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Recommended Citation

Doyle, Jeff (2002) "Student Affairs Divisions' Incorporation of Student Learning Principles at CCCU versus Non-CCCU Institutions," *Growth: The Journal of the Association for Christians in Student Development*: Vol. 2 : No. 2 , Article 7.
Available at: https://pillars.taylor.edu/acsd_growth/vol2/iss2/7

Student Affairs Divisions' Incorporation of Student Learning Principles at CCCU versus Non-CCCU Institutions

by Jeff Doyle, Ph.D.

ABSTRACT

With the shift from an industry-based to a knowledge-based society, American higher education, and student affairs in particular, is under increasing pressure to prove its role in facilitating students' learning. The Student Learning Imperative (ACPA, 1994) and the Principles of Good Practice for Student Affairs (ACPA & NASPA, 1997) provided a professionally supported foundation for the new learning philosophy within student life.

The strong religious mission and the ministry model of student development in Christian higher education may affect the degree to which student-centered learning is incorporated. This study examined the extent to which chief student affairs officers at institutions in the Council for Christian Colleges and Universities (CCCU) reported their student affairs divisions had integrated principles of student learning.

This quantitative study was based on the survey results of 216 chief student affairs officers' (CSAOs) at United States' colleges and universities whose enrollments were between 500 and 3,000 students. Fifty-eight percent of the CSAOs returned the 54-item Survey of Student Learning Principles, based on the seven Principles of Good Practice for Student Affairs.

Using repeated-measures analysis of variance, student affairs divisions at Christian universities were found, in comparison to non-Christian universities, to be more successful at helping students develop coherent values and less successful at building inclusive communities. The strong emphasis on moral education from both faculty and student affairs staff at Christian colleges may be one reason for the emphasis on developing values. The predominantly white demographics of Christian colleges may be a factor in their failure to make more efforts to include underrepresented groups. Student affairs divisions at both CCCU and non-CCCU institutions reported doing poorly at systematically assessing to improve performance and effectively using resources to meet institutional goals.

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INTRODUCTION

> *My plea then, is this: that we now deliberately set ourselves to make a*
> *home for the spirit of learning; that we reorganize our colleges on the lines*
> *of this simple conception, that a college is not only a body of studies, but*
> *a mode of associations, that its courses are only its formal side ... It must*
> *become a community of scholars and pupils ... a free community, but a*
> *very real one.*
>
> Woodrow Wilson (quoted in Blimling and Alschuler, 1996, p. 214.)

With the shift from an industry-based to a knowledge-based society, American higher education is under increasing pressure to prove its role in facilitating students' learning both inside and outside the classroom. Because student affairs is the institutional division most responsible for shaping the co-curriculum, it has begun focusing more on promoting student learning. By 1996, approximately 25 percent of all student affairs divisions had amended their guiding philosophy to reflect an emphasis on learning (Ender, Newton, & Caple, 1996). Despite this reemphasis on learning in student affairs, during the past four years there have been very few studies to document the successful implementation of practices associated with student learning.

The student learning practices on which this study was based were created by a group of student affairs experts in 1997. Using the *Seven Principles for Good Practice in Undergraduate Education* (Chickering & Gamson, 1987) as a template, these experts developed a similar document to serve the profession of student affairs. This concise and practical document, the *Principles of Good Practice for Student Affairs* (ACPA, and National Association of Student Personnel Administrators [NASPA], 1997), articulated the following seven principles:

Good Practice in Student Affairs ...
1.   Engages students in active learning.
2.   Helps students develop coherent values and ethical standards.
3.   Sets and communicates high expectations for student learning.
4.   Uses systematic inquiry to improve student and institutional performance.
5.   Uses resources effectively to achieve institutional missions and goals.
6.   Forges educational partnerships that advance student learning.
7.   Builds supportive and inclusive communities (p. 1).

This document, combining the philosophical foundation of student affairs with the emphasis on student learning, represented the fruit of a rare joint effort between both national student affairs associations.

ACPA and NASPA are not the only national student affairs professional associations to encourage the creation of learning-focused student affairs divisions. The Association for Christians in Student Development (ACSD), whose membership represents over two hundred Christian higher education institutions, has actively promoted student learning since 1997 (Guthrie, 1997). Christian higher education institutions are defined as institutions in the Council for Christian Colleges and Universities (CCCU). David Guthrie, in *Student Affairs Reconsidered: A Christian View of the Profession and its Contexts* (1997), proposed several principles for enhancing student learning in student

affairs divisions of Christian colleges and universities. Other journal articles in ACSD's journal *Koinonia* affirmed Guthrie's call for a greater emphasis on learning in Christian student affairs (Sailers, 1996; Stratton, 1997). As recently as 2001, Guthrie authored an article in which he offered his opinions on the extent to which Christian college student affairs divisions had incorporated the *Principles of Good Practice for Student Affairs* (1997).

Although the attention to student learning in CCCU institutions has increased in the past five years, the distinct and deeply grounded religious mission of these institutions may affect the incorporation of student learning principles. Learning at CCCU institutions must be based on the Council's mission statement: "to advance the cause of Christ-centered higher education and help institutions to effectively integrate biblical faith, scholarship, and service" (CCCU, 2001). The attention to student learning in a realm where all learning is measured against a clearly identified set of religious values suggests that student affairs divisions at CCCU and non-CCCU institutions vary in their success at integrating behaviors linked to student learning.

