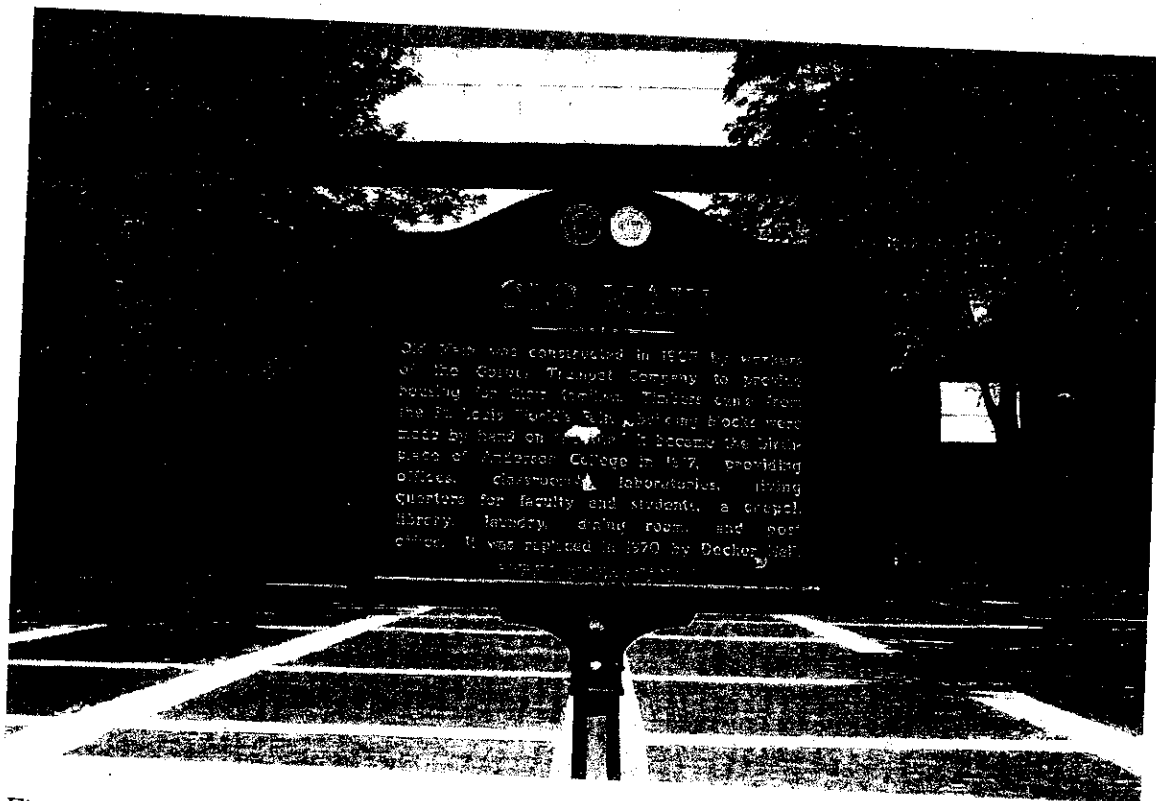


Figure 34. Anderson University, plaque commemorating "Old Main" in front Decker Hall.

