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THE IMPACT OF INSTITUTIONAL CORE VALUES  
ON TRADITIONAL STUDENTS AT  
A SOUTHERN BAPTIST COLLEGE

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A Prospectus  
Presented to  
the Faculty of  
The Southern Baptist Theological Seminary

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In Partial Fulfillment  
of the Requirements for the Degree  
Doctor of Philosophy

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by  
Brian Ashley Niemeier  
December 2003

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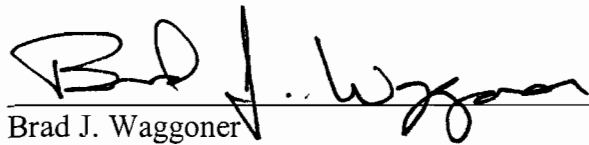
**APPROVAL SHEET**

THE IMPACT OF INSTITUTIONAL CORE VALUES  
ON TRADITIONAL STUDENTS AT  
A SOUTHERN BAPTIST COLLEGE

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To Rayna and Max,  
You provide me love  
And hope for the future

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## LIST OF ABBREVIATIONS

AAHE	American Association for Higher Education
CIRP	Cooperative Institutional Research Program
SACS	Southern Association of Colleges and Schools

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Brian A. Niemeier

Georgetown, Kentucky

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## CHAPTER 1

### RESEARCH CONCERN

In the Baptist college, Christian ethical principles are professed to be the bedrock of both community and personal values and morality. Such a value base is a two-edged sword, for the institution itself constantly is called to responsibility and away from hypocrisy and the “hidden curriculum” by its profession to hold dear such Christian principles. Integrity requires that the institution be what it claims to be. (Garner 1984, 9)

When writing these words, Donald Garner was underscoring two key principles for Baptist higher education, faithfulness to the mission of the institution and a concerted effort to impact the personal values of the students.

#### **Mission Statements**

In a study of the best managed Christian liberal arts colleges, the common denominator in all ten was that the mission statement was central in guiding all short- and long-term activities (Zingales 2001, 5). Mission statements serve as a guide for decision making, whether for day-to-day or long-term decisions having far reaching implications. A well-developed mission statement can provide an institution with a shared sense of opportunity, direction, significance, and achievement. Since the students drive the existence of educational institutions, the institutional mission statements should focus on the students and their learning. Often institutional mission statements present naïve criteria that are intentionally vague and do not place the focus on the students (Zingales 2001, 47). “Many college and university mission statements fail to capture the

true purposes of their institutions. . . . Too often, these statements fail to say much about students or student learning” (Banta et al. 1996, 4).

Many institutions craft their mission statements as a tool for public relations and as an exercise to appease external stakeholders: government, trustees, or donors. Because of this solely external view of mission statements, many institutions have considered the statements to be superficial and symbolic, not an integral part of the institutions’ planning processes (Dill 1997; Lang and Lopers-Sweetman 1991). Even when institutions do view their mission statements as an integral part of the planning process, they often struggle to apply the statements. The statements are often so broad that they include almost any activity and so ambiguous that they give several interpretations. Martin commented on the character of mission statements:

The mission statement is the foundation on which the House of Intellect stands. And lofty are the utterances that express the importance of our college’s mission. Indeed, they float like puffy clouds over our solidly positioned edifice. Broad is the applicability assigned these statements; so broad that they are thought to cover every contingency. Yet narrow is the gate to understanding them, and few there be that find it. No wonder, then, given the mission statement’s depth and height, breadth and density, that it is so often ignored. (Martin 1985, 40)

In a survey of faculty and staff conducted in 1990 at selected colleges and universities, most of the faculty and staff could not identify their own institution’s mission statement (Dill 1997, 178).

Clarification and careful articulation of the mission statement is an essential task for sustaining an institution. The mission statement should drive the internal workings of the school, not just be an external relations piece (Dill 1997, 171). There needs to be a balance between the internal and external pressures if the school is going to maintain its identity. Institutions must exercise caution when writing their mission

statements. A mission statement must avoid being too specific, limiting its market and rejecting any possible alternative solutions, but it must also be specific enough to have meaning and give direction to what the institution is trying to achieve (Leslie and Fretwell 1996, 78). An institution must consider what function its mission statement is meant to serve and then write it accordingly.

### ***Function of Mission Statements***

Mission statements are public documents, institutional communication tools that embody a representation of organizational image and identity: “Mission statements are symbolic packages that organizations construct to display their alignment with the social context” (Mazza 1999, 86). These statements are written by using “rhetorical strategies to reassure constituents that organizational goals and main concerns are rational, appropriate, and legitimate” (Mazza 1999, 87). Martin declared that a well-written mission statement is one of the most important things an institution can have:

Why spend time on the statement of an idea, as in a mission statement, when we can predict that practice will fall short of it? . . . Despite its flights of rhetoric and sweeping generalizations, a good mission statement informs behavior and helps members of the community decide when to say no and when to say yes. It is a statement of intention that affects practice. It is informed by tradition and experience yet transcends both. It relates to reality but it is basically an ideal. And we need ideas and ideals even more than techniques and dollars. (Martin 1985, 60-61)

In higher education, defining the mission is critically important because it affects everything else. The mission statement states the institutional purpose telling “Who? Does what? For whom?” (Ford 1991, 55). According to Brady, “A mission statement acts like a prism, powerfully focusing the efforts of the staff in the right direction” (Brady 1993, 42). A good mission statement provides the institution with a

shared sense of opportunity, direction, significance, and achievement. The mission statement acts as an “invisible hand” that guides a college’s or university’s diverse personnel to work independently and yet collectively toward a realization of the organization’s goals (Kotler and Murphy 1981, 479).

Institutions with an expressly written mission statement are better prepared to respond to the institutional environment in which it is situated. The function of the mission statement leads to the key question: Does a college or university do what it says it does? There is a significant relationship between mission consistency—the degree to which programs and activities are in line with the stated mission—and various measures of institutional effectiveness, including measures of student development (Fjortoft and Smart 1994; Smart and Hamm 1993; Zingales 2001). In those institutions that are addressing mission effectiveness or mission integration, an attempt to clarify institutional values has played an important role (Dill 1997; Leslie and Fretwell 1996). Many discussions of mission statements end up stressing the need for the inclusion of a set of commonly-held values. These values guide the decisions made about the institution and provide direction for future development of the institution (Lang and Lopers-Sweetman 1991; Martin 1985).

Malphurs stated that the mission statement of a Christian institution should be “a broad, brief biblical statement of what an organization is supposed to be doing” (Malphurs 1998, 33). The first key element of a mission statement is that it is broad enough to cover all of the programs and services of the institution. The second key element of a mission statement is that it is brief enough for everyone in the institution to be able to understand it and remember the essential elements. The third key element of a

mission statement is that it is scriptural. It must meet the biblical standards for a Christian community. The fourth key element of a mission statement is that it be measurable. The mission statement can be measured in its effectiveness through the core values that emanate from it (Huff 2000, 45). Christian institutions must be especially deliberate to carry out their core values and impact their students, because they are dependent on the gifts of their students and sponsoring denominations for their financial survival.

### ***Resilient Institutions***

In a time when institutions are facing increased financial pressures and changing educational landscapes, institutions must be able to adapt quickly and overcome setbacks. Leslie and Fretwell stated that resilient colleges know why they are educating students and have adopted effective ways to add value to their students. They shared three components that constituted resilient institutions (Leslie and Fretwell 1996, 245). The first component is a distinctive mission: “The distinctive college holds a unifying set of values, fosters commitment to those values among faculty and students, and sets out to differentiate itself from other institutions on the basis of its beliefs about educational goals and the educational process” (Leslie and Fretwell 1996, 253). The second component is effectiveness in achieving the mission and the third component is quality. Quality in an institution is demonstrated by giving students the knowledge, skills, and values needed to be autonomous, achieving adult citizens (Leslie and Fretwell 1996, 245).

All three of these components of a resilient institution involve gleaning from the mission statement the institutional core values and then applying the values to the

students. Leslie and Fretwell call for institutions to become more student-centered by learning the values of the students and then impacting those values (Leslie and Fretwell 1996, 260). Becoming a resilient institution is especially important for Christian colleges. The financial and educational challenges faced by institutions are a great concern for Christian colleges. Sandlin stated, “The challenge can be met through sacrificial effort to achieve efficiency and excellence and through faithful dedication to the religious and moral ideology which serves to give the Christian college its distinctive character” (Sandlin 1982, 7).

Today, the financial challenges of Christian colleges are even greater than twenty years ago. Christian colleges must make themselves distinctive and resilient if they are going to survive. They must stay true to their Christian mission if they are going to offer an alternative education to that offered by the secular private college. The Christian colleges must offer a quality education without compromising their Christian heritage. The only way that Christian colleges are going to remain distinct and resilient is to allow their core values to infiltrate all aspects of the college. The core values articulate what the Christian colleges are trying to achieve.

### **Core Values**

Values are foundational to the concept of society and humanity. A world without values would be a world without respect for persons. C.S. Lewis wrote that without values the world would be full of “men without chests,” because humankind would be all head knowledge with no heart (Lewis 1947, 16). Education involves values as much as it involves knowledge. Holmes wrote, “Education has to do with the transmission of values, whether it be the value of learning, the value of scientific

knowledge, so-called “American” values, aesthetic values, or moral values” (Holmes 1991, vii). Astin stated, “Values are fundamental to just about everything we do in undergraduate education” (Astin 1993, 435).

The fundamental elements of mission statements are formed by an institution’s core values. “The philosophy or mission of an institution of higher learning expresses its core values and its underlying ideology within the culture of the institution” (Zingales 2001, 5). Flowing from the mission statement are the institutional goals, which should reflect the core values of the institution. Since these core values shape the culture of the educational institution, the American Association for Higher Education (AAHE) states that effective assessment must begin with the examination of how well an institution is carrying out these core values. The first principle of good practice, according to the AAHE, states, “The assessment of student learning begins with educational values . . . Where questions about educational mission and values are skipped over, assessment threatens to be an exercise in measuring what’s easy, rather than a process of improving what we really care about” (AAHE 1992, 2).

Astin found in his research that institutions share their core values in their mission statements, but they do not always use these values to drive their decisions or policies (Astin 1993, 435). These core values should be visible to the students and be easily recognizable in the programs and regulations of the institution. Willimon and Naylor found that these core values were not visible and recognizable in many institutions: “Yet a clearly articulated statement of values is precisely what many of our educational institutions lack” (Willimon and Naylor 1995, 35).

### *Use of Core Values*

There is substantial agreement within scholars that higher educational institutions should be deeply concerned with shaping the attitudes, values, and beliefs of their students; however, there is a lack of agreement on what values and beliefs should be used (Pascarella and Terenzini 1991, 269). Since mission statements are built on core values, institutions should shape their students according to these core values. A study conducted by the United States of America Group Foundation found that students tend to value much of what the institution values; thus, the greater the value is articulated by the institution, the higher the expected value is seen in the current and future students (Low 2000, 10). Education involves creating the conditions that are conducive for students to grow in a desired direction (Sandlin 1982, 49).

For an institution to see the inculcation of the core values in its students, the institution must not just write the core values in its catalog, but must put into action these core values in its daily practices. Willimon and Naylor wrote, “Values must not only be clarified, they must be debated, judged, exemplified, demonstrated, and tested before the young if they are to be embraced by and inculcated in the young” (Willimon and Naylor 1995, 46). Trudy Banta advised, “Institutions must reexamine and communicate the important educational values that define their existence and implement strategies to assess student and institutional performance with respect to those values” (Banta et al. 1996, 9). If an institution does not embody its core values, the students will embody the values the institution does portray. Jane Tompkins, professor in the English department at Duke University, stated in her address to the school, “If institutions that purport to educate young people don’t embody society’s cherished ideals—community,

cooperation, harmony, love—then what young people will learn will be the standards the institutions do embody: competition, hierarchy, busyness, and isolation” (Willimon and Naylor 1995, 145).

Christian colleges do not want their students to be learning competition, busyness, and isolation as characteristics for their lives. The Christian faith is built on community, cooperation, harmony, and love and those are the characteristics needed by the students graduating from Christian colleges. Since the core values being examined in this study are those found at Christian institutions, it is important to examine the distinctive characteristics of Christian colleges.

### **Christian Colleges**

Brandt found in his research that small, church-affiliated colleges do better at knowing why their mission statements exist and what impact they hope to have on their students with respect to their intellectual, spiritual, and psychosocial learning (Brandt 1994). For church-related colleges, excellence means a well-planned mission statement focusing on the development of the whole student—intellectually, socially, spiritually, and physically (De Jong 1990, 146). This development of the whole person mirrors the development of Jesus (Luke 2:52). M.C. Ballenger, former director of American Baptist colleges, wrote in 1953, “Christian higher education is person-centered. Its every process is focused on the welfare and the development of the student, as an individual and a member of society. All its striving begins and ends here where Jesus placed the emphasis (Burtchaell 1998, 406). Trueblood distinguished Christian colleges from secular colleges by noting that the Christian college has “the penetration of the total college life by central Christian convictions” (Trueblood 1957, 163). Dockery challenged Christian institutions,

“As we contemplate the future of Christian higher education, we must become focused on and driven by our distinctive mission” (Dockery and Gushee 1999).

Christian educators in the early years of the United States established many of the colleges and universities around the country. While Christian higher education began with central Christian convictions that informed the mission and all of the goals, many of these colleges and universities have abandoned their Christian orientations in favor of a purely Enlightenment-based search for truth. Others of these Christian colleges and universities have clung tightly to their particular Christian convictions and have ended up limiting the search for truth and abandoning the Enlightenment presuppositions of higher education. These “closed” institutions are no longer taken seriously by other institutions (Hughes 1997, 1). The former institutions have abandoned many of their Christian values and the latter institutions end up indoctrinating their students instead of instilling Christian values. Holmes challenged Christian educators, “Christian education should not blindfold the student’s eyes to all the world has to offer, but it should open them to truth wherever it may be found, truth that is ultimately unified in and delivered from God” (Holmes 1975, 19).

### **Southern Baptist Colleges**

Southern Baptist colleges, which fit in the category of small, church-affiliated colleges, have historically taken a “value centered” approach to education (Leonard 1997a, 399). William Hooper, President of Wake Forest University, gave four historical reasons for the existence of Baptist higher education. The first reason for existence was that Baptist education should be the initial stage of an extended plan to improve the effectiveness of Baptist ministry. Each generation was to build on the improvements

made by the last. Next, Baptist education was to prepare denominational leaders, clergy and laity, and wipe out the ignorance and illiteracy found among Baptists. The third reason for the existence of Baptist education was to develop social and economic status for Baptists in American society. This reason went against Baptists previous stand not to participate in the larger community. The fourth reason was to establish a school that would communicate Christian and Baptist beliefs, values, and identity to succeeding generations (Leonard 1997, 376). At Samford in 1990, Provost William Hull, in the “Quality Paradigm,” said that the first imperative was “Know your mission. . . . Let it shape the values and drive the vision which you are seeking to attain” (Leonard 1997, 390).

While Southern Baptist colleges promote themselves as giving a “value centered” education to their students, the question should be asked, how well are they doing what they say? Jonathan Zingales wrote, during his research on mission statements in Benedictine colleges, “There is a need by which an educational institution of higher learning may assess its mission statement values as affecting the overall development of values in its students, as well as preserving and memorializing the process of fostering and developing values which historically has been one of its functions” (Zingales 2001, 64). This need for assessment of the development of values in its students exists for Southern Baptist colleges. Anderson wrote, “Values determine who we are and what we do. Examining our values confronts everything about who we are, what we believe, and what we do. Because they define us so clearly, therefore, Christian values distinguish the followers of Jesus Christ from everyone else” (Anderson 1994, 30).

### **Research Purpose**

College mission statements should drive all that is accomplished by institutions. In light of the concern for institutions to impact their students, the purpose of the current study is to determine to what degree traditional students are impacted by the institutional core values at a Southern Baptist college.

### **Delimitations of the Study**

In a time when the landscape of higher education is changing with a de-emphasis on residential life, a movement towards larger institutions, a proliferation of public community colleges, and an influx of nontraditional students (Astin 1977, 242-62), a larger variety of college experiences is now available to students than ever before. This study was delimited to a small, residential, liberal art college. Small colleges are usually distinguished by having fewer than two thousand students. Small institutions allow students more opportunities for leadership roles, more faculty interaction, and more overlap between academic and social environments (Astin 1977, 230-31). Residential institutions are more likely to provide students with the interpersonal academic and social experiences that bring about a change in the students' attitudes and value systems (Pascarella and Terenzini 1991, 639; Astin 1977, 23). Liberal arts colleges tend to have a focus on undergraduate education and teaching, instead of research and graduate education. Most of the impact seen on the value systems of students is found on the undergraduate level, where the focus is more on the needs of the students (Willimon and Naylor 1995, 113-26).

This study was delimited to an examination of the value systems of traditional students. The moral, social, and faith development of non-traditional students is usually

different from traditional students because of different life experiences (Santrock 1997; Kohlberg 1971; Bateman 1997). Non-traditional students usually do not live in the residential housing and are not involved in campus life. The impact on their value systems is different. Most of the students at the Southern Baptist colleges are traditional students.

This study was also delimited to an investigation of the core values that focus on undergraduate students. Institutions have core values that deal with graduate students, with staff, with athletics, and with facilities. While these core values can affect the value systems of undergraduate students, these values do not have the same level of impact on the students, since they are not directed towards the majority of the students. Only the core values that focus on undergraduate students were in the scope of this study.

### **Research Questions**

In the exploration of the degree to which traditional students are impacted by the institutional core values, four research questions served as the focus of the current study:

1. To what degree is each classification of traditional students impacted by the institutional core values at a Southern Baptist college?
2. To what degree, if any, does gender affect the impact of institutional core values on each classification of traditional students at a Southern Baptist college?
3. To what degree, if any, does ethnic background affect the impact of institutional core values on each classification of traditional students at a Southern Baptist college?
4. To what degree, if any, does religious affiliation affect the impact of institutional core values on each classification of traditional students at a Southern Baptist college?

## Terminology

Definitions and explanations of the terms used in the study are included for the benefit of the reader's understanding.

*Church-related.* Church-related refers to institutions that are faith-based and “affiliated with the mainline Protestant denominations” (De Jong 1990, xii).

*Core values.* Core values are the values that state the desirable goals of the institution and articulate what the mission statement is trying to achieve.

*Culture.* The collective, mutually shaping patterns of institutional history, mission, physical settings, norms, traditions, values, practices, beliefs, and assumptions, all of which guide the behavior of individuals and groups in an institution of higher learning, and which provide frames of reference for interpreting meaning of events and actions on and off campus (Kuh and Hall 1993, 2).

*Curriculum.* Curriculum is the sum of all learning experiences resulting from the mission statement and directed toward achieving the institutional goals (Ford 1991, 295). It includes both the classroom experiences and the residential life experiences of the students.

*Institutional goal.* An institutional goal is drawn from the mission statement and the core values of the institution and is used to give broad direction to the leadership of the school.

*“Snapshot.”* A “snapshot” is a cross-sectional study that measures the attitudes or knowledge of different cohorts at a point in time. In the college setting, the freshmen class serves as a control for the other classifications (Pascarella 1991, 662-63)

*Southern Baptist colleges.* Southern Baptist colleges are institutions that receive some funding from either Southern Baptist state conventions or local associations and are thereby identified as Southern Baptist institutions by the Southern Baptist Convention. These colleges are small, liberal art colleges formed to provide a Christian value centered environment for higher education.

*Traditional.* In this study, traditional refers to 18 to 23 year-old, single students who enroll in a college or university following their high school graduation (Kuh 1990, 71-79).

*Values.* In this study values are defined as beliefs infused with feeling, desirable goals, and the modes of conduct that promote these goals. Values are ordered by their importance relative to one another and form a system of value priorities by which cultures and individuals can be characterized (Smith and Schwartz 1997).

*Value system.* A value system is “an enduring organization of beliefs concerning preferable modes of conduct or end-states of existence along a continuum of relative importance” (Rokeach 1973, 5).

### **Procedural Overview**

In an effort to answer the above research questions, an instrument consisting of Likert-response statements was developed to survey all of the traditional students at a Southern Baptist college at the beginning of the fall semester. The instrument consisted of statements reflecting the eight chosen core values of the institution and reflected other chosen values associated with traditional students. The researcher looked for any patterns in the degree to which the traditional-age students agreed with each of the institutional core values.

Analysis was conducted to ascertain which core values the students had the greatest agreement and with which core values the students had the greatest difference in agreement between the college classes. The agreement of the students with the other chosen values associated with college students was compared with the agreement of the students with the institutional core values to determine if cultural or institutional values were held more dearly by the students. The findings are displayed in the form of tables and composite graphs.

### **Research Assumptions**

The assumptions underlying the current study are as follows:

1. One of the roles of Christian higher education is the instilling of biblically-based values. Christian institutions are responsible for equipping students to enter and impact society. Institutions must not only focus on the cognitive domain of the students, but must impact the affective domain as well.
2. The core values espoused at Southern Baptist colleges are taught and modeled through the curriculum of the college in the day-to-day experiences of the students.
3. The curriculum of the college is not limited to the classroom. Christian institutions are intentionally continuing the students' learning experiences through the structure of the residential life.
4. Significant learning takes place outside of the classroom in the daily social interactions on the college campus.
5. The value systems instilled in the college experience impact the behavioral outcomes of the students.
6. The changes seen in the value systems of college students is due to the impact of the college experience, not just due to changes in societal values. Students enter college with an existing worldview and related values. This worldview and related values are impacted by the culture of the institution.

## CHAPTER 2

### PRECEDENT LITERATURE

“It [learning] involves not only knowledge and abilities but values, attitudes, and habits of the mind that affect both academic success and performances beyond the classroom” (Banta 1996, 10). Values and attitudes are central to how one views themselves and the world around them. Willimon and Naylor state that “Values are social principles or standards by which we judge ourselves, which form a picture of who we want to be, aspects of the character we hope to have” (Willimon and Naylor 1995, 64). A Christian has a different basis for his or her values than the non-Christian has. “For the Christian theist, values are more than feelings and they are not at all relative; they have their basis in the very nature of what a person is in God’s creation and so in the wisdom and the will of God” (Holmes 1975, 32).

#### **Biblical View of Values**

Christian values must begin with God. Forming right values involves an inner development of a love for God’s good creation and purposes He had in it (Holmes 1991, 30). “For you made us only a little lower than God, and you crowned us with glory and honor. You put us in charge of everything you made, giving us authority over all things—the sheep and the cattle and all the wild animals, the birds in the sky, the fish in the sea, and everything that swims the ocean currents” (Ps 8:5-8). The focus is not just on God’s creation, but is on the new life that God gives. “Let heaven fill your thoughts.

Do not think only about things down here on earth. For you died when Christ died, and your real life is hidden with Christ in God” (Col 3:2-3). While on earth, Christians are developing the proper values, which are not complete until the Christian is with God in heaven. “And I am sure that God, who began the good work within you, will continue his work until it is finally finished on that day when Christ Jesus comes back again” (Phil 1:6).

### *Christian versus Non-Christian Values*

Holmes investigated the differences in Christian and non-Christian values. He found that there is little difference in the values themselves, but a large difference in the rating of the values and the reason for the values. He gave seven broad examples of these differences. First, Christians value power over the individual for the purpose of serving others (Phil 2:1-18). Non-Christians value power over the individual for the purpose of domination and control. Second, Christians value power over nature for the purpose of being good stewards of God’s world (Gen 1:26-31). Non-Christians value power over nature to produce a maximum amount of consumer goods and creature comforts. Third, Christians value wealth and property for the purpose of increased service to humankind, but also see wealth and property as a possible obstacle to salvation (Luke 12:13-21). Non-Christians value wealth and property as a sign of a person’s worth.

Fourth, Christians value happiness through following God’s will for humankind (Mark 8:35-36). Non-Christians value happiness through acquiring possessions. Fifth, Christians value justice as the right of each person to lead a human life (Lev 25:1-55). Non-Christians value justice as protection of property already owned. Sixth, Christians value deferring gratification of wants (Matt 16:24). Non-Christians

value immediate gratification. Seventh, Christians value time as reverence to God (Luke 12:22-32). Non-Christians value time as money (Holmes 1991, 38-39). These differences in values are not always manifested in Christians, but they are biblically expected.

### *Foundation of Values*

Values have their foundation in God. The eternal God is completely and unchangingly good. “For in him we live and move and exist. As one of your own poets says, ‘We are his offspring’” (Acts 17:28). The content of moral obligation comes from God’s will and the source of moral obligation comes from God Himself. Values reveal one’s character. Micah 6:8 states, “No, O people, the Lord has already told you what is good, and this is what he requires: to do what is right, to love mercy, and to walk humbly with your God.” Christians are obligated to pursue God’s good ends with justice and love.

God created with a purpose and declared it all good (or of value). In His creating, God connected fact and value. Creation is not value-free or value-neutral for God created everything for His purpose. Everything created has value-potential. Creation is fallen, but it must always be viewed both as it is and as it ought to be. God has given humans a creation mandate to pursue His purposes in every sphere of life. “He will give you all you need from day to day if you live for him and make the Kingdom of God your primary concern” (Matt 6:33). Humankind is sinful, but God’s grace gives hope and a reason to pursue God’s kingdom on earth (Holmes 1983, 158-64).

### *Universality of Values*

The supreme good is normative for all humans (Matt 22:36-38).

Everything in creation is measured in relation to God. Value of persons comes from being created in God's image (Matt 22: 39-40). The mandate for humankind is to love others as one loves oneself. Moral law then leads to more specific values. Not all values are universal, but some are culturally relative. God has made all humankind responsible agents in relation to Him, to creation, to other people, and to themselves. The first two chapters of Romans suggest that creation bears witness to the moral law and that moral failure is tied to worshipping the creation instead of the Creator. As relational and responsible agents, humans share universal areas of values and activities that bear witness to the universal values God intended (Holmes 1983, 165-69). "To value what is valuable is to love it: to love justice, to love mercy, to hunger and thirst after righteousness, to love truth, to yearn for every good end ordained by God, and, for the theist, to love the Lord God with all one's heart" (Holmes 1983, 172-73).

### *Stages of Values*

Westing presented seven stages of values that he adapted from the work of Louis Rath, Merrill Harmin, and Sidney Simon in 1966. Westing took the seven secular stages and presented them within a Christian worldview. The first stage is freely choosing what values to live by. Each choice made has consequences, so values must be chosen carefully. Jesus warned his followers, "But don't begin until you count the cost. For who would begin construction of a building without first getting estimates and then checking to see if there is enough money to pay the bills?" (Luke 14:28). A person must decide for him or herself what to value, because he or she has to live with the decision.

Values should be taught not through indoctrination, but through example and discussion of consequences of alternatives. The second stage is choosing from among the alternatives. Certain alternatives, which are acceptable to the world, cannot be valued by Christians because the alternatives contradict God's holy standards. "Test everything that is said. Hold on to what is good. Keep away from every kind of evil" (1 Thess 5:21).

The third stage is to make a choice after considering the consequences of every alternative. Values should not be chosen impulsively, but should be chosen with much thought and then followed. "Mark out a straight path for your feet; then stick to the path and stay safe" (Prov 4:26). The fourth stage is to prize and cherish the values chosen. The values chosen should be lived out in the daily life. They should be considered in the morning and in the evening (Deut 6). The fifth stage is to affirm the values. When choices are freely made after considering the alternatives, people are likely to affirm publicly their values. One should not be ashamed of the values he or she has chosen (Rom 1:16). The sixth stage is to act upon the choices. If a person truly values something, then he or she will put it into action. For a Christian, both the value and the action on the value should be conducted for Jesus Christ. Colossians 3:17 states, "Whatever you do or say, let it be as a representative of the Lord Jesus, all the while giving thanks through him to God the Father." The final stage is to put into action again the first six stages. Values that are truly held persist over time. These values must be reconfirmed daily (Westing 1996, 8-9).

### **Teaching of Values**

Stanley Hauerwas stated about teaching values in the university, "The failure of the modern university is not that those teaching in it fail to shape students morally, but

that we fail to take responsibility for doing so. . . . There is no way as teachers we can or should avoid being moral examples for our students” (Willimon and Naylor 1995, 121). Since teachers are going to impact the values of their students, they need to be intentional in their efforts. Educators should influence their students’ values commitment by being open with their own values, doubts, and personal commitments (Zingales 2001, 56). Holmes argued that “values are inherent not only in what is taught but also in how it is taught” (Holmes 1991, 5).

### *Transmission of Values*

Values transmission should not be moralizing. By inserting moral injunctions at every opportunity into the lessons, the teacher either immunizes the students from serious thought on the values or frustrates the students into rebelling against those values. “The teacher of values must also communicate the foundations of value judgments—the process of thought which will enable a reflective person to become settled in his ethical, aesthetic, and religious convictions” (Sandlin 1982, 117). Also, values transmission should not be pure indoctrination. “Our function is to educate, not indoctrinate, to liberate, not subjugate” (Cosby 1991, 14). By giving a one-sided, distorted presentation, the teacher makes the value decisions for the students, not letting the students personally go through the value stages. Indoctrination leaves the students unprepared to make their own decisions after school (Holmes 1991, 8-9). Indoctrination is not just a problem at Christian schools, but is a large problem at modern universities, where scientific theory and relativism overrule any metaphysical theory (Crenshaw, Floyd, and Flanders 1984, 9). “We need to train students to interact with information, not just react against ideas that do not echo their understandings of orthodoxy” (Cosby 1991, 17).

### *Teaching Values in the Secular Setting*

John Dewey has impacted all areas of secular education, including values education. John Dewey believed that all education should be open to public scrutiny and should provide people with the resources for reflection on and transformation of their world (Willimon and Naylor 1995, 141). One of Dewey's most influential contributions to values education was providing the support for a humanistic worldview. Humanism is based on the rejection of the supernaturalist world view that says God is the ultimate source of values, for a naturalistic view that says existence and destiny are defined solely as a product of the physical world. Humanism presupposes that values are relative to humans and to what they find worthwhile in their experiences. Humanity is the measure of all things (Kurtz 1969, 3-4). In a system where values have no absolute foundation, the teaching of values is of little importance and is based solely on the whims of the teacher. Consequently, the discussion of teaching values must take place in a Christian setting.

### *Teaching Values in the Christian Setting*

Holmes suggested that college teaching personnel need to assume a contemporary student is probably a Christian that is secularized: possessing relative and flabby values, lacking a coherent world view, possessing little or no conviction of truth, where there is conviction there is little or no action, and living a life that is basically selfish, individualistic, and narrow-minded. In his experience, students often enter the classroom assuming that truth is relative and values are subjective (Holmes 1991). Many Christian institutions have not concerned themselves with changing this understanding of truth and values held by the students. Many Christian schools have decided to adopt a

values-neutral approach to education. This approach is contradictory to a biblical understanding (Craft 1988, 39). “No one can serve two masters. For you will hate one and love the other, or be devoted to one and despise the other. You cannot serve both God and money” (Luke 16:13). The teacher needs to lead the students intentionally into a more Christian understanding of values.

Holmes wrote that there are five marks of an educated Christian. The first mark is spiritual virtues. Spiritual virtues are based on an unreserved commitment to God and a life of purposefulness, expectation, and humility. The second mark is moral virtues. Moral virtues are qualities of character like love, fairness, and a commitment to justice. The third mark is intellectual virtues. Intellectual virtues include a breadth of understanding, openness to new ideas, and intellectual honesty. The fourth mark is responsible action. Responsible action includes helpfulness, conscientiousness, self-discipline, persistence, involvement in church and community, and a servile manner. The fifth mark is self-knowledge. The qualities of self-knowledge are an honest appraisal of one’s strengths and weaknesses, a willingness to address those weaknesses and do something about them, an equal willingness to invest in the strengths, and no false modesty or overconfidence (Holmes 1975, 102-03). Holmes later wrote that virtues are the habits of the heart directed towards right values. Values cannot be influenced without first influencing the student’s virtues (Holmes 1991, 64-65).

### **Secrets to Teaching Values**

Westing listed five secrets to teaching values. The first secret is to model the values being taught. Children are influenced to behave the same way they observe the adults around them behaving, especially those they admire. Paul used modeling to

impact the behavior of the Thessalonians (1 Thess 2). The second secret is that storytelling influences values learned. Historically storytelling has been the most effective way of teaching moral lessons around the world. Storytelling influences not only the mind, but the heart of the student. Jesus used storytelling to share his message during his ministry on earth. The third secret is that participation by the learner plays a key role in the internalization of values. The learner can participate through dilemmas, tensions, disequilibrium, questions, and decision making. The key for the educator in using these techniques is to force the students to not only make decisions, but to articulate the reasons behind the decisions. If the learner comes to a resolution on his or her own, he or she is much more likely to persist in the decision. Another way the learner can participate in the values process is through play. Adults usually do not associate play with learning, but play engages the learner in voluntary value processes. Play is chosen freely and involves both risk and achievement.

The fourth secret is to have social interaction in a just, moral community. A just, moral community greatly increases the learning processes.

Instead, we will hold to the truth in love, becoming more and more in every way like Christ, who is the head of his body, the church. Under his direction, the whole body is fitted together perfectly. As each part does its own special work, it helps the other parts grow, so that the whole body is healthy and growing and full of love. (Eph 4:15-16)

The community teaches not only through what it does right, but with how it handles what is done wrong. The fifth secret is that encouragement reinforces the values taught.

Encouragement is vital for the learner's self-esteem. "Finally, dear brothers and sisters, we urge you in the name of the Lord Jesus to live in a way that pleases God, as we have taught you. You are doing this already, and we encourage you to do so more and more.

