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Role of the Student Personnel Educator in Promoting the Unique Goals of the Religiously Oriented Liberal Arts College

George Fowley

Loyola University Chicago

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ROLE OF THE STUDENT PERSONNEL EDUCATOR IN PROMOTING
THE UNIQUE GOALS OF THE RELIGIOUSLY ORIENTED
LIBERAL ARTS COLLEGE

by

Brother George Fowley

A Dissertation Submitted to the Faculty of the School of Education
of Loyola University in Partial Fulfillment of
the Requirements for the Degree of
Doctor of Education

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CHAPTER I

NATURE AND SCOPE OF THE STUDY

Introduction

This project is concerned with the relationship between the unique goals of the religiously oriented college and the student personnel professionals within these institutions. This concern arises from the fact that not only is the religiously oriented liberal arts college in a state of crisis, but so also is the student personnel profession. These crises have led to a careful examination of the literature on religiously oriented institutions and on the student personnel profession from three viewpoints: (1) history, (2) present status, and (3) prognoses for the future.

The literature indicates that religiously oriented institutions must move into the mainstream of American higher education and yet retain their unique identity if they are to survive. At the same time, the literature reveals that the survival of the student personnel profession requires a greater responsiveness by these professionals to the needs of the campus community. These findings are examined in the second chapter of this project, "Review of the Literature."

Four hundred student personnel educators in two hundred
religiously oriented liberal arts colleges across the country were contacted by means of a questionnaire in order to discern their attitudes toward the religiously oriented goals of their institutions. The third and fourth chapters of this project analyze the data obtained through the questionnaires.

In the fifth and final chapter, the review of the literature and the data from the questionnaire are synthesized so as to recommend a program of action for student personnel educators in religiously oriented liberal arts colleges to assist them to play a vital role, not merely in preserving but also in reviving these institutions.

The Problem

The general purpose of this project was to explore the attitudes of student personnel educators toward the religious orientation of the institutions they serve and the part they play in promoting the religiously oriented goals of their institutions. As a result of these findings, a program of action for student personnel educators in similar institutions will be proposed.

The first step in approaching this project was the acceptance of a basic premise of the recent Danforth Commission on Church Colleges and Universities: "One ingredient of a quality institution is an awareness of a distinctive purpose and a clear definition of goals." ¹ Administrators, aware of the importance of

retaining a distinctive purpose, necessarily determine faculty
appointments, the selection of administrative personnel and other
key appointments in light of this premise.

In fact, state Pattillo and Mackenzie, "each appointment is
regarded as a strategic decision." Applying this principle to
the religiously oriented college, the Danforth researchers state:
"If a college intends to be a Christian community and to conduct
its work within a Christian context, the appointment of faculty
members who are sympathetic with this purpose and can make a
contribution to such a community is an important factor in
selection."3

Since a definition of institutional purpose, along with a
consequent organization of facilities, curriculum, and staff, is
so vitally important, the selection of student personnel educators
for religiously oriented colleges is of key importance in assist­
ing the institution to achieve its goals.

If the judgment of the Danforth Commission on Church Colleges
and Universities as to the intimate relationship between the
effective implementation of institutional goals and the selection
of personnel is accepted, it is important to determine to what
extent student personnel educators are aware of the religiously
oriented goals of their institution, the extent to which they are
committed to these goals, and whether or not they derive satisfac–

2Ibid., p. 60.
3Ibid., p. 63.
tion from promoting these goals among the students. In addition, accepting the concept of the importance of personnel who will "make a contribution to such a community," the student personnel educators in this project were surveyed as to the extent to which they conveyed to their students a personal commitment to the religiously oriented goals of their institutions and the programs they promoted or inaugurated to personalize these goals within the student body.

The problem simply stated, then, may be seen as five-fold:

1. To what extent do student personnel educators in religiously oriented liberal arts colleges perceive the unique goals of their institutions?

2. To what extent are these student personnel educators committed to these goals?

3. To what extent do student personnel educators derive satisfaction through supporting the promotion of these unique goals on the campus?

4. To what extent do student personnel educators convey their personal commitment to these goals to the student body?

5. What programs did these student personnel educators promote or inaugurate to personalize the institutional goals within the student body?

The logic of the presentation of this five-fold statement of the problem is supported by the publications of two prominent educational organizations--The Division of Higher Education of
the Board of Education of the Methodist Church\textsuperscript{4} and the American College Personnel Association.\textsuperscript{5} Both of these publications, in speaking of the relationship between the goals of the college and the student personnel educator, emphasize the importance of the professional knowing the goals of his institution; of being committed to these goals; of deriving satisfaction from their promotion; of conveying their commitment to the student body; and in promoting the goals through programs.

These two studies have been selected since Riggs writes basically of the student personnel approach in religiously oriented colleges, while Shaffer writes of the student personnel educator in general.