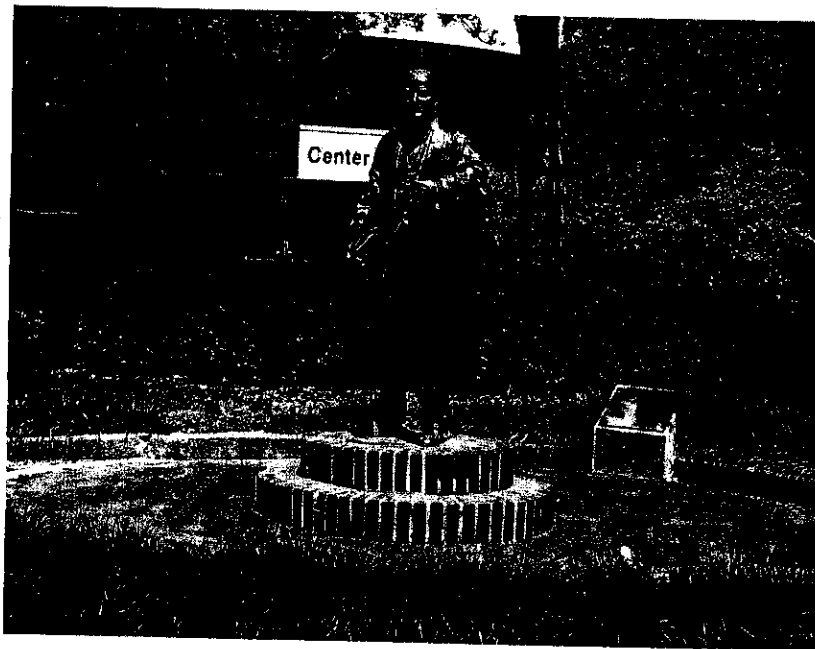


Figure 35. Anderson University, bronze statute of President John Morrison, Welcome Center .

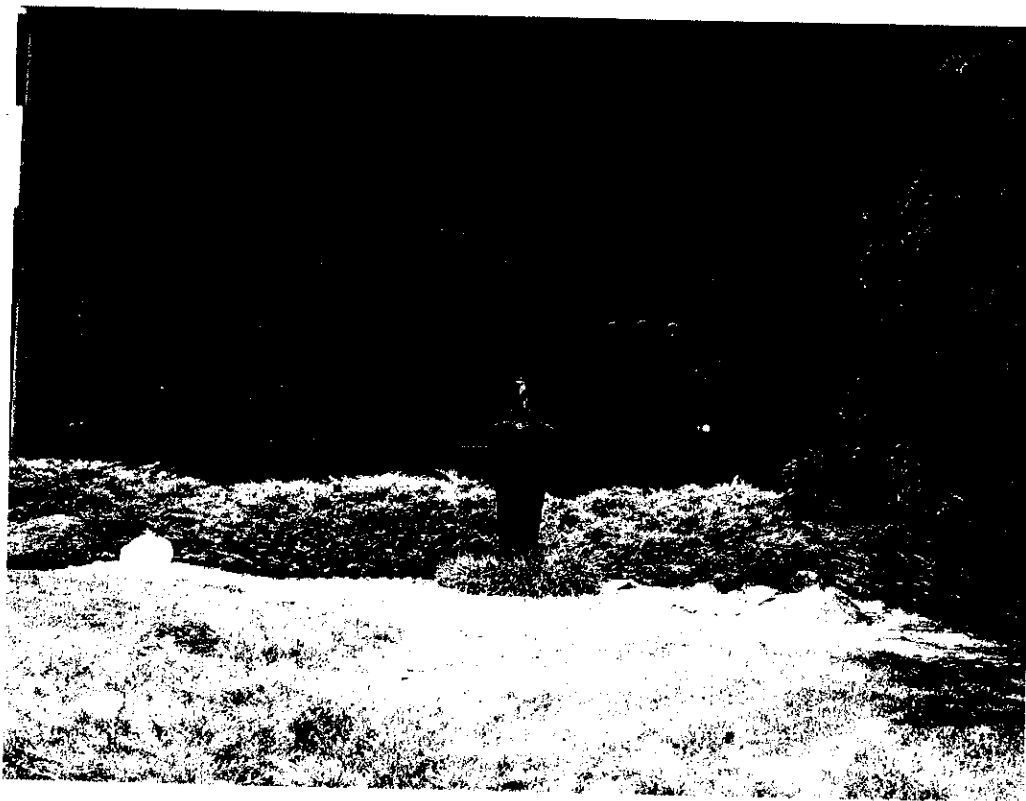


Figure 36. Anderson University, Courtyard with eternal flame in front of Decker Hall.



Figure 37. Anderson University, view of campus's central ravine.