For you remember what we taught you in the name of the Lord Jesus” (1 Thess 4:1-2). Encouragement leads to repetition of values being learned, which leads to ownership (Westing 1996, 15-21). “To simply objectify values is not enough; a person must also interiorize the values and make them their own” (Holmes 1983, 173).

### **Goals of Teaching Values**

Holmes, in his look at Christian higher education, gave two goals for values education. Values education should be built on a critical appreciation of the past. The appreciation allows for continuity between the heritage of the past and the present. Building a critical appreciation of the past allows the learner to see the limitations of the past so that the learner can transcend the limitations in the future. Values education should also be built on a creative participation in the future. Out of the roots of the past, the learner needs to develop a sense of direction (Holmes 1975, 33). Values need to be built on the foundation laid in the past. On that foundation the learner can develop a sense of how to shape future value decisions. These two goals hold true for specialized education as much as they hold true for general education.

Sandlin discussed the goals of specialized education. The first goal of specialized education is to develop the ability to do independent research and to make a contribution to the knowledge base. The next goal is to cultivate a sense of unity of thought in the field being studied and a concrete understanding of what is involved in scholarship. The third goal is to give the student a sense of mastery in one area of learning. The last goal is to increase the value of the education by giving the student a competence that he or she can put into practical use (Sandlin 1982, 105-06). Within a

specialized education, values education naturally fits because all of the goals are directed by underlying values.

### **Higher Education**

Colleges can influence students' attitudes, values, conduct, and beliefs through curriculum, faculty and staff relations, policies, procedures, admissions, and graduation standards (Zingales 2001, 54). Studies show that students are now coming to the campuses with values differing from the missions of the institutions (Low 2000, 32). While students' values sometimes differ from the institution when they matriculate as freshmen, the values learned while in college have a tendency to persist after graduation (Jacob 1957, 10; Pascarella and Terenzini 1991).

### ***Role of Values in Higher Education***

Astin concluded that the problems in strengthening and reforming American higher education are fundamentally problems of values. Higher education needs to contribute values education to its students and to the world. Astin observed:

Values are fundamental to just about everything we do in undergraduate education; whom we admit, and on what basis; what we teach them, and how we teach it; what rules and requirements will govern our students' conduct; how to test and certify our students; whom to hire, and the criteria for hiring, tenuring, and promoting them; the manner in which we treat each other as professional colleagues. . . . What is especially important about American higher education is that most of our institutions retain an enormous amount of autonomy over all these decisions. We are, in other words, relatively free to modify or reform any or all of these activities according to whatever set of values we choose to pursue. (Astin 1993, 435)

One factor that affects the impact of college on students' values is students' readiness for change. Sanford presented a look at the process of change that occurs within college students:

Two basic conceptions are necessary to the explanation of observed, sequential changes in personality. One is the idea of readiness, the notion that certain kinds of responses can be made only after certain states or conditions have been built up in the person; and the other is that change in the personality is induced largely by stimuli arising either from the person's bodily functioning or from his social and cultural environment, and that the order of events in the personality is largely determined by the order in which these stimuli are brought to bear. . . . Further development will not occur until stimuli arrive to upset the existing equilibrium and require fresh adaptation. What the state of readiness means, most especially, is that the individual is now open to new kinds of stimuli and prepared to deal with them in an adaptive way. (Sanford 1967, 53-54)

Change and development are part of the college experience. The expectation on the part of educators and parents is that these processes will in fact occur.

### ***Model of Higher Education***

One of most common, but misconceived, models of higher education proposed by society is the industrial model. The problem with this model is that students are not produced by institutions, but are treated by institutions. Students are fully functioning organisms before coming to college. The better model for higher education is the medical model. Some students' conditions are improved by college while others do not seem to benefit. Efficiency of the institution is measured by how many students do benefit. Both medical and educational institutions provide services designed to enhance the development of the individual. The shortcoming of the medical model is that students are not ill, but like a hospital, institutions are attempting to bring about desirable changes in their clients' condition. The effectiveness of both the hospital and the educational institution is not measured solely on the final status of the client, but is evaluated in terms of the change in the client from the initial status to the final status (Astin 1977, 11-12, 29).

### ***Purpose of Higher Education***

What changes is higher education trying to bring about in its students?

Willimon and Naylor found six changes that they thought higher education should be bringing about. The first purpose of higher education is to teach students how to think critically. If students have knowledge, but cannot process it, the knowledge is serving them no purpose. The second purpose of higher education is to facilitate students' search for meaning. Higher education should be instilling in its students a desire to find purpose in life, both theirs and life in general. The third purpose of higher education is to prepare students to live in a democratic society. Education is meant to bring about not only personal gain, but societal gain as well. Students do not exist in isolation, but must interact daily with peers and the world.

The fourth purpose of higher education is to train students for a specific vocation. Students must learn application for the knowledge that they are possessing. The fifth purpose of higher education is to raise the level of self-confidence of the students. The knowledge being gained by the students should be empowering the students to face the world. The sixth purpose of higher education is to teach the students how to be. Higher education is not only responsible for the cognitive domain, but is also responsible for the affective domain. Students must learn how to coexist with the world around them and how to positively impact that world (Willimon and Naylor 1995, 63). All six of these purposes are built on underlying values for education held by the authors and all six of them correspond with the specific core values to be discussed later in this chapter. Higher education is not just in the business of pouring information into the

students, but is involved in shaping the students for the encounters with life that they are going to have.

### ***Liberal Education***

Liberal education is for leadership and citizenship in a democracy. The student in liberal art education has three characteristics. First, the student is a reflective, thinking being. To be reflective is to be analytic and to see things in relation to the whole. This characteristic has three educational implications: Interdisciplinary approaches to learning are necessitated; theoretical questions are unavoidable; and worldviews must be examined and shaped. Next, the student is a valuing being. “A person who values the truth speaks it; one who values social justice works for it; if one has hope amidst life’s turmoil, then life has meaning” (Holmes 1975, 31). Students value peace and justice, love and beauty, community and solitude. Finally, the student is a responsible agent. Life involves stewardship of all that God has created. Being a responsible agent follows from the student being reflective and valuing. Liberal education involves not only self-understanding, but understanding of other people, social institutions, and social processes (Holmes 1975, 27-35).

Some characteristics of liberal arts education are a predominantly residential community, smaller institutional population, and a private governing board. Students living on campus are the most involved in the institutional environment because they have the most interaction with faculty and with peers. Affective changes in the students occurring during college are enhanced by the residential experience and by attending a private rather than a public institution (Astin 1977, 23, 70). “Liberal education means the stretching of minds and imaginations, the unceasing stimulus to honest inquiry, the

appropriation of a cultural heritage, the transmission of ideas and values, and exposure to the frontiers of learning” (Holmes 1975, 61).

### ***Christian Higher Education***

One form of liberal education is Christian higher education. “Christian higher education is necessarily liberal, not, of course, in the political sense of that word but in the context of its original connection with education” (Peterson 1984, 3). Christian higher education should be liberating and developing free men and women who are capable of using their minds independently in the process of decision-making. Cosby stated that the mission of Christian higher education should be to educate students in such a way that the students are liberated to serve God effectively (Cosby 1991, 21).

### **Definitions of Christian Higher Education**

What is Christian higher education? It is a term that is difficult to define specifically, but it is commonly referred to in six different situations. The first situation is in reference to the history and tradition of an institution. The founders of an institution established it as a Christian institution and some Christian traditions of the institution are still in place, but the institution has no overt Christian practices being pursued. The second situation is in reference to the composition of the governing board. The trustees or regents must meet certain religious qualifications. The third situation is in reference to the relationship the institution has to an ecclesiastical body. For some of the institutions this relationship remains strong, but for others the relationship is in name only. The fourth situation is in reference to a Christian atmosphere or environment. This situation is probably the most common definition. It takes into consideration the moral-relational

dimensions of the institution, but does not necessarily consider the role of Christianity in academics. The fifth situation is in reference to religious activities. The institution has chapel services and religious organizations. The sixth situation is in reference to the curriculum. The institution requires some religion classes. Sloan believed that each of these six definitions is incomplete by itself. Sloan argued that Christian institutions must have every aspect of operation infiltrated by Christian precepts (Sloan 1999, 26-28).

### **Pitfalls in Christian Higher Education**

Holmes considered one of the pitfalls in Christian higher education to be the label of “defender of the faith.” Many people consider Christian educational institutions as a safe environment that gives the students all of the answers to the questions posed by the critics of orthodoxy and virtue. The problem with such a defensive stance is that it is impossible to maintain, because there are too many critics to respond to them all. Education itself produces more questions than answers. Christian higher education needs to help its students interact properly with the world (Holmes 1975, 4). De Jong argues that Christian higher education is not an effort to separate from society, but is an effort to teach values within society, witnessing to and transforming society (De Jong 1990, 92). The Christian college needs to be teaching its students to examine the arguments of the critics and to respond to them. “To the Christian in the Christian college, the development of an inquiring mind becomes an expression of faith and hope and love and is addressed to God. It is part of our response to God’s self-revelation” (Holmes 1975, 31).

## Church-Related Institutions

The church-related institution has the opportunity to provide American society with a distinctive approach to higher education—an approach that is anchored and shaped by the Christian faith (De Jong 1990, xi). Institutions that promote Christian higher education seek to provide a holistic approach to meeting the varied needs of their students. Everyone who becomes a part of Christian higher education should be confronted with, challenged by, and led towards vocational training, a calling under God, in Christ (Marty 2000). Christian higher education should be providing the value development the students need for their future careers (Holmes 1975, 41).

De Jong stated that a church-related college's success in offering a unique educational model depends on its ability to create and sustain a clear identity. For example, most church-related colleges have behavioral standards that are derived from their religious and ethnic traditions. These behavioral standards express the college's identity and impart to the students certain expectations for campus life. De Jong went on to assert that the overt connection between curriculum and spiritual heritage is an important component of a church-related college's identity (De Jong 1992, 19-28).

Dockery stated that this identity must be built on a commonly held vision;

What is required of us at this time is a commonly held vision—but not just vision. We need vision shaped by commonly held values—values established on the Word of God, leading to a firm commitment to Christ and his kingdom—values consistent with the worship of God and the love of learning. (Dockery and Gushee 1999, 15)

From this identity the students should become aware of the distinctive ingredients and bases of institutional values and make those values their own (Holmes 1975, 32).

## **Southern Baptist Higher Education**

Holmes stated that colleges need to draw on their own particular ethical emphases of their tradition, while at the same time learning from other traditions (Holmes 1991, 14). Baptist education has definite traditions upon which it can draw. Morris called for Baptists to measure their teaching against six Baptist distinctives: the primary authority of the Bible, the priesthood of the believer, soul freedom, regenerate church membership and baptism, a concern for living the Christian life, and emphasis on missions and other social concerns (Morris 1998). Kruschwitz suggested that Baptist tradition should influence the way Baptists view values education. Values education for Baptists is character education, built on practical wisdom found in the sense of community (Kruschwitz 1993-94).

The first Baptist college was the College of Rhode Island (later renamed Brown University) started in 1764 (Leonard 1997b, 371). The oldest Southern Baptist college still in existence is Union University started in 1823. As of 1997 there were fifty four-year Southern Baptist colleges in the United States (Burtchaell 1998, 359-60). The first Baptist colleges had intentional moral purposes, often gave privileged place to religious convictions, worked hard at developing an ethical character in their students, and articulated clearly the value of integrating faith and learning (Noll 2002). Georgia pastor Jesse Mercer, a famous Baptist educator in the early 1800's, argued that every academic discipline exhibited the truth of God and therefore had a place in Baptist education. Mercer's comments fueled the argument in Baptist education between traditional orthodoxy and progressive education. The 1925 *Baptist Faith and Message* tried to bridge the argument by including the following statement in its section on

education: “Christianity is the religion of enlightenment and intelligence. In Jesus Christ are hidden all the treasures of wisdom and knowledge. All sound learning is therefore a part of our Christian heritage” (Leonard 1997b, 374-79). Baptist education is built on the life and message of Jesus Christ.

Kruschwitz called for Baptist education to be built on practical wisdom, the desire for one to determine for oneself one’s life goals. Practical wisdom has three parts: each member is free to speak; each member is capable of weighing for one’s self his or her contribution to a discussion; and each member is capable of seeking consensus, reconciling each other, and weighing the compatibility of a decision with Scripture. Baptist values education, for Kruschwitz, is based on character education (Kruschwitz 1993-94, 95-96).

Character education can only be taught in the context of a structure of right and wrong (Sommers 1993). Thomas Lickona argued that character education must be based on core ethical values (Lickona 1996). In the Baptist model, these core ethical values should be a biblical worldview. William Bennett stated that there are four parts to character education. The first part is a deep and steady location of the heart and mind. This part fits well with the primary authority of the Bible. The second part is a willingness to accept responsibility, which parallels a proper understanding of the priesthood of the believer. The third part is a willingness not to modify one’s views to please others that are present, which falls in line with soul freedom. The fourth part is dependability, being available when needed by others (McBee 1980). Dependability fits in well with concern for living the Christian life.

## **Mission Statements and Core Values**

From the time of Adam, Noah, Moses, Jesus Christ, the Apostles, and St. Paul to the present time, a sense of mission, however simple, has been a part of humankind's experience. The mission statement is central to the formation of the institution's culture. Contained in the mission statement is the distinct and core values that should guide all that the institution does (Zingales 2001, 41). Sadly, many higher educational institutions have not clarified their mission statements for their faculty and staff or for their students (Dill 1997; Banta et al. 1996).

Mission statements are often dismissed as flowery or even misleading, but when they represent an institution's critical self-assessment and the resulting consensus on the vision for the future, they define an institution's own understanding of its primary purposes, its desired (or perhaps idealized) relationship with its constituents, and the broad guidelines, values, and strategies the institution will use to fulfill those aspirations. (Bringle, Games, and Malloy 1999, 50-51)

### ***Mission Statements***

There are many opinions about the necessary features of a good mission statement, but little agreement on those features (Campbell et al. 1992; Dill 1997; Lang and Lopers-Sweetman 1991; Martin 1985; Zingales 2001). The elements of corporate mission statements and higher educational mission statements are similar, but differ in some key areas. Corporate mission statements usually contain concrete references to organizational survival and profit-making, while higher educational mission statements tend to be less clear and more difficult to define (Birnbaum 1988; Zingales 2001).

Ryans and Shanklin discussed four elements of mission statements in higher educational institutions. The first element is the market segment that the institution tends to attract. The second element is the needs of the market to be fulfilled, the programs and

degrees offered. The third element is the technologies used to fulfill the needs of the market. These technologies include computer-based instruction, distance learning opportunities, and others. The fourth element is the intended geographic scope of the efforts of the institution. Possible scopes include local, regional, national, or international (Ryans and Shanklin 1986). Campbell, Nash, Devine, and Young added the element of beliefs and values to the essential features of the mission statement (Campbell et. al. 1992).

### **History of Mission Statements**

The term “mission statement” was not connected with the concept of written purpose statements until the advent of strategic planning in the business world during the early 1960’s (Peters and Waterman 1982, 4). Mission statements have their origins in organizational charters, publications, advertisements, and speeches. Organizational charters set out the original purpose of organizations (Zingales 2001, 42). The charters of United States oldest colleges and universities did not contain specific references to mission or purpose. The colonial institutions did share the broad purpose of educating civic leaders and preparing a learned clergy. Harvard’s earliest publications stated the chief aim of the institution: “Every one shall consider the main end of his life and studies to know God and Jesus Christ, which is eternal life . . . , and therefore to lay Christ in the bottom, as the only foundation of all sound knowledge and learning” (Lucas 1994, 104).

In the late nineteenth century, scholarly journals documented the purposes of higher education. The always changing university was trying to become all things to all people, which resulted in a blurring of the distinctive purposes of the institutions in a move towards homogeneity (Lucas 1994, 179-80). By the early twentieth century,

institutional purpose statements contained references to civic responsibility and expressions of concern for student progress and guidance, with very few references to the educational disciplines as the purpose of a college education (Koos and Crawford 1921, 505). In the 1950's and 1960's, the growing number of new students pulled the institutions in countless directions and the institutions found it difficult to meet the different needs presented by the various student groups. Higher education started adopting business strategies from the corporate world and applying them to the institutions (Lucas 1994, 230-37). "In their internal workings, many academic institutions of higher learning appeared to have taken on much of the trappings of large-scale business organizations: mission statements, strategic planning, elaborate budgeting systems . . ." (Lucas 1994, 238). Institutions of higher education in the United States evolved from the general organizational charters of the colonial universities to the specific and formal mission statements of purpose and philosophy of the modern colleges and universities.

### **Possible Roles of Institutional Mission Statements**

Mission statements can be used to serve in several different capacities in the institution. Lang and Lopers-Sweetman discussed five different roles that mission statements often play in the institution. The first role is a smoke screen for opportunism (Lang and Lopers-Sweetman 1991, 607). The mission statement is left intentionally vague to allow the institution to recast its identity to suit its environment or context. The consequence of using the mission statement in this role is that the institution progressively comes to look like other institutions, losing its distinctive identity. Leslie

and Fretwell stated that many institutions are finding that they have lost their distinctive identity found in their mission statements. They have jumped at opportunities placed before them without seeing if they fit their direction. These institutions are now finding themselves with disillusioned alumni and students (Leslie and Fretwell 1996, 80).

The second role found by Lang and Lopers-Sweetman is a description of things as they are (Lang and Lopers-Sweetman 1991, 608). The mission statement is defined by what the institution is currently doing. The problem that comes from this role is that institutions are often pursuing a large number of conflicting goals that prevent an internally acceptable mission statement from being written (Birnbaum 1988, 11). The third role is to state the aspirations of what the institution could become (Lang and Lopers-Sweetman 1991, 610). The mission statement serves as an institutional “wish list.” These aspirations do not generally help the institution with their resource allocations and the faculty and administration very rarely agree on what to put on the “wish list.” In this role the mission statement does not become a clear, concise, valid, and accepted mandate for all that takes place, but becomes a political compromise among competing factions (Leslie and Fretwell 1996, 92).

The fourth role is to serve as a marketing tool (Lang and Lopers-Sweetman 1991, 612). The mission statement is used to distinguish the institution from other institutions. The danger with this role, as previously discussed, is that it often times bears little resemblance with what the institution is actually doing or planning to do (Dill 1997). The fifth role is clarification of goals (Lang and Lopers-Sweetman 1991, 605). This role is the most popular in institutions and in literature and is the role under investigation in this research. The mission statement is the beginning of institutional

assessment. From the mission statement flows the institutional goals, which are used to assess the effectiveness of the institution. Dill argued that the mission statement should not be viewed as a prose statement, but instead as a list of the goals, or core values of the institution (Dill 1997, 172).

### *Core Values*

As was stated in chapter one, core values shape the mission and philosophy of the institution. They also are where the assessment of an institution should start (AAHE 1992; Banta et al. 1996). In the 2000 *U.S. News & World Report*, twenty-eight liberal art colleges were named the most selective and highly ranked colleges. By looking at the mission statements of these twenty-eight liberal art colleges, nine core values were identified as being commonly held. These nine core values are intellectual mastery, service to community, self-knowledge and personal growth, learned perspectives from diversity, a liberated, curious mind, tolerance, respect, and concern for others, learned social leadership, developed ethical, moral judgment, and foster creativity and imagination (American Council on Education 2000, 40-43). All the core values but the fostering creativity and imagination appeared in at least forty percent of the colleges' mission statements. From the success of achieving an institution's core values, a person can determine the effectiveness an institution is having in impacting its faculty and students. Astin described an institution's potency as the extent to which the campus norms, values, beliefs, and practices are rigidly enforced and exert a marked influence over faculty and student behavior (Astin 1993, 398). The outcomes of attending a potent college are "conversion-like or at least reinforcing" (Kuh and Whitt 1988, 70).

### *Institutional Culture*

A mission statement both shapes and helps to shape the culture. There are almost as many definitions of culture as there are scholars studying culture (Kuh and Hall 1993). Kuh and Whitt noted that culture is essentially a social or normative glue, emanating from shared beliefs and values that hold an institution together (Kuh and Whitt 1988, 2). Clark's concept of institutional culture began with an initially strong purpose, which evolved into an almost sacred set of beliefs and rituals conveying the institution's mission (Clark 1972). For a Christian institution, the culture must be built on a Christian perspective that penetrates the sacred set of beliefs and rituals. "All of life with its culture and its learning must be penetrated with Christian perspectives, if Jesus Christ is to be Lord of all. All of a young person's human potential must be as fully developed as possible, if the stewardship of his or her life is to honor God" (Holmes 1975, 22).

Cultural perspectives are used to "describe, understand, and appreciate college and university life" (Kuh and Whitt 1988, 1). Institutional culture emphasizes seven essential features: historical roots; individuals, especially founders and charismatic leaders; the academic program; personnel; cultural artifacts; social environment; and the core values and beliefs (Chaffee and Tierney 1988). Institutional culture helps in the socialization of new students into the values and norms of the college by forming a consistent framework within which behavior can be interpreted (Kuh and Whitt 1988, 95). This framework provides a structure within which to determine punishments and rewards, what is valued and what is not valued, and moral imperatives that bond individuals and groups together in appropriate behavior. It also furnishes contextual

clues to help in understanding actions and deriving meaning of words, phrases, and actions (Corbett, Firestone, and Rossman 1987).

### **Student Development**

In 1972, Robert Brown issued a report commissioned by the American College Personnel Association titled *Student Development in Tomorrow's Higher Education: A Return to the Academy*. Brown combined the development that occurred in college with various principles of human development theory to create the theory of student development. He claimed that student development has historically been a major goal of higher education (Brown 1972).

### ***Developmental Tasks for Early Adulthood***

Developmental tasks are, “Those things that arise at or about a certain period in the life of the individual, successful achievement of which leads to his happiness and to success with later tasks, while failure leads to unhappiness in the individual, disapproval by the society and difficulty with later tasks” (Havighurst 1972). There are a number of theories of the developmental tasks for early adulthood. Several of the theories have been selected and summarized as background for the current study.

### **Robert Havighurst**

Robert Havighurst discussed two developmental stages of the adult years that correspond with the college years. Those two stages are “Late Adolescence and Youth” and “Early Adulthood” (Havighurst 1972). Though, Havighurst’s research is over thirty years old, it is still valid for the examination of “traditional” college students. The next couple of paragraphs address those two stages.

### ***Late Adolescence and Youth***

The developmental tasks in this stage include achieving emotional independence, preparing for marriage and family life, choosing and preparing for a career, and developing an ethical system.

**Achieving emotional independence.** This task involves becoming free from childish dependence on parents and the development of respect for adults without having dependence on them. Previous parental reliance shift to reliance on peers, and occupational, institutional, or social reference groups. An increased willingness to risk loss of friends, approval, or status for the sake of being oneself is found. There exists an ability to pursue a strong interest or to stand by an important belief.

**Preparing for marriage and family life.** There is development of a more open exploration of sex role alternatives that deviate from the traditional masculine and feminine roles. There is more flexibility with issues of timing, employment arrangements, and family roles.

**Choosing and preparing for a career.** This task is considered the most challenging developmental task. This task is essential for achieving emotional independence. Choosing and preparing for a career is the organizational center for the lives of most men and women. People cannot expect that a few years of training for a specific career will carry them through an entire career of work.

**Developing an ethical system.** The former ethical system, which was previously influenced by authorities, peers, or social reference groups, begins to be

recreated from one's own cognitions. A person will gradually attempt to create the best system of beliefs and behaviors he or she can, given the contexts with which he or she finds him or herself (Chickering and Havighurst 1981, 31-33).

### ***Early Adulthood***

The developmental tasks in this stage include deciding on a partner, starting a family, managing a home, starting an occupation, and assuming civic responsibilities. Havighurst said that this stage is full of the most teachable moments, but is a period that is emptiest on efforts to teach (Havighurst 1972).

**Deciding on a partner.** A person develops the capacity to sustain intimate relationships through time, hardships, and tempting new possibilities. This task requires sensitivity and self-understanding beyond that necessary for managing more transient friendships found in the preceding stages. The expectations for marriage include increased self-realization, individual fulfillment and personal growth.

**Starting a family.** This task is strongly influenced by career plans and preparation. The activities of the husband and wife are timed so that all sacrifices to professional development and occupational advancements do not fall solely on the wife. There is great concern for pre-natal care and preparation for birth of a child.

**Managing a home.** The husband and wife no longer accept the conventions that lay out clear roles and responsibilities. Decisions concerning possessions, food, space, and shared responsibilities are made in a climate where authoritarian styles are questioned.

**Starting an occupation.** By the time a person has reached this stage, a more long-range choice of career has been made. The decision of a career involves an investment of time and energy for many, while for some a first choice option becomes immediately available. Often instead of identifying with one's job, a person becomes frustrated by it. As a result, the job is given little time and energy and one looks for pleasure and status elsewhere.

**Assuming civic responsibilities.** This task involves assuming responsibility for the welfare of a group outside of one's family: a neighborhood, community group, church, or political organization. Volunteer activities provide opportunities to do a good deed, keep busy, establish friendships, and achieve a certain measure of social status and recognition (Chickering and Havighurst 1981, 33-36).

### **Erik Erikson**

Like Havighurst, Erikson saw growth throughout the life span coming through the process of meeting and achieving a series of psychosocial tasks, each of which dominates the development of the individual at a certain stage of life. Erikson approached his theory through the epigenetic principle. This principle states that "anything that grows has a ground plan, and out of this ground plan the parts arise, each part having its time of special ascendancy until all parts have arisen to form a functioning whole" (Erikson 1980, 101). Erikson's stages that hold the most significance for college students are "Identity versus Role Diffusion" and "Intimacy versus Isolation."

### ***Identity versus Role Diffusion***

Through experimentation, meaningful achievements, experiencing of choices,

freedom from anxiety, and time for reflection and introspection, a person must develop a core self-concept that will provide him or her with a sense of sameness and continuity. This sameness and continuity is found by assessing present assets and liabilities and by finding coherence in what one has. Having to choose a career often serves as a source of role confusion for young adults. Developing a sense of identity is often tied to making vocational or ideological commitments.

### ***Intimacy versus Isolation***

Achieving a sense of identity is directly related to forming intimate relationships. The individual who is unsure of his identity runs from interpersonal intimacy. As one continues to develop a sense of identity, he/she begins to seek intimacy in the form of love, friendship, leadership, and inspiration. Attachments at this level typically revolve around further developing this sense of identity. Participation in endless conversations, confessing what one feels like and what the other seems like, discussing hopes, expectations and future plans are natural progressions to achieving intimacy. (Erikson 1980, 101)

Isolation is found when the young person is unable to have successful intimate relationships with others. Unfortunately, many people who experience isolation force relationships that are missing the necessary spontaneity, warmth, and real exchange of friendship (Erikson 1980, 101-02).

### **Nevitt Sanford**

In the early 1960's, Sanford tried to explain student development during the college years by using a continuous process of integration and differentiation. He defined differentiation as having a large number of different parts that have specialized functions. He defined integration as a state of affairs where the communication between the different parts is such that the parts become organized into larger wholes without the parts losing their individual identities, so as to serve the larger purposes of the person.

Sanford thought that students grow through interaction with the institution's environment. Students attempt to reduce the tension caused by the institution's environment by striving for equilibrium. When equilibrium is found, the student is slightly changed, resulting in growth (Sanford 1967; Fleenor 2002).

### **Arthur Chickering**

Chickering focused his theory on the role of identity for college-age persons. He investigated the role that the educational environment had on the development of identity for the students. Chickering referred to the seven stages of his development theory as vectors because the vectors describe both a sense of direction and magnitude. Development in each of the vectors happens for the student through differentiation and integration.

#### ***Vector 1: Achieving Competence***

College students seek competence in intellectual areas, in physical and manual areas, and in social and interpersonal relations. The intellectual competence is of highest importance because it impacts the later vectors. This vector has increased importance in the development of minority group members and women.

#### ***Vector 2: Managing Emotions***

Students must work through a variety of emotions that have biological and social origins. The rigid, reflexive emotion controls inherited from parents during childhood are examined, understood, and finally replaced by internally adopted behavior standards and emotion controls. This area has been complicated by cultural changes in how culture deals with lust and hate.

***Vector 3: Developing Autonomy***

The individual disengages from parents and the need for approval and reassurance, while beginning to recognize the importance of others. Relationships are built on mutual respect and helpfulness. Chickering thought about changing the vector title from autonomy to interdependence, because of the value of interdependence.

***Vector 4: Establishing Identity***

This vector is the central focus of Chickering's theory. This vector is dependent on growth in the first three vectors and is foundational for the last three vectors. For young men and women, this vector is where a sense of self is established. They realize that their decisions help define them intellectually, physically, sexually, emotionally, and socially.

***Vector 5: Freeing Interpersonal Relationships***

As personal identity is established, an increased ability to interact with others emerges. Students develop an ability to listen to and respect divergent viewpoints while maintaining their own viewpoints. A greater openness and acceptance of diversity leads to an attitude of tolerance.

***Vector 6: Developing Purpose***

Students begin to base their decisions on a sense of purpose or place in society. Growth requires the development of integrative priorities of recreational and vocational interests, vocational plans and aspirations, and life-style choices.

### ***Vector 7: Developing Integrity***

An absolute reliance on rules yields to a more relativistic understanding of rules and the purposes these rules are intended to serve. Values previously taken as authority are now reviewed and either rejected or personally accepted. Values are personalized and include preferred behaviors, actions, and attitudes.

### ***Conditions for Impact***

Chickering identified six major areas where colleges could exert influence on student growth along these seven vectors. The first area is through clarity of institutional objectives and internal consistency of policies, practices, and activities. The second area is through limiting institutional size. The third area is through curriculum, teaching, and evaluation. The fourth area is through residence hall arrangements. The fifth area is through frequent, friendly contact with faculty and administration. The sixth area is through friends, social groups and student culture (Pascarella and Terenzini 1991, 20-22).

### **William Perry**

Perry's theory of intellectual and ethical development came from his experiences and research at Harvard University. His theory involves nine stages from a simplistic, categorical view of the world to a relativistic, committed view. As students integrate their intellect with their identity, they achieve a better understanding of the world and find personal meaning through affirming their own commitments. Perry presented these nine stages in the form of four clusters.

### ***Dualism (Stages 1-2)***

Perry assumed that students entered college in the first two stages. Students in

these stages see everything in terms of black and white, right and wrong. They see their professors as possessors of absolute truth. Their thinking tends to be concrete and rigidly compartmentalized. Alternative perspectives or multiple points of view are confusing to them and thus are ignored.

### ***Multiplicity (Stages 3-4)***

Students begin to accommodate their thinking to take into account the possibility for multiple perspectives of any given problem or question. The questioning or the challenging of viewpoints is still avoided. Students assume everyone has a right to their individual opinions. Success is measured by giving authority figures what they want.

### ***Relativism (Stages 5-6)***

Students seek to see the big picture formed by combining the multiple perspectives of the previous stages. The students assume that knowledge will change and that not all ideas are valid. Logic is used in these stages to assess alternatives. Relativism leads to indecision because making a judgment would sacrifice one's appreciation for another view.

### ***Commitment in Relativism (Stages 7-9)***

Students realize that there are multiple perspectives in a pluralistic world and that while knowledge is contextual, there are some answers that are more right than others. The students' identity and life-style are built on their personal, relativistic frame of reference (Wilhoit and Dettoni 1998, 107-11).

**Lawrence Kohlberg**

Kohlberg's theory is often applied to student development. Kohlberg's theory, which states that a person develops values through experience, produced a three-level system of six stages of moral reasoning. The stages, representing personal development and action, are based on an individual's cognitive and social maturity. Kohlberg stated that individuals must progress through each stage in turn, without skipping any stages. Kohlberg expressed little interest in values and values change, but dealt with the development of a person's thinking patterns in making moral judgments. For Kohlberg, the most important value in society is justice. Justice includes a belief in the reciprocity of human rights and respect for the individual and for life (Peden 1985, 2-5).

***Preconventional Level (Stages 1-2)***

During these stages, the person responds to cultural rules and to labels of right and wrong, good and bad, but finds meaning in these labels through the consequences of his or her actions. In stage one, the physical consequences of an action determine if it is good or bad. In stage two, what satisfies a person's own needs or possibly the needs of another, determines what is right.

***Conventional Level (Stages 3-4)***

Maintaining the expectations of family, social group, or nation is perceived as the most valuable decisions made. The student not only is conforming to personal expectations and social order, but is showing loyalty and identification with the group. In stage three, behavior is evaluated by whether other persons approve or disapprove and by

intentions. In stage four, behavior consists of doing one's duty, showing respect for authority, and maintaining the given order.

### ***Postconventional Level (Stage 5-6)***

There is a clear effort to define moral values and principles apart from the authority holding these principles and apart from the person's own identification with the authority. In stage five, duty is seen as a social contract. Relativism of personal values is acceptable. In stage six, right action is dictated by personally chosen ethical principles and by the conscience (Smith 1978, 55-59; Pascarella and Terenzini 1991, 30-32).

### ***College Impact Theories***

Theories of college impact are not based on internal human development, but on the processes and origins that initiate change. These theories look at the environmental influences of college attendance. Alexander Astin, Ernest Pascarella, and John Weidman each give a theory for the impact college has on its students.

### **Astin's Theory of Involvement**

Astin proposed a "theory of involvement" to explain the dynamics of how students develop. Astin boiled down his theory to the statement, "Students learn by becoming involved" (Astin 1985, 133). Astin's theory was based on five basic postulates: (1) involvement requires the investment of psychological and physical energy in objects (for example: tasks, people, activities) of one sort or another, whether specific or highly general; (2) involvement is a continuous concept—different students will invest varying amounts of energy in different objects; (3) involvement has both quantitative and qualitative features; (4) the amount of learning or development is directly proportional to

the quality or quantity of involvement; and (5) educational effectiveness of any policy or practice is related to its capacity to induce student involvement (Astin 1985, 135-36).