Review of Methodology

The population for the study was student affairs divisions at the United States' 1,055 four-year colleges and universities whose institutional enrollment ranged from 500 to 3,000 students. The chief student affairs officer (CSAO) of 216 colleges and universities received a paper-based survey. Ninety-eight of these CSAOs represented almost the entire population of the Council for Christian Colleges and Universities (CCCU), excluding a few Canadian and larger United States CCCU institutions. After the CCCU schools were removed, 118 of the remaining 957 CSAOs were randomly sampled from the population of United States four-year college and universities with 500-3,000 students.

The survey for this study was adapted from a 60-item inventory that originally accompanied the *Principles of Good Practice in Student Affairs* (ACPA & NASPA, 1997). After piloting the survey for face and content validity, over half of the items were eliminated or rewritten, resulting in a final survey of 54 items. Subsequently, these items were tested for internal consistency within each principle and improvements made to the items as a result of these data. In contrast to the original inventories, the remaining items were more behaviorally rooted and resulted in greater variability among respondents. There were six items for each of the seven principles.

Because it allows for comparisons among two or more means, analysis of variance (ANOVA) was used to determine institutional differences in the incorporation of the seven student learning principles at CCCU and non-CCCU institutions. The repeated-measures ANOVA was the most accurate analysis to use because of the expected correlation within a student affairs division's incorporation of the learning-related principles. This correlation between principles produced an error term that was less than it would have been in an unrelated analysis of variance. The interaction between institutional type and the principles revealed where CCCU and non-CCCU institutions differed in their principle incorporation. One-way analyses of variance were computed on the principles' means at CCCU and non-CCCU institutions to make specific comparisons between institutional type.

Review of the Literature on Student Learning in Student Affairs Divisions of Christian Colleges and Universities

The Council for Christian Colleges and Universities is a professional association of approximately 100 higher education institutions that aims to "advance the cause of Christ-centered higher education and help institutions to effectively integrate biblical faith, scholarship and service" (CCCU, 2001). CCCU member institutions have tried to distinguish themselves from other institutions with more ambiguous religious affiliations by developing stringent membership criteria that include the requirement that every full-time faculty member and administrator demonstrate a personal faith in Jesus Christ. The distinctiveness of CCCU institutions is evident in research that found in a study of over 2,000 CCCU faculty that CCCU faculty members are significantly more conscious of their efforts to develop students' moral character and personal values than faculty at private colleges and universities (Baylis, 1995). In an example of student distinctiveness, a study of 4,600 CCCU seniors compared to a national sample of private college seniors found that CCCU seniors rated themselves as having much stronger religious beliefs and convictions and reported participating in significantly more religious activities than the private college sample (Baylis, 1996).

The requirement that CCCU institutions integrate a faith in Jesus Christ with students' learning has the potential to alter significantly the approaches to student learning at CCCU institutions. Specifically, student affairs divisions at CCCU institutions may demonstrate different approaches to student learning than those evident at other higher education institutions. For example, it is likely that student affairs professionals at CCCU institutions spend more time than student affairs professional at non-CCCU institutions helping students learn about Christian and other moral teachings (Baylis, 1995). On the other hand, student affairs professionals at non-CCCU institutions may spend more time than CCCU student affairs staff exploring religions and cultures which have not made major contributions to the Christian faith.

Most of the CCCU institutions have student affairs staff members represented in the Association of Christians in Student Development (ACSD), a separate national professional association for Christian student affairs professionals. Hundreds of student affairs professionals at CCCU institutions attend ACSD's yearly conference, and all ACSD members receive the *Koinonia*, the association's newsletter/journal. Although there is some overlap in membership of ACPA and NASPA with ACSD, the Christian student affairs profession is distinct from the rest of student affairs.

In addition to the more common student affairs models of student development and student learning, the Christian student affairs profession includes another philosophical model. The ministry model, based upon evangelism and discipleship, seeks to share Jesus Christ with students and guide them into a deeper understanding of His will for their lives. Typical student affairs activities at Christian colleges often include Bible studies, prayer groups, volunteer programs, praise singing and fellowship or accountability groups (Guthrie, 1997, p. 71). The professional literature in ACSD's *Koinonia* indicates this emphasis on ministry. The lead article for the Spring 1994 issue of the *Koinonia* identified a major goal for Christian student affairs professionals: "to contribute to the work of Christ and the church worldwide" (Schulze, p. 1). Another issue of the *Koinonia* included a feature article entitled "The University as a Place

of Spiritual Formation," which encouraged student affairs' ministry efforts to balance the academic emphasis on learning (Peterson & Moore, 1994). The existence of the ministry model is a major reason student learning may occur in different ways at CCCU institutions.

Although the ministry model has been relatively common at many CCCU institutions, student development theory also has made its impact on the Association of Christians in Student Development. ACSD was founded in 1980 and its name was chosen to reflect student affairs' promulgation of student development theories. The organization's first constitution also included the goal of "integrating the use of scripture and the Christian faith in the student development profession" (Loy & Trudeau, 2000, p. 5). However, since ACSD's founding, critics within Christian student affairs have argued that the integration of theories based on "self-actualization" have not been sufficiently examined for compatibility with Christian growth and maturity. Many Christian student affairs professionals have struggled with the question, "Are We Campus Ministers or Student Development Professionals?" (Loy & Trudeau, 2000, p. 5).