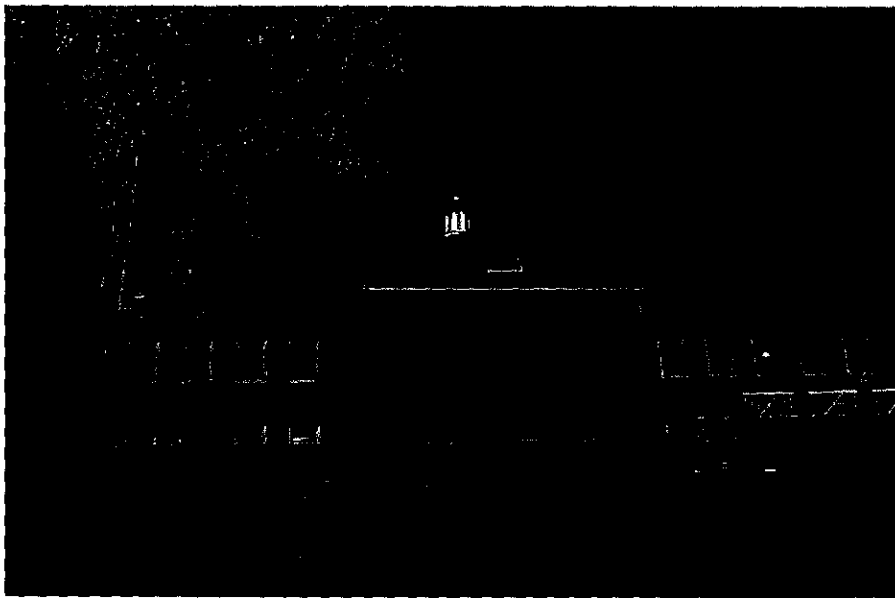


Figure 38. Anderson University, seminary complex viewed from central ravine.