The student plays a central role in the impact since change only occurs to the extent that students become involved in the encounters. Development or change is not merely dependent on the impact of the college on the student. The student determines the extent and nature of growth through his or her interaction with the institution's resources (Pascarella and Terenzini 1991, 50-51).

### **Pascarella's General Model for Assessing Change**

Pascarella proposed a general causal model that includes more explicit consideration of both an institution's structural characteristics and its general environment. He saw growth as a function of the direct and indirect effects of five major sets of variables. The first two sets of variables, students' background and precollege characteristics and the structural and organizational features of the institution, work together to shape the third set of variables, a college's environment. These three sets of variables work together to form the fourth set of variables, interactions with agents of socialization. The fifth set of variables, quality of student effort, is directly influenced by all of the previous sets of variables except for the structural features of the institution. The influence of structure on student change is mediated by the institutional environment. This theory is meant to explain changes in students' learning and cognitive development (Pascarella and Terenzini 1991, 53-55).

### **Weidman's Model of Undergraduate Socialization**

Weidman's model seeks to incorporate both the psychological and social structural influences on student change. Special attention is given by this model to noncognitive changes, such as career choices, life-style preferences, values, and aspirations. Students bring to college a set of important orienting background characteristics and normative pressures derived from parents and noncollege reference groups (peers, employers, community). These characteristics and pressures constrain the choices the students make within the structural and organizational settings. The socialization process fosters students' evaluations and balances the normative influences that come from personal goals. The student must decide to maintain or change the values, attitudes, and aspirations held at the time of matriculation (Pascarella and Terenzini 1991, 55-57).

### **Core Values Being Examined**

Ford believed that institutional education goals, which state the core values, should reflect the affective dimensions of learning intent. Often, these affective dimensions are not emphasized properly and only get indirect attention. Ford stated that institutions should measure the affective change in their students by comparing the change in the students to the institutions' goals, or core values (Ford 1991, 91, 111). There are eight overlapping institutional core values being examined in this study.

### ***Core Value 1***

The first core value being examined is "Foster a knowledge of and

commitment to the Christian faith.” Christian higher education must remain distinctively Christian if it is going to survive in today’s world, according to Dockery (Dockery and Gushee 1999, 5). Holmes wrote, “All of life with its culture and its learning must be penetrated with Christian perspectives, if Jesus Christ is to be Lord of all. All of a young person’s human potential must be as fully developed as possible, if the stewardship of his or her life is to honor God” (Holmes 1975, 22). Christian education and values education must begin with God. God is our highest good and is what integrates life and leads to all other values with a supreme end of glorifying God, enjoying and serving God in all one does (Holmes 1983, 158). The wisdom of God is greater than the wisdom of man; “This ‘foolish’ plan of God is far wiser than the wisest of human plans, and God’s weakness is far stronger than the greatest of human strength” (1 Cor 1:25). Cox argued that the heart cry of all creation is the attainment of knowledge and proper understanding of God (Cox 1998, 38). “As the deer pants for streams of water, so I long for you, O God. I thirst for God, the living God. When can I come and stand before him?” (Ps 42:1-2). While Christian education must begin with God, too many intellectuals depend more on their own ability, instead of on the wisdom of God and the Holy Scriptures (Cox 1998, 34).

### **Unity in Presentation of Christian Faith**

A Christian institution seeks to transmit through its theology department its official rhetoric and its particular tradition of thought, feeling, and practice (Schwehn 1999, 29). It is important, though, for a commitment to the Christian faith to be seen throughout the institution, not just in religion classes. The Christian identity is lost when it is compartmentalized into religion classes (Newport 1989b, 16). There can be no

distinction between the secular and the sacred in the Christian institution. Gaebelein wrote,

Now Christian education, if it is faithful to its deepest commitment, must renounce once and for all the false separation between secular and sacred truth. It must see that truth in science, and history, in mathematics, art, literature, and music belongs just as much to God as truth in religion. While it recognizes the primacy of the spiritual truth revealed in the Bible and incarnate in Christ, it acknowledges that all truth, wherever it is found, is of God. For Christian education there can be no discontinuity in truth, but every aspect of truth must find its unity in the God of all truth. (Gaebelein 1962, 13)

### **The Christian Faith Message**

What is the knowledge of the Christian faith that needs to be taught to the students? Dockery pointed to Paul's message to Athens in Acts 17 as a good starting point (Dockery and Gushee 1999, 174-77). In verse twenty-four, Paul stated that God is the creator of the universe. All that is, was created by God for His Glory and for His purpose. In verse twenty-five, Paul stated that God is the providential sustainer of all life. God gives breath and life to everyone and everything else. All of humanity is dependent on God for life. In verse twenty-six, Paul stated that God is the ruler of all nations and in verse twenty-eight, he stated that God is the father of all humans. Since humanity is created in God's image, it can enter into relationship with God and with each other. The relationship of humans to God as God's children comes only by redemption and grace.

### **Committed Christian Professors**

An important aspect of fostering knowledge and understanding of the Christian faith, presented throughout the literature, is the need for committed Christian professors. Schwehn stated that the continuation of a Christian institution's mission as a Christian community of inquiry is dependent on the professors understanding their own calling and

having the same values as the institution (Schwehn 1999, 26). Sloan argued that only through hiring committed Christian professors can Christian higher education be preserved. The professors must have a strong Christian walk and a desire for academic excellence (Sloan 1999, 33). Gushee listed five virtues needed by Christian professors. The first virtue needed is authentic piety. The professors' relationships with God must penetrate to their cores and pervade their whole lives. The second virtue needed is covenant fidelity. The professors must be an example for the students in the way they relate to their families, their co-workers, and their students. No part of their lives should be bracketed off from their students. The third virtue needed is critical curiosity. The professors must desire to know about the world around them and must examine that world to give proper interaction. The fourth virtue needed is transformative engagement. Transformative engagement naturally flows from the previous three virtues. The professors must seek to make a difference in the broken, suffering, and unjust world around them. Wolterstorff argued, "There is no better way for teachers to cultivate a passion for justice in their students than by themselves exhibiting that very passion" (Wolterstorff 1987, 213). The final virtue needed is purposeful self-discipline. The professors must have a purpose in their lives and they must live their lives in a manner that is constantly moving them closer to that purpose (Dockery and Gushee 1999, 143-52).

### **Obstacle to Core Value**

The Sunday School lessons that many of the college students heard growing up are inadequate to foster a true knowledge and understanding of the Christian faith. Many college students come to school with a shallow, adolescent image of the Christian faith

that does not meet their needs (Craft 1988, 40). Christian institutions must move beyond the simple stories of the Bible and examine the core of the Christian faith, if they want to impact the lives of their students. The college students need to learn to defend their Christian faiths and to internalize their relationship with Jesus Christ: “One of the challenges of a Christian college is to develop thinkers who will show that the biblical worldview can stand up and surpass in a comparative and experiential testing (of) the answers given by alternative philosophies” (Newport 1989a, 11).

### ***Core Value 2***

The second core value being examined is “Assist students to think analytically, communicate effectively and discriminate among ethical, moral, and spiritual values.” This second core value consists of three independent actions that are connected by the necessity of the first action for success in the latter two. The action of thinking analytically will be examined in connection with the third core value of critical appraisal, while the other two actions will be discussed now.

#### **Communicate Effectively**

Communication is a vital aspect in the success of any mission-driven institution. The greatest problem in communication is the illusion that the dissemination of the message has already been accomplished (Dockery and Gushee 1999, 4). Good communication skills are necessary not only for administrators and staff, but also for the students. Communication is fundamental to human life. DeFleur confessed,

The communication process is utterly fundamental to all our psychological and social process. Without repetitively engaging in acts of communication with our fellows, none of us could develop the mental processes and social nature that distinguishes us from other forms of life. Without language systems and other

important tools of communication, we could not carry on the thousands of organized group activities and lead our interdependent lives. Yet in spite of the awesome importance of the communication process to every human being, every group, and every society, we know less about it than we do about the life cycle of the bat or the chemical composition of the sediment on the ocean floor. (DeFleur 1970, 76).

Much more can be said about the intricacies of effective communication than will fit in this study. In general, effective communication involves proper grammatical usage and clear expression of ideas.

### ***Importance of Proper Grammar***

Understanding proper grammar is important for students if they are going to succeed at their occupations. Proper grammar is important for advancement in the community. Improper grammar can lead to unhealthy self-esteem for students when peers look down on the students for their communication failures. Proper grammatical usage is even more important for Christian students. Dockery gives four additional reasons why proper grammar should be of importance to Christian students. The first reason is that communication is a gift from God. Students should want to give back to God strong communication skills. The second reason is that the communication in linguistic symbols is possible because humans are created in the image of God. Cross-cultural and cross-temporal communication is possible because all humans, being created in God's image, have memories of the past, considerations of the present, and expectations of the future. The third reason is that language was God's idea from the beginning. "In the beginning the Word already existed. He was with God, and he was God" (John 1:1). The final reason is that God is dishonored when His good gifts are taken lightly. Improper grammar is a disservice towards God (Dockery and Gushee 1999, 180).

### *Christian Communication*

“The heart of all effective communication is to reach people at their point of felt need; that is, to scratch them where they itch. However, this is only one side of the communication coin. The other side is to bring healing to these itches” (Innes 1983, 184). Jesus was the master communicator and the example by which all Christian communication should be judged. Jesus understood not only God’s message, but he also understood people. When he communicated, he always met each individual at his or her point of need—regardless of what that need was. Pippert declared, “Jesus had an extraordinary ability to see beneath the myriad of layers of people and know what they longed for, or really believed, but were afraid of revealing. That is why His answers so frequently did not correspond to the questions he was asked. He sensed their unspoken need or question and responded to that instead” (Pippert 1979, 37-38). Jesus not only communicated verbally, but also used the communication of touch to show compassion to lepers and the hurting.

The communication of Christian students should not be directed towards the students hearing themselves speak, but must be conveyed with the impact on others in mind. Christian communication should be full of grace and truth: “Let your conversation be gracious and effective so that you will have the right answers for everyone” (Col 4:6). One of the purposes of Christian communication is to share the gospel both with unbelievers and those who are struggling in faith: “And if you are asked about your Christian hope, always be ready to explain it” (1 Pet 3:15b).

### **Discriminate among Ethical, Moral, and Spiritual Values**

Schwehn shared three key attributes he saw in Christian institutions. The first key attribute was unity of the entire institution around the belief that all creation emanates from God and is controlled by Him. This attribute corresponds well with the first core value. The second key attribute he saw was the universality of all humanity being created in God's image and being loved by God. This attribute corresponds well with the fifth core value. The third key attribute was the integrity of the connection among the intellectual, moral, and spiritual dimensions of human life. Schwehn saw these three attributes—unity, universality, and integrity—loosely coinciding with the works of creation, redemption, and sanctification, giving the Christian institution an orthodox, Trinitarian basis (Schwehn 1999, 27-29).

The religiously affiliated liberal arts colleges in the early 1800's made an intentional effort to integrate the college experience so that students graduated into the larger world, wiser and more sensitive to moral and ethical responsibilities (Pascarella 1997, 47). Current evidence shows that individuals attending college demonstrate significantly more growth in principled moral reasoning than those who do not. The largest gains have been seen at liberal-arts colleges. The evidence also points to moral development being greater among college students who are confronted with cognitive moral conflicts in which they have to seek resolution (Pascarella 1997; Astin 1977; Astin 1993; Pascarella and Terenzini 1991).

### ***Christian Basis for Ethical, Moral, And Spiritual Values***

The basis for ethical, moral, and spiritual values must be God and his

unchanging nature. The Bible should be the sourcebook for these values, because the Bible is unchanging. Jesus said, “Heaven and earth will disappear, but my words will remain forever” (Matt 24:35). Christian educators must teach that values are absolute and unchanging. In today’s society, the myth that all values are relative and are dependent on the individual is usually taught (Sonju 1999, 70). This myth is not new, but was faced by the Israelites: “In those days Israel had no king, so the people did whatever seemed right in their own eyes” (Judg 21:25). Christian educators must also teach that God is the source of values, not His creation. The innate value of creation comes from its Creator, not from itself. Students must worship God and depend on God, instead of worshiping and depending on their own creations:

Yes, they knew God, but they wouldn’t worship him as God or even give him thanks. And they began to think up foolish ideas of what God was like. The result was that their minds became dark and confused. Claiming to be wise, they became utter fools instead. And instead of worshiping the glorious, ever-living God, they worshiped idols made to look like mere people, or birds and animals and snakes.

So, God let them go ahead and do whatever shameful things their hearts desired. As a result, they did vile and degrading things with each other’s bodies. Instead of believing what they knew was the truth about God, they deliberately chose to believe lies. So they worshiped the things God made but not the Creator himself, who is to be praised forever. Amen. (Rom 1:21-25)

If Christian educators want their students to have Christian ethical, moral, and spiritual value, then they must teach their students that these values come solely from God and are therefore absolute and unchanging. Students need to know that being “salt and light” (Matt 5:13-14), being a “good Samaritan” (Luke 10:33), and “doing justly and loving mercy” (Mic 6:8) should not be done just because of society’s needs, but because God commands it (Cox 1998, 33).

### *Core Value 3*

The third core value being examined is “Foster the discovery, development, and critical appraisal of knowledge.” The fear of the Lord is the beginning of knowledge, wisdom, and understanding (Prov 1:7; Ps 111:10; Job 28:28). Since knowledge begins with God, all truth has value to the Christian. John Calvin reflected, “If we regard the Spirit of God as the sole fountain of truth, we shall neither reject the truth itself, nor despise it wherever it shall appear, unless we wish to dishonor the Spirit of God. For by holding the gifts of the Spirit in slight esteem, we condemn and reproach the Spirit Himself” (Dockery and Gushee 1999, 14). Since all truth comes from God, no question should be off-limits in Christian higher education. The truth of Christ should bring freedom and not fear (Sloan 1999, 32): “And this is his plan: At the right time he will bring everything together under the authority of Christ—everything in heaven and earth” (Eph 1:10). To know truth is to enter into a communal relationship with it (Cox 1998, 35).

While all truth is God’s truth, knowledge is not value-neutral. The facts that a scholar seeks in doing research are based on the values the scholar has. The way the facts are described and the way they are categorized is built on the scholar’s personal knowledge and values (Robinson and Moulton 1985, 9). Knowledge should not be seen as an ends in itself, but should be viewed as means to a goal. Knowledge should be used as a weapon against evil and as a tool for God’s glory: “With these weapons we break down every proud argument that keeps people from knowing God. With these weapons we conquer their rebellious ideas, and we teach them to obey Christ” (2 Cor 10:5). In

terms of academic values, a better world is one where people are wiser, more knowledgeable, and more intellectually resourceful (Robinson and Moulton 1985, 13).

### **Critical Appraisal of Knowledge**

“Critical thinking is the ability to interact with ideas, rather than merely react, to sift them for their truthfulness and value, rather than accept or reject them out of hand. It is a stance characterized by a healthy mixture of stable and confident intellectual commitments, on the one hand, and an open, flexible, humble, reflective teachableness on the other” (Dockery and Gushee 1999, 149). Critical thinking is best learned by observing, imitating, confronting, and arguing with those of more experience in life (Willimon and Naylor 1995, 89-90). Three educators who have emphasized a critical thinking approach to knowledge are Walter Bateman, Chet Meyers, and Stephen Brookfield.

#### ***Walter Bateman***

Bateman was concerned that many professors told their students the answers to a problem and then had the students just repeat what they heard. No critical thinking was taking place. Bateman wanted teachers to show the students the answers, not tell them the answers. He wanted to force students to come to their own understanding of the answers. This concern led Bateman to present a critical thinking approach to teaching called the inquiry/inductive method. The teacher asks a question and then allows for silence. When the student answers the question, the teacher does not reject or accept the answer, but asks another student if he or she agrees or disagrees and why. The teacher follows this pattern until all of the facts or alternative solutions are presented. The

inquiry/inductive method of teaching is based heavily on the work of William Perry, which was discussed earlier (Bateman 1990).

Bateman conceded that all subjects could not be taught in this manner, but that when possible this method is most effective. The mental change involved in this model will be slow, painful, and personal. The teacher must be patient. Sometimes irritation is necessary to force students into critical thinking. The teacher must not be afraid to offend students at times, if it helps the students get involved in actively participating in the thinking process. Bateman felt that the inquiry/inductive method presents the facts, the same as other teaching methods, but also taught methods of learning, criticism techniques, and evaluation skills to test speculations and theories (Bateman 1990).

### ***Chet Meyers***

Meyers pointed out that knowledge is changing so fast that textbooks are outdated before they are finished being printed. He saw developing students' ability to think as the only viable solution to the knowledge explosion. Meyers was concerned that critical teaching was usually taught by logic and problem solving approaches. These approaches are limited because they focus on deductive reasoning where a problem is manipulated into a boxed answer. Life very seldom presents situations that can be solved with a neat, clean answer, but usually presents situations with more questions than answers. Meyers saw two keys to effectively teaching critical thinking. The teacher must make the objective material being studied personal for the students and must challenge the closed mindsets that many students bring to school. He called for teachers to teach their subjects with personal and perspective insights. Teaching should involve

the infusion of wonder, mystery, passion, and caring. These are things that bring the material to life (Meyers 1986).

### ***Stephen Brookfield***

Brookfield gave three reasons why he believed that critical thinking was the best method for teaching. The first reason was that it is natural for adults today to question absolute truths. The second reason was that critical thinking is necessary for survival. The third reason was that it is politically necessary in a democratic society. Brookfield felt that it was necessary for teachers to show deep convictions for their subjects so that the students saw their teaching as credible. Building trust with students is the key to effective critical teaching in the classroom. Open, truthful conversations will only take place in the classroom if trust has first been built. The teacher must always consider the emotional component of learning and be sensitive to what the students are experiencing (Brookfield 1990).

### ***Biblical Response to Critical Appraisal of Knowledge***

Critical thinking must always begin with an acknowledgement of the existence of absolute truth. The foundation of critical thinking must be Jesus Christ (1 Cor 3:10-11). If the foundation is not absolute truth, then the learning that takes place will be burned away. Critical thinking must involve correction when the wrong path is taken, so that the right path can be taken (Titus 2:15). Critical thinking must be focused on things of God so that God is glorified (Phil 4:8). If it is focused on things of the world, it will only lead away from God (2 Tim 2:16-17). Critical thinking must be modeled by the professors so that the students can be guided towards the truth (Titus 2:7-8). Critical

thinking must not be seen as an ends in itself, but must be put to use in the service of God (Heb 5:14; Jas 1:22; Phil 2:12-13; John 8:31-32). The hope in valuing the critical appraisal of knowledge is that the students will learn to follow the example of the Bereans in Acts 17. The students will learn to search the Scriptures daily to make sure that what they are being taught is correct.

### ***Core Value 4***

The fourth core value being examined is “Provide programs based upon research and scholarship which will equip motivated students with knowledge, skills, experiences, and competencies needed to do advanced academic work in a chosen field or enter successfully a vocation of choice.” Much of the knowledge, skills, experiences, and competencies needed to do advanced academic work are the same as what has been and will be discussed in other core values. The focus of the current discussion will be on helping students determine their chosen field and enter successfully a vocation of choice.

### **The Undecided College Student**

There are six types of college students that need help in determining their chosen field of study. The first type is the drifter. Drifters have no clue of what they want to study and usually do not begin to consider their options until forced to decide by the institution. Drifters are the most likely students to drop out of college. The second type is the closet changer. Closet changers change their majors secretly and seek no advice on scheduling. They will often not graduate on time because of unforeseen conflicts in their schedules. The third type is the externals. Externals are constantly changing their majors. They need help in acknowledging responsibility for their

decisions once they make a commitment. The fourth type of students is the up-tighters. Up-tighters choose a field of study that is either unattainable or unrealistic. They need help in considering alternatives and encouragement to pursue new arenas. The fifth type is the experts. Experts are the students who refuse any help because they already have all of the answers. Like the up-tighters, experts need help in considering alternatives when their first choices are either unattainable or unrealistic. The sixth type is the systematics. Systematics realize they need help in choosing a field of study and go to the proper faculty or career advisors to get knowledgeable help (Gordon 1995, 65-67).

The advising of these undecided students should include six tasks. The advisors should help the students determine why they are undecided. Next, the advisor should help the students organize a plan for exploring options. The advisor should help the students integrate all the information that is collected into a useable framework. The advisor should support the students as they make their decisions and the advisor should help the students initiate a plan of action. Finally, the advisor should encourage the students to maintain contact. By maintaining contact, the students know that they do not have to face their future decisions alone (Gordon 1995, 94-101).

## **Vocation**

The purpose of Christian institutions is to educate students so they will be prepared for the vocation to which God has called them, enabled and equipped with the competencies necessary to think Christianly and to perform skillfully in the world, equipped to be servant leaders who impact the world as change agents based on a full-orbed Christian worldview and lifeview. Thus we are called to be Great Commandment schools. (Dockery and Gushee 1999, 9)

Christians are told to love God with all of their hearts, their minds, their souls—and to love others completely (Matt 22:36-40). Christian institutions must equip students to love God and others fully through their vocation.

### ***Vocation Not Job Training***

Holmes gave three reasons why Christian institutions must be preparing their students for a vocation and not just giving the students job training. First, jobs take more than job training.

Jobs take people, people who have developed, grown, and matured; people who have acquired understandings, who comprehend what they are doing, and why and how; people who understand people and can communicate with them; people with organizational skills and decision-making ability; people who can become leaders; people who see the whole picture rather than always functioning with tunnel vision. Jobs take more than job training; they take people. (Holmes 1999, 169)

Second, a career is more than a job. Students need to learn the theology of work. Work should be stewardship, service, a calling, and a divine vocation. Third, life is more than a career. Education must prepare students for life, not just a career. Life is more diversified and complex than any career. Vocation involves how one lives life, not just does his or her job (Holmes 1999, 169-72).

### ***Fivefold Theology of Work***

Work is essential and is a gift from God: “The Lord God placed the man in the Garden of Eden to tend and care for it” (Gen 2:15). Work should be pursued with excellence and accomplished for the glory of God (2 Thess 3:6; 1 Cor 10:31). “All honest professions are honorable: Adam was a gardener, Abraham a rancher, Joseph an administrator, Deborah a judge, David a shepherd, Lydia a businesswoman, and Paul a tentmaker” (Dockery and Gushee 1999, 80). The gifts and abilities needed for work

come from God (Rom 12:6-8). Prosperity and promotions come from God alone (Deut 8:18; Ps 75:6-7). Given this fivefold theology of work, Christians must pursue work cheerfully and give it back as a gift to God (Dockery and Gushee 1999, 80). “Work hard and cheerfully at whatever you do, as though you were working for the Lord rather than for people. Remember that the Lord will give you an inheritance as your reward, and the Master you are serving is Christ” (Col 3:23-24).

### ***Secular Implications of Work***

A study conducted in the mid-1990’s found that the number one reason that traditional students attend college is to secure a high-paying job (Sax et al. 1997). In today’s world, few jobs or societal issues follow departmental or disciplinary lines. Today’s college students need to be proficient in several areas to succeed in the world. Team problem-solving is the work philosophy being employed in today’s job market. Institutions must begin to connect groups and ideas in the classroom to prepare students for what they will face after graduation (Bringle, Games, and Malloy 1999, 152).

### ***Core Value 5***

The fifth core value being examined is “Encourage in a primarily residential setting, a community of personal, caring, and mutually respectful relationships among faculty, students, administration and staff, recognizing the dignity and worth of each individual.” As was stated in core value two, all human beings are created in the image of God and are loved by God (Rom 5:8) giving them dignity and worth (Schwehn 1999, 27). Schaeffer wrote, “If we do not show love to each other the world has a right to question whether Christianity is true” (Schaeffer 1971). The failure at developing community is

one of the greatest downfalls on most college campuses: “Ultimately, what seems to be missing on most college campuses is a strong sense of community among students, among faculty, and between students and faculty—a sense of belonging and connectedness” (Willimon and Naylor 1995, 143). Values tend to develop best in communities with tradition and heritage (Crenshaw and Flanders 1984, 16).

### **Community**

The transition to college from high school for freshmen reduces their sense of community. They tend to react to situations at college, instead of initiating them. By re-instilling a sense of community, the freshmen are allowed to experiment, take risks, and grow. The freshmen become a part of the college community when they begin to identify with the values of the community. The sense of community is increased by an internal understanding of purpose and by the values being integrated into the college’s activities (Dalton 1985, 33, 51). A myth that is often perpetuated on the college campus is that a radical individualism is better than a sense of community. This myth leads to isolation, moral failure, and often academic failure (Sonju 1999, 71-72). Levine and Curreton found in their research of the college campus a generation that is lonely, hopeless, and self-destructive:

The effect of the accumulated fears and hurts that students have experienced is to divide and isolate them. Undergraduates have developed a lifeboat mentality of sorts. It is as if each student is alone in a terrible storm, far from any harbor. The boat is taking on water and believed to be in imminent danger of sinking. (Levine and Curreton 1998, 96)

### ***Christian Community***

The idea of community is seen throughout the Bible. When people become a

Christian, they are adopted into God's family through Jesus Christ (Eph 1:5). As members of God's family, Christians have equal status in His household (Eph 2:19b). They are to live in harmony and not see themselves of more importance than their fellow Christians (Rom 12:16). Christians are not to be selfish, but lift others up above themselves, taking an interest in their lives (Phil 2:3-4). Christians are united as one body with many parts (1 Cor 12). The body is connected, united together by the Holy Spirit, with Jesus as the head of the body. As one part of the body grows, all parts of the body grow (Eph 4).

Christians are to encourage and exhort each other (Heb 3:13). They are to live in fellowship with each other (Acts 2:42), reconnecting those who fall from the fellowship (Jas 5:19). They are to confess their sins to each other (Jas 5:16) and share each other's troubles (Gal 6:2). The Lord is blessed when Christians live in harmony and peace (Ps 133). The only way Christians can live in fellowship with each other is to live in the light of God, according to His precepts (1 John 1:7). In *The Message*, James 3:18 states, "You can develop a healthy, robust community that lives right with God and enjoy its results only if you do the hard work of getting along with each other, treating each other with dignity and honor."

The Christian college should be seen as a covenant community built on Jesus Christ (Newport 1989b, 14). A covenant community influences the language, symbols, rituals, and human experiences, which are exchanged. The religious tradition of the covenant community should influence the way the students experience themselves and the world around them (Cooper 1990, 42, 54). The Christian college community should

encourage and help students come “alive”—intellectually, emotionally, spiritually, and relationally (Longman 1999, 43).

### ***Building Community***

Roberts gave nine keys to building community. First, the institution must give the students a sense of mattering. The students are given a sense of mattering when they are given attention, when their presence and perspectives are seen as important, and when their successes and failures are felt by others at the institution. Second, the institution must pay attention to the community’s rituals. Third, the institution must celebrate the students’ sense of community and individuality at the same time. Fourth, the institution must make constant assessment to bring about positive change. Fifth, the institution must have purposeful coordination of its campus programs and services. Sixth, the faculty and staff must be integrally involved in the campus community. Seventh, decision-making, priority-setting, and change must be seen as a natural part of the community. Clear expectations about roles and rules keep the sense of community from being undermined by confusion. Eighth, the institution must see values education as both a goal and a process in building community. Ninth, once community is built, maintaining it is crucial to student satisfaction, retention, success, and loyalty in the institution (Roberts 1989, 78-79).

### **Faculty Interaction with Students**

Community is strengthened when students experience social connection with those outside their normal sphere of influence (Hurtado 2002, 12). The faculty can have one of the most important impacts on the growth of the students. “Students desire and

need an effective learning relationship with faculty, so that they can mature intellectually under the guidance of an expert who knows them and cares about them” (Sandeem 1976, 82). The more positive interaction the faculty have with the students, both in the classroom and outside, the greater the influence they have on the students’ values: “There is substantial evidence to indicate that attitude and value change is positively related to both intimacy and frequency of interaction, presumably because they increase the normative control available to the change agent” (Vreeland and Bidwell 1966, 241). Christian faculty and administrators should serve as student mentors and not simply as lecturers and bookkeepers (Peterson 1984, 4). The academic setting is just one place that faculty impact students. Faculty need to take seriously the call to invest in the lives of their students.

### ***Core Value 6***

The sixth core value being examined is “Foster integrity, tolerance, understanding, and appreciation of conflicting points of view.” Since finding a good job is one of the top priorities of college students today, college students need to learn to deal with conflict. Gurin listed the skills she felt were necessary for potential workers in today’s heterogeneous work environment. These skills include perspective taking, acceptance of differences, willingness and capacity to find commonalities in the midst of differences, acceptance of conflict as normal, conflict resolution, and an interest in the wider social world (American Council on Education 2000, 10). The key areas in this core value are tolerance and conflicting points of view.

## **Tolerance**

The way tolerance is defined determines whether it is acceptable as a core value or unacceptable. The traditional definitions of tolerance are to recognize and respect other's beliefs and practices without sharing them and to bear someone or something not especially liked (McDowell and Hostetler 1998, 15-16). These definitions are supported by the Bible. "You must make allowance for each other's faults and forgive the person who offends you. Remember, the Lord forgave you, so you must forgive others" (Col 3:13). "Love never gives up, never loses faith, is always hopeful, and endures through every circumstance" (1 Cor 13:7). "Whenever we have the opportunity, we should do good to everyone, especially to our Christian brothers and sisters" (Gal 6:10). The Bible speaks repeatedly of Christians needing to be peacemakers (Heb 12:14; Ps 34:14; Prov 12:20; Matt 5:9; 1 Pet 3:11; Rom 12:18).

### ***New Tolerance***

A new definition of tolerance is now held by much of society, including traditional college students. The new definition is based on the relative truth found in postmodernism: "Postmodern truth is relative to the community in which a person participates. And since there are many human communities, there are necessarily many different truths" (Grenz 1996, 14). The new tolerance view is that all values, beliefs, lifestyles, and truth claims are equal. Under this new tolerance, anyone who disagrees with someone else's held value is intolerant. The Bible clearly states that all values are not equal (McDowell and Hostetler 1998, 18-22). It teaches that the God of the Bible is the only true God (Jer 10:10) and His words are true (Ps 119:160). If anything is not right in God's sight, it is wrong (Deut 6:18). This new tolerance does not separate who a

person is from what they do and therefore considers any attack on a person's beliefs or values, as an attack on his or her person.

Rainer finds this new tolerance to lead to a dangerous conclusion for today's students:

(1) Tolerance means that we must be open to other beliefs. (2) Other beliefs will contradict our Christian beliefs at numerous points. (3) To accept these contradictory beliefs, we must compromise our own beliefs. (4) If we compromise some of our beliefs, the slippery slope may cause us to compromise any or all of our beliefs. (5) We thus are left with no absolutes or standards by which to guide our behavior. (Rainer 1997, 160).

Given these unbiblical conclusions, Christian institutions must define tolerance traditionally and by God's standards.

### **Conflicting Points of View**

"We tend to fear and avoid conflict, rather than embrace it as a necessary element of growth that we can learn to manage and turn to our advantage" (Boutte 1999, 15). The developmental tasks of Erikson and Chickering, both discussed earlier, state that conflict should intentionally be introduced into the college community to create disequilibrium (Dalton 1985, 57). Elbow agreed with Erikson and Chickering; "You only teach someone if you affect the way he files his data, processes his information, or makes his inferences" (Elbow 1986, 11). He used the metaphor of cooking to describe introducing conflict. In cooking, contrasting or conflicting materials are brought together to form a new product. In conflict education, the same process is taking place. The contradiction of current ideas leads to new ideas. Learning ultimately happens when the student both gives in to what is being taught and resists the material at the same time. In

the moment of conflict, the student grasps a new understanding in his or her own construct (Elbow 1986, 40-42, 65).

Martin took a religious view of conflict. Difference is an integral part of God's overall plan, and the resulting conflict can be healthy. Conflict leads to peace because it binds the community together as the community seeks resolution. Conflict is resolved through steadfastness and dialogue. Steadfastness calls for all sides of the conflict to hold firm to their own viewpoints, while understanding that the other sides are doing the same. Dialogue calls for all sides to see their own positions as important and vital to the overall discussion. The dialogue focuses on similarities and moves towards a workable solution (Martin 2001, 250-53). In the Christian community, conflict takes on another dimension, because Christians are called to do unto others what they would have done unto them (Matt 7:12). Conflict will lead to growth, as all parties focus on what God would have them to do and to respond. "The Christian institution of higher learning should be the most aggressive of all institutions in seeking open encounter with opposing views, stimulating creativity and searching for understanding" (Newport 1989a, 9).

### *Core Value 7*

The seventh core value being examined is "Enable members of the College community to broaden their awareness of cultural diversity both in this nation and among the nations of our world." The call for diversity in higher education has been growing since the 1980's. Baez argues, "The argument for the necessity of diversity is perhaps stronger in higher education than in any other context, but only if diversity is understood as a means to an end" (Baez 2000). Boutte supported diversity in higher education writing, "Respect for diversity is the hallmark of democracy" (Boutte 1999, 9). Diversity

can take many forms in higher education. It can be seen as religious, spiritual, cultural, ethnic, geographic, or economic (Causey and Berman 2001, 116). What is the role of diversity in higher education?