In the 1990s the role of Christian student affairs divisions as facilitators of student learning began to emerge. In 1993, Wolfe and Heie published a book on reforming Christian higher education that called for "staff responsible for student development programs outside the classroom context needing to design programs that insure the focus is on learning" (p. 56). In the spring of 1996 an article was published in *Koinonia* which argued that the primary purpose of Christian education was making connections between faith, living and learning (Sailers, p. 5). This article integrated the ministry model with the student learning approach by basing student affairs' mission on the Bible commandment, "To love the Lord your God with all you heart and with all your soul (faith) and with all your mind (learning) and with all your strength (living)" (Mark 12:30, New International Version, as quoted in Sailers, p. 5). This new emphasis on learning was firmly established as an important paradigm the following year when David Guthrie edited a book entitled *Student Affairs Reconsidered: A Christian View of the Profession and its Contexts* (1997), which argued for the adoption of the learning-oriented model for student affairs. This book was published almost at the same time as the *Principles of Good Practice for Student Affairs* (ACPA & NASPA, 1997), and it also identified principles for student learning that are essential to Christian student affairs professionals. These principles, which included learning as an intentional, communal, and integrated endeavor, were similar to the *Principles of Good Practice in Student Affairs* (hereafter referred to as the *Principles*). Guthrie suggested that the true purpose of student learning was wisdom development, defined as remembering (who we are), discerning (what we believe) and exploring (what we can become).

In 1997, a distinguished panel of Christian student affairs professionals discussed and debated the ramifications of Guthrie's book at the ACSD national conference. Guthrie followed his book with an article in the *Koinonia* that criticized student development theory for contributing to student affairs' lack of credibility in Christian colleges and universities (1998). Rebuttals to Guthrie's charge soon emerged, but the emphasis on articles in the *Koinonia* and keynote speakers at the national conference soon began to take a more learning-oriented approach (Stratton, 1997). In the Spring 2000 issue of the Koinonia an article on the past and the future of ACSD identified

the adoption of the student learning approach as one of the three major themes for the future of Christian student affairs (Loy & Trudeau). In the first issue of *Growth: The Journal of the Association for Christians in Student Development*, Guthrie (2001) writes an article attempting to ascertain the status of Christian student affairs in adopting the *Principles* and their learning components. In sum, although ACSD is in many ways separate from NASPA and ACPA, its members seem to have reached similar conclusions about the importance of student learning to student affairs. Due to the narrowly articulated Christian mission of CCCU institutions and the role of the ministry model, the embodiment of student learning may, however, be much different from the approaches to student learning at non-CCCU institutions.

Data Presentation and Analysis

Description of Institutional and Individual Respondents

Response Rate
Of the 1,055 small colleges and universities with student enrollments between 500 and 3,000, 216 were invited to participate in this study. The response rate for the entire 216-institution sample was 58 percent (126 surveys out of 216), which represented approximately 12 percent of the population of colleges and universities with enroll-ments between 500-3,000 students.

Half of the institutions (59 surveys out of 118) in the non-CCCU sample of colleges and universities returned the survey. Almost 70 percent (67 surveys out of 98) of institutions in the CCCU returned the survey. The lower response rate for non-CCCU institutions when compared to CCCU institutions may indicate less representative results for the non-CCCU institutions. For a complete listing of institutional response rates, see Table 1.

Table 1
Response Rate of CSAOs at Non-CCCU, CCCU and Total Institutions

Non-CCCU					
Population Size	Number Sampled	Percent of Population Sampled	Number Responded	Percent Response	Percent of Population
957	118	12.3	59	50%	6.2%
CCCU					
Population Size	Number Sampled	Percent of Population Sampled	Number Responded	Percent Response	Percent of Population
98	98	100.0	67	68%	68%
Total					
Population Size	Number Mailed	Percent of Population Sampled	Number Responded	Percent Response	Percent of Population
1,055	216	20.5	126	58%	11.9%

Internal Consistency Analysis of Principles

Although similar to the internal consistency analysis done in pilot testing, the following internal consistency analysis was based upon all 126 of the surveys returned in this study. This analysis helped indicate items whose results may not have been most indicative of the principle. The lowest Chronbach's alpha was for the principle that involved helping students develop coherent values and ethical standards (.54). The alphas for the principles based on engaging student in active learning (.59) and setting and communicating high expectations for learning (.60) were also low when compared to the other principles. Six of the nine scales had alphas of .70 or greater. The alphas for each variable are listed in Table 2. The three principles with the lowest alphas were also the first three principles in the survey. Because testing fatigue sometimes leads to less discrimination in respondent's ratings, CSAOs' testing fatigue may have contributed to the high internal consistencies in the last six variables.