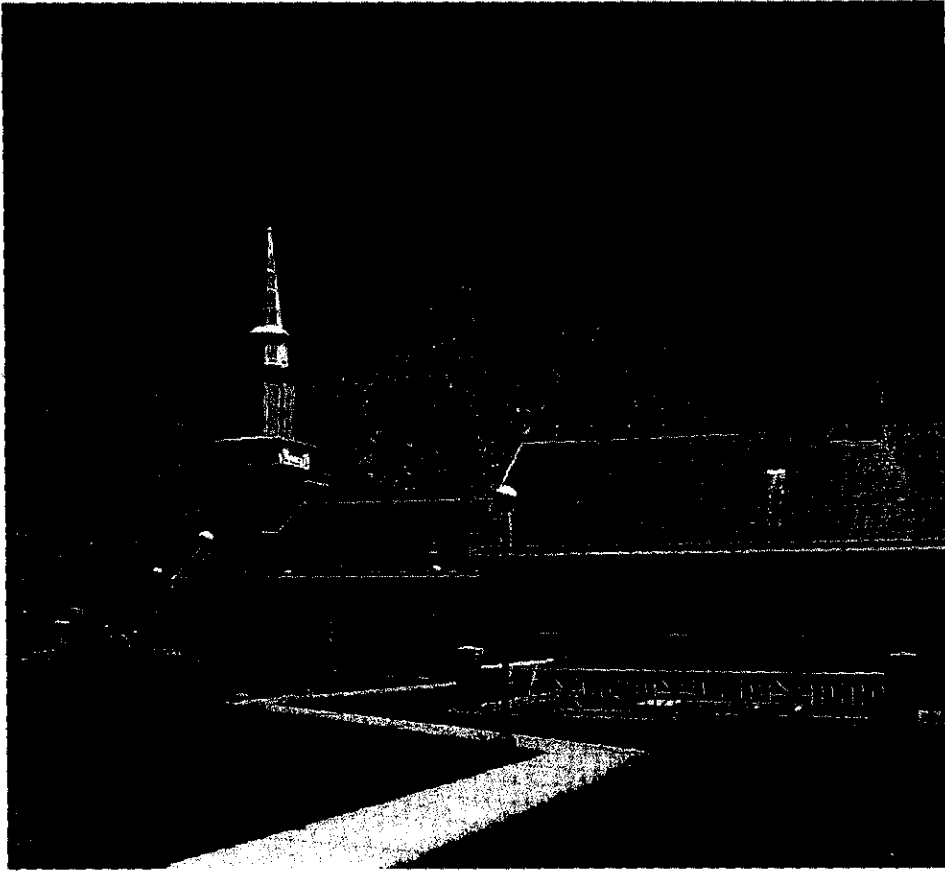


Figure 39. Anderson University, side profile of Miller Chapel.

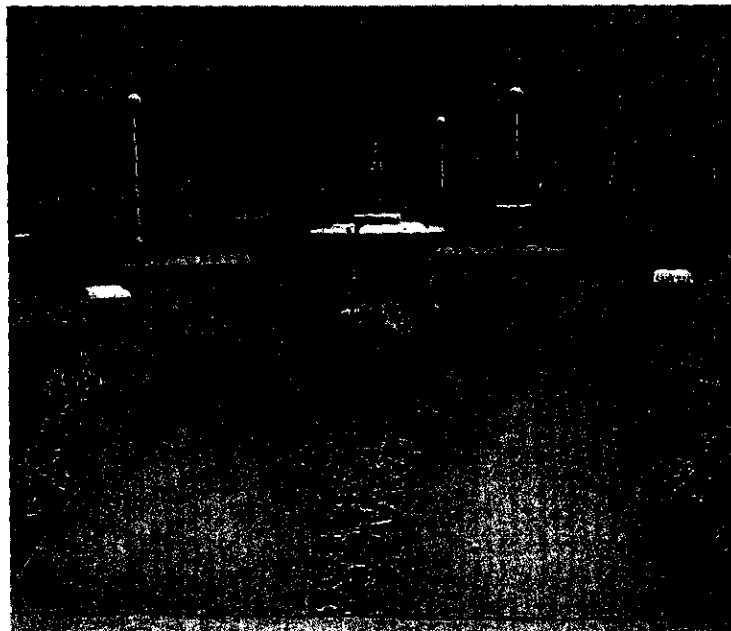


Figure 40. Anderson University, campus water fountain viewed facing Executive Drive