### **Strengths of Diversity**

The church of Jesus Christ consists of people from every tribe and nation that have been called together in worship of him (Eph 2). Christian higher education should expose students to the world around them. Viewing other cultures causes students to think deeply about how they view life and to come to an ownership of their own beliefs more personally and deeply (Longman 1999, 47). The book *Common Fire* calls this exposure “emphatic bonding.” It moves students outside of their comfort zone and forces them to realize that the world is bigger than they had realized. Diversity is both overt (race and ethnicity) and subtle (contrasting goals and values) in its forms: “From both kinds of diversity students can gain a sharper recognition of their own particularity, a broader understanding of their location in the larger commons and a greater ability to carry on effective dialogue across tribal boundaries” (Daloiz et al. 1996, 224).

Students educated in diverse institutions are more motivated and better able to participate in a complex, heterogeneous society (Hurtado 2002). Diversity leads to a broader range of perspectives, different perspectives, and confronts stereotypes (American Council on Education 2000, 14). Nussbaum observes,

We do not fully respect the humanity of our fellow citizens—or cultivate our own—if we do not wish to learn about them, to understand their history, to appreciate the differences between their lives and ours. We must therefore build a liberal education that is not only Socratic, emphasizing critical thought and respectful argument, but also pluralistic, imparting an understanding of the histories and contributions of groups with whom we interact. (Nussbaum 1997, 295)

## **Types of Diversity**

Gurin identified three types of diversity in the institution. Structural diversity is the extent to which the institution has a diverse student body. Classroom diversity is the extent to which classes address knowledge about diverse groups and issues of diversity as part of the curriculum. Informal interactional diversity is the extent to which the campus provides opportunities for informal interaction between diverse groups. Structural diversity increases the opportunities for students to be exposed to different cultures, but in itself does not accomplish diversity. Gurin called for institutions to move from structural diversity into classroom and informal interactional diversity. In the latter two forms of diversity, the students are exposed to different cultures and begin to become global citizens (American Council on Education 2000, 11-12).

## **Dangers of Diversity**

One danger in diversity has already been mentioned, when diversity is the ends instead of the means (Baez 2000). Diversity needs to lead people to a deeper understanding of others and themselves. Another danger in diversity is a lack of common definition. Some types of diversity (cultural, ethnic, geographic, economic) are biblically acceptable, while others (religious, sexual, moral) have biblical shortcomings. A third danger for diversity in the institution is the lack of unity in purpose. Without unity of purpose, diversity only fragments the institution. Gaede noted that diversity must be driven by the overall mission of the institution. For Christian institutions that mission must have a biblical basis. The institution must also tackle one issue of diversity at a time, instead of tackling all aspects of diversity at once. Gaede recommended that

Christian institutions begin increasing diversity by increasing the number of female faculty members (Gaede 1999, 82-94).

### ***Core Value 8***

The eighth core value being examined is “Supplement the academic program through a cultural enrichment program offering intellectual, cultural, and religious experiences.” An institution’s core values (institutional goals) should drive the planning of noncurriculum related activities that supplement what is taking place in the curriculum (Ford 1991, 110). Cultural enrichment programs are common in Christian institutions. Samford offers semi-weekly programs of worship, lectureships, and other presentations. Credit is awarded for these programs and for other events—music, drama, and approved service projects (Leonard 1997a, 393).

### **Chapel Services**

College worship and chapel programs should be the central business of Christian institutions (Craft 1988, 40). Worship of God forms the boundaries of the community and gives the college its identity. Chapel services draw the community together by linking the members together with a caring attitude (De Jong 1990, 151-52). A program of collective worship displays the highest ideals of the Christian life. If the program involves free and willing participation of the members of the academic community, it can become a source for campus unity (Sandin 1982, 151-52). The problem with such programs in today’s society is that they are becoming harder to keep relevant for the students.

## **Cultural Experiences**

The classroom can offer many cultural experiences, but it is incomplete unless the students can be saturated in the different cultural community. One professor stated, “The last thing I want is to be the person that tells people what the diversity in the world is. I want it to speak for itself, and, therefore, it has to be represented. I can share what I’ve heard about other people, and seen about other situations, but I can’t really be that” (Gudeman 2000, 63). By bringing in international scholars from diverse cultures and experiences, an institution can help their students be world citizens (Bringle, Games, and Malloy 1999, 150). Cultural programs and trips to other countries offer students an opportunity to experience the traditions of other cultures. To truly appreciate another culture, students need to learn that culture’s language and experience its traditions (Willimon and Naylor 1995, 133).

## **Student Involvement**

One of the most important aspects of a cultural enrichment program is that it draws the students into the life of the institution. The effectiveness of an educational practice is directly proportional to the student’s involvement (Roberts 1989, 5). A successful cultural enrichment program will aid in the success of the other core values. Involved students are active in the institutional community. Involved students enjoy learning and gaining new knowledge. Involved students have multiple opportunities to improve their communication skills. Involved students are sensitive and responsive to those who are different from them (Bringle, Games, and Malloy 1999, 201-02). Student involvement is the key determinant in the impact college has on the individual student (Pascarella, Ethington, and Smart 1988, 430).

### **Other Values Being Examined**

Besides the eight core values in the last section, this study also contains six other values. These other values are derived from the commonly held values of college students, the developmental tasks of college students, and previous studies conducted on the values of college students. Studies conducted in the late 1980's found that college students' values were inward, personal, and individualistic, not humanitarian, social, or civic (Pascarella, Ethington, and Smart 1988, 412). Recent studies have given similar findings (CIRP 2003).

#### ***Inward-Focused Values***

Zavalloni found that college students were mainly concerned with their own private world and with having an exciting life (Zavalloni 1980, 93). The value of "starting a family" is directly related to Havighurst's development task of starting a family and indirectly related to Erikson's development task of intimacy versus isolation and Chickering's development task of establishing identity. Astin's research has found a positive trend between religious involvement and the value of starting a family (Astin 1993, 157). Rainer found that the value of starting a family is greater for the current generation than for their parents at the same age (Rainer 1997, 9).

The value of "developing a meaningful philosophy of life" was the greatest value rated by entering freshmen in the 1960's and the early 1970's, but has steadily decreased since (Astin 1993, 156; CIRP 2003). This value is directly related to Chickering's development task of developing purpose. This value is still considered very important by over half of the incoming freshmen nationally each year (CIRP 2003).

The value of “being well-off financially” increased dramatically in the 1970’s and 1980’s among college students (Bok 1990, 62). Astin found an inverse relationship between this value and many of core values previously discussed (Astin 1993, 153). Rainer found that the current generation rates this value much higher than their parents did twenty years before. He believed that this increased focus on money is due to the students having materialistic parents, viewing a work culture that is constantly “downsizing,” experiencing deteriorating family structures, and living in a consumeristic, media-soaked culture (Rainer 1997, 9, 27-28). This value can lead to negative consequences. If being well-off financially becomes an obsession, it will lead away from God and down a path of destruction (1 Tim 6:10).

### ***Outward-Focused Values***

Boyer felt that college students needed to see the relationship between what they learned and how they lived. He recommended that every student complete a service project. He hoped the service project would help the students move from being autonomous individuals to being members of the larger community (Boyer 1987, 51). The value of “solving environmental problems” has remained constant and relatively low for college students over the last twenty years (CIRP 2003). The 1960’s saw this value being of importance to nearly half of all college freshmen, but the value dropped in value throughout the 1970’s and early 1980’s (Astin, Green, and Korn 1987, 24). This value appears to be positively related to faculty involvement in the college community (Astin 1993, 155).

The values of “serving humankind” and “volunteering service to one’s community” are closely related. De Jong called for the college community to engage in

activities that provided service to others, such as community service (De Jong 1990, 155). The best way to increase the students' value of community service is to connect it to the curriculum. By connecting it to the curriculum, the faculty become involved, a cohort of students become involved and desire more community service, and the community is connected to the learning experience (Bringles, Games, and Malloy 1999, 64). These values have remained fairly constant over the past twenty years (Rainer 1997, 9; CIRP 2003; Astin, Green, and Korn 1987, 24).

### **Profile of the Current Study**

Znaniecki first introduced the concept to social sciences that values could be approached empirically (Zavalloni 1980, 77). Since that time many researchers have studied the values of college students (Astin 1993; CIRP 2003; Pascarella and Terenzini 1991; Rainer 1997; Weckman 2002; Zingales 2001). The current researcher wants to take the previous research one step further and see what relationship exists between institutional core values and the value systems of the college students. Institutions state that they are impacting their students, but are they actually doing what they say? Students are influenced more by what an institution does than what it says in its mission statement (Bringle, Games, and Malloy 1999, 36). Hoekema wrote,

The typical college proclaims its lofty goal of building responsible citizens and nurturing the sense of moral and social accountability only in the first few pages of the catalogue, while its actions carry another message which might be summarized thus: "We have excellent scholars for our faculty, maintain a good library, and fill the flower beds for parents' weekend; and we sincerely hope that the students will turn out all right." (Hoekema 1994, 126-27)

Are Southern Baptist colleges impacting their students with their core values or are they impacting them with other values?

### *Demographics*

Astin, in his research, found that the amount of impact, college has on the value systems of its students, varied considerably by sex and ethnicity (Astin 1993, 67). There are general value differences due to gender. Ethnic differences lead to differences in experiences, which lead to differences in values (Davidson and Thomson 1980, 46, 51). From the beginning of their existence, Baptist colleges have been dependent on the recruitment of non-Baptist students for their survival. The non-Baptist students come to college with somewhat different values than the Baptist students (Burtchaell 1998, 436).

### *Support for Study*

Previous studies have clearly shown that changes in values and attitudes do take place during the college years (Pascarella and Terenzini 1991, 325). Two concerns are usually raised about such a study. The first concern is that the stated values in a survey are not always predictive of behavior (Pascarella, Ethington, and Smart 1988, 434). Some early studies have shown a relationship between values and behavior (Davidson and Thomson 1980, 62). The second concern is will the value changes seen during the college years persist after college is finished? Studies have shown a long-term connection between college values and post-college values (Pascarella and Terenzini 1991, 320-25). There is a need for educational institutions of higher learning to assess the affect their core values are having on the overall development of values in its students, as well as to preserve and memorialize the process of fostering and developing the values that have historically been one of their functions.

## CHAPTER 3

### METHODOLOGICAL DESIGN

College mission statements should drive all that is accomplished by institutions. In light of the concern for institutions to impact their students, the purpose of the current study was to determine to what degree traditional students are impacted by the institutional core values at a Southern Baptist college.

#### **Research Question Synopsis**

In the exploration of the degree to which traditional students are impacted by the institutional core values, four research questions served as the focus of the current study:

1. To what degree is each classification of traditional students impacted by the institutional core values at a Southern Baptist college?
2. To what degree, if any, does gender affect the impact of institutional core values on each classification of traditional students at a Southern Baptist college?
3. To what degree, if any, does ethnic background affect the impact of institutional core values on each classification of traditional students at a Southern Baptist college?
4. To what degree, if any, does religious affiliation affect the impact of institutional core values on each classification of traditional students at a Southern Baptist college?

## **Design Overview**

Data gathering and analysis of the four research questions was focused on self-reported student values and institutional core values. The self-reported student values and institutional core values being examined in this study were the ones identified and discussed in chapter two. These student values and institutional core values were collected through the use of a survey instrument administered to all traditional students at the selected Southern Baptist institution. Upon tabulation of the student survey responses, the data of the freshmen, sophomores, juniors, and seniors was examined.

Data analysis of the four research questions consisted of a comparison of results and an examination of significant differences that indicate a pattern in the values of the students. Data is displayed in the form of tables using an analysis of variance method of analysis. The researcher believes the findings will serve as the basis for ongoing research into strategies to improve the connection of institutional core values and the value systems of the students and to increase the impact the selected Southern Baptist college is having on its students' values.

## **Population**

The population in this present study consisted of all traditional students attending four-year, Southern Baptist colleges in the United States. A further qualification of the population was that the institutions were considered liberal-arts and undergraduate-focused.

## **Samples**

The sample for this study included the traditional freshmen, sophomores,

juniors, and seniors at Georgetown College. Located within the eleven state region that is encompassed by the Commission on Colleges of the Southern Association of Colleges and Schools (SACS) accrediting agency, Georgetown College is also a member of the Association of Southern Baptist Colleges and Schools. The goal of Georgetown College, broadly defined, is to provide a quality educational program within the context of a values-based Christian atmosphere.

### **Delimitations**

The current study has been delimited to a Southern Baptist college due to the fact that Southern Baptist colleges have a history of being “value centered” (Leonard 1997a, 399) and that most Southern Baptist colleges have a small, residential, liberal-arts basis. Clearly, colleges of other Christian denominations also take their core values seriously, yet their institutions vary in size and identification and may or may not be in line with the findings found at Southern Baptist colleges. Also, the researcher has more familiarity with the internal workings at Southern Baptist colleges.

The sample was delimited from the larger pool of possible institutions to Georgetown College. The survey instrument used in this study was built on the core values of Georgetown College, which might differ slightly from the core values of other Southern Baptist colleges. The research sample was further delimited to the current traditional freshmen, sophomores, juniors, and seniors at Georgetown College. By examining the current freshmen, sophomores, juniors, and seniors, the research showed current patterns or trends in the students’ value systems. This “snapshot” study allows for the minimization of the impact of external events, the “practice” effect, and student attrition. External events are historical events that impact the value systems of everyone

around, such as war or terrorism. The “practice” effect comes from students taking the same instrument or test a second time and giving the “correct” responses instead of honest responses. Student attrition skews the results between the freshmen and senior year results, due to the students not fitting the norm being more likely to leave the college (Pascarella and Terenzini 1991, 661-62).

### **Limitations of Generalization**

The demographic and statistical data from the sample does not necessarily generalize to Christian institutions other than a Southern Baptist college. Some Christian institutions will mirror closely the demographic and statistical data of Southern Baptist colleges, but many will vary significantly from Southern Baptist colleges. Further research would be needed to delineate these other Christian institutions.

Generalizations made from this study are applicable only to those particular groups studied. The data from the samples do not generalize necessarily to students at other Southern Baptist colleges. “In this view, the extent to which findings from an investigation can be applied to other situations is determined by the people in those situations. It is not up to the researcher to speculate how findings can be applied to other settings; it is up to the consumer of the research” (Merriam and Simpson 1995, 103).

The data does not necessarily generalize to students that are not traditional. Non-traditional students come to college with different life experiences and are not as involved in campus life as traditional students. These life experiences and lack of campus involvement diminish the expected impact of core values on non-traditional students.

The data does not necessarily generalize to traditional freshmen, sophomores, juniors, and seniors in semesters other than those of the fall of 2003. The change in values seen between the college years cannot necessarily be generalized to any definitive impact of the institution. To ascertain the yearly impact of Southern Baptist colleges on the students' value systems, additional research is necessary.

### **Instrumentation**

A survey instrument designed by the researcher was used to gather the data from the college students. The basic design of the survey was modeled after a survey used by Institutional Research at Berea College (Weckman 2002). Berea College's survey illustrated general value changes that took place in its students between their freshmen and senior years. The current survey instrument consisted of two sections: basic participant information and value statement index.

#### ***Basic Participant Information***

This first section consisted of five demographic questions that establish the criteria by which the data was broken down and allowed the researcher to remove any surveys that did not fit the sample group. The demographic question concerning religious affiliation allowed the researcher to see the impact differing religious affiliations has on students' values. This impact was important to note because of the decreasing percent of Baptist students seen at Southern Baptist colleges in general (Burtchaell 1998, 436) and at Georgetown College in particular. At Georgetown College, the senior class of 2004, as freshmen, reported that 44% of them were Baptist and that 10% had no religious preference or had an affiliation that was not Christian. The past eight classes of graduates

at Georgetown have steadily decreased from the 62% reporting being Baptist in the senior class of 1996 (CIRP 2003).

### ***Value Statement Index***

This section was a collection of thirty value statements that form the heart of the study. The survey used a five-point Likert scale asking respondents to rate how important each statement was to them. Davidson and Thomson, in their examination of the values of college students, asserted that attitude changes are best measured by Likert scales (Davidson and Thomson 1980, 28). These thirty value statements were formed from eight of the core values at Georgetown College and from other values obtained from developmental psychology and other college value studies (Astin 1978; Astin 1993; Astin, Green, and Korn 1987; Jacob 1957; Low 2000; Pascarella and Terenzini 1991; Siegal 1990; Weckman 2002; Zingales 2001).

### **Core Values**

The eight core values are listed along with the accompanying scale items from the survey (see table 1). A score greater than or equal to 4.00 recorded in these eight areas was considered an important value held by the college students in that particular area. Comparisons in chapter four were based on such a scale. These eight core values follow.

1. Foster a knowledge of and commitment to the Christian faith. Knowledge of the Christian faith (2); Commitment to the Christian faith (12); Applying Christian precepts to life (22).

Table 1. Core values and related questions

Core Value	Related Survey Questions
1. Christian Faith	2, 12, 22
2. Analyze, Communicate, Discriminate	3, 13, 23
3. Knowledge	4, 14, 24
4. Academic Work and Vocation	5, 15, 25
5. Community	6, 16, 26
6. Conflicting Points of View	7, 17, 27
7. Cultural Diversity	8, 18, 28
8. Cultural Enrichment Program	9, 19, 29

2. Assist students to think analytically, communicate effectively, and discriminate among ethical, moral, and spiritual values. Ability to analyze situations (3); Ability to communicate effectively (13); Ability to make ethical or moral decisions (23).
3. Foster the discovery, development, and critical appraisal of knowledge. Developing a desire for life-long learning (4); Personally researching knowledge (14); Ability to think critically about information received (24).
4. Provide programs based upon research and scholarship which will equip motivated students with knowledge, skills, experiences, and competencies needed to do advanced academic work in a chosen field or enter successfully a vocation of choice. Having knowledge, skills, and experiences to do advanced academic work (5); Opportunity to enter vocation of choice (15); Finding work that is challenging and that stimulates personal growth (25).
5. Encourage, in a primarily residential setting, a community of personal, caring, and mutually respectful relationships among faculty, students, administration and staff, recognizing the dignity and worth of each individual. Developing friendships with peers (6); Developing friendships with those of different backgrounds (16); Respecting the dignity and worth of others (26).
6. Foster integrity, tolerance, understanding, and appreciation of conflicting points of view. Living life with integrity (7); Being tolerant of others' points of view (17); Appreciating conflicting points of view (27).
7. Enable members of the College community to broaden their awareness of cultural diversity both in this nation and among the nations of our world. Learning more about Black culture/history (8); Learning more about Women's culture/history (18); Being a responsible citizen of the world (28).

8. Supplement the academic program through a cultural enrichment program offering intellectual, cultural, and religious experiences. Participating in public worship experiences (9); Learning about the arts (19); Experiencing cultures different from one's own (29).

### **Other Values**

Besides the twenty-four value statements taken from the eight core values, the survey contained six additional value statements that have been taken from the work of Alexander Astin (Astin 1993) and Judith Weckman (Weckman 2002). These six values were chosen to be added to the survey because of their connection to young adult development and the commonly held values of today's entering freshmen, as outlined in chapter two. These six values and their corresponding position in the survey are as follows: Solving environmental problems (1); developing a meaningful philosophy of life (10); starting a family (11); being well-off financially (20); serving humankind (21); volunteering service to one's community (30).

The first five of these values appear in the Cooperative Institutional Research Program headed by Astin and are therefore regularly presented to the matriculating freshmen at Georgetown College (CIRP 2003). The freshmen at Georgetown College have tended to be slightly lower in their rating of the importance of solving environmental problems and developing a meaningful philosophy of life and have tended to be slightly higher in their rating of starting a family, being well-off financially, and serving humankind, but have tended overall to be similar in their rating of these values to their fellow matriculating freshmen across the nation (see table 2). Volunteering service to one's community is a value that Weckman found a significant increase in among graduating seniors from matriculating freshmen (Weckman 2002) and is a value that is

being given increased attention by Georgetown College. These six added values give a comparison tool for the changes seen in the core values among the students at Georgetown College. The added values, also, help to determine whether the Southern Baptist college is emphasizing the core values or only emphasizing cultural values. If the students report an increase in the importance of the cultural values, but not an increase in the importance of the core values, then there is evidence supporting that the college may be emphasizing the wrong values.

Table 2. The rating of value statements as very important by freshmen in 2000

	Georgetown College	National Consortium
Solving environmental problems	12	21
Developing a meaningful philosophy of life	39	54
Starting a family	87	73
Being well-off financially	70	61
Serving humankind	74	68

### ***Expert Panel and Field Testing***

The survey instrument was examined by an expert panel for the five conditions of validity needed in self-reported studies according to Pike, Kuh, and Gonyea. These five conditions include (1) the information requested from the respondents is known to the respondents; (2) the questions are clearly written and are unambiguous; (3) the questions refer to recent activities; (4) the respondents consider that the questions are

worthy of a serious and thoughtful response; and (5) answering the questions does not harm, embarrass, or violate the privacy of the respondents or encourage the respondents to respond in socially desirable ways (Pike, Kuh, and Gonyea 2003, 246). The expert panel consists of the office of Institutional Research at Georgetown College, the Dean of Chapel at Georgetown College, and Judith Weckman, head of Institutional Research at Berea College. The survey instrument is also being field tested on a small group of recent graduates to determine the potential for its completion within the amount of time allotted.

### **Procedure**

Prior to the collection of the data, permission was secured from the Institutional Review Board at Georgetown College to conduct the research study. Once permission was secured, the researcher worked with Institutional Research and Student Life to coordinate the administration of the instrument to the students.

### ***Distribution of Surveys***

Before the start of the fall semester, the researcher prepared twelve hundred surveys to be distributed to the students at Georgetown College the first week of classes. During the Resident Director fall training, two weeks before the arrival of the students, the researcher trained the Resident Directors on how to administer the surveys to the students in their housing units and gave them the appropriate number of surveys. The day before the start of classes the Resident Directors administered the surveys to their freshmen students during the new student hall meetings. Later that week the Resident Directors administered the surveys to the returning students during the returning student

hall meetings. The next week the researcher personally contacted each of the Resident Directors and picked up the completed student surveys.

### *Analysis of Data*

Upon receiving the surveys from the students at Georgetown College, the researcher reviewed the surveys and set aside those that were not consistent with the delimitations for the current study. The researcher entered the survey responses into a computer. The results were analyzed statistically using Microsoft Excel software. Analysis of variance measurements, means, modes, and standard deviations were used to examine the level of importance of value statements and statistical differences for variations influenced by (1) time spent at a Southern Baptist college, (2) gender, (3) ethnic background, and (4) religious affiliation. The results of the survey data were tabulated and the researcher then made the final analysis showing patterns and trends for questions developed earlier. A copy of the findings were made available to Georgetown College and to those on the Expert Panel who request a copy.

## CHAPTER 4

### ANALYSIS OF FINDINGS

The design of this study was such that the findings could be approached from many directions. Male responses could have been compared with female responses, different ethnic group responses could have been compared, or the different religiously affiliated groups could have been compared. The main focus of this analysis was the comparison of freshmen and seniors within these various subgroups, but the other possible comparisons are briefly noted. The purpose of the current study was to determine to what degree traditional students were impacted by the institutional core values at the selected Southern Baptist college. The means of the various value statements under examination were analyzed in relation to each other so as to minimize the effect of diminishing overall means found between the freshmen class and the succeeding classes.

#### **Compilation Protocol**

Four research questions served as the basis for the analysis of the data that was produced by the survey instrument. The first research question framed the primary focus of the current study as it examined the relationship of the institutional core values and the value systems of the freshmen, sophomores, juniors, and seniors. The next three research questions provided the framework for additional analysis of the similarities and

differences in the students' value systems when divided by gender, ethnic background, and religious affiliation. The research questions are addressed in numerical order.

### ***Research Question Synopsis***

The questions driving this research were as follows:

1. To what degree is each classification of traditional students impacted by the institutional core values at a Southern Baptist college?
2. To what degree, if any, does gender affect the impact of institutional core values on each classification of traditional students at a Southern Baptist college?
3. To what degree, if any, does ethnic background affect the impact of institutional core values on each classification of traditional students at a Southern Baptist college?
4. To what degree, if any, does religious affiliation affect the impact of institutional core values on each classification of traditional students at a Southern Baptist college?

### ***Statistical Analysis***

After the survey instruments were completed and collected, the data was entered into a database for compilation. The results were analyzed statistically using Microsoft Excel software. The analysis of variance was used to analyze the data. This analysis of the data consisted of a comparison of the responses to the value statements differentiated by (1) time spent at a Southern Baptist college, (2) gender, (3) ethnic background, and (4) religious affiliation. For the difference to be considered significant, each value statement was evaluated at the 0.05 level.

### ***Findings and Displays***

For the purposes of clarity and simplification of data analysis, the findings are presented here as related to the previously stated research questions: (1) Research

question 1 – Comparison of the responses of each class of students; (2) Research question 2 – Comparison of the responses of each class according to gender; (3) Research question 3 – Comparison of the responses of each class according to ethnic background; (4) Research question 4 – Comparison of the responses of each class according to religious affiliation. The findings are displayed in the form of tables as appropriate for illustration. Of the possible 1,098 residential students at Georgetown, 663 students returned the survey. 622 of these surveys were usable for the study. Of the forty-one unusable surveys, seventeen were unusable due to the students being too young, one due to the student being too old, two due to the students being married, eight due to the students denying permission to use, and thirteen due to the surveys being improperly marked.

### ***Research Question No. 1***

Responding to this research survey were 239 freshmen, 132 sophomores, 119 juniors, and 132 seniors for the total of 622 surveys. The mean score reported on the survey for each of the classes decreased from the freshman class to the sophomore class to the junior class to the senior class. Table 3 gives the overall mean score for each of the classes on the survey. This dramatic drop in the mean responses for the classes skewed all the comparisons between the classes in the findings of significance when using the absolute responses. To counteract this drop, all comparisons between the classes were analyzed using the responses in relation to the mean response of that class. Appendix 2 gives the frequency of each response for each survey question for the freshmen, sophomores, juniors, and seniors. The freshman class gave the highest percentage of 5's, while the senior class gave the highest percentage of 1's.

Table 3. Mean overall response  
for each class of students

	Freshmen	Sophomores	Juniors	Seniors
Students in Class	239	132	119	132
Class Mean	4.20	4.09	4.05	4.03

### Patterns of Change

Each of the thirty value statements were examined for patterns of general increase or general decrease from the freshman class to the sophomore class to the junior class to the senior class. For each value statement that a general increase or general decrease in the students' responses was found across the classes, a one-way analysis of variance was conducted to indicate statistically significant differences in the classes' emphasis on that value. The analysis of variance was run between the freshmen and the senior classes only to prevent a spike in the sophomore or junior classes from giving false significant findings. If a sophomore or junior class had significantly higher or significantly lower responses, then a minimal increase or decrease between the other classes would be greatly exaggerated. Comparisons showing significant differences in the responses to the value statements follow. Nineteen of the value statements produced patterns of general increase or decrease across the classes (see Table A5), but only five of these patterns were found to be significant. Two of these patterns showed significant increases in the responses to the value statement, while three of the patterns showed significant decreases in the responses.

The first pattern of significant increase was found in the students' responses to the statement "Solving environmental problems"  $F(1, 369) = 5.26, P = 0.05$ . The relative value of the statement was the same for freshmen and sophomores, but increased among

the juniors and then again among the seniors. The mean and standard deviation are presented in Table 4.

Table 4. Solving environmental problems

	Freshmen	Sophomores	Juniors	Seniors
Mean	(-0.84)	(-0.84)	(-0.72)	(-0.60)
SD	0.93	0.85	0.89	0.99
N	239	132	119	132

SD – Standard Deviation

N – Number of Responses

The second pattern of significant increase was found in the students' responses to the statement "Ability to think critically about information received"  $F(1,369) = 4.29$ ,  $P = 0.05$ . The relative value of the statement slightly increased each year from the freshmen class to the senior class. The mean and standard deviation are presented in Table 5.

Table 5. Ability to think critically about information received

	Freshmen	Sophomores	Juniors	Seniors
Mean	0.17	0.20	0.25	0.32
SD	0.68	0.75	0.70	0.64
N	239	132	119	132

SD – Standard Deviation

N – Number of Responses

The first pattern of significant decrease was found in the students' responses to the statement "Participating in public worship experiences"  $F(1,369) = 5.19, P = 0.05$ .

The relative value of the statement slightly decreased from the freshmen to the sophomore class and greatly decreased from the sophomore class to the junior class. The relative value of the statement slightly increased from the junior to senior class. The mean and standard deviation are presented in Table 6.

Table 6. Participating in public worship experiences

	Freshmen	Sophomores	Juniors	Seniors
Mean	(-0.28)	(-0.37)	(-0.55)	(-0.50)
SD	1.07	1.04	0.97	1.15
N	239	132	119	132

SD – Standard Deviation

N – Number of Responses

The second pattern of significant decrease was found in the students' responses to the statement of "Developing friendships with those of different backgrounds"  $F(1,369) = 9.45, P = 0.05$ . The relative value of the statement greatly decreased from the freshman to the sophomore class. The relative value slightly increased from the sophomore to the junior class, but decreased from the junior to senior class to a relative value lower than the sophomore class. The mean and standard deviation are presented in Table 7.

The third pattern of significant decrease was found in the students' responses to the statement of "Volunteering service to one's community"  $F(1, 369) = 15.46$ ,

Table 7. Developing friendships with those of different backgrounds

	Freshmen	Sophomores	Juniors	Seniors
Mean	0.14	(-0.12)	(-0.05)	(-0.13)
SD	0.74	0.85	0.89	0.93
N	239	132	119	132

SD – Standard Deviation

N – Number of Responses

$P = 0.05$ . The relative value of the statement greatly decreased from the freshman to the sophomore class and slightly decreased from the sophomore to junior to senior class.

The mean and standard deviation are presented in Table 8.

Table 8. Volunteering service to one's community

	Freshmen	Sophomores	Juniors	Seniors
Mean	0.11	(-0.14)	(-0.15)	(-0.23)
SD	0.79	0.91	0.89	0.87
N	239	132	119	132

SD – Standard Deviation

N – Number of Responses

### **Most Important and Least Important Value Statements**

The value statements rated with the most and least importance by each of the classes were consistent. Given this consistency and in an effort to reduce redundant tables, only the most and least important value statements of the freshman and senior classes are presented here. Please note that the sophomore and junior classes had results similar to the freshman and senior classes.

### ***Freshmen***

Twenty-four of the value statements were given a mean score by the freshmen of 4.00 or greater. The highest mean score was given to the statement “Living life with integrity” and the lowest mean score was given to the statement “Learning more about Black culture/history.” The five value statements scored most important by the freshman class are found in Table 9. The five value statements scored least important by the freshman class are found in Table 10.

Table 9. Freshmen’s most important value statements

	Most Important Value Statements	Mean
1	Living life with integrity	4.74
2	Ability to make ethical or moral decisions	4.72
3	Developing friendships with peers	4.71
4	Respecting the dignity and worth of others	4.59
5	Ability to communicate effectively	4.55

Table 10. Freshmen’s least important value statements

	Least Important Value Statements	Mean
1	Learning more about Black culture/history	3.26
2	Solving environmental problems	3.36
3	Learning more about Women’s culture/history	3.43
4	Learning about the arts	3.51
5	Participating in public worship experiences	3.92

Of the five most important value statements, two statements were taken each from core value two and core value five. The fifth value statement was taken from core value six. Of the five least important value statements, two statements were taken each

from core value seven and core value eight. The fifth value statement was taken from the other added values.

### *Seniors*

Eighteen of the value statements were given a mean score of 4.00 or greater by the senior class. The highest and lowest mean scores for the seniors were the same as for the freshmen. The five value statements scored most important by the seniors are found in Table 11. Four of the five statements were the same as for the freshmen. The new value statement was taken from core value four, replacing one of the value statements from core value five. The five value statements scored least important by the seniors are found in Table 12. All five of the statements were the same as for the freshmen.

Table 11. Seniors' most important value statements

	Most important value statements	Mean
1	Living life with integrity	4.70
2	Developing friendships with peers	4.58
	Ability to make ethical or moral decisions	4.58
4	Opportunity to enter vocation of choice	4.44
5	Ability to communicate effectively	4.43

Table 12. Seniors' least important value statements

	Least important value statements	Mean
1	Learning more about Black culture/history	3.05
2	Learning more about Women's culture/history	3.17
3	Learning about the arts	3.23
4	Solving environmental problems	3.43
5	Participating in public worship experiences	3.53

### ***Research Question No. 2***

To what degree, if any, does gender affect the impact of institutional core values on each classification of traditional students at a Southern Baptist college? Of the 622 surveys, 412 surveys were completed by females and 210 surveys by males. Table 13 gives the number of males and females completing surveys in each class and the mean scores for the males and females in each class. The mean score for the males greatly decreased between the freshmen and sophomores, but increased slightly among the junior and senior classes. The mean score for the females gradually decreased between the freshmen and sophomores and the sophomores and juniors, but remained steady between the juniors and seniors.

Table 13. Mean overall response  
for each gender of students

Gender		Freshmen	Sophomores	Juniors	Seniors
Males	Males in Class	83	40	30	57
	Class Mean	4.09	3.84	3.86	3.93
Females	Females in Class	156	92	89	75
	Class Mean	4.26	4.19	4.11	4.11

### **Patterns of Change**

Like in the analysis of the first research question each of the thirty value statements were examined for patterns of general increase or general decrease from the freshman class to the sophomore class to the junior class to the senior class. For each value statement that a general increase or general decrease in the students' responses was found across the classes, a one-way analysis of variance was conducted to indicate

statistically significant differences in the classes emphasis on that value. These patterns were examined first for the male students and then for the female students.