Data Analysis for Differences in Principle

Table 2

Internal Consistency Summary for All Nine Variables	Alpha
Student Affairs Forges Educational Partnerships that Advance Learning	.85
Student Affairs Uses Systematic Inquiry to Improve Student & Institu. Performance	.78
Student Affairs Strives for Continual Improvement	.78
Student Affairs Clarifies Its Core Values	.74
Student Affairs Builds Supportive and Inclusive Communities	.72
Student Affairs Uses Resources Effectively to Achieve Institutional Mission & Goals	.70
Student Affairs Sets and Communicates High Expectations for Learning	.60
Student Affairs Engages Students in Active Learning	.59
Student Affairs Helps Students Develop Coherent Values and Ethical Standards	.54

Integration at CCCU and Non-CCCU Institution

The research question stated, "To what extent do student affairs divisions at institutions in the Council for Christian Colleges and Universities (CCCU) differ from institutions not members of the CCCU in their incorporation of the *Principles of Good Practice for Student Affairs*?" The means for chief student affairs officers' perceived extent of principle integration in student affairs divisions at both CCCU and non-CCCU institutions are reported in Table 3.

A repeated-measures analysis of variance among the chief student affairs officers' perceived extent of their student affairs divisions' incorporation of the principles with institutional type (CCCU or non-CCCU) as a between-subjects variable revealed that the interaction was significant (F = 4.07, p < .01) (see Table 4).

Table 3
Principle Incorporation at Non-CCCU, CCCU and the Total Number of Institutions

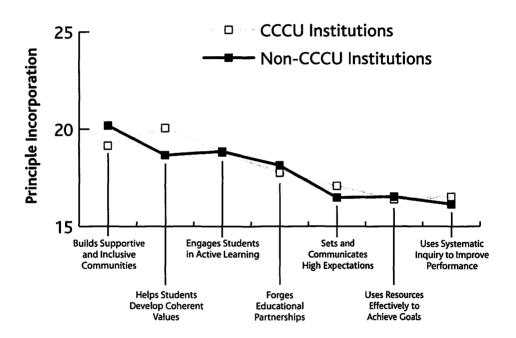|	Non-CCCU			CCCU			Total		
Our Student Affairs Division	Mean	SD	N	Mean	SD	N	Mean	SD	N
Builds Supportive and Inclusive Communities	20.22	2.34	59	19.15	2.27	67	19.65	2.36	126
Helps Students Develop Coherent Values	18.74	2.48	57	20.06	2.19	67	19.45	2.41	124
Engages Students in Active Learning	18.89	2.60	57	18.81	2.19	67	18.85	2.38	124
Forges Educational Partnerships	18.17	3.42	59	17.76	2.91	67	17.95	3.16	126
Sets and Communicates High Expectations	16.51	2.49	57	17.09	2.46	67	16.82	2.48	124
Uses Resources Effectively to Achieve Goals	16.73	3.04	59	16.39	2.17	67	16.55	2.61	126
Uses Systematic Inquiry to Improve Performance	16.24	3.08	58	16.52	2.93	67	16.39	2.99	125

Table 4
Repeated-Measures' Analysis of Variance for Institutional Type and Principle Incorporation

Source	df	F
Between Subjects		
Institutional Type	1	.126
S/Institutional Type	121	(20.83)
Within Subjects		
Principles	6	53.50**
Principles X Institutional Type	6	4.07**
Principles X S/Institutional Type	726	(4.52)
Note. Values in parentheses represent mean square scores. S = subjects. ** $p < .01$.		

Graphing the interaction demonstrated that the CCCU and non-CCCU institutions' incorporation of the principles differed primarily in the extent to which CSAOs reported their student affairs divisions built supportive and inclusive communities and helped students develop coherent values and ethical standards (see figure on the next page).

Interaction between Institutional Type and Principle Incorporation

Principle Incorporation

25 ····□···· CCCU Institutions

───■─── Non-CCCU Institutions

20

15

| Builds Supportive and Inclusive Communities | | Engages Students in Active Learning | | Sets and Communicates High Expectations | | Uses Systematic Inquiry to Improve Performance |

Helps Students Develop Coherent Values   Forges Educational Partnerships   Uses Resources Effectively to Achieve Goals

Principles of Good Practice for Student Affairs

An analysis of the differences between CSAOs' perceptions of their student affairs divisions' incorporation of the principles at CCCU and non-CCCU institutions provided statistical confirmation of the visible interaction. This interaction was revealed in the extent to which CSAOs reported student affairs divisions at CCCU and non-CCCU institutions built supportive and inclusive communities and helped students develop coherent values and ethical standards (see Table 5). The ratings of the success of student affairs divisions in helping students develop coherent values and ethical standards were higher for CSAOs at CCCU institutions than CSAOs at non-CCCU institutions [$F(1,122) = 9.95$, $p < .01$]. The ratings of the success of student affairs divisions in building supportive and inclusive communities were lower for CSAOs at CCCU institutions than CSAOs at non-CCCU institutions [$F(1,122) = 6.78$, $p = .01$].

Table 5

One-Way Analysis of Variance for Differences in
Principle Incorporation at CCCU and Non-CCCU Institutions

	df	F
Our student affairs division helps students develop coherent values and ethical standards	1	9.95**
Our student affairs division builds supportive and inclusive communities	1	6.78**
Our student affairs division sets and communicates high expectations for learning	1	1.70
Our student affairs division uses resources effectively to achieve institutional missions and goals	1	.533
Our student affairs division forges educational partnerships that advance student learning	1	.523
Our student affairs division uses systematic inquiry to improve student and institutional performance	1	.273
Our student affairs division engages students in active learning	1	.043
Note. ** $p <= .01$.		