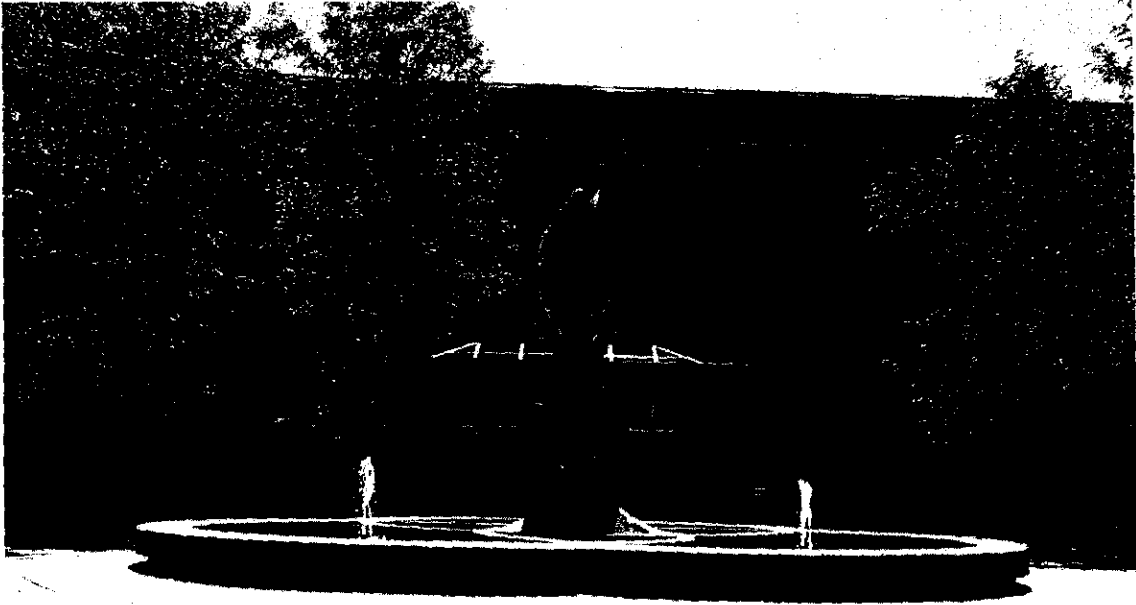


Figure 41. Anderson University, Helios fountain seen in front of Hartung Hall entrance.



Figure 42. Anderson University, front façade of Dunn Hall dormitory.