### *Males*

Eighteen of the value statements produced patterns of general increase or decrease across the classes (see Table A6), but only two of these patterns were found to be significant. Both of these patterns showed significant decrease in responses to the value statement. The first pattern of significant decrease was found in the responses to the statement of “Developing friendships with those of different backgrounds”  $F(1,138) = 5.72, P = 0.05$ . The relative value greatly decreased from the freshman class to the sophomore class and from the sophomore class to the junior class. The relative value increased from the junior class to the senior class. The mean and standard deviation are presented in Table 14.

Table 14. Developing friendships with those of different backgrounds

	Freshmen	Sophomores	Juniors	Seniors
Mean	0.30	(-0.01)	(-0.23)	(-0.07)
SD	0.76	0.93	0.93	1.01
N	83	40	30	57

SD – Standard Deviation

N – Number of Responses

The second pattern of significant decrease was found in the responses to the statement “Volunteering service to one’s community”  $F(1, 138) = 4.00, P = 0.05$ . The relative value decreased from the freshman to the sophomore to the junior classes. The

relative value increased from the junior class to the senior class. The mean and standard deviation are presented in Table 15.

Table 15. Volunteering service to one's community

	Freshmen	Sophomores	Juniors	Seniors
Mean	(-0.02)	(-0.21)	(-0.49)	(-0.35)
SD	0.92	1.08	1.13	0.98
N	83	40	30	57

SD – Standard Deviation

N – Number of Responses

### *Females*

Seventeen of the value statements produced patterns of general increase or decrease across the classes (see Table A7), but only six of these patterns were found to be significant. Three of these patterns showed significant increases in the responses to the value statement, while three of the patterns showed significant decreases in the responses. Two of these patterns of significant decrease were the same as for the males.

The first pattern of significant increase was found in the responses to the statement of “Solving environmental problems”  $F(1, 229) = 7.03, P = 0.05$ . The relative value stayed steady between the freshman and sophomore classes, but increased both in the junior and the senior classes. The mean and standard deviation are presented in Table 16.

The second pattern of significant increase was found in the responses to the statement of “Starting a family”  $F(1, 229) = 5.84, P = 0.05$ . The relative value greatly increased between the freshmen and sophomores. The relative value decreased between

Table 16. Solving environmental problems

	Freshmen	Sophomores	Juniors	Seniors
Mean	(-0.94)	(-0.94)	(-0.80)	(-0.59)
SD	0.94	0.86	0.91	0.95
N	156	92	89	75

SD – Standard Deviation

N – Number of Responses

the sophomore and junior classes, before increasing again in the senior class. The mean and standard deviation are presented in Table 17.

Table 17. Starting a family

	Freshmen	Sophomores	Juniors	Seniors
Mean	(-0.02)	0.36	0.18	0.32
SD	0.99	0.72	0.94	0.92
N	156	92	89	75

SD – Standard Deviation

N – Number of Responses

The third pattern of significant increase was found in the responses to the statement of “Serving humankind”  $F(1, 229) = 5.39, P = 0.05$ . The relative value greatly increased between the freshmen and sophomores and between the juniors and seniors. Between the sophomore and junior classes the relative value decreased almost back to the relative value of the freshman class. The mean and standard deviation are presented in Table 18.

The first pattern of significant decrease was found in the responses to the statement of “Having knowledge, skills, and experiences to do advanced academic work”

Table 18. Serving humankind

	Freshmen	Sophomores	Juniors	Seniors
Mean	0.00	0.21	0.02	0.20
SD	0.74	0.63	0.69	0.68
N	156	92	89	75

SD – Standard Deviation

N – Number of Responses

$F(1, 229) = 7.86, P = 0.05$ . The relative value greatly decreased between the freshmen and the sophomores and slightly decreased between the juniors and the seniors. The relative value remained stable between the sophomore and junior classes. The mean and standard deviation are presented in Table 19.

Table 19. Having knowledge, skills, and experiences to do advanced academic work

	Freshmen	Sophomores	Juniors	Seniors
Mean	0.22	(-0.01)	(-0.01)	(-0.06)
SD	0.67	0.78	0.74	0.80
N	156	92	89	75

SD – Standard Deviation

N – Number of Responses

The second pattern of significant decrease, like for the males, was found in the responses to the statement of “Developing friendships with those of different backgrounds”  $F(1, 229) = 4.79, P = 0.05$ . The relative value greatly decreased between the freshmen and sophomores and the juniors and seniors. The value increased between the sophomore and junior classes. The mean and standard deviation are presented in Table 20.

Table 20. Developing friendships with those of different backgrounds

	Freshmen	Sophomores	Juniors	Seniors
Mean	0.06	(-0.16)	0.01	(-0.18)
SD	0.74	0.80	0.85	0.88
N	156	92	89	75

SD – Standard Deviation

N – Number of Responses

The third pattern of significant decrease, like for the males, was found in the responses to the statement of “Volunteering service to one’s community”  $F(1, 229) = 11.77, P = 0.05$ . The relative value greatly decreased between the freshmen and sophomores and decreased between the juniors and seniors, while slightly increasing between the sophomores and juniors. The mean and standard deviation are presented in Table 21.

Table 21. Volunteering service to one’s community

	Freshmen	Sophomores	Juniors	Seniors
Mean	0.18	(-0.09)	(-0.03)	(-0.15)
SD	0.67	0.79	0.71	0.74
N	156	92	89	75

SD – Standard Deviation

N – Number of Responses

### **Most and Least Important Value Statements**

The value statements rated with the most and least importance by each of the classes were pretty consistent. Like in the analysis of the first research question, only the

most and least important value statements of the freshman and senior classes are presented here. Please note that the sophomore and junior classes had results similar to the freshman and senior classes.

### ***Male Freshmen***

Twenty-three of the value statements were given a mean score by the male freshmen of 4.00 or greater. The highest mean score was given to the statement “Developing friendships with peers” and the lowest mean score was given to the statement “Learning more about Black culture/history.” The five value statements scored most important by the male freshmen are found in Table 22. The five value statements scored least important by the male freshmen are found in Table 23.

Table 22. Male freshmen’s most important value statements

	Most Important Value Statements	Mean
1	Developing friendships with peers	4.64
2	Living life with integrity	4.61
3	Ability to make ethical or moral decisions	4.59
4	Ability to communicate effectively	4.48
5	Opportunity to enter vocation of choice	4.43

Table 23. Male freshmen’s least important value statements

	Least Important Value Statements	Mean
1	Learn more about Black culture/history	3.12
2	Learn more about Women’s culture/history	3.14
3	Learn about the arts	3.39
4	Solving environmental problems	3.46
5	Participating in public worship experiences	3.64

Of the five most important value statements, two statements were taken from core value two and one statement was taken from core values four, five, and six. Of the five least important value statements, two statements were taken each from core value seven and core value eight. The fifth value statement was taken from the other added values.

### ***Male Seniors***

Fifteen of the value statements were given a mean score of 4.00 or greater by the senior class. The highest mean score was given to the statement of “Living life with integrity” and the lowest mean score was given to the statement of “Learning more about Women’s culture/history.” The six value statements scored most important by the male seniors are found in Table 24. Five of the statements were the same as for the male freshmen. A sixth statement moved into a tie for the five most important value statements. The new value statement was taken from core value three. The five value statements scored least important by the seniors are found in Table 25. All five of the statements were the same as for the freshmen.

Table 24. Male seniors’ most important value statements

	Most Important Value Statements	Mean
1	Living life with integrity	4.58
2	Developing friendships with peers	4.49
	Opportunity to enter vocation of choice	4.49
4	Ability to make ethical or moral decisions	4.46
5	Ability to communicate effectively	4.33
	Ability to think critically about information received	4.33

Table 25. Male seniors' least important value statements

	Least Important Value Statements	Mean
1	Learning more about Women's culture/history	2.75
2	Learning more about Black culture/history	3.02
3	Learning about the arts	3.02
4	Solving environmental problems	3.32
5	Participating in public worship experiences	3.37

### *Female Freshmen*

Twenty-five of the value statements were given a mean score by the female freshmen of 4.00 or greater. The highest mean score was given to the statement "Living life with integrity" and the lowest mean score was given to the statement "Solving environmental problems." The five value statements scored most important by the female freshmen are found in Table 26. The five value statements scored least important by the female freshmen are found in Table 27.

Table 26. Female freshmen's most important value statements

	Most Important Value Statements	Mean
1	Living life with integrity	4.81
2	Ability to make ethical or moral decisions	4.79
3	Developing friendships with peers	4.74
4	Respecting the dignity and worth of others	4.68
5	Opportunity to enter vocation of choice	4.59

Table 27. Female freshmen's least important value statements

	Least Important Value Statements	Mean
1	Solving environmental problems	3.31
2	Learning more about Black culture/history	3.33
3	Learning more about Women's culture/history	3.58
4	Learning about the arts	3.58
5	Personally researching knowledge	3.92

Of the five most important value statements, two statements were taken from core value five and one statement was taken from core value two, four, and six. Of the five least important value statements, two statements were taken from core value seven and one statement was taken each from core value three and core value eight. The fifth statement was taken from the other added values.

### *Female Seniors*

Nineteen of the value statements were given a mean score of 4.00 or greater by the female seniors. The highest mean score for the female seniors was the same as for the freshmen. The five value statements scored most important by the female seniors are found in Table 28. Four of the five statements were the same as for the female freshmen. The new value statement was taken from core value one, replacing one of the value statements from core value 4. The lowest mean score for the female seniors was given to the statement of "Learning more about Black culture/history." The five value statements scored least important by the female seniors are found in Table 29. Four of the five of the statements were the same as for the female freshmen. The new value statement was taken from core value eight, replacing one of the value statements from core value three.

Table 28. Female seniors' most important value statements

	Most Important Value Statements	Mean
1	Living life with integrity	4.79
2	Ability to make ethical or moral decisions	4.68
3	Developing friendships with peers	4.65
4	Commitment to the Christian faith	4.55
5	Respecting the dignity and worth of others	4.52

Table 29. Female seniors' least important value statements

	Least important value statements	Mean
1	Learning more about Black culture/history	3.07
2	Learning about the arts	3.40
3	Learning more about Women's culture/history	3.49
4	Solving environmental problems	3.52
5	Participating in public worship experiences	3.65

### ***Research Question No. 3***

To what degree, if any, does ethnic background affect the impact of institutional core values on each classification of traditional students at a Southern Baptist college? Of the 622 surveys, 587 were completed by Caucasians, 20 were completed by African-Americans, 7 were completed by international students, 2 were completed by Asian-Americans, and 6 were completed by students with other ethnic backgrounds. Table 30 gives the number of each ethnic background completing surveys in each class and the mean scores for the ethnic backgrounds in each class. Because of the limited number of respondents among international students, Asian-Americans, and students of other ethnic background, no further analysis was conducted for these ethnic backgrounds. The mean score reported by Caucasians on the survey for each class mirrored that of the

overall student population. The mean score reported by African-Americans on the survey decreased between the freshmen and sophomores, but increased among the juniors and seniors.

Table 30. Mean overall response by each ethnic background of students

Ethnic Background		Freshmen	Sophomores	Juniors	Seniors
Caucasian	Students in Class	227	125	113	122
	Class Mean	4.20	4.10	4.05	4.04
African-American	Students in Class	6	3	3	8
	Class Mean	3.96	3.93	3.97	4.02
Asian-American	Students in Class	1	0	1	0
	Class Mean	4.80	--	3.9	--
International Students	Students in Class	2	3	1	1
	Class Mean	3.78	3.71	4.6	3.77
Other	Students in Class	3	1	1	1
	Class Mean	4.52	3.53	3.93	3.97

### Patterns of Change

Like in the analysis of the first two research questions each of the thirty value statements were examined for patterns of general increase or general decrease from the freshman class to the sophomore class to the junior class to the senior class. For each value statement that a general increase or general decrease in the students' responses was found across the classes, a one-way analysis of variance was conducted to indicate statistically significant differences in the class's emphasis on that value. These patterns were examined first for the Caucasian students and then for the African-American students.

### *Caucasians*

Nineteen of the value statements produced patterns of general increase or decrease across the classes (see Table A8), but only four of these patterns were found to be significant. Two of these patterns showed significant increase in responses to the value statement and two of the patterns showed significant decrease in responses to the value statement. The first significant increase was found in the responses to the statement of “Solving environmental problems”  $F(1, 347) = 5.32, P = 0.05$ . The relative value slightly decreased between the freshmen and the sophomores, but increased between the sophomores and juniors and between the juniors and seniors. The mean and standard deviation are presented in Table 31.

Table 31. Solving environmental problems

	Freshmen	Sophomores	Juniors	Seniors
Mean	(-0.82)	(-0.86)	(-0.75)	(-0.59)
SD	0.93	0.87	0.91	0.98
N	227	125	113	122

SD – Standard Deviation

N – Number of Responses

The second significant increase was found in the responses to the statement of “Living life with integrity”  $F(1, 347) = 7.57, P = 0.05$ . The relative value steadily increased in each class from the freshman class to the senior class. The mean and standard deviation are presented in Table 32.

The first significant decrease was found in the responses to the statement of “Developing friendships with those of different backgrounds”  $F(1, 347) = 10.08, P = 0.05$ .

Table 32. Living life with integrity

	Freshmen	Sophomores	Juniors	Seniors
Mean	0.53	0.59	0.60	0.69
SD	0.52	0.53	0.57	0.53
N	227	125	113	122

SD – Standard Deviation

N – Number of Responses

The relative value greatly decreased between the freshmen and the sophomores and between the juniors and the seniors. The relative value increased between the sophomore and junior classes. The mean and standard deviation are presented in Table 33.

Table 33. Developing friendships with those of different backgrounds

	Freshmen	Sophomores	Juniors	Seniors
Mean	0.13	(-0.14)	(-0.03)	(-0.17)
SD	0.75	0.86	0.86	0.94
N	227	125	113	122

SD – Standard Deviation

N – Number of Responses

The second significant decrease was found in the responses to the statement of “Volunteering service to one’s community”  $F(1, 347) = 12.87, P = 0.05$ . The relative value greatly decreased between the freshmen and sophomores and continued to decrease in the juniors and seniors. Given that a significant decrease was found in both the responses of males and females, this significant decrease was expected. The mean and standard deviation are presented in Table 34.

Table 34. Volunteering service to one's community

	Freshmen	Sophomores	Juniors	Seniors
Mean	0.12	(-0.13)	(-0.15)	(-0.22)
SD	0.78	0.92	0.89	0.87
N	227	125	113	122

SD – Standard Deviation

N – Number of responses

### *African-Americans*

Twenty of the value statements produced patterns of general increase or decrease across the classes (see Table A9), but only three of these patterns were found to be significant. All three of these patterns showed significant increase in responses to the value statement. One of these patterns of significant increase was the same as for Caucasians. The first significant increase, like for Caucasians, was found in the responses to the statement of "Solving environmental problems"  $F(1, 12) = 6.33$ ,  $P = 0.05$ . The relative value greatly increased between the freshmen and the sophomores, before slightly decreasing in the junior and senior classes. The mean and standard deviation are presented in Table 35.

Table 35. Solving environmental problems

	Freshmen	Sophomores	Juniors	Seniors
Mean	(-1.46)	(-0.26)	(-0.30)	(-0.39)
SD	0.84	0.58	0.58	0.74
N	6	3	3	8

SD – Standard Deviation

N – Number of Responses

The second significant increase was found in the responses to the statement of “Starting a family”  $F(1, 12) = 10.09, P = 0.05$ . The relative value greatly increased between the freshmen and the sophomores and between the sophomores and the juniors. The relative value decreased between the juniors and seniors. The mean and standard deviation are presented in Table 36.

Table 36. Starting a family

	Freshmen	Sophomores	Juniors	Seniors
Mean	(-1.46)	(-0.26)	0.36	(-0.27)
SD	1.22	0.58	0.58	1.04
N	6	3	3	8

SD – Standard Deviation  
N – Number of Responses

The third significant increase was found in the responses to the statement of “Learning about the arts”  $F(1, 12) = 11.16, P = 0.05$ . Like the previous significant increase, the relative value greatly increased between the freshmen and the sophomores and the sophomores and juniors, while decreasing between the juniors and seniors. The mean and standard deviation are presented in Table 37.

Table 37. Learning about the arts

	Freshmen	Sophomores	Juniors	Seniors
Mean	(-1.46)	(-0.26)	0.03	(-0.14)
SD	0.55	0.58	0.00	0.83
N	6	3	3	8

SD – Standard Deviation  
N – Number of Responses

### **Most and Least Important Value Statements**

The value statements rated with the most and least importance by each of the classes were pretty consistent for the Caucasians. The African-American students showed a disparity in the values rated as the most and least important. Like in the analysis of the first two research questions, only the most and least important value statements of the freshman and senior classes are presented here. Please note that the sophomore and junior classes for Caucasians had results similar to the freshman and senior classes. The responses of the African-American sophomores and juniors had less agreement with the freshmen and seniors than in other groups being studied, but still supported the transition seen from the freshmen to the seniors of what values were considered most and least important.

#### ***Caucasian Freshmen***

Twenty-four of the value statements were given a mean score by the Caucasian freshmen of 4.00 or greater. The highest mean score was given to the statement “Living life with integrity” and the lowest mean score was given to the statement “Learning more about Black culture/history.” The five value statements scored most important by the Caucasian freshmen are found in Table 38. The six value statements scored least important by the Caucasian freshmen are found in Table 39.

Of the five most important value statements, two statements were taken from core value five and one statement was taken from core values two, four, and six. These were the same five value statements reported as the most important for the female students in the same order as the female students. Of the six least important value

Table 38. Caucasian freshmen's most important value statements

	Most Important Value Statements	Mean
1	Living life with integrity	4.73
2	Ability to make ethical or moral decisions	4.73
3	Developing friendships with peers	4.69
4	Respecting the dignity and worth of others	4.59
5	Opportunity to enter vocation of choice	4.56

Table 39. Caucasian freshmen's least important value statements

	Least Important Value Statements	Mean
1	Learning more about Black culture/history	3.22
2	Solving environmental problems	3.38
3	Learning more about Women's culture/history	3.42
4	Learning about the arts	3.54
5	Participating in public worship experiences	3.93
	Personally researching knowledge	3.93

statements, two statements were taken from core value seven and core value eight and one statement was taken from core value three. The sixth statement was taken from the other added values. Again, these value statements reflected those reported as least important by the female students. The only difference is the addition of another value statement tying for the fifth least important taken from the third core value.

### ***Caucasian Seniors***

Eighteen of the value statements were given a mean score of 4.00 or greater by the Caucasian seniors. The highest mean score and lowest mean score for the Caucasian seniors were the same as for the freshmen. The five value statements scored most important by the Caucasian seniors are found in Table 40. Four of the five

statements were the same as for the Caucasian freshmen. The new value statement was taken from core value two, replacing one of the value statements from core value five. The five value statements scored least important by the Caucasian seniors are found in Table 41. All five of the statements were the same as for the Caucasian freshmen. The value statement that was no longer in the top five least important was one of the value statements from core value three.

Table 40. Caucasian seniors' most important value statements

	Most Important Value Statements	Mean
1	Living life with integrity	4.73
2	Developing friendships with peers	4.59
	Ability to make ethical or moral decisions	4.59
4	Opportunity to enter vocation of choice	4.47
5	Ability to communicate effectively	4.45

Table 41. Caucasian seniors' least important value statements

	Least Important Value Statements	Mean
1	Learning more about Black culture/history	2.97
2	Learning more about Women's culture/history	3.15
3	Learning about the arts	3.18
4	Solving environmental problems	3.45
5	Participating in public worship experiences	3.56

### ***African-American Freshmen***

Seventeen of the value statements were given a mean score by the African-American freshmen of 4.00 or greater. The highest mean scores were given to the statements "Developing friendships with peers" and "Living life with integrity", while

the lowest mean scores were given to the statements “Solving environmental problems,” “Starting a family,” and “Learning about the arts.” The six value statements scored most important by the African-American freshmen are found in Table 42. The five value statements scored least important by the African-American freshmen are found in Table 43.

Table 42. African-American freshmen’s most important value statements

	Most Important Value Statements	Mean
1	Developing friendships with peers	5.00
	Living life with integrity	5.00
3	Having knowledge, skills, and experiences to do advanced academic work	4.67
	Ability to communicate effectively	4.67
	Ability to make ethical or moral decisions	4.67
	Being a responsible citizen of the world	4.67

Table 43. African-American freshmen’s least important value statements

	Least Important Value Statements	Mean
1	Solving environmental problems	2.50
	Starting a family	2.50
	Learning about the arts	2.50
4	Learning more about Women’s culture/history	3.50
5	Appreciating conflicting points of view	3.50

Of the six most important value statements, two statements were taken from core value two and one statement was taken from core values four, five, six, and seven. Of the five least important value statements, one statement was taken from core values six, seven, and eight. The other two statements were taken from the other added values.

It is interesting to note that the value statements rated as the least important are the same three statements that showed significant increase in value for the African-American students.

### *African-American Seniors*

Seventeen of the value statements were given a mean score of 4.00 or greater by the African-American seniors. The highest mean score and lowest mean score for the African-American seniors were both value statements not appearing on the most and least important value statement tables of the African-American freshmen. The highest mean score was given in response to the statement of “Ability to think critically about information received” and the lowest mean score was given in response to the statement of “Participating in public worship experiences.” The five value statements scored most important by the African-American seniors are found in Table 44. Two of the five statements were the same as for the African-American freshmen. The new value statements were taken from core value three, core value seven, and the other added values, replacing value statements from core values two, four, six, and seven. The five value statements scored least important by the African-American seniors are found in Table 45. Only one of the five statements was the same as for the African-American freshmen. The one remaining value statement was taken from the other added values. The four new value statements were taken from core value two, core value three, core value eight, and the other added values, replacing value statements from core value six, core value seven, core value eight, and the other added values.

Table 44. African-American seniors'  
most important value statements

	Most Important Value Statements	Mean
1	Ability to think critically about information received	4.75
2	Learning more about Black culture/history	4.63
3	Developing friendships with peers	4.50
	Being well-off financially	4.50
	Ability to make ethical or moral decisions	4.50

Table 45. African-American seniors'  
least important value statements

	Least Important Value Statements	Mean
1	Participating in public worship experiences	3.25
2	Developing a meaningful philosophy of life	3.50
	Personally researching knowledge	3.50
4	Solving environmental problems	3.63
	Ability to analyze situations	3.63

#### ***Research Question No. 4***

To what degree, if any, does religious affiliation affect the impact of institutional core values on each classification of traditional students at a Southern Baptist college? Of the 622 surveys, 291 were completed by Baptists, 66 were completed by Catholics, 56 were completed by Methodists, 161 were completed by students in other Christian groups not listed, and 48 were completed by students with no religious preference. Table 46 gives the number of each religious affiliation completing surveys in each class and the mean scores for the religious affiliations in each class. Due to the vagueness of the term "A Christian not listed," no further analysis was conducted on that group. The researcher was concerned that any findings in that group would be skewed by the large variety of theological understandings possible. The mean score reported by

Baptists on the survey decreased between the freshmen and the sophomores and then slightly increased among the juniors. The Baptist seniors reported the same mean score as the juniors. The mean score reported by Catholics on the survey steadily decreased in each class. The mean score reported by Methodists on the survey steadily decreased from the freshmen to the sophomores to the juniors before slightly increasing among the seniors. The mean score reported by the no religious preference students on the survey increased from the freshmen to the sophomores before decreasing among the juniors and the seniors.

Table 46. Mean overall response by each religious affiliation of students

Religious Affiliation		Freshmen	Sophomores	Juniors	Seniors
Baptists	Students in Class	103	66	60	62
	Class Mean	4.22	4.05	4.08	4.08
Catholics	Students in Class	31	11	16	8
	Class Mean	4.25	4.13	4.08	3.97
Methodists	Students in Class	23	13	8	12
	Class Mean	4.30	4.16	4.07	4.08
No religious preference	Students in Class	18	6	8	16
	Class Mean	3.89	3.93	3.83	3.75

### Patterns of Change

Like in the analysis of the first three research questions each of the thirty value statements were examined for patterns of general increase or general decrease from the freshman class to the sophomore class to the junior class to the senior class. For each value statement that a general increase or general decrease in the students' responses was found across the classes, a one-way analysis of variance was conducted to indicate

statistically significant differences in the classes emphasis on that value. These patterns were examined first for the Baptist students, then for the Catholic students, Methodist students, and finally students with no religious preference.

### ***Baptists***

Sixteen of the value statements produced patterns of general increase or decrease across the classes (see Table A9), but only three of these patterns were found to be significant. All three of the patterns showed significant decrease in responses to the value statement. While none of the three religious value statements (core value 1) showed significance at the  $P=0.05$  limit, all three of the statements showed patterns of increase and two of the statements showed significance at the  $P=0.10$  limit.

The first significant decrease was found in the responses to the statement of “Participating in public worship experiences”  $F(1, 163)=5.27, P=0.05$ . The relative value greatly decreased between the freshmen and the sophomores and the sophomores and juniors. The relative value increased between the juniors and seniors. The mean and standard deviation are presented in Table 47.

Table 47. Participating in public worship experiences

	Freshmen	Sophomores	Juniors	Seniors
Mean	0.11	(-0.20)	(-0.33)	(-0.23)
SD	0.72	0.98	0.79	1.08
N	103	66	60	62

SD – Standard Deviation

N – Number of Responses

The second significant decrease was found in the responses to the statement of “Developing friendships with those of different backgrounds”  $F(1, 163) = 4.28, P = 0.05$ . The relative value decreased between the freshmen and sophomores and continued to slightly decrease among the juniors and seniors. The mean and standard deviation are presented in Table 48.

Table 48. Developing friendships with those of different backgrounds

	Freshmen	Sophomores	Juniors	Seniors
Mean	0.06	(-0.11)	(-0.13)	(-0.21)
SD	0.77	0.84	1.02	0.91
N	103	66	60	62

SD – Standard Deviation  
N – Number of Responses

The third significant decrease was found in the responses to the statement of “Volunteering service to one’s community”  $F(1, 163) = 5.98, P = 0.05$ . The relative value greatly decreased between the freshmen and sophomores and decreased between the juniors and seniors. The relative value increased between the sophomores and juniors. The mean and standard deviation are presented in Table 49.

Table 49. Volunteering service to one’s community

	Freshmen	Sophomores	Juniors	Seniors
Mean	0.16	(-0.19)	(-0.06)	(-0.11)
SD	0.67	0.86	0.87	0.75
N	103	66	60	62

SD – Standard Deviation  
N – Number of Responses

The first religious value statement that showed a pattern of increase in its responses was the statement of “Knowledge of the Christian faith”  $F(1, 163) = 3.43$ ,  $P = 0.10$ . The relative value steadily increased in each class from the freshman class to the senior class. The mean and standard deviation are presented in Table 50.

Table 50. Knowledge of the Christian faith

	Freshmen	Sophomores	Juniors	Seniors
Mean	0.43	0.45	0.54	0.61
SD	0.62	0.66	0.56	0.56
N	103	66	60	62

SD – Standard Deviation

N – Number of Responses

The second religious value statement that showed a pattern of increase in its responses was the statement of “Commitment to the Christian faith”  $F(1, 163) = 3.37$ ,  $P = 0.10$ . The relative value increased in each class from the freshmen class to the senior class with a larger increase between the sophomore and junior classes. The mean and standard deviation are presented in Table 51. The third religious value statement, “Applying Christian precepts to life,” showed little increase between the freshmen and juniors before increasing between the juniors and seniors. The increase was not determined to be significant  $F(1, 163) = 1.33$ . While none of these religious value statements met the criteria set for significance, it is interesting to note the increase among Baptist students at a Baptist college.

Table 51. Commitment to the Christian faith

	Freshmen	Sophomores	Juniors	Seniors
Mean	0.49	0.51	0.65	0.66
SD	0.60	0.68	0.48	0.51
N	103	66	60	62

SD – Standard Deviation

N – Number of Responses

### *Catholics*

Seventeen of the value statements produced patterns of general increase or decrease across the classes (see Table A10), but only one of these patterns was found to be significant. The pattern showed a significant increase in responses to the value statement. The significant increase was found in the responses to the statement of “Solving environmental problems”  $F(1, 37) = 7.05, P = 0.05$ . The relative value increased between each class from the freshman to the senior class. The mean and standard deviation are presented in Table 52.

Table 52. Solving environmental problems

	Freshmen	Sophomores	Juniors	Seniors
Mean	(-1.06)	(-0.68)	(-0.33)	(-0.08)
SD	0.95	0.69	0.86	0.83
N	31	11	16	8

SD – Standard Deviation

N – Number of Responses

### *Methodists*

Thirteen of the value statements produced patterns of general increase or decrease across the classes (see Table A11), but only one of these patterns was found to

be significant. The pattern showed a significant increase in responses to the value statement. The significant increase was found in the responses to the statement of “Commitment to the Christian faith”  $F(1, 33) = 7.54, P = 0.05$ . The relative value greatly increased between the freshmen and sophomores and between the juniors and seniors. The relative value decreased between the sophomores and juniors. The mean and standard deviation are presented in Table 53.

Table 53. Commitment to the Christian faith

	Freshmen	Sophomores	Juniors	Seniors
Mean	0.00	0.46	0.19	0.84
SD	1.02	0.51	0.89	0.29
N	23	13	8	12

SD – Standard Deviation  
N – Number of Responses

### *No Religious Preference*

Fourteen of the value statements produced patterns of general increase or decrease across the classes (see Table A12), but only two of these patterns were found to be significant. Both of the patterns showed significant increase in responses to the value statement. Ironically, both of these significant increases occurred in religious value statements (core value 1). The third religious value statement, while not showing significance at the  $P = 0.05$  limit, showed a significant increase at the  $P = 0.10$  limit.

The first significant increase was found in the responses to the statement of “Knowledge of the Christian faith”  $F(1, 32) = 5.29, P = 0.05$ . The relative value increased between the freshmen and sophomores and between the juniors and seniors. The relative

value slightly decreased between the sophomores and juniors. The mean and standard deviation are presented in Table 54.

Table 54. Knowledge of the Christian faith

	Freshmen	Sophomores	Juniors	Seniors
Mean	(-1.33)	(-0.93)	(-0.95)	(-0.50)
SD	1.10	0.89	0.99	1.00
N	18	6	8	16

SD – Standard Deviation

N – Number of Responses

The second significant increase was found in the responses to the statement of “Applying Christian precepts to life”  $F(1, 32) = 4.67, P = 0.05$ . The relative value increased between each of the classes from the freshmen to seniors, with a large increase between the juniors and seniors. The mean and standard deviation are presented in Table 55.

Table 55. Applying Christian precepts to life

	Freshmen	Sophomores	Juniors	Seniors
Mean	(-1.50)	(-1.26)	(-1.20)	(-0.63)
SD	1.14	1.51	0.92	1.18
N	18	6	8	16

SD – Standard Deviation

N – Number of Responses

The third religious value statement also showed a pattern of increase in its responses to “Commitment to the Christian Faith”  $F(1, 32) = 3.20, P = 0.10$ . The relative

value steadily increased between each of the classes from the freshman to the senior class. The mean and standard deviation are presented in Table 56.

Table 56. Commitment to the Christian faith

	Freshmen	Sophomores	Juniors	Seniors
Mean	(-1.67)	(-1.43)	(-1.08)	(-0.87)
SD	1.26	1.22	0.71	1.31
N	18	6	8	16

SD – Standard Deviation

N – Number of Responses

### **Most and Least Important Value Statements**

The value statements rated with the most and least importance by each of the classes were pretty consistent. Like in the analysis of the first three research questions only the most and least important value statements of the freshman and senior classes are presented here. Please note that the sophomore and junior classes had results similar to the freshman and senior classes.

#### ***Baptist Freshmen***

Twenty-four of the value statements were given a mean score by the Baptist freshmen of 4.00 or greater. The highest mean score was given to the statement “Living life with integrity” and the lowest mean score was given to the statement “Learning more about Black culture/history.” The five value statements scored most important by the Baptist freshmen are found in Table 57. The five value statements scored least important by the Baptist freshmen are found in Table 58.

Table 57. Baptist freshmen's most important value statements

	Most Important Value Statements	Mean
1	Living life with integrity	4.75
2	Ability to make ethical or moral decisions	4.73
3	Commitment to the Christian faith	4.71
4	Developing friendships with peers	4.67
5	Knowledge of the Christian faith	4.65

Table 58 Baptist freshmen's least important value statements

	Least Important Value Statements	Mean
1	Learning more about Black culture/history	3.12
2	Learning more about Women's culture/history	3.33
3	Solving environmental problems	3.34
4	Learning about the arts	3.51
5	Personally researching knowledge	3.87

Of the five most important value statements, two statements were taken from core value one and one statement was taken from core values two, five, and six. Of the five least important value statements, two statements were taken from core value seven and one statement was taken each from core value three and core value eight. The fifth statement was taken from the other added values.

### ***Baptist Seniors***

Eighteen of the value statements were given a mean score of 4.00 or greater by the Baptist seniors. The lowest mean score for the Baptist seniors was the same as for the freshmen. The highest mean score was given to the statement of "Commitment to the Christian faith." The five value statements scored most important by the Baptist seniors

are found in Table 59. Four of the five statements were the same as for the Baptist freshmen. The new value statement was taken from core value one, replacing one of the value statements from core value five. The five value statements scored least important by the Baptist seniors are found in Table 60. Four of the five of the statements were the same as for the Baptist freshmen. The new value statement was taken from the other added values, replacing one of the value statements from core value three.