SUMMARY

There were two significant differences between CSAOs' perceptions of their student affairs divisions' incorporation of the principles at CCCU and non-CCCU institutions. The ratings of the success of student affairs divisions in helping students develop coherent values and ethical standards were higher for CSAOs at CCCU institutions than for CSAOs at non-CCCU institutions. The ratings of the success of student affairs divisions in building supportive and inclusive communities were higher for CSAOs at non-CCCU institutions than for CSAOs at CCCU institutions.

DISCUSSION, CONCLUSIONS, and RECOMMENDATIONS

The research question stated, "To what extent do student affairs divisions at Council for Christian Colleges and Universities (CCCU) institutions differ from student affairs divisions at non-CCCU institutions in their incorporation of the *Principles of Good*

Practice for Student Affairs?" The review of the literature described the distinctiveness of CCCU institutions, which includes stringent membership criteria requiring a mission statement that is clearly based on the "centrality of Jesus Christ and evidence of how faith is integrated with the institution's academic and student life programs" (CCCU, 2001, p. 2). In addition, all full-time faculty members and administrators are required to have a personal faith in Jesus Christ. It is within this Christian academic environment that student affairs divisions at CCCU institutions have attempted to incorporate the student learning philosophy. However, with the popularity of not only the student development model, but also the student ministry model, it was questionable how well student affairs divisions at CCCU institutions would do at incorporating the *Principles of Good Practice for Student Affairs.*

Success at Helping Students Develop Coherent Values and Ethical Standards

The results indicated that, although the interaction between student affairs divisions' incorporation of the principles and the institutions' affiliation with the CCCU was significant (F= 4.07, p < .01), only two of the seven principles' incorporation were significantly different in student affairs divisions at CCCU and non-CCCU institutions according to CSAOs. The most significant difference was found in CSAOs' perceptions of CCCU and non-CCCU student affairs divisions' efforts to help students develop coherent values and ethical standards (F= 9.95, p < .01). Item analysis revealed that the ratings of the success of student affairs divisions in incorporating the following items were higher for CSAOs at CCCU institutions than for CSAOs at non-CCCU institutions:

1   Our student affairs division offers **formal** programs/activities with the expressed purpose of helping students evaluate their own moral positions and beliefs.

2   Our student affairs division expects that **all students** will affirm, as a part of their enrollment in the institution, a student compact, creed, statement or honor code that articulates the institution's core values.

3   Our student affairs division plans for times within new student orientation to **intentionally** communicate institutional values and standards for student conduct.

Considering the expressed intent of CCCU institutions to base their educational mission on a value-laden Christian worldview, it was not a major surprise that student affairs divisions at CCCU institutions were doing more than student affairs divisions at non-CCCU institutions to help students develop coherent values and ethical standards. It could be argued further that CCCU institutions have a moral obligation to both students and parents to provide students a total educational experience framed in Christian values. Although educators on most non-religious campuses make every effort to give students the freedom to choose their own life values, educators at most religious institutions are charged to graduate students who expressly believe in a set of values aligned with that institution's religious mission.

The expectations of entering freshmen at CCCU institutions revealed a readiness for developing values within a religious context. Over 20,000 CCCU freshmen participated in the College Institutional Research Program's (CIRP) annual survey in the

fall of 1996. Of these CCCU students, over 66 percent stated that their main reason for selecting their college was its religious affiliation. Only 8 percent of the students attending private, four-year institutions selected this as their main reason for attending the college (Baylis, 1997). In addition, over 67 percent of the freshman at CCCU institutions anticipated participation in religious activities during college while only 21 percent of the freshman at private, four-year institutions expressed this same anticipation (Baylis, 1997).

In addition to student expectations for learning more about Christian values, faculty at CCCU institutions also expressed a strong emphasis on helping students learn Christian values. In a 1995 Higher Education Research Institute (HERI) study of 2,191 full-time undergraduate faculty members at CCCU institutions, respondents indicated that the highest institutional priority was helping students understand values (Baylis, 1995). Although thousands of faculty at hundreds of private higher education institutions in this same study considered developing student values as important, value development was not ranked as high an institutional priority for private institutions' faculty as it was among CCCU faculty. When the faculty members in this same survey were asked to select the importance of goals for undergraduates, 88 percent of the faculty at CCCU institutions reported that helping students develop personal values was essential or very important versus only 69 percent of the faculty at private colleges and universities (Baylis, 1995). On a related goal, over 90 percent of the faculty at CCCU institutions agreed that developing moral character was essential or very important versus less than 75 percent of faculty at private institutions (Baylis, 1995). Although faculty members are not student affairs professionals, it is logical to suggest that student affairs professionals at CCCU institutions hold many of the same beliefs.

The results of this study only serve to confirm the greater attention student affairs professionals at CCCU institutions give to coherent value development compared with student affairs professionals at non-CCCU institutions. Of the seven principles of good practice, the value of helping students develop coherent values was reported as most incorporated by the CSAOs of CCCU institutions. This quantitative data only adds to Guthrie's (2001), "Report Card for Christian College Student Affairs," in which he asserts that student affairs professionals at Christian colleges have considered character development "a fundamental and necessary aspect of their work for many years" (p. 28).