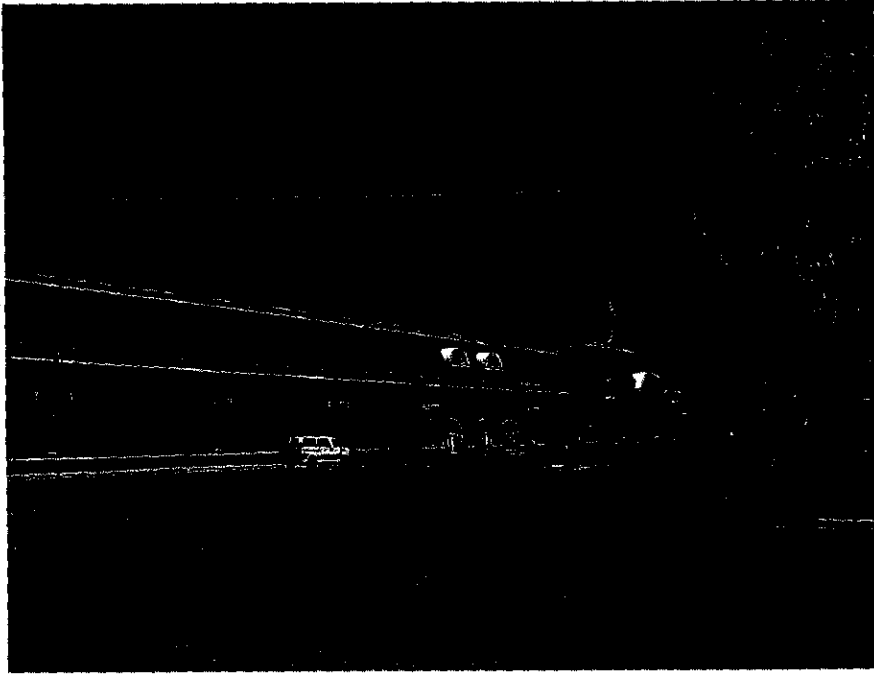


Figure 43. Anderson University, front façade of Kardatzke Wellness Center

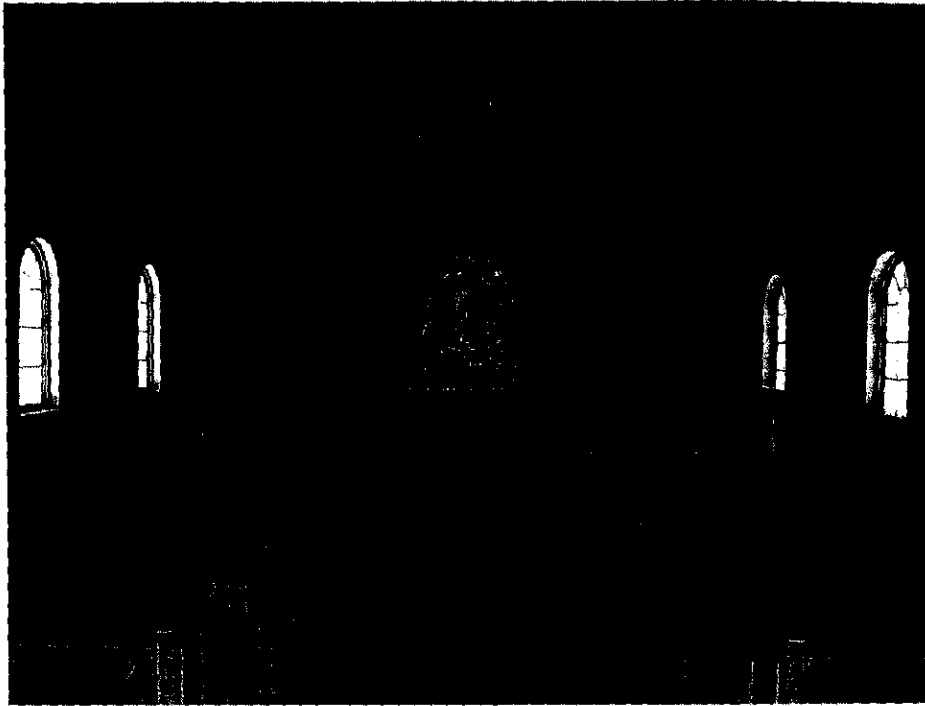


Figure 44. Anderson University, interior of Miller Chapel.

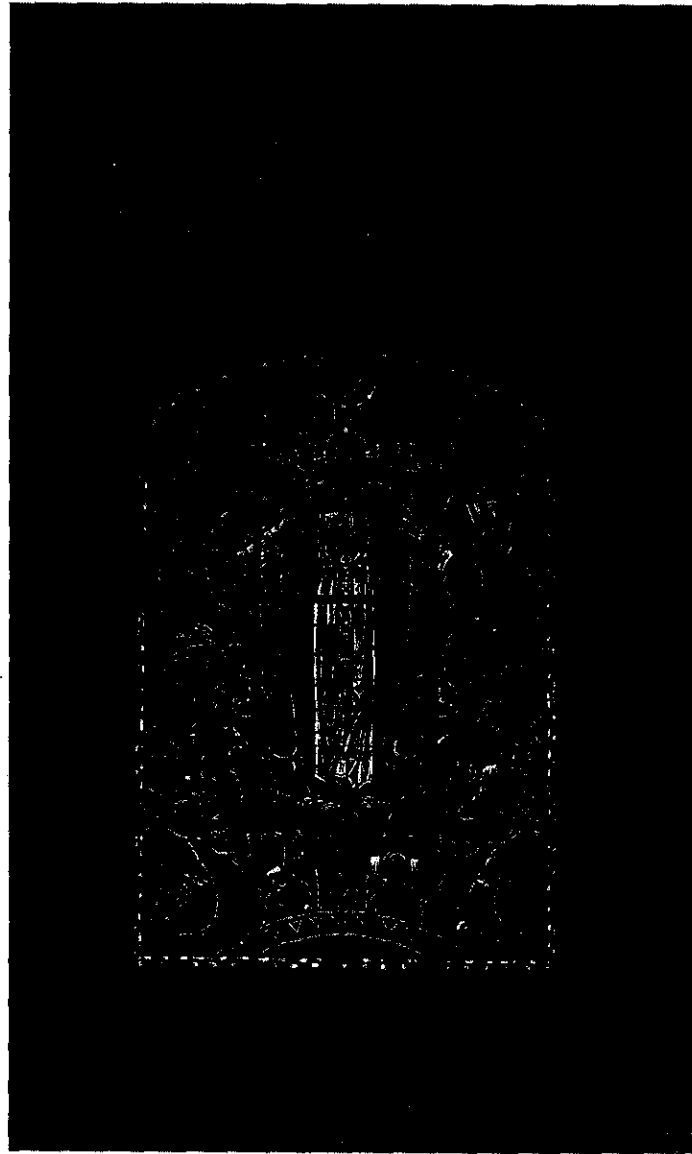


Figure 45. Anderson University, central stained glass window of Miller Chapel.