Table 59. Baptist seniors' most important value statements

	Most Important Value Statements	Mean
1	Commitment to the Christian faith	4.74
2	Knowledge of the Christian faith	4.69
	Living life with integrity	4.69
4	Ability to make ethical or moral decisions	4.61
5	Applying Christian precepts to life	4.58

Table 60. Baptist seniors' least important value statements

	Least Important Value Statement	Mean
1	Learning more about Black culture/history	3.10
2	Learning more about Women's culture/history	3.21
	Learning about the arts	3.21
4	Solving environmental problems	3.29
5	Being well-off financially	3.74

### ***Catholic Freshmen***

Twenty-five of the value statements were given a mean score by the Baptist freshmen of 4.00 or greater. The highest mean score was given to the statement "Developing friendships with peers" and the lowest mean score was given to the

statement “Solving environmental problems.” The six value statements scored most important by the Catholic freshmen are found in Table 61. The five value statements scored least important by the Catholic freshmen are found in Table 62.

Table 61. Catholic freshmen’s most important value statements

	Most Important Value Statements	Mean
1	Developing friendships with peers	4.77
2	Living life with integrity	4.74
	Ability to make ethical or moral decisions	4.74
4	Respecting the dignity and worth of others	4.71
5	Ability to communicate effectively	4.58
	Being a responsible citizen of the world	4.58

Table 62. Catholic freshmen’s least important value statements

	Least Important Value Statements	Mean
1	Solving environmental problems	3.19
2	Participating in public worship experiences	3.39
3	Learning more about Black culture/history	3.55
4	Learning more about Women’s culture/history	3.65
	Learning about the arts	3.65

Of the six most important value statements, two statements were taken each from core values two and five and one statement was taken from core values six and seven. Of the five least important value statements, two statements were taken each from core values seven and eight. The fifth statement was taken from the other added values.

### ***Catholic Seniors***

Fourteen of the value statements were given a mean score of 4.00 or greater

by the Catholic seniors. The highest mean scores were given to the statements of “Developing friendships with peers” and “Living life with integrity.” The lowest mean scores were given to the statements of “Participating in public worship experiences” and “Learning about the arts.” The five value statements scored most important by the Catholic seniors are found in Table 63. All five of the statements were the same as for the Catholic freshmen. The value statement that was no longer in the top five most important statements was one of the statements from core value two. The five value statements scored least important by the Catholic seniors are found in Table 64. Three of the five of the statements were the same as for the Catholic freshmen. The two new value statements were taken from core value three and from the other added values, replacing one of the value statements from core value seven and one from the other added values.

Table 63. Catholic seniors’ most important value statements

	Most Important Value Statements	Mean
1	Developing friendships with peers	4.75
	Living life with integrity	4.75
3	Ability to make ethical or moral decisions	4.63
	Respecting the dignity and worth of others	4.63
	Being a responsible citizen of the world	4.63

Table 64. Catholic seniors’ least important value statements

	Least Important Value Statements	Mean
1	Participating in public worship experiences	2.88
	Learning about the arts	2.88
3	Learning more about Black culture/history	3.25
	Personally researching knowledge	3.25
5	Developing a meaningful philosophy of life	3.38

### ***Methodist Freshmen***

Twenty-six of the value statements were given a mean score by the Methodist freshmen of 4.00 or greater. The highest mean score was given to the statement “Developing friendships with peers” and the lowest mean score was given to the statement “Learning more about Black culture/history.” The eight value statements scored most important by the Methodist freshmen are found in Table 65. The five value statements scored least important by the Methodist freshmen are found in Table 66.

Table 65. Methodist freshmen’s most important value statements

	Most Important Value Statements	Mean
1	Developing friendships with peers	4.87
2	Ability to make ethical or moral decisions	4.71
3	Living life with integrity	4.70
4	Ability to analyze situations	4.48
	Ability to communicate effectively	4.48
	Opportunity to enter vocation of choice	4.48
	Developing friendships with those of different backgrounds	4.48
	Applying Christian precepts to life	4.48

Table 66. Methodist freshmen’s least Important value statements

	Least Important Value Statements	Mean
1	Learning more about Black culture/history	3.61
2	Solving environmental problems	3.70
	Learning more about Women’s culture/history	3.70
4	Learning about the arts	3.96
5	Participating in public worship experiences	4.04

Of the eight most important value statements, three statements were taken from core value two and two statements were taken from core value five. One statement was

taken from core values one, four, and six. Of the five least important value statements, two statements were taken each from core values seven and eight. The fifth statement was taken from the other added values. Including “Participating in public worship experiences” in the least important value statements category is questionable since it was given a mean score of above 4.00. Given that the Methodist freshmen ranked so many value statements as important, only four statements had mean scores of below 4.00.

### ***Methodist Seniors***

Eighteen of the value statements were given a mean score of 4.00 or greater by the Methodist seniors. The lowest mean score for the Methodist seniors was the same as for the freshmen. The highest mean scores were given to the statements of “Developing friendships with peers” and “Commitment to the Christian faith.” The five value statements scored most important by the Methodist seniors are found in Table 67. Four of the five statements were the same as for the Methodist freshmen. The new value statement was taken from core value one, replacing two of the value statements from core value two and one of the value statements from core values four and five. The five value statements scored least important by the Methodist seniors are found in Table 68. Three of the five of the statements were the same as for the Methodist freshmen. The new value statements were taken from core values three and eight, replacing a different value statement from core value eight (“Participating in public worship experiences”) and a value statement from the other added values.

Table 67. Methodist seniors' most important value statements

	Most Important Value Statements	Mean
1	Developing friendships with peers	4.92
	Commitment to the Christian faith	4.92
3	Living life with integrity	4.75
	Applying Christian precepts to life	4.75
5	Ability to make ethical or moral decisions	4.58

Table 68. Methodist seniors' least important value statements

	Least Important Value Statements	Mean
1	Learning more about Black culture/history	2.50
2	Learning more about Women's culture/history	2.75
3	Learning about the arts	3.50
4	Experiencing cultures different from one's own	3.58
5	Personally researching knowledge	3.67

### ***“No Religious Preference” Freshmen***

Nineteen of the value statements were given a mean score by the “No Religious Preference” freshmen of 4.00 or greater. The highest mean score was given to the statement “Developing friendships with peers” and the lowest mean score was given to the statement “Commitment to the Christian faith.” The six value statements scored most important by the “No Religious Preference” freshmen are found in Table 69. The five value statements scored least important by the “No Religious Preference” freshmen are found in Table 70.

Of the six most important value statements, two statements were taken from core value six and one statement was taken each from core values two, four, five, and seven. Of the five least important value statements, three statements were taken from

core value two. The fourth and fifth statements were taken from core values seven and eight

Table 69. “No Religious Preference” freshmen’s most important value statements

	Most Important Value Statements	Mean
1	Developing friendships with peers	4.78
2	Being tolerant of others’ points of view	4.56
3	Having knowledge, skills, and experiences to do advanced academic work	4.50
	Living life with integrity	4.50
5	Ability to make ethical or moral decisions	4.39
	Being a responsible citizen of the world	4.39

Table 70. “No Religious Preference” freshmen’s least important value statements

	Least Important Value Statements	Mean
1	Commitment to the Christian faith	2.22
2	Participating in public worship experiences	2.28
3	Applying Christian precepts to life	2.39
4	Knowledge of the Christian faith	2.56
5	Learning more about Black culture/history	3.28

### ***“No Religious Preference” Seniors***

Twelve of the value statements were given a mean score of 4.00 or greater by the “No Religious Preference” seniors. The highest mean score was given to the same statement as it was for the “No Religious Preference” freshmen. The lowest mean score was given to the statement of “Participating in public worship experiences.” The five value statements scored most important by the “No Religious Preference” seniors are found in Table 71. Three of the five statements were the same as for the “No Religious

Preference” freshmen. The new value statements were taken from core values three and four, replacing value statements from core values four and seven. The six value statements scored least important by the “No Religious Preference” seniors are found in Table 72. Four of the six statements were the same as for the “No Religious Preference” freshmen. The two new value statements were taken from core value seven and from the other added values, replacing one of the value statements from core value two.

Table 71. “No Religious Preference” seniors’  
most important value statements

	Most Important Value Statements	Mean
1	Developing friendships with peers	4.63
2	Living life with integrity	4.56
	Ability to make ethical or moral decisions	4.56
4	Opportunity to enter vocation of choice	4.50
	Ability to think critically about information received	4.50

Table 72. “No Religious Preference” seniors’  
least important value statements

	Least Important Value Statements	Mean
1	Participating in public worship experiences	2.25
2	Learning more about Women’s culture/history	2.56
3	Commitment to the Christian faith	2.88
4	Learning more about Black culture/history	2.94
5	Applying Christian precepts to life	3.06
	Volunteering service to one’s community	3.06

### **Evaluation of the Research Design**

This section evaluates the strengths and weaknesses of the methodology used for the current research study. This study had several strengths in its methodology. The basis for this type of study was well supported by the forty years of research on college

students' values conducted by Alexander Astin and the research conducted by Ernest Pascarella. The timing of the study was good because the students were more willing to respond to the survey early in the semester before their schoolwork and other school involvements had absorbed all of their time. By having the surveys administered to the students in the residence halls, only residential students were included in the survey preventing a skewing of the results by commuter students.

Using a "snapshot" study allowed for a minimization of the impact of external events, the "practice" effect, and student attrition, as discussed in chapter three. The simplicity of the survey made it convenient for students to complete, leading to a 60% return rate. The simplicity of the study also made it easy to disseminate and collect. The whole process took only two weeks, where dissemination by mail would have probably taken a couple of months. Given that only one school was studied, the survey was able to be molded specifically for the core values of that school.

The study also contained several weaknesses. The results of the survey would have been more conclusive if the study had been done longitudinally. As was found in the demographics of this study, both the ethnic background and religious affiliation of the students varied from class to class making comparisons difficult. The results would have also been more conclusive if the conversion of the students from one religious affiliation to another during their college careers was known. The study assumed that the students' religious affiliation remained constant throughout their college career. More patterns and trends could have been found if the possible responses for religious affiliation would have been more specific. With 26% of the students reporting "A Christian not listed," the possible responses were not extensive enough.

Another weakness of the study was the limit of response possible by the students. Several students wrote on the surveys comments about being frustrated at not being able to further explain their answers. Interviews with the students or open-ended questions on the survey would have allowed the students to explain why they answered as they did. To keep the survey short it was limited to thirty statements, but if the statements would have been triangulated any confusing statements could have been recognized and eliminated.

This study did not control for students who transferred into Georgetown College after their freshmen year. Some of the juniors and seniors, responding to the survey, might not have had the full exposure to the institutional culture. The study also did not control for students who had not progressed normally through their Georgetown College years. Some students might have more or less exposure to the institutional culture than is normal for their school class.

The study was limited to one institution, which produced some strengths already noted, but also led to a weakness. The results of the study cannot be applied to any other Southern Baptist college, limiting the study's application. The study would have been stronger if the results could have been compared to the results at another Southern Baptist college.

## CHAPTER 5

### CONCLUSIONS

The idea that institutions should be impacting the value systems of their college students and should be impacting the value systems in accord with their own core values is the foundational theme of this study. From this understanding, research was conducted to look for any patterns or trends that pointed to how well this was being accomplished. Summation of the research findings from the analysis and evaluation of the purported values of the traditional college students includes a review of the research questions, a summary response to each question with implications resulting from this research, an exploration of the applications grounded in the research findings, and suggestions for possible future research. Each research question was examined in light of the findings presented in chapter four and conclusions were drawn from the questions back to the research purpose.

#### **Research Purpose and Questions**

College mission statements should drive all that is accomplished by institutions. In light of the concern for institutions to impact their students, the purpose of the current study was to determine to what degree traditional students are impacted by the institutional core values at Southern Baptist colleges. The first step of the research was to identify a Southern Baptist college where access to the students was possible. Next a survey instrument was prepared based on the institutional core values of

Georgetown College and on precedent literature. The survey instrument was given to all of the residential students at Georgetown College the first two weeks of the fall semester. It was administered by the Resident Directors at the college during the first hall meetings of the semester. After the surveys had been administered, they were collected from the Resident Directors and tabulated.

In the exploration of the degree to which traditional students are impacted by the institutional core values, four research questions served as the focus of the current study:

1. To what degree is each classification of traditional students impacted by the institutional core values at a Southern Baptist college?
2. To what degree, if any, does gender affect the impact of institutional core values on each classification of traditional students at a Southern Baptist college?
3. To what degree, if any, does ethnic background affect the impact of institutional core values on each classification of traditional students at a Southern Baptist college?
4. To what degree, if any, does religious affiliation affect the impact of institutional core values on each classification of traditional students at a Southern Baptist college?

### **Research Implications**

This section examines the impact of the patterns and trends generated by the research findings on the beliefs, theories, and practices of a Southern Baptist college. The pattern of decreasing mean scores from the freshmen class to the senior class can best be explained by the unrealistic notion of finding answers to all of life's questions while at college that many new freshmen have (Erickson and Strommer 1991, 22). As the students continue through college, they learn the limitations of a college education

and learn to discriminate between what is perceived as trivial and what is perceived as profound.

Because the research findings overlap and form patterns and trends in themselves, this section will not look at each research question separately. Instead, each core value will be examined for the implications of the research findings for it. The first core value “Foster a knowledge of and commitment to the Christian faith,” will be examined last since it should be the foundational value in all of Christian higher education if Christian higher education is going to remain viable and Christian (Dockery and Gushee 1999, 5). Before the core values are examined, the other added values will be examined for the implications found in them.

### ***Other Added Values***

As was stated in chapter three, these added values were included in the study to serve as a comparison tool to the core values and to see if the core values or cultural values were winning the students’ allegiance. The first of these added values was “Solving environmental problems.” Like the previous research had indicated (CIRP 2003), the value was rated among the lowest values for all of the freshmen groups, except for the “No Religious Preference” group. Yet this value showed the most significant increase of any value for the senior class. Literature indicated that this increase could be tied to faculty involvement in the college community and in environmental issues (Astin 1993, 155). Even with the significant increase among the overall student body, female students, Caucasian students, and African-American students, this value remained among the five lowest values ranked by these groups of students. The significant increase could

be attributed to how low the freshmen ranked the value or it could be attributed to faculty involvement in these issues.

“Starting a family” was another of the added values. This value had significant increases among the females and African-Americans. This value is expected to be important developmentally to students at this age, according to Havighurst, Erikson, and Chickering (see chapter two). Astin found a connection in his research between religious involvement and this value (Astin 1993, 157). Kraft wrote that the best place to prepare for a future family is at a Christian liberal-arts college (Kraft 2002, 78). The fact that the patterns of significant increase were found among females and African-Americans was not surprising. Females tend to culturally feel more pressure at this age to find a spouse and start a family and African-Americans tend to emphasize family responsibilities at an earlier age than Caucasians (Galambos and Arnett 2003, 71-73).

“Being well-off financially” was another value statement whose findings were worth notice. No significant increase or decrease was found with respect to this value, but the fact that this value appears (or does not appear) in the most and least important value statements of the different groups is of interest. The only group that ranked this value among the most important was the African-American seniors. This high ranking could be connected to the previous value statement. As African-Americans become concerned about starting a family, they become concerned about providing for their family’s needs (Galambos and Arnett 2003, 73). The only group that ranked this value among the least important value statements was the Baptist seniors. Since Astin found that this value was inversely related to many of the core values (Astin 1993, 153), the fact

that Baptist seniors rated it so low is a positive for the impact of Georgetown College on its Baptist seniors.

The last two of the added values “Serving humankind” and “Volunteering service to one’s community” were expected to be connected in their findings, but this was not the case. “Serving humankind” showed a significant increase among females, while “Volunteering service to one’s community” showed the most significant decrease among the overall student body, the male students, the female students, Caucasian students, and Baptist students. Another group of students, “No Religious Preference” students, rated this latter value as one of the least important value statements. The opposite responses to these two statements indicated a possible misunderstanding of what community service is. Some possible reasons for the negative connotation of community service are that when it is made a requirement for the students it often times leads to negative feelings. Also, many students place “on hold” community service done in high school until they fully transition to college, only to not get started again (Jones and Hill 2003, 524-26). “Serving humankind” and community service should play a large role in Christian ministry. One Christian college student said, “We can really gain so much just by being in ministry. And we get to work along with other students and build relationships. There’s just a great advantage to field education being part of the curriculum” (Lay 2001, 104). Unless the students see the service being connected to people and to relationships, they are unlikely to highly value the service.

### ***Core Value 2***

None of the three value statements in Core Value 2 significantly increased or decreased. These value statements did remain among the most important value

statements. “Ability to make ethical or moral decisions” was listed among the most important value statements for every group of freshmen and seniors. “Ability to communicate effectively” was listed among the most important value statements by the overall student body, the male students, and the African-American, Catholic, and Methodist freshmen. The Methodist freshmen also listed “Ability to analyze situations” among their most important value statements. The first two value statements mentioned here were given a rating of above 4.00 by every group. All three of these values are important characteristics that must be learned by Christian leaders. Since one of the underlying goals of Georgetown College is to prepare students for Christian ministry, these high value ratings are a good sign for the college. It is important to note, though, that none of these three values serve any purpose for the students’ lives unless the students are putting action to the values and improving their abilities to analyze, communicate, and make decisions.

### ***Core Value 3***

One of the value statements in Core Value 3 saw a significant increase in its value among the overall student body. “Ability to think critically about information received” significantly increased for the student body, but did not show a significant increase in any one of the smaller groups. The increase was a culmination of slight increases in all of the smaller groups. One reason for this increase could be that many of the freshmen came to college having been given all of the answers to their assignments in high school. College was the first time for many of the students to have to evaluate the information and personally process it (Erickson and Strommer 1991, 31-33). The significant increase in this value statement reflects well on Georgetown College’s attempt

to make the students think and come to their own conclusions. These findings are consistent with previous studies done on the changes in value given to critical thinking among college students (Pascarella and Terenzini 1991, 120-122).

This value statement was rated as the most important value statement by the African-American seniors. This finding was unexpected at a predominantly Caucasian institution. A past study showed that critical thinking was given a higher value for African-American students at a predominantly African-American institution, while no change in value was seen at predominantly Caucasian institutions (Pascarella and Terenzini 1991, 138). That the African-American students held critical thinking in such high regard is a positive since critical thinking helps students to have the freedom of mind to exercise discerning judgment when surrounded by people who are different culturally or socially (Minnich 2003, 18-25).

While critical thinking led to positive findings, “Personally researching knowledge” appeared several times among the least important value statements for various groups. Female and Baptist freshmen and African-American, Catholic, and Methodist seniors all rated this value statement among the least important value statements. Not much can be drawn from these findings, especially since no group had it rated among the least important value statements for both freshmen and seniors. Still it does not speak well for the desire of the students to be active in the learning process. The students appear to desire more to judge others’ findings, instead of forming their own findings.

#### ***Core Value 4***

While none of the three value statements related to this core value appeared in

any group's least important value statements, two of the value statements led to interesting findings from the students. The value statement "Having knowledge, skills, and experiences to do advanced academic work" significantly decreased among the female students. This value statement was rated among the most important value statements for African-American and "No Religious Preference" freshmen, but did not appear among the most important value statements for any of the senior groups. The pattern in these findings is somewhat unsettling because of the groups involved. Females have historically been prevented or discouraged from doing advanced academic work (Upcraft, Gardner, and Associates 1989, 292-93). At a traditional Baptist college, such views have a danger of still being unconsciously held. In spite of these findings, such views are not likely held at Georgetown College since as many females are sent to graduate school each year as males. In fact, Georgetown College's small graduate school is predominantly female. African-American and "No Religious Preference" students are both minorities at a Southern Baptist college and can easily be minimized. The findings among these groups about the value of doing advanced academic work are incomplete and do not point to any problems in themselves, but are worth more of an investigation.

The value statement "Opportunity to enter vocation of choice" was given positive responses by the students. It was rated among the most important value statements by the overall student body seniors, male seniors, Caucasian seniors, and "No Religious Preference" seniors. It was also rated among the most important value statements by male, female, Caucasian, and Methodist freshmen. The pattern of high responses to this statement was expected. Georgetown College has a pioneer program for the exploration of vocation called "The Meetinghouse." The Meetinghouse's mission is

“to cultivate in people the attitudes and habits that constitute the life skill known as vocational exploration. Such people so equipped are able to respond happily and properly to the vocational challenges that arise along the journey of life” (Georgetown College 2003). Still, it is not a good trend for this core value that the female seniors did not rate this value among the most important value statements after the female freshmen had rated the value among the most important.

### *Core Value 5*

The three value statements connected with this core value painted two separate pictures of the college community at Georgetown College. Two of the value statements painted a picture of community at Georgetown. “Developing friendships with peers” was rated as one of the most important value statements by every group of freshmen and by every group of seniors, except for the Baptist seniors. “Respecting the dignity and worth of others” was rated as one of the most important value statements by the overall freshmen, female freshmen, Caucasian freshmen, Catholic freshmen, female seniors, and Catholic seniors. While community might be missing on many college campuses between students (Willimon and Naylor 1995, 143), it appears to be strongly valued at Georgetown. The strength of community is directly related to the identification the students have with the values of the college community (Dalton 1985, 33). As will be discussed in core value 1, the connection seen in the college community with the Christian values could be the needed identification.

While the community might be strong among the very similar student body, another picture is painted by the third value statement “Developing friendships with those of different backgrounds.” This value statement significantly decreased among the

overall student body, the male students, female students, Caucasian students, and the Baptist students. All of these groups are well-represented on campus and therefore do not need to look to those with different backgrounds to find community. The almost complete lack of diversity on campus serves as one explanation for why this value statement might have seen such a significant increase among the majority groups. This value statement was probably the weakest of the value statements in the survey at representing its core value. This value statement was supposed to represent the value given to students' relationships with faculty and staff, but better represented the question of diversity. Not many implications can be drawn back to the relationship of students with faculty and staff from this value statement. Rhoads wrote that community building is connected to establishing relationships that cross cultural boundaries of race or social class (Rhoads 1997, 155). For community building to be more complete at Georgetown, the value of relationships with those of different backgrounds needs to increase.

### ***Core Value 6***

The most important value statement for the overall student body was from this core value. "Living life with integrity" was among the most important value statements for every group, except for African-American seniors. It was rated as the most important value statement by male seniors, female freshmen and seniors, Caucasian freshmen and seniors, and Baptist freshmen. It showed a significant increase among the Caucasian students, which was remarkable given that it was already the most important value for the Caucasian freshmen. Some of the possible reasons for the high importance given to integrity are found in the demographics of the school. The majority of the students come from Christian backgrounds and have learned that the Bible calls for a life of integrity.

Psalm 101 calls for believers to live a life of integrity by avoiding perverse ideas, vile and vulgar pictures, slanderers, and deceivers. The stories of Daniel painted a picture for the students of what a life of integrity looked like. Also, Georgetown College hires self-confessing Christian professors who hopefully structure their teaching after Titus 2:7, “And you yourself must be an example to them by doing good deeds of every kind. Let everything you do reflect the integrity and seriousness of your teaching.” Georgetown College is a small college community where the actions of one student are known throughout the campus. When a student’s actions impact his or her whole college experience, the value of integrity dramatically increases.

Another possible explanation for the high importance of integrity among the students is the honor system in place at Georgetown College. The original intent of the honor system was to “become an important tradition toward the maintenance of a truly scholarly environment that highlights the ideals of honor, responsibility, consistency, student/faculty involvement, and fairness” (Georgetown College 2001, 187). Every freshman must sign the honor code in the presence of the President during freshmen orientation. The emphasis on the honor code is reflected in each course of the college. The other two value statements in this core value were not very revealing in the findings of the survey. “Appreciating conflicting points of view” was listed among the least important value statements by the African-American freshmen. “Being tolerant of others’ points of view” was listed among the most important value statements by the “No Religious Preference” freshmen. Neither one of these value statements were listed as most or least important value statements by the seniors in these groups.

### *Core Value 7*

This core value focused on diversity and was not well-received by the students. None of the three value statements showed a significant decrease among the students, but two of the value statements remained low for virtually all of the students. “Learning more about Women’s culture/history” was rated among the least important value statements by every group of freshmen, except for the “No Religious Preference” freshmen, and by every group of seniors, except for the African-American seniors and the Catholic seniors. “Learning more about Black culture/history” was rated among the least important value statements by every group of freshmen, except for the African-American freshmen, and by every group of seniors, except for the African-American seniors. These two statements were the two least important value statements by the overall seniors, male seniors, Caucasian seniors, Baptist seniors, and Methodist seniors.

It was noted in chapter two that unless there is unity of purpose, diversity only fragments the institution and that should be a concern at Georgetown College. The students do not fully understand the need for Women’s Studies and Black Studies within the curriculum of the college. Baez pointed out that the intended purpose of diversity must be made clear and that diversity must not remain its own end (Baez 2000). Renner questioned the intent of diversity,

Minorities who make it to a “white” college or university already know how to function in a white world. Further, the main value of “diversity” is for white students to learn from minorities. This uses blacks and Hispanics for white ends. It should hardly be surprising that blacks on our campuses often prefer to associate with other blacks and that, in practical terms, physical proximity fails to foster social and educational diversity. (Renner 2003, 41)

At Georgetown College, the Caucasian students are not gaining from the diversity. The only group that showed an increase in importance of these values was the African-

American students in respect to the “Learning more about Black culture/history.” The increase in that value for African-American students can best be explained by the fact that the African-American students are associating with each other and are participating in the Union of Black Leaders on campus.

Possibly the biggest problem with diversity found in the surveys was in the demographic responses. None of the minority ethnic groups listed had enough students respond to have any findings other than the African-American students and they only constituted three percent of the responses. How can ethnic diversity be a core value if the student body has no ethnic diversity? A possible answer is that diversity should not be an overt core value, but a value built into the other core values, such as “Respecting the dignity and worth of others.” In informal conversations with the students at Georgetown College, several students expressed concerns at the forced nature of diversity at the college. Their responses to the question of diversity reflected the ideas of Carol Iannone, who wrote that forcing diversity into the curriculum leads to “a program in navel-gazing, amateur social work, anti-American propaganda, and the cultivation of resentment” (Iannone 2002-03, 47). Some of the possible answers the students gave to the question of diversity are mentioned later in this chapter.

### ***Core Value 8***

Next to core value 7, no other value had as many negative responses as this core value. This core value dealt with the Cultural Enrichment Program at Georgetown College. Significant decreases were found in the value “Participating in public worship experiences” among the overall student body, African-Americans, and Baptists. The value is rated among the least important value statements by all of the freshmen, except

for the female freshmen, African-American freshmen, and Baptist freshmen, and by all of the seniors, except for the Baptist and Methodist seniors. This value's connection to the Christian values to be discussed in the next core value, make the significant decreases surprising at first look. The dorm devotions at Georgetown are some of the best attended college functions every week and the main draw at these devotions is the time of worship. Three possible influences on this value are The Meetinghouse, spiritual growth, and the required attendance at some religious chapel programs. The Meetinghouse puts an emphasis on Christian formation and meditation and therefore on aspects of worship other than public worship experiences. Students during their college years tend to take ownership of their Christian faith, instead of just accepting their faith because their families did. This crisis of faith begins during the latter adolescent years and continues into college. Since public worship is one of the key aspects in the teen years of Christian faith, it is one of the first things questioned by the college students. Much of the attendance at the chapel services at Georgetown College is to meet a requirement, not out of a desire to participate. Since these services are usually more formal and passive in nature, the students get a false understanding of public worship. Hollinger argued that students measure chapel services by whether they were moved emotionally and they do not feel an encounter with God occurred unless there was emotion present in the experience (Hollinger 2001, 74).

“Learning more about the arts” significantly increased for the African-American students. This increase was consistent with the research done by Weckman at Berea College, where she found the largest increase among African-American students between their freshmen and senior years to be in this value (Weckman 2002). Overall

this value was rated among the least important value statements by most of the students. This value statement was rated among the least important value statements by every group of freshmen, except for the “No Religious Preference” freshmen, and by every group of seniors, except for the African-American seniors and the “No Religious Preference” seniors. Art is seen by many students as nice, but not connected with everyday experiences and therefore not of as much value as more life-shaping values. African-Americans see art as way of expressing their potential marginality on campus. “Experiencing cultures different from one’s own” is the third value statement in this value statement and appeared among the least important value statements for Methodist seniors. This value probably did not get more positive responses because the students did not feel a strong connection with the other cultures being presented. More student involvement and connection with these Cultural Enrichment Programs would probably have increased the value the students saw in these value statements.

### ***Core Value 1***

This core value consisted of the Christian values of the institution. Since many previous studies on the impact of college on its students have shown that students tend to steadily decrease in their religious values from their freshmen to their senior years (Pascarella and Terenzini 1991, 280-82), these values were of greater interest to the researcher than the other core values. Georgetown College showed opposite trends to other studies since a general increase in the Christian values was observed.

“Knowledge of the Christian faith” showed a significant increase in value among the “No Religious Preference” students and a noticeable, if not significant, increase among the Baptist students. This value statement, also, appeared among the

most important value statements by the Baptist freshmen and seniors. “Commitment to the Christian faith” showed a significant increase in value among the “No Religious Preference” students and the Methodist seniors and a noticeable, if not significant, increase among the Baptist students. The value statement, also, appeared among the most important value statements by the Baptist freshmen and the female, Baptist, and Methodist seniors. It was the rated as the most important value statement by the Baptist and Methodist students. “Applying Christian precepts to life” showed a meaningful, if not significant, increase in value among the “No Religious Preference” students. It was rated among the most important value statements by Methodist freshmen and seniors and by Baptist seniors. All three statements were rated among the least important value statements by the “No Religious Preference” freshmen and the latter two statements were rated among the least important value statements by the “No Religious Preference” seniors.

The “No Religious Preference” students would be expected to rate the Christian values among the least important value statements, but the significant increase found in these Christian values among these students was not expected. In fact, a trend of general increase was found among all of the studied religious affiliations except for the Catholic students. These trends point to a commitment to the Christian faith being seen throughout the institution and not just in the religion classes (Newport 1989b, 16). Christian community is best achieved when the intellectual and Christian components of learning are fused together throughout the environment (Duemer and Cejda 2003, 135). Even among the non-religious students, the Christian community seems to be having an influence. Being a Baptist college, the inclusion of all three of these Christian values

among the five most important value statements for the Baptist seniors was a strong positive. The only concern rising from the findings in this core value was the trend of general decrease in these values among the Catholic students. This general decrease, along with the low number of Catholic students responding to the survey among the senior class, call into question the impact the Christian community is having on the Catholic students' values and retention rates.

### **Research Applications**

This section gives a subjective proposal of the outcomes as a result of the research findings. This study focused on the degree to which traditional students are impacted by the institutional core values at a Southern Baptist college and the degree of agreement the students have with those institutional core values. From the survey, the students appear to be in agreement with the majority of the core values. The exceptions to this agreement are in core values 7 and 8. Core values 7 and 8 deal with diversity and cultural enrichment programs. While many applications could have been drawn from the research findings, five applications of the findings were deemed worthy of discussion by the researcher.

### ***Christian Community***

The research findings of the study pointed to the presence of a strong, Christian community among the majority of the students at Georgetown College. At a small, residential, Christian college the presence of a strong, Christian community is vital for its existence. The presence of this Christian community is foundational for all of the applications that can be made from this study. One of the assumptions of this study was

that the curriculum of the college was not limited to the classroom, but was intentionally continued through the structure of residential life. Given this assumption, much of the students' learning is taking place in the daily experiences within this Christian community.

English, Fenwick, and Parsons called for “whole person learning” where the Christian and spiritual values of college are not tacked onto an existing structure, but where spirituality is embodied in care and concern for the students, in creation of a sacred space for open discussion, and by structuring experiences that invite learners and educators to ask questions of meaning together (English, Fenwick, and Parsons 2003, 79). Georgetown College must continue to strive for “whole person learning” by keeping all aspects of the college life and community connected. “The Meetinghouse” concept serves as one viable way to continue to connect the college community. The Meetinghouse brings together the students, the faculty, the administration, and the local community in an effort to deepen the understanding of Christian vocation (Georgetown College 2003). Building stronger relationships between the students and faculty, students and administration, and students and the local community can only strengthen the Christian community. The institutional culture of a Christian community forms a consistent framework within which behavior can be interpreted (Kuh and Whitt 1988, 95). By incorporating the characteristics of behavioral expectations, interpersonal relationships, and the fusion of the intellectual and spiritual, Georgetown College can impress on its students both the concept of community and the practice of community (Duemer and Cejda 2003, 136).

Given that the Christian values increased in importance for groups other than the Baptist students, Georgetown College showed signs of impacting students outside of its own denomination. As Baptist colleges become less and less Baptist in their student demographics, impacting students outside the Baptist tradition becomes more and more important. Studies show that denominations and theological traditions are playing less of a role in the spirituality of college students than ever before. In fact, large numbers of the college students are unable to identify the tradition that has been most formative in their own family background (Hollinger 2001, 77). Campus Ministries has replaced the Baptist Student Union at Georgetown College in an effort to impact more of the students with Christian values. The one group that appears not to be impacted as much by the Christian values on campus is the Catholic students. The leadership of the Catholic Student Association at Georgetown College has undergone some changes the past couple of years and has lost its continuity. Efforts need to be made to better connect the Catholic students with the Campus Ministries of the college.

### ***Calling and Career***

While career development has taken on a larger role at Georgetown College with the new emphasis on vocation, the female students and the African-American students did not maintain the same level of agreement with this core value as the other students. The African-American students were in agreement with the rest of the student body on the importance of identifying a vocation, but showed a decrease in the value of preparing for advanced academic work. The African-American students need a balance of challenges and support services to help them sort out their perceptions of the college experience, both real and imagined, and to maximize their potential. Negative

environmental perceptions can inhibit their social, intellectual, moral, and emotional development. One of the most effective ways to help the African-American students move beyond their perceptions is to help them become actively involved in campus activities and therefore the campus community (Upcraft, Gardner, and Associates 1989, 278-79). Another proper response by Georgetown College might be to offer some preparatory classes for the Graduate Record Examination or for the other entrance tests for graduate schools. Many African-American students do not feel qualified to enter graduate school because they do not know other African-Americans who have attended graduate school (Wright 2003, 82). By helping the students become better qualified for graduate school, more of the students will consider the option of doing advanced academic work.