However, because of the non-religious missions of many of the non-CCCU institutions, it would be unfair to suggest that these institutions should spend more time developing religious values. A more valid question for non-CCCU institutions to consider is "What values do we consider as important as CCCU institutions consider their religious values?" It also should be remembered that CSAOs reported that students affairs divisions at non-CCCU institutions rated their incorporation of helping students develop coherent values and ethical standards higher than they rated four of the other seven principles. Therefore, the data indicates that while CSAOs at non-CCCU institutions still consider values development important in student affairs, CSAOs at CCCU institutions report that values development is the most important value in Christian student affairs.

Difficulty Involving Students in the Leadership of the Values Education Process

In spite of CSAOs reporting that student affairs divisions at CCCU institutions made more efforts than student affairs divisions at non-CCCU institutions to assist students in developing coherent values, one item in this principle was more significantly integrated at student affairs divisions in non-CCCU institutions than student affairs divisions at CCCU institutions. This item, "Our student affairs division includes students in the processes for adjudicating student misconduct," helped to clarify how students were assisted in their value development at non-CCCU institutions. The results of this item indicated that students at non-CCCU institutions may be given more opportunities to actively participate in decision-making around values develop-ment. The lower scores on this item by student affairs divisions at CCCU institutions indicated that students may not be as trusted in student affairs' efforts to ensure student compliance with institutional standards. The commonly expressed opinion of student affairs professionals at non-CCCU institutions is that involving students in judicial decisions serves as an educational experience that helps students develop their own values. Although student affairs professionals at CCCU institutions probably would not disagree that students hearing judicial cases is educational, it may not be important enough to risk compromising the community values that students agree to abide by when entering the college. Further evidence of the failure of student affairs divisions at CCCU institutions to include students in decision-making bodies was evident in their significantly lower scores than student affairs divisions at non-CCCU institutions in their "inclusion of students on many institutional and student affairs committees" (t = -4.89, p < .01). In short, although student affairs divisions at CCCU institutions helped students develop coherent values and ethical standards more often than student affairs division at non-CCCU institutions, they were not as effective at giving students a voice in many of the divisional or institutional decisions that affected their personal value choices.

Student affairs professionals at CCCU institutions may want to ask themselves why they make less of an effort to include students in campus leadership of values education than student affairs professionals at non-CCCU institutions. The research is clear that the more opportunities students have to be involved in college, the more they will learn and stay in college (Kuh & Schuh, 1991). Is there a lack of trust in the ability of students to make wise decisions when given institutional leadership opportunities? If so, would involving students in groups that influence the institutional values dilute the values transmission process? These questions and others into the failure of student affairs administrators to include students in the leadership of character forming when compared to non-CCCU student affairs divisions are worth considering in the future.

Success at Creating Supportive Communities/ Difficulty in Creating Inclusive Communities

There was a second principle on which there was a significant difference in student affairs divisions' incorporation of the *Principles of Good Practice for Student Affairs* at CCCU and non-CCCU institutions. CSAOs at non-CCCU institutions reported that their student affairs divisions did significantly more to build supportive and inclusive

communities than was reported by CSAOs at CCCU institutions. Considering the close-knit communities for which religious colleges and universities are known, this result was somewhat surprising, particularly since student affairs divisions at CCCU institutions had significantly higher mean scores than student affairs divisions at non-CCCU institutions at "having their entire staff investing time in students' learning and growth and placing relationships with students above other work activities" ($t = -2.54$, $p = < .05$).

Furthermore, in a report on the results of the 1996 CCCU Senior College Student Survey, which compared 4,593 college seniors at 37 CCCU institutions with thousands of seniors at private four-year colleges and universities, 70 percent of the CCCU seniors reported being satisfied with the community on campus versus only 58 percent of seniors at private higher education institutions (Baylis, 1996). This item represented the largest difference in satisfaction with the college experience between CCCU and private college seniors. Therefore, there is evidence to suggest that CCCU students are more satisfied with the community on their campuses than students at private higher education institutions.

When the t-tests on the items for which student affairs divisions at non-CCCU institutions incorporated significantly better ($p < .01$) than student affairs divisions at CCCU institutions were identified, the lower means of student affairs divisions at CCCU institutions on this principle were clarified. The t-tests revealed that it was the following three items that student affairs divisions at non-CCCU institutions incorporated more than student affairs divisions at CCCU institutions:

1   Our student affairs division consists of staff members who are comfortable with people from other cultures and whose attitudes, language and behavior reflect awareness of and sensitivity to other cultures and backgrounds ($t = 2.61$).

2   Our student affairs division has close and positive relationships with diverse student groups often isolated from the rest of campus ($t = 2.85$).

3   Our student affairs division formally identifies strategies for promoting open discussions of diversity issues among students ($t = 4.52$).

These three items revealed that it was the elements of this principle that involved creating an inclusive community, not a supportive community, which CCCU institutions incorporated least well. To avoid insinuating that student affairs divisions at CCCU institutions do not build supportive communities, this principle may have been better defined by ACPA and NASPA as two separate principles, one that focused on building a supportive community and one that focused on building an inclusive community.