The importance female students gave to preparing for advanced academic work significantly decreased between the freshmen and the seniors. Preparatory classes might help them, also, to consider the option of doing advanced academic work. The female students do not appear to have as much agreement with the value of identifying a vocation as the male students did, but they still rated the value as important. Continuing efforts to help the female students understand what having a vocation means should only increase the importance the female students place on this value. For the African-American students, female students, and the rest of the student body, the option of doing advanced academic work must be made available and the knowledge, skills, and experiences to do it should be provided by the college. Still, the value of doing advanced academic work should not be elevated over the other callings God might place on the students' lives. For some of the students, the value of starting a family might be the

calling God has for them after college. For other students, God might be calling them to a time of mission service. The opportunities to serve others available to recent college graduates are more plentiful than at any other time of life and should be encouraged.

### *Perceptions of Diversity*

The one negative trend found in the Christian community at Georgetown College was in the area of diversity. The campus lacks diversity and the students do not value it. Diversity mandated by the course curriculums will not be effective until the college community has more diversity within it. Since Georgetown is a Baptist college, the diversity should not come at the expense of the Christian community. Religious, sexual, and moral diversity should not be the goal. Cultural, ethnic, geographic, and economic diversity are biblically acceptable. If diversity is going to be achieved at Georgetown College, it must begin within the faculty and administration. Without diversity among the faculty and administration, the diversity among the students will be marginalized (Gaede 1999, 82-94). Since Georgetown College is pursuing the diversity of women's culture and African-American culture, ensuring a good representation of women and African-American faculty members is the starting point. At the same time, these diverse faculty members must be committed Christian professors, as discussed in chapter two. When diversity is made a part of the course curriculum, it should be built into the existing curriculum, not separated out from the existing curriculum. Too often the history of women and African-Americans are treated by the extremes. Either they are excluded from the study or they are made the entire study, instead of women and African-Americans being acknowledged within the normal flow of the history. This separation politicizes the history and leads to resentment among the students (Iannone 2003, 39-49).

At Georgetown College, diversity would best be served as a concept built into the other core values, instead of being an overt core value. If the goal of diversity is to better motivate and prepare students for participation in a complex, heterogeneous society (Hurtado 2002) or is to present different perspectives and confront stereotypes (American Council on Education 2000, 14), then diversity is best served under the concept of community. The value statement “Respecting the dignity and worth of others” should capture the purposes of diversity. The Christian community at Georgetown College would be greatly strengthened if the ramifications of this value were lived out by all participants in the community. “The development of commonalities across different groups is an essential aspect of community building” (Duemer and Cejda 2003, 135). Another possible way to infuse diversity into the institutional core values is to connect it to the Christian community through community service.

### ***Perceptions of Community Service***

Community service is one of the new emphases by the administration at Georgetown College. The President of the college wants to see all of the students involved in regular community service. Rhoads, in his book *Community Service and Higher Learning: Explorations of the Caring Self*, argued that community service is an essential part of building community because it connects diverse groups of people together for a common goal (Rhoads 1997, 3-6). Philipsen wrote that community service is one of the most effective ways to teach diversity because it allows the students to see diversity without the creation or reinforcement of prejudice and unfounded generalizations (Philipsen 2003, 230). The research findings showed a negative view

towards community service by Georgetown College students. This negative view of community service was counterbalanced by positive views of “Serving humankind.”

This juxtaposition of values led to a conclusion that the problem with community service was the language or perception of community service. Three possible reasons for the negative connotation of community service were found by the researcher. First, all freshmen at Georgetown College are encouraged to do community service during orientation. The community service projects conducted during orientation are usually carried out separate from the participation of those being helped. The connection with those being served is not made and the sense of community is diminished. Second, the disciplinary actions at Georgetown College resulted in the guilty students being assigned “community service” time. This time usually consisted of picking up trash or cleaning something and separated the students from time spent with peers. Finally, the concept of community service has been presented to the students apart from the concept of serving others. Many students seem to perceive community service as a secular action separate from the biblical mandate of serving one another.

Several possible solutions to changing the perception of community service at Georgetown College exist. First, the idea of community service should not be used as a punishment. Students should see community service as an opportunity, not a requirement. Second, community service should be carried out in the context of community. The students need to see their connection to those they are serving. The students need to understand that they are not just helping someone else, but that they are learning from and about that other person. Through community service “students grow as persons, become personally enriched and mature because they are made to see the

world from perspectives different from their own” (Philipsen 2003, 231). The students need to also see their connection with those with whom they are serving. Relationships should be strengthened as students serve together and achieve a common goal. Third, community service should be connected with the biblical mandate of serving one another. Matthew twenty-five commands Christians to help provide for their neighbors because in doing so they are providing for Jesus. The Summer Servants Program, where students go and do mission work during the summer, should be seen as an extension of community service. The weekly service projects Campus Ministries does in nearby neighborhoods and nursing homes should be viewed as community service. Fourth, community service should be seen as preparation for life and as an extension of the vocation calling (Kraft 2002, 76-77). No matter what vocation students feel called into, community service better prepares the students for it because it forces the students to relate with their community and better understand themselves.

### ***Cultural Enrichment Programs***

The values associated with the cultural enrichment programs were rated of low importance by the students. As was stated in the implications, a likely reason for these low ratings is a lack of student involvement and connection. Change in a student’s values occurs only to the extent that students become involved in the encounters before them (Pascarella and Terenzini 1991, 50). Roberts argued that the effectiveness of an educational practice is directly proportional to the students’ involvement (Roberts 1989, 5). Most of the cultural enrichment programs at Georgetown College are passive in nature, meaning that the students go and watch a performance or view an art exhibit. Very seldom are the students asked to be an active participant in the programs. The

students need more of a connection with the cultural enrichment so that they invest themselves in the experience.

The answer to the dilemma of how to make the cultural enrichment programs more viable for the students is one that administrators at Christian colleges have been trying to resolve for several years. While no definitive answers came from this study, some starting points did become apparent. The students need to be involved in the planning and carrying out of the cultural enrichment programs. “Clearly we must recognize that students bring a great vibrancy, desire to serve, a hunger for God, fresh ideas, and creative gifts that can help serve the kingdom of God in powerful ways” (Hollinger 2001, 78). By giving the students’ ownership of the programs, the students invest in the experience and draw their peers into the experience. The students also get to deepen relationships with the administrators in charge of these programs. The cultural enrichment programs should be connected to the overall Christian community of the college. The programs should work together to build the community stronger and support the other core values. The programs should not be considered separate from each other or from the overall purpose of the programs (Schoem 2002, 50-55). Community-wide public worship experiences should be considered that challenge the students in the audience to be active participants. These experiences might not be for credit, but they would give opportunity for the students to express their Christian faith traditions in a community of faith. Sandin argued that such a program of collective worship displayed the highest ideals of the Christian life and was a source of campus unity (Sandin 1982, 151-52). The difference between these public worship experiences and the traditional chapel services are that they would not only challenge the intellect, but would also

connect with the emotions and lead to a sense of mission and service. “Christian colleges and universities need a spirituality that can touch three dimensions: the head, the heart, and the hands” (Hollinger 2001, 78). The cultural enrichment program has the capability of being at the core of the Christian community on the college campus. It can connect the academic learning, the communal relationships, and the action of service together.

### **Concluding Thoughts**

While this study does not allow for definitive conclusions to be drawn, it has shown some overall tendencies. It appears that Georgetown College has the tendency to positively impact its students towards the majority of its core values. The students consider the majority of the core values as very important to their lives and college career. Daniel Akin considered the most important reason for students to choose a Christian college for study is that it puts them “in an environment of a nurturing and caring community of fellow believers who will love and support you as you enter into an important transition period in your life” (Akin 2003, 3). Georgetown College appears to be such a nurturing and caring Christian community. With some changes to its current practices of diversity and cultural enrichment programs, Georgetown College can only become a stronger Christian community.

### **Further Research**

Additional research designs that could or needs to be explored as a result of this current research study on the impact of institutional core values on traditional students that could enhance the replication of this current design are presented. Further research study as a result of the current social science investigation into the agreement of

traditional students at a Southern Baptist college with the institutional core values and the impact of those core values on the students is suggested as follows.

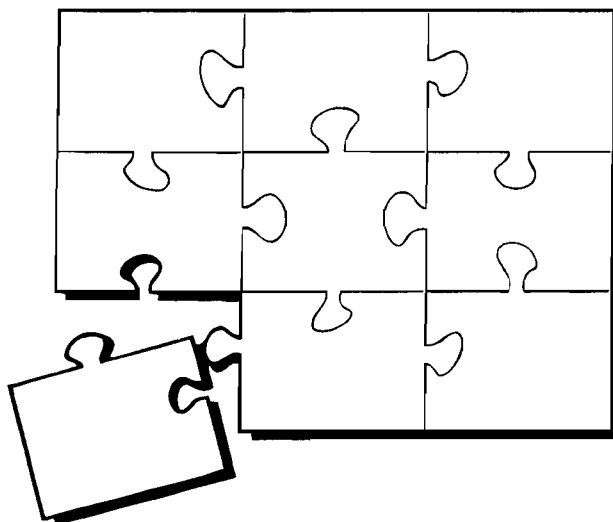
1. Replicate the research study on traditional students by examining the impact of the institutional core values longitudinally by comparing the responses of the students as freshmen and then again as seniors.
2. Replicate the research study (with some modifications) on traditional students at another Southern Baptist college to identify the impact of its institutional core values on the students.
3. Replicate the research study (with some modifications) on traditional students at a college affiliated with a different denominational tradition to identify the impact of its institutional core values on the students.
4. Compare the understanding of the core value of community at a Southern Baptist college with the social structure of fraternities and sororities with the understanding of the core value of community at another Southern Baptist college without the social structure of fraternities and sororities.
5. Compare the institutional core values perceived by the traditional students at a Southern Baptist college with the actual institutional core values to see how well the institutional core values are being transmitted to the students.
6. Replicate the research study using interviews with traditional students at a Southern Baptist college from non-Caucasian ethnic backgrounds.
7. Examine the persistence of religious affiliation among the traditional students at a Southern Baptist college and the impact of changing religious affiliation has on agreement with the institutional core values.
8. Replicate the research study on the same traditional students five years after their graduation to examine the persistence of the impact of the institutional core values.
9. Examine the relationship between the self-reported value responses and the behavior of the traditional students at a Southern Baptist college.
10. Examine the institutional core values at all of the Southern Baptist colleges to determine what institutional core values are essential for a Southern Baptist college and what institutional core values are peculiar to specific institutions.

APPENDIX 1

GEORGETOWN COLLEGE VALUES SURVEY

The following display is a survey instrument that was used to gather information for the present study. The survey includes two sections. The first section has five demographic questions. The second section has thirty Likert-response statements.

## **SURVEY OF THE IMPACT OF INSTITUTIONAL CORE VALUES ON COLLEGE STUDENTS**



**Section 1: Basic Participant Information**

**Section 2: Value Statement Index**

**Conducted by:  
Brian Niemeier  
Ph.D. student at  
The Southern Baptist Theological Seminary**

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The following is a survey on the impact of institutional core values on college students at Southern Baptist colleges. I appreciate your participation in this study. Please note that your name should not be placed on the survey and your confidentiality will be kept. By your completion of this survey and checking the box below, you are giving informed consent for the use of your response in this research.

☐ I agree to participate

☐ I do not agree to participate

## SECTION 1 – BASIC PARTICIPANT INFORMATION

**For items 1 through 5, circle the number of the response that is most appropriate for you.**

(1) My gender is:

1. male
2. female

(2) My current marital status is:

1. single
2. married

(3) My age is:

1. 17 or under
2. 18-20
3. 21-23
4. 24 or older

(4) My year in college is:

1. Freshmen
2. Sophomore
3. Junior
4. Senior

(5) My ethnic background is:

1. Caucasian
2. African-American
3. Asian-American
4. American Indian
5. International Students
6. Other

(6) My religious affiliation is:

1. Baptist
2. Catholic
3. Methodist
4. A Christian not listed
5. A non-Christian religion
6. No religious preference

## SECTION 2 – VALUE STATEMENT INDEX

How important are each of the following statements to you? Please place an X over the most appropriate response for each statement listed below. Please mark only one response per statement.

Choose from these responses: 1 = Not at all important; 2 = Not very important; 3 = Somewhat important; 4 = Important; 5 = Extremely important

(1) Not At All Important	(2) Not Very Important	(3) Somewhat Important	(4) Important	(5) Extremely Important
--------------------------	------------------------	------------------------	---------------	-------------------------

- |     |     |     |     |     |   |
|-----|-----|-----|-----|-----|---|
| (1) | (2) | (3) | (4) | (5) | 1. Solving environmental problems   |
| (1) | (2) | (3) | (4) | (5) | 2. Knowledge of the Christian faith                                       |
| (1) | (2) | (3) | (4) | (5) | 3. Ability to analyze situations  |
| (1) | (2) | (3) | (4) | (5) | 4. Developing a desire for life-long learning                             |
| (1) | (2) | (3) | (4) | (5) | 5. Having knowledge, skills, and experiences to do advanced academic work |
| (1) | (2) | (3) | (4) | (5) | 6. Developing friendships with peers                                      |
| (1) | (2) | (3) | (4) | (5) | 7. Living life with integrity   |
| (1) | (2) | (3) | (4) | (5) | 8. Learning more about Black culture/history                              |
| (1) | (2) | (3) | (4) | (5) | 9. Participating in public worship experiences                            |
| (1) | (2) | (3) | (4) | (5) | 10. Developing a meaningful philosophy of life                            |
| (1) | (2) | (3) | (4) | (5) | 11. Starting a family   |
| (1) | (2) | (3) | (4) | (5) | 12. Commitment to the Christian faith                                     |
| (1) | (2) | (3) | (4) | (5) | 13. Ability to communicate effectively                                    |
| (1) | (2) | (3) | (4) | (5) | 14. Personally researching knowledge                                      |
| (1) | (2) | (3) | (4) | (5) | 15. Opportunity to enter vocation of choice                               |
| (1) | (2) | (3) | (4) | (5) | 16. Developing friendships with those of different backgrounds            |
| (1) | (2) | (3) | (4) | (5) | 17. Being tolerant of others' points of view                              |
| (1) | (2) | (3) | (4) | (5) | 18. Learning more about Women's culture/history                           |

Choose from these responses: 1 = Not at all important; 2 = Not very important;  
3 = Somewhat important; 4 = Important; 5 = Extremely important

(1) Not At All Important	(2) Not Very Important	(3) Somewhat Important	(4) Important	(5) Extremely Important
--------------------------	------------------------	------------------------	---------------	-------------------------

(1)	(2)	(3)	(4)	(5)
-----	-----	-----	-----	-----

19. Learning about the arts

(1)	(2)	(3)	(4)	(5)
-----	-----	-----	-----	-----

20. Being well-off financially

(1)	(2)	(3)	(4)	(5)
-----	-----	-----	-----	-----

21. Serving humankind

(1)	(2)	(3)	(4)	(5)
-----	-----	-----	-----	-----

22. Applying Christian precepts to life

(1)	(2)	(3)	(4)	(5)
-----	-----	-----	-----	-----

23. Ability to make ethical or moral decisions

(1)	(2)	(3)	(4)	(5)
-----	-----	-----	-----	-----

24. Ability to think critically about information received

(1)	(2)	(3)	(4)	(5)
-----	-----	-----	-----	-----

25. Finding work that is challenging and that stimulates personal growth

(1)	(2)	(3)	(4)	(5)
-----	-----	-----	-----	-----

26. Respecting the dignity and worth of others

(1)	(2)	(3)	(4)	(5)
-----	-----	-----	-----	-----

27. Appreciating conflicting points of view

(1)	(2)	(3)	(4)	(5)
-----	-----	-----	-----	-----

28. Being a responsible citizen of the world

(1)	(2)	(3)	(4)	(5)
-----	-----	-----	-----	-----

29. Experiencing cultures different from one's own

(1)	(2)	(3)	(4)	(5)
-----	-----	-----	-----	-----

30. Volunteering service to one's community

## APPENDIX 2

### FREQUENCY OF RESPONSES TO SURVEY BY FRESHMEN, SOPHOMORES, JUNIORS, SENIORS

The following tables (Tables A1-A4) display the research data for the frequency of responses by the four classes (Freshmen, Sophomores, Juniors, Seniors) completing the survey. The research gathered helped in identifying the mode for the responses to each value statement and in identifying the reasons why the mean for each of the four classes declined as the students progressed through the class years.

Table A1. Frequency of responses for freshmen

Survey Response	Frequency	Percent
1. Solving environmental problems		
(1) Not at all important	5	2.1
(2) Not very important	37	15.5
(3) Somewhat important	87	36.4
(4) Important	86	36.0
(5) Extremely important	24	10.0
2. Knowledge of the Christian faith		
(1) Not at all important	2	0.8
(2) Not very important	13	5.4
(3) Somewhat important	29	12.2
(4) Important	60	25.1
(5) Extremely important	135	56.5
3. Ability to analyze situations		
(1) Not at all important	0	0.0
(2) Not very important	2	0.8
(3) Somewhat important	25	10.5
(4) Important	122	51.1
(5) Extremely important	90	37.7
4. Developing a desire for life-long learning		
(1) Not at all important	1	0.4
(2) Not very important	3	1.3
(3) Somewhat important	30	12.6
(4) Important	107	44.8
(5) Extremely important	98	41.0
5. Having knowledge, skills, and experience to do advanced academic work		
(1) Not at all important	1	0.4
(2) Not very important	3	1.3
(3) Somewhat important	23	9.6
(4) Important	84	35.2
(5) Extremely important	128	53.6
6. Developing friendships with peers		
(1) Not at all important	0	0.0
(2) Not very important	0	0.0
(3) Somewhat important	6	2.5
(4) Important	58	24.3
(5) Extremely important	175	73.2
7. Living life with integrity		
(1) Not at all important	0	0.0
(2) Not very important	1	0.4
(3) Somewhat important	6	2.5
(4) Important	47	19.7
(5) Extremely important	185	77.4

Table A1—*Continued*. Frequency of responses for freshmen

8. Learning more about Black culture/history		
(1) Not at all important	14	5.9
(2) Not very important	28	11.7
(3) Somewhat important	96	40.2
(4) Important	85	35.6
(5) Extremely important	16	6.7
9. Participating in public worship experiences		
(1) Not at all important	10	4.2
(2) Not very important	12	5.0
(3) Somewhat important	50	20.9
(4) Important	81	33.9
(5) Extremely important	86	36.0
10. Developing a meaningful philosophy of life		
(1) Not at all important	0	0.0
(2) Not very important	7	2.9
(3) Somewhat important	55	23.0
(4) Important	102	42.7
(5) Extremely important	75	31.4
11. Starting a family		
(1) Not at all important	4	1.7
(2) Not very important	12	5.0
(3) Somewhat important	34	14.2
(4) Important	65	27.2
(5) Extremely important	124	51.9
12. Commitment to the Christian faith		
(1) Not at all important	6	2.5
(2) Not very important	12	5.0
(3) Somewhat important	23	9.6
(4) Important	36	15.1
(5) Extremely important	162	67.8
13. Ability to communicate effectively		
(1) Not at all important	1	0.4
(2) Not very important	2	0.8
(3) Somewhat important	6	2.5
(4) Important	86	36.0
(5) Extremely important	144	60.3
14. Personally researching knowledge		
(1) Not at all important	0	0.0
(2) Not very important	6	2.5
(3) Somewhat important	62	25.9
(4) Important	111	46.4
(5) Extremely important	60	25.1

Table A1—*Continued*. Frequency of responses for freshmen

15. Opportunity to enter vocation of choice

(1) Not at all important	1	04
(2) Not very important	5	2.1
(3) Somewhat important	19	7.9
(4) Important	54	22.6
(5) Extremely important	160	66.9

16. Developing friendships with those of different backgrounds

(1) Not at all important	0	0.0
(2) Not very important	4	1.7
(3) Somewhat important	27	11.3
(4) Important	91	38.1
(5) Extremely important	117	49.0

17. Being tolerant of others' points of view

(1) Not at all important	1	0.4
(2) Not very important	1	0.4
(3) Somewhat important	24	10.0
(4) Important	101	42.3
(5) Extremely important	112	46.9

18. Learning more about Women's culture/history

(1) Not at all important	11	4.6
(2) Not very important	25	10.5
(3) Somewhat important	81	33.9
(4) Important	95	39.7
(5) Extremely important	27	11.3

19. Learning about the arts

(1) Not at all important	5	2.1
(2) Not very important	30	12.6
(3) Somewhat important	76	31.8
(4) Important	93	38.9
(5) Extremely important	35	14.6

20. Being well-off financially

(1) Not at all important	2	0.8
(2) Not very important	11	4.6
(3) Somewhat important	49	20.5
(4) Important	88	36.8
(5) Extremely important	89	37.2

21. Serving humankind

(1) Not at all important	1	0.4
(2) Not very important	2	0.8
(3) Somewhat important	38	15.9
(4) Important	105	43.9
(5) Extremely important	93	38.9

Table A1—*Continued*. Frequency of responses for freshmen

22. Applying Christian precepts to life

(1) Not at all important	5	2.1
(2) Not very important	11	4.6
(3) Somewhat important	22	9.2
(4) Important	58	24.3
(5) Extremely important	143	59.8

23. Ability to make ethical or moral decisions

(1) Not at all important	0	0.0
(2) Not very important	1	0.4
(3) Somewhat important	5	2.1
(4) Important	54	22.6
(5) Extremely important	179	74.9

24. Ability to think critically about information received

(1) Not at all important	0	0.0
(2) Not very important	2	0.8
(3) Somewhat important	21	8.8
(4) Important	103	43.1
(5) Extremely important	113	47.3

25. Finding work that is challenging and that stimulates personal growth

(1) Not at all important	0	0.0
(2) Not very important	1	0.4
(3) Somewhat important	33	14.0
(4) Important	105	44.0
(5) Extremely important	100	41.8

26. Respecting the dignity and worth of others

(1) Not at all important	0	0.0
(2) Not very important	0	0.0
(3) Somewhat important	10	4.2
(4) Important	78	32.6
(5) Extremely important	151	63.2

27. Appreciating conflicting points of view

(1) Not at all important	0	0.0
(2) Not very important	4	1.3
(3) Somewhat important	38	15.9
(4) Important	125	52.3
(5) Extremely important	72	30.1

28. Being a responsible citizen of the world

(1) Not at all important	1	0.4
(2) Not very important	2	0.8
(3) Somewhat important	17	7.1
(4) Important	96	40.2
(5) Extremely important	123	51.5

Table A1—*Continued*. Frequency of responses for freshmen

29. Experiencing cultures different from one's own

(1) Not at all important	1	0.4
(2) Not very important	9	3.8
(3) Somewhat important	40	16.7
(4) Important	100	41.8
(5) Extremely important	89	37.2

30. Volunteering service to one's community

(1) Not at all important	1	0.4
(2) Not very important	6	2.5
(3) Somewhat important	24	10.0
(4) Important	94	39.3
(5) Extremely important	114	47.7

Table A2. Frequency of responses by sophomores

Survey Response	Frequency	Percent
1. Solving environmental problems		
(1) Not at all important	2	1.5
(2) Not very important	22	16.7
(3) Somewhat important	56	42.4
(4) Important	45	34.1
(5) Extremely important	7	5.3
2. Knowledge of the Christian faith		
(1) Not at all important	0	0.0
(2) Not very important	3	2.3
(3) Somewhat important	14	10.6
(4) Important	46	34.8
(5) Extremely important	69	52.3
3. Ability to analyze situations		
(1) Not at all important	0	0.0
(2) Not very important	3	2.3
(3) Somewhat important	10	7.6
(4) Important	74	56.1
(5) Extremely important	45	34.1
4. Developing a desire for life-long learning		
(1) Not at all important	1	0.8
(2) Not very important	2	1.5
(3) Somewhat important	25	18.9
(4) Important	61	46.2
(5) Extremely important	43	32.6
5. Having knowledge, skills, and experience to do advanced academic work		
(1) Not at all important	1	0.8
(2) Not very important	2	1.5
(3) Somewhat important	24	18.2
(4) Important	61	46.2
(5) Extremely important	44	33.3
6. Developing friendships with peers		
(1) Not at all important	0	0.0
(2) Not very important	0	0.0
(3) Somewhat important	8	6.1
(4) Important	38	28.8
(5) Extremely important	86	65.2
7. Living life with integrity		
(1) Not at all important	0	0.0
(2) Not very important	1	0.8
(3) Somewhat important	4	3.0
(4) Important	33	25.0
(5) Extremely important	94	71.2

Table A2—*Continued*. Frequency of responses for sophomores

8. Learning more about Black culture/history		
(1) Not at all important	8	6.1
(2) Not very important	28	21.2
(3) Somewhat important	54	40.9
(4) Important	35	26.5
(5) Extremely important	7	5.3
9. Participating in public worship experiences		
(1) Not at all important	2	1.5
(2) Not very important	15	11.4
(3) Somewhat important	38	28.8
(4) Important	40	30.3
(5) Extremely important	37	28.0
10. Developing a meaningful philosophy of life		
(1) Not at all important	1	0.8
(2) Not very important	5	3.8
(3) Somewhat important	28	21.2
(4) Important	68	51.5
(5) Extremely important	30	22.7
11. Starting a family		
(1) Not at all important	1	0.8
(2) Not very important	3	2.3
(3) Somewhat important	16	12.1
(4) Important	38	28.8
(5) Extremely important	74	56.1
12. Commitment to the Christian faith		
(1) Not at all important	2	1.5
(2) Not very important	3	2.3
(3) Somewhat important	12	9.1
(4) Important	30	22.7
(5) Extremely important	85	64.4
13. Ability to communicate effectively		
(1) Not at all important	0	0.0
(2) Not very important	1	0.8
(3) Somewhat important	15	11.4
(4) Important	47	35.6
(5) Extremely important	69	52.3
14. Personally researching knowledge		
(1) Not at all important	1	0.8
(2) Not very important	4	3.0
(3) Somewhat important	40	30.3
(4) Important	63	47.7
(5) Extremely important	24	18.2

Table A2—*Continued*. Frequency of responses for sophomores

15. Opportunity to enter vocation of choice

(1) Not at all important	0	0.0
(2) Not very important	1	0.8
(3) Somewhat important	17	12.9
(4) Important	37	28.0
(5) Extremely important	77	58.3

16. Developing friendships with those of different backgrounds

(1) Not at all important	0	0.0
(2) Not very important	6	4.5
(3) Somewhat important	31	23.5
(4) Important	56	42.4
(5) Extremely important	39	29.5

17. Being tolerant of others' points of view

(1) Not at all important	0	0.0
(2) Not very important	6	4.5
(3) Somewhat important	17	12.9
(4) Important	51	38.6
(5) Extremely important	58	43.9

18. Learning more about Women's culture/history

(1) Not at all important	8	6.1
(2) Not very important	20	15.2
(3) Somewhat important	43	32.6
(4) Important	45	34.1
(5) Extremely important	16	12.1

19. Learning about the arts

(1) Not at all important	6	4.5
(2) Not very important	21	15.9
(3) Somewhat important	38	28.8
(4) Important	49	37.1
(5) Extremely important	18	13.6

20. Being well-off financially

(1) Not at all important	3	2.3
(2) Not very important	6	4.5
(3) Somewhat important	22	16.7
(4) Important	51	38.6
(5) Extremely important	50	37.9

21. Serving humankind

(1) Not at all important	2	1.5
(2) Not very important	1	0.8
(3) Somewhat important	22	16.7
(4) Important	53	40.2
(5) Extremely important	54	40.9

Table A2—*Continued*. Frequency of responses for sophomores

22. Applying Christian precepts to life

(1) Not at all important	3	2.3
(2) Not very important	1	0.8
(3) Somewhat important	14	10.6
(4) Important	42	31.8
(5) Extremely important	72	54.5

23. Ability to make ethical or moral decisions

(1) Not at all important	1	0.8
(2) Not very important	0	0.0
(3) Somewhat important	7	5.3
(4) Important	37	28.0
(5) Extremely important	87	65.9

24. Ability to think critically about information received

(1) Not at all important	1	0.8
(2) Not very important	1	0.8
(3) Somewhat important	14	10.6
(4) Important	59	44.7
(5) Extremely important	57	43.2

25. Finding work that is challenging and that stimulates personal growth

(1) Not at all important	0	0.0
(2) Not very important	1	0.8
(3) Somewhat important	18	13.6
(4) Important	56	42.4
(5) Extremely important	57	43.2

26. Respecting the dignity and worth of others

(1) Not at all important	1	0.8
(2) Not very important	2	1.5
(3) Somewhat important	9	6.8
(4) Important	51	38.6
(5) Extremely important	69	52.3

27. Appreciating conflicting points of view

(1) Not at all important	2	1.5
(2) Not very important	2	1.5
(3) Somewhat important	23	17.4
(4) Important	74	56.1
(5) Extremely important	31	23.5

28. Being a responsible citizen of the world

(1) Not at all important	1	0.8
(2) Not very important	3	2.3
(3) Somewhat important	15	11.4
(4) Important	54	40.9
(5) Extremely important	59	44.7

Table A2—*Continued*. Frequency of  
responses for sophomores

29. Experiencing cultures different from one's own

(1) Not at all important	2	1.5
(2) Not very important	2	1.5
(3) Somewhat important	36	27.3
(4) Important	56	42.4
(5) Extremely important	36	27.3

30. Volunteering service to one's community

(1) Not at all important	2	1.5
(2) Not very important	6	4.5
(3) Somewhat important	27	20.5
(4) Important	58	43.9
(5) Extremely important	39	29.5

Table A3. Frequency of responses for juniors

Survey Response	Frequency	Percent
1. Solving environmental problems		
(1) Not at all important	4	3.4
(2) Not very important	12	10.1
(3) Somewhat important	54	45.4
(4) Important	39	32.8
(5) Extremely important	10	8.4
2. Knowledge of the Christian faith		
(1) Not at all important	0	0.0
(2) Not very important	4	3.4
(3) Somewhat important	17	14.3
(4) Important	40	33.6
(5) Extremely important	58	48.7
3. Ability to analyze situations		
(1) Not at all important	0	0.0
(2) Not very important	0	0.0
(3) Somewhat important	17	14.3
(4) Important	60	50.4
(5) Extremely important	42	35.3
4. Developing a desire for life-long learning		
(1) Not at all important	0	0.0
(2) Not very important	2	1.7
(3) Somewhat important	22	18.5
(4) Important	60	50.4
(5) Extremely important	35	29.4
5. Having knowledge, skills, and experience to do advanced academic work		
(1) Not at all important	0	0.0
(2) Not very important	2	1.7
(3) Somewhat important	24	20.2
(4) Important	55	46.2
(5) Extremely important	38	31.9
6. Developing friendships with peers		
(1) Not at all important	0	0.0
(2) Not very important	0	0.0
(3) Somewhat important	8	6.7
(4) Important	34	28.6
(5) Extremely important	77	64.7
7. Living life with integrity		
(1) Not at all important	0	0.0
(2) Not very important	0	0.0
(3) Somewhat important	5	4.2
(4) Important	33	27.7
(5) Extremely important	81	68.1

Table A3—*Continued*. Frequency of responses for juniors

8. Learning more about Black culture/history

(1) Not at all important	5	4.2
(2) Not very important	19	16.0
(3) Somewhat important	55	46.2
(4) Important	33	27.7
(5) Extremely important	7	5.9

9. Participating in public worship experiences

(1) Not at all important	3	2.5
(2) Not very important	15	12.6
(3) Somewhat important	38	31.9
(4) Important	46	38.7
(5) Extremely important	17	14.3

10. Developing a meaningful philosophy of life

(1) Not at all important	2	1.7
(2) Not very important	7	5.9
(3) Somewhat important	35	29.4
(4) Important	41	34.5
(5) Extremely important	34	28.6

11. Starting a family

(1) Not at all important	3	2.5
(2) Not very important	7	5.9
(3) Somewhat important	9	7.6
(4) Important	40	33.6
(5) Extremely important	60	50.4

12. Commitment to the Christian faith

(1) Not at all important	0	0.0
(2) Not very important	5	4.2
(3) Somewhat important	11	9.2
(4) Important	34	28.6
(5) Extremely important	69	58.0

13. Ability to communicate effectively

(1) Not at all important	0	0.0
(2) Not very important	0	0.0
(3) Somewhat important	4	3.4
(4) Important	51	42.9
(5) Extremely important	18	15.1

14. Personally researching knowledge

(1) Not at all important	1	0.8
(2) Not very important	5	4.2
(3) Somewhat important	44	37.0
(4) Important	51	42.9
(5) Extremely important	18	15.1

Table A3—*Continued*. Frequency of responses for juniors

15. Opportunity to enter vocation of choice

(1) Not at all important	0	0.0
(2) Not very important	0	0.0
(3) Somewhat important	12	10.1
(4) Important	40	33.6
(5) Extremely important	67	56.3

16. Developing friendships with those of different backgrounds

(1) Not at all important	1	0.8
(2) Not very important	5	4.2
(3) Somewhat important	26	21.8
(4) Important	48	40.3
(5) Extremely important	39	32.8

17. Being tolerant of others' points of view

(1) Not at all important	1	0.8
(2) Not very important	1	0.8
(3) Somewhat important	16	13.4
(4) Important	59	49.6
(5) Extremely important	42	35.3