Potential reasons into why student affairs divisions are less inclusive than their non-CCCU counterparts are many. For one, Christian colleges probably are not welcoming to "religious" perspectives diametrically opposed to Christianity, such as paganism, witchcraft or Satanism. Alternative religious perspectives such as Islam, Judaism, Buddhism, and Confucianism often directly contradict Christian beliefs and therefore may also be unwelcome at a CCCU institution. Cultural shifts such as the growing acceptance of homosexual behavior, sex outside of marriage and the openness to showing nudity and sexual behavior on TV, are values that again, are incompatible with

much of Christianity and therefore excluded from most, if not all, CCCU institutions. Because of the preeminence of the Christian mission at CCCU institutions, all of these examples are valid excuses for a failure to demonstrate the inclusivity of non-CCCU institutions.

However, another reason for Christian student affairs divisions' failures to establish inclusive communities may link to an analysis of the racial demographics of the CCCU institutions. In a 1995 HERI study of faculty, which included over 2,000 faculty at CCCU institutions, the percentage of minority faculty at CCCU institutions was less than half the percentage of minority faculty at private four-year colleges and universities (Baylis, 1995). In addition, in the previously mentioned CIRP study of freshmen, which included over 20,000 freshmen at 47 CCCU institutions, 93 percent of the freshmen at CCCU institutions were white versus 78 percent of the freshmen at private higher education institutions (Baylis, 1997). With a faculty and student body that is overwhelmingly white, it is a valid estimate that student affairs professionals are also predominantly white. Campuses that are almost completely white are less likely to hear the opinions of people of color and therefore less likely to include these voices in the construction of an inclusive institutional community. Therefore, outside of viewpoints that may be anti-Christian, there may also be viewpoints that express Christian beliefs in different ways that are being left out of the learning communities at CCCU institutions. This lack of institutional diversity was not a factor lost on students at CCCU institutions. In the 1996 CCCU Senior College Student Survey, the item on which CCCU seniors indicated the least amount of satisfaction (by over 10 percent) was with the ethnic diversity of faculty. Although minority students represented relatively small numbers on CCCU campuses, according to this statistic the lack of satisfaction with faculty members' ethnic diversity was evidently an issue for a large number of white students. This statistic from the Senior College Student Survey and the results from this study indicate that CCCU student affairs divisions' lack of attention to diversity issues may have some harmful effects on students' satisfaction with the "inclusive" community established at CCCU institutions.

In short, although there is evidence that CCCU institutions offer supportive communities for students, this study suggests that the community at these institutions may not be as supportive for students from minority groups. In an era of increasing globalization and diversity, CCCU institutions would do well to heed students' demand for more inclusive community. If they do not, as the birth rate for white people in the United States continues to decline (United States Census Bureau, 2001), many CCCU institutions will be faced with some institutional survival issues that could be mediated by finding ways to attract a greater diversity of students. Diversity does not always mean "opposed to Christianity;" it may often mean expressing Christian beliefs in a manner with which white people of middle and upper class backgrounds are not used to.

Additional future research might explore the differences between student affairs divisions at CCCU and non-CCCU institutions in creating inclusive communities. Specifically, why do CCCU institutions do so poorly at enrolling students of color and hiring faculty of color? Why do student affairs divisions at CCCU institutions focus less than student affairs divisions at non-CCCU institutions on creating a welcoming community for students of all races and cultures?

Less Time and Attention Invested in Recognizing Student Successes

The item-by-item analyses of the differences between student affairs divisions at CCCU and non-CCCU institutions revealed two additional noteworthy findings. According to CSAOs, student affairs divisions at non-CCCU institutions did a better job of "regularly recognizing outstanding student accomplishments through rewards, honorary organizations, and/or other forms of public recognition" ($t = 1.98$, $p < .05$). This finding is consistent with CCCU freshmen and seniors who expressed significantly less desire for recognition than expressed by freshmen and seniors at private colleges and universities (Baylis, 1996, 1997). These results provide support for the hypothesis that "Christian humility" results in a culture on CCCU campuses in which less effort is made to recognize student accomplishments, lest students become too prideful in their own abilities. While it might be argued that the lack of recognition for students could affect students' self-confidence or self-esteem, the findings of the CCCU Senior College Student Survey (Baylis, 1996) challenges this hypothesis. When compared to private college seniors, CCCU seniors self-report much stronger leadership abilities and interpersonal skills. People who self-report strong leadership abilities and people skills do not seem to be the type of people to report low self-confidence or self-esteem. In short, the finding that CCCU institutions make less of an effort to recognize student accomplishments warrants further research into the reasons behind its existence.

Less Interest in Hiring Student Affairs Staff with Graduate Degrees

The other noteworthy item on which student affairs divisions at CCCU and non-CCCU institutions differed related to graduate education. Student affairs divisions at non-CCCU institutions were much more careful to "ensure that staff had some formal graduate education/coursework in student affairs" ($t = 2.05$, $p < .05$). Part of the reason behind this finding may be that the large majority of student affairs graduate programs exist in non-religious higher education institutions. For student affairs professionals educated on CCCU campuses, some of their same reasons for choosing a Christian college may inhibit their desire to receive graduate education at a secular institution. Fear of leaving the safety of the Christian college enclave and venturing into graduate work where Christianity is not universally accepted as the Truth most likely intimidates many young student affairs professionals.