18. Learning more about Women's culture/history

(1) Not at all important	8	6.7
(2) Not very important	15	12.6
(3) Somewhat important	38	31.9
(4) Important	42	35.3
(5) Extremely important	16	13.4

19. Learning about the arts

(1) Not at all important	4	3.4
(2) Not very important	21	17.6
(3) Somewhat important	47	39.5
(4) Important	36	30.3
(5) Extremely important	11	9.2

20. Being well-off financially

(1) Not at all important	2	1.7
(2) Not very important	7	5.9
(3) Somewhat important	27	22.7
(4) Important	51	42.9
(5) Extremely important	32	26.9

21. Serving humankind

(1) Not at all important	2	1.7
(2) Not very important	1	0.8
(3) Somewhat important	16	13.4
(4) Important	64	53.8
(5) Extremely important	36	30.3

Table A3—*Continued*. Frequency of responses for juniors

22. Applying Christian precepts to life

(1) Not at all important	1	0.8
(2) Not very important	4	3.4
(3) Somewhat important	19	16.0
(4) Important	42	35.3
(5) Extremely important	53	44.5

23. Ability to make ethical or moral decisions

(1) Not at all important	0	0.0
(2) Not very important	1	0.8
(3) Somewhat important	5	4.2
(4) Important	43	36.1
(5) Extremely important	70	58.9

24. Ability to think critically about information received

(1) Not at all important	0	0.0
(2) Not very important	2	1.7
(3) Somewhat important	10	8.4
(4) Important	57	47.9
(5) Extremely important	50	42.0

25. Finding work that is challenging and that stimulates personal growth

(1) Not at all important	0	0.0
(2) Not very important	1	0.8
(3) Somewhat important	15	12.6
(4) Important	64	53.8
(5) Extremely important	39	32.8

26. Respecting the dignity and worth of others

(1) Not at all important	0	0.0
(2) Not very important	0	0.0
(3) Somewhat important	10	8.4
(4) Important	59	49.6
(5) Extremely important	50	42.0

27. Appreciating conflicting points of view

(1) Not at all important	0	0.0
(2) Not very important	1	0.8
(3) Somewhat important	22	18.5
(4) Important	62	52.1
(5) Extremely important	34	28.6

28. Being a responsible citizen of the world

(1) Not at all important	0	0.0
(2) Not very important	0	0.0
(3) Somewhat important	18	15.1
(4) Important	57	47.9
(5) Extremely important	44	37.0

Table A3—*Continued*. Frequency of  
responses for juniors

29. Experiencing cultures different from one's own

(1) Not at all important	1	0.8
(2) Not very important	6	5.0
(3) Somewhat important	25	21.0
(4) Important	52	43.7
(5) Extremely important	35	29.4

30. Volunteering service to one's community

(1) Not at all important	2	1.7
(2) Not very important	6	5.0
(3) Somewhat important	23	19.3
(4) Important	59	49.6
(5) Extremely important	29	24.4

Table A4. Frequency of responses for seniors

Survey Response	Frequency	Percent
1. Solving environmental problems		
(1) Not at all important	3	2.3
(2) Not very important	18	13.6
(3) Somewhat important	51	38.6
(4) Important	39	29.5
(5) Extremely important	21	15.9
2. Knowledge of the Christian faith		
(1) Not at all important	2	1.5
(2) Not very important	3	2.3
(3) Somewhat important	16	12.1
(4) Important	43	32.6
(5) Extremely important	68	51.5
3. Ability to analyze situations		
(1) Not at all important	0	0.0
(2) Not very important	2	1.5
(3) Somewhat important	20	15.2
(4) Important	64	48.5
(5) Extremely important	46	34.8
4. Developing a desire for life-long learning		
(1) Not at all important	0	0.0
(2) Not very important	4	3.0
(3) Somewhat important	22	16.7
(4) Important	64	48.5
(5) Extremely important	42	31.8
5. Having knowledge, skills, and experience to do advanced academic work		
(1) Not at all important	0	0.0
(2) Not very important	4	3.0
(3) Somewhat important	26	19.7
(4) Important	57	43.2
(5) Extremely important	45	34.1
6. Developing friendships with peers		
(1) Not at all important	0	0.0
(2) Not very important	0	0.0
(3) Somewhat important	4	3.0
(4) Important	47	35.6
(5) Extremely important	81	61.4
7. Living life with integrity		
(1) Not at all important	0	0.0
(2) Not very important	0	0.0
(3) Somewhat important	7	5.3
(4) Important	26	19.7
(5) Extremely important	99	75.0

Table A4—*Continued*. Frequency of responses for seniors

8. Learning more about Black culture/history		
(1) Not at all important	13	9.8
(2) Not very important	28	21.2
(3) Somewhat important	46	34.8
(4) Important	30	22.7
(5) Extremely important	15	11.4
9. Participating in public worship experiences		
(1) Not at all important	8	6.1
(2) Not very important	19	14.4
(3) Somewhat important	27	20.5
(4) Important	51	38.6
(5) Extremely important	27	20.5
10. Developing a meaningful philosophy of life		
(1) Not at all important	0	0.0
(2) Not very important	6	4.5
(3) Somewhat important	33	25.0
(4) Important	60	45.5
(5) Extremely important	33	25.0
11. Starting a family		
(1) Not at all important	3	2.3
(2) Not very important	6	4.5
(3) Somewhat important	22	16.7
(4) Important	31	23.5
(5) Extremely important	70	53.0
12. Commitment to the Christian faith		
(1) Not at all important	4	3.0
(2) Not very important	6	4.5
(3) Somewhat important	8	6.1
(4) Important	27	20.5
(5) Extremely important	87	65.9
13. Ability to communicate effectively		
(1) Not at all important	1	0.8
(2) Not very important	0	0.0
(3) Somewhat important	8	6.1
(4) Important	55	41.7
(5) Extremely important	68	51.5
14. Personally researching knowledge		
(1) Not at all important	0	0.0
(2) Not very important	6	4.5
(3) Somewhat important	42	31.8
(4) Important	55	41.7
(5) Extremely important	29	22.0

Table A4—*Continued*. Frequency of responses for seniors

15. Opportunity to enter vocation of choice

(1) Not at all important	0	0.0
(2) Not very important	1	0.8
(3) Somewhat important	14	10.6
(4) Important	43	32.6
(5) Extremely important	74	56.1

16. Developing friendships with those of different backgrounds

(1) Not at all important	1	0.8
(2) Not very important	7	5.3
(3) Somewhat important	37	28.0
(4) Important	46	34.8
(5) Extremely important	41	31.3

17. Being tolerant of others' points of view

(1) Not at all important	2	1.5
(2) Not very important	3	2.3
(3) Somewhat important	21	15.9
(4) Important	59	44.7
(5) Extremely important	47	35.6

18. Learning more about Women's culture/history

(1) Not at all important	11	8.3
(2) Not very important	23	17.4
(3) Somewhat important	44	33.3
(4) Important	40	30.3
(5) Extremely important	14	10.6

19. Learning about the arts

(1) Not at all important	7	5.3
(2) Not very important	21	15.9
(3) Somewhat important	57	43.2
(4) Important	28	21.2
(5) Extremely important	19	14.4

20. Being well-off financially

(1) Not at all important	3	2.3
(2) Not very important	11	8.3
(3) Somewhat important	23	17.4
(4) Important	54	40.9
(5) Extremely important	41	31.1

21. Serving humankind

(1) Not at all important	2	1.5
(2) Not very important	4	3.0
(3) Somewhat important	18	13.6
(4) Important	65	49.2
(5) Extremely important	43	32.6

Table A4—*Continued*. Frequency of responses for seniors

22. Applying Christian precepts to life

(1) Not at all important	3	2.3
(2) Not very important	4	3.0
(3) Somewhat important	14	10.6
(4) Important	45	34.1
(5) Extremely important	66	50.0

23. Ability to make ethical or moral decisions

(1) Not at all important	1	0.8
(2) Not very important	0	0.0
(3) Somewhat important	3	2.3
(4) Important	45	34.1
(5) Extremely important	83	62.9

24. Ability to think critically about information received

(1) Not at all important	0	0.0
(2) Not very important	0	0.0
(3) Somewhat important	12	9.1
(4) Important	62	47.0
(5) Extremely important	58	43.9

25. Finding work that is challenging and that stimulates personal growth

(1) Not at all important	0	0.0
(2) Not very important	1	0.8
(3) Somewhat important	18	13.6
(4) Important	63	47.7
(5) Extremely important	50	37.9

26. Respecting the dignity and worth of others

(1) Not at all important	2	1.5
(2) Not very important	0	0.0
(3) Somewhat important	8	6.1
(4) Important	64	48.5
(5) Extremely important	58	43.9

27. Appreciating conflicting points of view

(1) Not at all important	1	0.8
(2) Not very important	3	2.3
(3) Somewhat important	28	21.2
(4) Important	69	52.3
(5) Extremely important	31	23.5

28. Being a responsible citizen of the world

(1) Not at all important	2	1.5
(2) Not very important	1	0.8
(3) Somewhat important	17	12.9
(4) Important	64	48.5
(5) Extremely important	48	36.4

Table A4—*Continued*. Frequency of  
responses for seniors

29. Experiencing cultures different from one's own

(1) Not at all important	5	3.8
(2) Not very important	6	4.5
(3) Somewhat important	32	24.2
(4) Important	58	43.9
(5) Extremely important	31	23.5

30. Volunteering service to one's community

(1) Not at all important	3	2.3
(2) Not very important	6	4.5
(3) Somewhat important	30	22.7
(4) Important	69	52.3
(5) Extremely important	24	18.2

APPENDIX 3

RELATIVE VALUE OF STATEMENTS  
BY STUDENTS

The following tables (Table A5-A13) display the research data for the relative value given to each value statement by the nine groups (overall student body, males, females, Caucasians, African-Americans, Baptists, Catholics, Methodists, “No Religious Preference”) under investigation. The research data gathered helped to determine which value statements showed a general increase or decrease in value for each of the groups. The research data also helped in the determination of which increases or decreases was considered significant at a  $P=0.05$  level.

Table A5. Relative value of statements  
by college students

Value Statement	Freshmen	Sophomores	Juniors	Seniors
1) Solving environment	(-0.84)	(-0.84)	(-0.72)	(-0.60)
2) Knowledge of Christian faith	0.11	0.28	0.22	0.24
3) Analyze situations	0.06	0.13	0.16	0.14
4) Desire life-long learning	0.05	(-0.01)	0.03	0.06
5) Advanced academic work	0.20	0.01	0.03	0.05
6) Friendship with peers	0.50	0.50	0.53	0.55
7) Living life with integrity	0.54	0.58	0.59	0.67
8) Black culture/history	(-0.94)	(-1.05)	(-0.90)	(-0.98)
9) Public worship experiences	(-0.28)	(-0.37)	(-0.55)	(-0.50)
10) Philosophy of life	(-0.17)	(-0.17)	(-0.23)	(-0.12)
11) Starting a family	0.23	0.28	0.19	0.17
12) Commitment Christian faith	0.21	0.37	0.35	0.36
13) Communicate effectively	0.35	0.30	0.45	0.40
14) Personally researching	(-0.26)	(-0.29)	(-0.38)	(-0.22)
15) Vocation of choice	0.34	0.35	0.41	0.41
16) Friend different backgrounds	0.14	(-0.12)	(-0.05)	(-0.13)
17) Tolerant other's point of view	0.15	0.13	0.13	0.08
18) Women's culture/history	(-0.77)	(-0.78)	(-0.69)	(-0.86)
19) Learning about the arts	(-0.69)	(-0.70)	(-0.81)	(-0.80)
20) Being well-off financially	(-0.15)	(-0.04)	(-0.18)	(-0.13)
21) Serving humankind	0.00	0.09	0.05	0.05
22) Applying Christian precepts	0.15	0.27	0.14	0.18
23) Make ethical/moral decisions	0.52	0.49	0.48	0.55
24) Think critically about info	0.17	0.20	0.25	0.32
25) Work challenging/stimulating	0.07	0.19	0.13	0.20
26) Respecting dignity of others	0.39	0.31	0.29	0.30
27) Appreciating conflict	(-0.09)	(-0.11)	0.03	(-0.06)
28) Responsible citizen of world	0.21	0.18	0.17	0.16
29) Experiencing different culture	(-0.08)	(-0.17)	(-0.09)	(-0.24)
30) Volunteer community service	0.11	(-0.14)	(-0.15)	(-0.23)
Overall Mean	4.20	4.09	4.05	4.03

Table A6. Relative value of statements  
by male students

Value Statement	Freshmen	Sophomores	Juniors	Seniors
1) Solving environment	(-0.64)	(-0.56)	(-0.49)	(-0.61)
2) Knowledge of Christian faith	(-0.02)	0.39	0.21	0.30
3) Analyze situations	0.20	0.31	0.34	0.26
4) Desire life-long learning	(-0.04)	0.09	0.27	0.21
5) Advanced academic work	0.16	0.06	0.17	0.19
6) Friendship with peers	0.55	0.51	0.44	0.56
7) Living life with integrity	0.52	0.64	0.57	0.65
8) Black culture/history	(-0.97)	(-1.01)	(-1.06)	(-0.91)
9) Public worship experiences	(-0.45)	(-0.51)	(-0.89)	(-0.56)
10) Philosophy of life	(-0.17)	(-0.04)	(-0.13)	(-0.04)
11) Starting a family	0.10	0.11	0.21	(-0.02)
12) Commitment Christian faith	0.03	0.34	0.37	0.32
13) Communicate effectively	0.39	0.31	0.44	0.40
14) Personally researching	(-0.10)	(-0.14)	(-0.16)	(-0.06)
15) Vocation of choice	0.34	0.36	0.64	0.56
16) Friend different backgrounds	0.30	(-0.01)	(-0.23)	(-0.07)
17) Tolerant other's point of view	0.11	0.11	0.03	0.03
18) Women's culture/history	(-0.95)	(-1.24)	(-1.26)	(-1.18)
19) Learning about the arts	(-0.70)	(-0.54)	(-0.79)	(-0.91)
20) Being well-off financially	(-0.05)	0.16	0.07	0.11
21) Serving humankind	0.01	(-0.16)	0.14	(-0.14)
22) Applying Christian precepts	0.02	0.14	0.04	0.14
23) Make ethical/moral decisions	0.50	0.44	0.47	0.53
24) Think critically about info	0.27	0.24	0.41	0.40
25) Work challenging/stimulating	0.09	0.31	0.37	0.23
26) Respecting dignity of others	0.33	0.14	0.21	0.16
27) Appreciating conflict	(-0.01)	(-0.14)	0.01	(-0.09)
28) Responsible citizen of world	0.25	0.19	0.21	0.05
29) Experiencing different culture	(-0.01)	(-0.09)	(-0.16)	(-0.23)
30) Volunteer community service	(-0.02)	(-0.21)	(-0.49)	(-0.35)
Overall Mean	4.09	3.84	3.86	3.93

Table A7. Relative value of statements  
by female students

Value Statement	Freshmen	Sophomores	Juniors	Seniors
1) Solving environment	(-0.94)	(-0.94)	(-0.80)	(-0.59)
2) Knowledge of Christian faith	0.18	0.24	0.22	0.22
3) Analyze situations	(-0.02)	0.06	0.10	0.04
4) Desire life-long learning	0.09	(-0.04)	(-0.05)	(-0.06)
5) Advanced academic work	0.22	(-0.01)	(-0.01)	(-0.06)
6) Friendship with peers	0.48	0.51	0.56	0.54
7) Living life with integrity	0.55	0.56	0.60	0.68
8) Black culture/history	(-0.93)	(1.06)	(-0.84)	(-1.04)
9) Public worship experiences	(-0.18)	(-0.30)	(-0.44)	(-0.46)
10) Philosophy of life	(-0.18)	(-0.22)	(-0.26)	(-0.19)
11) Starting a family	(-0.02)	0.36	0.18	0.32
12) Commitment Christian faith	0.30	0.40	0.35	0.42
13) Communicate effectively	0.32	0.31	0.46	0.40
14) Personally researching	(-0.34)	(-0.35)	(-0.45)	(-0.34)
15) Vocation of choice	0.33	0.35	0.34	0.29
16) Friend different backgrounds	0.06	(-0.16)	0.01	(-0.18)
17) Tolerant other's point of view	0.16	0.15	0.18	0.10
18) Women's culture/history	(-0.68)	(-0.57)	(-0.49)	(-0.62)
19) Learning about the arts	(-0.68)	(-0.76)	(-0.81)	(-0.71)
20) Being well-off financially	(-0.21)	(-0.11)	(-0.26)	(-0.31)
21) Serving humankind	0.00	0.21	0.02	0.20
22) Applying Christian precepts	0.22	0.33	0.18	0.25
23) Make ethical/moral decisions	0.53	0.53	0.49	0.57
24) Think critically about info	0.11	0.19	0.20	0.25
25) Work challenging/stimulating	0.06	0.15	0.06	0.17
26) Respecting dignity of others	0.42	0.40	0.32	0.41
27) Appreciating conflict	(-0.14)	(-0.08)	0.05	(-0.06)
28) Responsible citizen of world	0.20	0.18	0.16	0.22
29) Experiencing different culture	(-0.13)	(-0.19)	(-0.07)	(-0.26)
30) Volunteer community service	0.18	(-0.09)	(-0.03)	(-0.15)
Overall Mean	4.26	4.19	4.11	4.11

Table A8. Relative value of statements  
by Caucasian students

Value Statement	Freshmen	Sophomores	Juniors	Seniors
1) Solving environment	(-0.82)	(-0.86)	(-0.75)	(-0.59)
2) Knowledge of Christian faith	0.14	0.28	0.24	0.27
3) Analyze situations	0.06	0.15	0.15	0.16
4) Desire life-long learning	0.04	0.00	0.02	0.06
5) Advanced academic work	0.19	0.03	0.05	0.07
6) Friendship with peers	0.49	0.52	0.53	0.55
7) Living life with integrity	0.53	0.59	0.60	0.69
8) Black culture/history	(-0.98)	(-1.11)	(-0.96)	(-1.07)
9) Public worship experiences	(-0.27)	(-0.36)	(-0.55)	(-0.48)
10) Philosophy of life	(-0.17)	(-0.17)	(-0.23)	(-0.10)
11) Starting a family	0.10	0.30	0.17	0.20
12) Commitment Christian faith	0.23	0.36	0.36	0.40
13) Communicate effectively	0.34	0.32	0.47	0.41
14) Personally researching	(-0.27)	(-0.28)	(-0.38)	(-0.21)
15) Vocation of choice	0.36	0.38	0.40	0.43
16) Friend different backgrounds	0.13	(-0.14)	(-0.03)	(-0.17)
17) Tolerant other's point of view	0.15	0.14	0.14	0.09
18) Women's culture/history	(-0.78)	(-1.50)	(-0.69)	(-0.89)
19) Learning about the arts	(-0.66)	(-0.69)	(-0.69)	(-0.86)
20) Being well-off financially	(-0.17)	(-0.04)	(-0.20)	(-0.17)
21) Serving humankind	(-0.01)	0.12	0.06	0.06
22) Applying Christian precepts	0.18	0.27	0.16	0.24
23) Make ethical/moral decisions	0.53	0.52	0.47	0.55
24) Think critically about info	0.18	0.22	0.25	0.27
25) Work challenging/stimulating	0.07	0.20	0.14	0.16
26) Respecting dignity of others	0.39	0.32	0.30	0.32
27) Appreciating conflict	(-0.08)	(-0.11)	0.05	(-0.11)
28) Responsible citizen of world	0.20	0.20	0.17	0.15
29) Experiencing different culture	(-0.10)	(-0.16)	(-0.09)	(-0.28)
30) Volunteer community service	0.12	(-0.13)	(-0.15)	(-0.22)
Overall Mean	4.20	4.10	4.05	4.04

Table A9. Relative value of statements  
by African-American students

Value Statement	Freshmen	Sophomores	Juniors	Seniors
1) Solving environment	(-1.46)	(-0.26)	(-0.30)	(-0.39)
2) Knowledge of Christian faith	(-0.29)	0.07	0.36	0.10
3) Analyze situations	(-0.29)	(-0.26)	0.36	(-0.39)
4) Desire life-long learning	0.04	(-0.26)	0.36	(-0.27)
5) Advanced academic work	0.71	(-0.26)	(-0.64)	(-0.27)
6) Friendship with peers	1.04	0.40	0.70	0.48
7) Living life with integrity	1.04	0.74	0.70	0.36
8) Black culture/history	0.21	0.74	0.70	0.61
9) Public worship experiences	0.04	(-0.60)	(-1.30)	(-0.77)
10) Philosophy of life	(-0.29)	(-0.60)	(-0.64)	(-0.52)
11) Starting a family	(-1.46)	(-0.26)	0.36	(-0.27)
12) Commitment Christian faith	0.04	0.40	1.03	0.11
13) Communicate effectively	0.71	0.07	0.03	0.11
14) Personally researching	(-0.29)	(-0.60)	(-0.97)	(-0.52)
15) Vocation of choice	(-0.13)	0.40	0.70	0.23
16) Friend different backgrounds	0.54	0.40	(-1.30)	0.23
17) Tolerant other's point of view	0.04	(-0.26)	(-0.64)	(-0.14)
18) Women's culture/history	(-0.46)	(-0.26)	(-0.97)	(-0.02)
19) Learning about the arts	(-1.46)	(-0.26)	0.03	(-0.14)
20) Being well-off financially	0.54	0.74	0.36	0.48
21) Serving humankind	0.21	(-0.60)	0.03	(-0.02)
22) Applying Christian precepts	(-0.29)	0.40	0.70	(-0.02)
23) Make ethical/moral decisions	0.71	0.07	0.70	0.48
24) Think critically about info	(-0.13)	0.07	0.36	0.36
25) Work challenging/stimulating	(-0.13)	0.74	0.36	0.36
26) Respecting dignity of others	0.54	0.07	0.03	(-0.14)
27) Appreciating conflict	(-0.46)	0.40	(-0.30)	0.11
28) Responsible citizen of world	0.71	(-0.26)	0.03	(-0.14)
29) Experiencing different culture	0.04	(-0.26)	(-0.30)	(-0.02)
30) Volunteer community service	0.04	(-0.60)	(-0.64)	(-0.27)
Overall Mean	3.96	3.93	3.97	4.02

Table A10. Relative value of statements  
by Baptist students

Value Statement	Freshmen	Sophomores	Juniors	Seniors
1) Solving environment	(-0.88)	(-0.93)	(-0.86)	(-0.79)
2) Knowledge of Christian faith	0.43	0.45	0.54	0.61
3) Analyze situations	(-0.02)	0.06	0.14	0.15
4) Desire life-long learning	0.07	(-0.02)	0.10	0.08
5) Advanced academic work	0.13	(-0.02)	(-0.01)	0.03
6) Friendship with peers	0.45	0.50	0.52	0.40
7) Living life with integrity	0.53	0.60	0.54	0.61
8) Black culture/history	(-1.10)	(-1.00)	(-1.06)	(-0.98)
9) Public worship experiences	0.11	(-0.20)	(-0.33)	(-0.23)
10) Philosophy of life	(-0.22)	(-0.19)	(-0.23)	(-0.10)
11) Starting a family	(-0.02)	0.30	0.17	0.07
12) Commitment Christian faith	0.49	0.51	0.65	0.66
13) Communicate effectively	0.32	0.22	0.40	0.36
14) Personally researching	(-0.35)	(-0.34)	(-0.43)	(-0.24)
15) Vocation of choice	0.41	0.42	0.40	0.47
16) Friend different backgrounds	0.06	(-0.11)	(-0.13)	(-0.21)
17) Tolerant other's point of view	0.06	0.10	0.02	(-0.05)
18) Women's culture/history	(-0.89)	(-0.87)	(-0.88)	(-0.87)
19) Learning about the arts	(-0.68)	(-0.73)	(-0.78)	(-0.87)
20) Being well-off financially	(-0.19)	(-0.13)	(-0.23)	(-0.34)
21) Serving humankind	(-0.03)	0.15	0.09	0.07
22) Applying Christian precepts	0.38	0.40	0.39	0.50
23) Make ethical/moral decisions	0.51	0.48	0.47	0.53
24) Think critically about info	0.11	0.12	0.27	0.24
25) Work challenging/stimulating	0.04	0.16	0.14	0.11
26) Respecting dignity of others	0.37	0.30	0.25	0.24
27) Appreciating conflict	(-0.18)	(-0.13)	(-0.01)	(-0.13)
28) Responsible citizen of world	0.13	0.09	0.17	0.15
29) Experiencing different culture	(-0.17)	(-0.14)	(-0.18)	(-0.24)
30) Volunteer community service	0.16	(-0.19)	(-0.06)	(-0.11)
Overall Mean	4.22	4.05	4.08	4.08

Table A11. Relative value of statements  
by Catholic students

Value Statement	Freshmen	Sophomores	Juniors	Seniors
1) Solving environment	(-1.06)	(-0.68)	(-0.33)	(-0.08)
2) Knowledge of Christian faith	(-0.19)	(-0.31)	(-0.27)	(-0.08)
3) Analyze situations	(-0.12)	0.32	0.30	0.42
4) Desire life-long learning	0.07	0.51	0.17	(-0.33)
5) Advanced academic work	0.23	(-0.13)	0.23	(-0.08)
6) Friendship with peers	0.52	0.42	0.55	0.79
7) Living life with integrity	0.49	0.23	0.61	0.79
8) Black culture/history	(-0.70)	(-0.68)	(-0.95)	(-0.71)
9) Public worship experiences	(-0.86)	(-1.04)	(-1.14)	(-1.08)
10) Philosophy of life	(-0.09)	(-0.49)	(-0.45)	(-0.58)
11) Starting a family	0.10	0.14	0.11	0.42
12) Commitment Christian faith	0.01	(-0.22)	(-0.14)	(-0.21)
13) Communicate effectively	0.33	0.32	0.55	0.29
14) Personally researching	(-0.19)	(-0.13)	(-0.39)	(-0.71)
15) Vocation of choice	0.17	0.23	0.23	(-0.08)
16) Friend different backgrounds	0.30	(-0.04)	(-0.02)	0.04
17) Tolerant other's point of view	0.30	(-0.04)	(-0.02)	0.04
18) Women's culture/history	(-0.61)	(-0.49)	(-0.33)	(-0.21)
19) Learning about the arts	(-0.61)	0.05	(-1.02)	(1.08)
20) Being well-off financially	0.20	(-0.04)	(-0.08)	(-0.33)
21) Serving humankind	(-0.06)	(-0.13)	(-0.08)	(-0.21)
22) Applying Christian precepts	0.04	(-0.04)	(-0.08)	(-0.33)
23) Make ethical/moral decisions	0.49	0.32	0.30	0.67
24) Think critically about info	0.20	0.42	0.42	0.54
25) Work challenging/stimulating	0.04	0.23	0.36	0.17
26) Respecting dignity of others	0.46	0.32	0.48	0.67
27) Appreciating conflict	0.07	0.14	0.23	0.17
28) Responsible citizen of world	0.33	0.42	0.48	0.67
29) Experiencing different culture	0.07	0.05	0.17	(-0.08)
30) Volunteer community service	0.07	(-0.22)	(-0.14)	(-0.33)
Overall Mean	4.25	4.13	4.08	3.96

Table A12. Relative value of statements  
by Methodist students

Value Statement	Freshmen	Sophomores	Juniors	Seniors
1) Solving environment	(-0.61)	(-0.78)	(-0.43)	(-0.16)
2) Knowledge of Christian faith	(-0.08)	0.38	(-0.06)	0.42
3) Analyze situations	0.18	0.30	(-0.18)	(-0.25)
4) Desire life-long learning	0.13	(-0.08)	0.07	0.09
5) Advanced academic work	(-0.04)	0.22	0.19	0.25
6) Friendship with peers	0.57	0.38	0.82	0.84
7) Living life with integrity	0.39	0.69	0.69	0.67
8) Black culture/history	(-0.69)	(-1.54)	(-0.56)	(-1.58)
9) Public worship experiences	(-0.26)	(-0.70)	(-1.06)	(-0.16)
10) Philosophy of life	(-0.13)	(-0.01)	(-0.31)	(-0.25)
11) Starting a family	0.09	0.38	(-0.06)	0.42
12) Commitment Christian faith	0.00	0.46	0.19	0.84
13) Communicate effectively	0.18	0.38	0.32	0.25
14) Personally researching	(-0.13)	(-0.31)	(-0.31)	(-0.41)
15) Vocation of choice	0.18	0.15	0.82	0.34
16) Friend different backgrounds	0.18	(-0.16)	(-0.18)	(-0.25)
17) Tolerant other's point of view	0.09	0.22	(-0.06)	0.09
18) Women's culture/history	(-0.61)	(-1.08)	(-0.68)	(-1.33)
19) Learning about the arts	(-0.34)	(-0.93)	(-0.18)	(-0.58)
20) Being well-off financially	(-0.04)	0.22	(-0.06)	(-0.33)
21) Serving humankind	(-0.13)	(-0.08)	0.19	0.09
22) Applying Christian precepts	0.18	0.22	(-0.06)	0.67
23) Make ethical/moral decisions	0.48	0.53	0.69	0.50
24) Think critically about info	0.13	0.30	0.32	0.00
25) Work challenging/stimulating	0.09	0.30	0.32	0.25
26) Respecting dignity of others	0.26	0.15	0.07	0.34
27) Appreciating conflict	(-0.17)	(-0.08)	0.07	(-0.25)
28) Responsible citizen of world	0.13	0.46	0.07	0.17
29) Experiencing different culture	(-0.13)	0.07	(-0.06)	(-0.50)
30) Volunteer community service	0.09	0.07	(-0.43)	(-0.08)
Overall Mean	4.30	4.16	4.06	4.08

Table A13. Relative value of statements  
by “No Religious Preference” students

Value Statement	Freshmen	Sophomores	Juniors	Seniors
1) Solving environment	(-0.39)	(-0.60)	(-0.70)	(-0.31)
2) Knowledge of Christian faith	(-1.33)	(-0.93)	(-0.95)	(-0.50)
3) Analyze situations	0.44	0.40	0.67	0.44
4) Desire life-long learning	0.17	0.07	0.30	0.25
5) Advanced academic work	0.61	0.24	0.30	0.38
6) Friendship with peers	0.89	0.74	0.92	0.88
7) Living life with integrity	0.61	0.57	0.80	0.81
8) Black culture/history	(-0.61)	(-0.60)	(-0.58)	(-0.81)
9) Public worship experiences	(-1.61)	(-1.10)	(-1.20)	(-1.50)
10) Philosophy of life	(-0.17)	(-0.10)	(-0.08)	0.13
11) Starting a family	0.11	0.07	0.17	0.00
12) Commitment Christian faith	(-1.67)	(-1.43)	(-1.08)	(-0.87)
13) Communicate effectively	0.44	0.40	0.67	0.38
14) Personally researching	0.22	(-0.10)	(-0.20)	0.19
15) Vocation of choice	0.33	0.74	0.30	0.75
16) Friend different backgrounds	0.44	(-0.26)	0.55	0.13
17) Tolerant other's point of view	0.67	0.57	0.55	0.19
18) Women's culture/history	(-0.33)	(-0.10)	(-0.08)	(-1.19)
19) Learning about the arts	(-0.50)	(-0.26)	(-0.70)	(-0.44)
20) Being well-off financially	0.05	0.40	0.30	0.38
21) Serving humankind	0.11	0.40	0.17	(-0.19)
22) Applying Christian precepts	(-1.50)	(-1.26)	(-1.20)	(-0.63)
23) Make ethical/moral decisions	0.50	0.40	0.55	0.81
24) Think critically about info	0.44	0.53	0.42	0.75
25) Work challenging/stimulating	0.39	0.53	0.17	0.44
26) Respecting dignity of others	0.44	0.53	0.55	0.25
27) Appreciating conflict	0.44	0.24	(-0.08)	0.00
28) Responsible citizen of world	0.50	0.24	0.17	0.00
29) Experiencing different culture	0.22	(-0.26)	(-0.20)	0.00
30) Volunteer community service	(-0.06)	(-0.26)	(-0.33)	(-0.69)
Overall Mean	3.89	3.93	3.83	3.75

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## ABSTRACT

### THE IMPACT OF INSTITUTIONAL CORE VALUES ON TRADITIONAL STUDENTS AT A SOUTHERN BAPTIST COLLEGE

Brian Ashley Niemeier, Ph.D.  
The Southern Baptist Theological Seminary, 2003  
Chairperson: Dr. Dennis E. Williams

This dissertation examined to what degree traditional students were impacted by the institutional core values at a Southern Baptist college. The subjects of mission statements, core values, and college impact were defined. Special attention was given to the eight institutional core values being examined in this study. The current study was conducted at Georgetown College. Located within the eleven state region that is encompassed by the Commission on Colleges of the Southern Association of Colleges and Schools accrediting agency, Georgetown College is a member of the Association of Southern Baptist Colleges and Schools. The goal of Georgetown College, broadly defined, is to provide a quality educational program within the context of a values-based Christian atmosphere. The sample of the current study included all the traditional freshmen, sophomores, juniors, and seniors at Georgetown College at the beginning of the fall semester of 2003.

Data gathering consisted of two concurrent lines of inquiry: similarities and differences in students' agreement with the institutional core values. These lines of inquiry were analyzed according to four specific areas of interest including students'

class year, gender, ethnic background, and religious affiliation. A value statement index was created for use in this study.

The core values of community and integrity were rated by the students as the most important values in the study. The Christian core values showed a general increase among almost all of the students from the freshmen to the senior year. The core values concerning diversity and cultural enrichment programs were rated as the least important values in the study. The presence of a Christian community was determined to be the key ingredient for Southern Baptist colleges to impact positively the value systems of their traditional students.

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