Graduate degrees from secular institution may intimidate not only the potential graduate students, but the supervisors of these new professionals also. Deans must be careful not to hire professional staff who have been polluted with the student development and humanistic theories of the liberal establishment within higher education. These Deans, or veteran student affairs professionals at CCCU institutions may also not have graduate degrees themselves. Why hire a new staff member who outranks the boss with his/her educational background? This could lead to major conflicts for the student affairs veterans who know and read little outside their institutional or denominational enclave. Support for this hypothesis may be in the 1995 HERI study of faculty (Baylis), which found that the highest completed degree for CCCU faculty was lower than the highest completed degree for faculty from private colleges and

universities. This finding is probably transferable to student affairs divisions. Anecdotal evidence collected at conferences of the Association for Christians in Student Development also suggests that more student affairs professionals at CCCU institutions lack master's degrees than at other private, non-religious higher education institutions.

Fortunately, because of the non-significant differences between student affairs divisions' incorporation of five of the principles at CCCU and non-CCCU institutions, the lack of formal graduate student affairs training has not adversely affected CCCU student affairs divisions' incorporation of most of the *Principles of Good Practice for Student Affairs* (ACPA & NASPA, 1997). Of course, this data comes from the chief student affairs officers, the same veterans just discussed above.

Support or Lack of Support for Guthrie's Report Card

Although this article was mostly written by the time Guthrie's "Report Card for Christian College Student Affairs," was printed in *Growth*, it would be a mistake not to revisit Guthrie's informed opinions with the quantitative data of this study for comparison. It does not take a genius to recognize that Christian colleges and universities are focused on helping students develop coherent values and therefore Guthrie had no problem making this claim. He went so far as to describe the character building efforts of Christian colleges as "synonomous" with the college experience. While the data clearly supported the significant difference between student affairs divisions at CCCU and non-CCCU institutions in helping students develop coherent values, it is worth noting that student affairs divisions at non-CCCU institutions also reported doing quite well at helping students develop coherent values when compared to the other principles in this study.

Guthrie's analysis also matched the results of this study in identifying the positive efforts of Christian colleges in creating a supportive community versus the less than positive efforts of Christian colleges in creating an inclusive community. Guthrie drew attention to an article by McMinn (1998) which argued that the "bubble" around Christian colleges can make it difficult to reach out to and understand people who are different. With regard to the efforts of student affairs divisions to engage students in active learning, Guthrie's informed opinion was that student affairs professionals at Christian colleges "had made important strides" (p. 28). Because the data in this study indicate that engaging students in active learning is the third highest incorporated principle of the seven principles, Guthrie's impression seems accurate. In other words, because the research on active learning has only been widely disseminated in the past fifteen years, it is noteworthy that this principle ranks higher than student affairs divisions' efforts to set high expectations, use resources effectively and several other principles.

Guthrie's analysis of the extent to which student affairs divisions at Christian colleges have used systematic inquiry to improve student and institutional performance was that there could be more effort made in this area. Guthrie identified the challenges that outcomes assessment has posed for Christian colleges. While the results of this study reveal Guthrie to be accurate in the failure of student affairs divisions to do much in the area of systematic assessment, this study indicates that the difficulty with outcomes assessment is not limited to Christian higher education, but inclusive of higher education in general. In fact, of the seven principles of good practice, the extent

to which colleges are using systemic inquiry to improve performance ranked last among the seven principles. All student affairs divisions could do more to present and study research findings, include research priorities in the institutional research agenda, and implement a comprehensive plan for assessment of student learning.

The only principle whose incorporation was nearly as low as the extent to which student affairs divisions systemically assessed was the extent to which student affairs divisions used resources effectively to achieve goals. The items on which this principle was based included preparing a strategic plan that linked to educational outcomes, evaluating cost-effectiveness of programs, insuring staff members were knowledgeable of fiscal resource management and organizational development, and communicating guidelines for prudent expenditures of money. Both CCCU and non-CCCU institutions rated themselves as incorporating this principle much less than they incorporated all the other principles except systematic assessment. Guthrie, however, believed that student affairs professionals at Christian colleges "did well with respect to this principle," and "attempted to use resources wisely as a matter of personal and professional faithfulness" (p. 30). Not wanting to indicate a lack of faithfulness of student affairs professionals at CCCU institutions, it might be that student affairs professionals struggle more with the challenges of evaluating cost-effectiveness and preparing staff to effectively handle fiscal planning and management. Of all Guthrie's educated impressions, this was the one in which this results of this study most differed from his insights.

Guthrie's hypotheses of student affairs divisions' efforts to set high expectations and forge educational partnerships were not as clearly defined when compared to his other hypotheses. The results of this study, however, indicate that both CCCU and non-CCCU institutions have some work to do to increase the expectations for learning they set and their efforts to forge educational partnerships. In short, most of Guthrie's "report card" compares favorably with the results of this study. Hopefully, the results of this study will add quantitative support to the strengths and weaknesses of student affairs divisions at CCCU institutions.

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