\textbf{Definitions}

1. Unique goals: Many of the goals of religiously oriented liberal arts colleges are similar to those of non-religiously oriented colleges. Some goals, however, are peculiar to the religiously oriented liberal arts college--these are the "unique goals" to which reference has been made. The following delineation of the Danforth Commission on Church Colleges and Universities has


been accepted as a basic premise for this project:

A. In the religiously oriented liberal arts college, the institution strives to imbue within the student an outlook on the world and man's place in the world through the perspective of the Christian faith.

B. In the religiously oriented liberal arts college, the institution strives to assist the student in synthesizing in a Christian fashion the knowledge achieved through education in order to formulate a philosophy of life based on the two-thousand year old Christian faith. 6

The above delineation is presented with confidence, since documents pertaining to the goals of the religiously oriented liberal arts college were received and examined from fifteen denominational Boards of Higher Education. 7 All of these documents basically agree with the Danforth Commission, though the emphasis varies from one denomination to another.

2. Religiously oriented: Either the president of the college or the results of the questionnaires received from the college by the Danforth Commission, led the researchers to conclude that the colleges herein surveyed are religiously oriented. 8

6 Pattillo and Mackenzie, Church-Sponsored Higher Education in the United States, p. 211.

7 See Appendix I for the list of denominational Boards of Higher Education from which materials were received and read.

8 Pattillo and Mackenzie, Church-Sponsored Higher Education in the United States, pp. xi-xv.
Need for the Study

Since both religiously oriented liberal arts colleges and the student personnel profession are undergoing an identity crisis as will be revealed in the review of the literature, there is a need to consider the relationship of the profession to the institutions. If both the institutions and the profession are to survive, there is a definite need to examine their present relationships and to suggest future interactions.

Although literature on religiously oriented liberal arts colleges is abundant, little has been written on the relationship of student personnel work and the religiously oriented liberal arts college. This project, therefore, is one small effort to fill the void.

Importance of the Study

The significance of the study will be in its usefulness to both administrators in religiously oriented colleges and student personnel educators in these institutions. College administrators will learn something of the attitudes of student personnel educators, and this perhaps will suggest some guidelines for them in the future employment of student personnel staff members.

On the other hand, student personnel educators may discover methods that will be useful to them in promoting the goals of their institutions through the recommendations which conclude this project. The project, hopefully, will assist student personnel educators in realizing their responsibilities in promoting the
unique goals of their institutions.

The Procedure

1. Review of the literature: Since this project is concerned with the role of the student personnel educator in promoting the unique goals of the religiously oriented liberal arts college, it was necessary to examine thoroughly the literature on all phases of the topic.

First, therefore, the history of the liberal arts college in the United States, its present status in higher education, and the prognoses for the future was reviewed.

After reviewing the literature on liberal arts colleges in general, the religiously oriented liberal arts college as presented in the literature was examined according to the following schema: a. history; b. present status from four perspectives: unique goals, strengths, weaknesses, and its students; and c. prognoses for the future.

The final topic reviewed in the literature was the student personnel educator. After examining the history of student personnel work in American higher education, its role in the contemporary liberal arts college was reviewed, with the emphasis placed on the present identity crisis the profession is experiencing. Finally, the role of the student personnel educator in the religiously oriented liberal arts college was examined.

2. The Grouping: The colleges surveyed were divided into two
groups. In Group A colleges, according to the presidents of these institutions, the church membership of the prospective faculty member or administrator was a factor in hiring. In Group B colleges church membership was not a factor in the hiring of faculty members and administrators. The colleges were divided into two groups for the purpose of determining whether or not a significant difference existed between the responses of the student personnel educators from the two groups.

3. The Questionnaire: As previously mentioned in the statement of The Problem, this project sought to identify the attitudes of student personnel educators toward the unique goals of the religiously oriented liberal arts college. It was decided that a questionnaire was necessary to discern their attitudes. As no such instrument was in existence, it was necessary to design a questionnaire.

Three key publications were available in formulating a questionnaire. First, the Danforth Commission on Church Colleges and Universities had just released its study of religiously oriented colleges and universities. Through an intensive study, the Commission identified 817 religiously oriented colleges and universities in the United States from which a population sample was drawn.

---

Pattillo and Mackenzie, Church-Sponsored Higher Education in the United States.
The second key publication used in designing the questionnaire was published by the Board of Education of the Methodist Church.\textsuperscript{10} This was one of the very few available publications that specifically considered the student personnel educator in a religiously oriented college. It basically contained a statement of principles to guide the personnel educator in a religious college.

The third key publication was issued by the American College Personnel Association.\textsuperscript{11} Of particular value was the chapter contributed by Robert Shaffer on student personnel work in the future. This third publication spoke of the role of the student personnel educator without specific reference to his work on a religiously oriented campus.

The three publications provided the underpinning needed to lay the theoretical basis for the questionnaire. The basic premise was drawn from the Danforth Study:

If a college intends to be a Christian community and to conduct its work within a Christian context, the appointment of faculty members who are sympathetic with the purpose and can make a contribution to such a community is an important factor in selection.\textsuperscript{12}

\textsuperscript{10}Riggs, \textit{College Student Personnel Work in a Christian Context}.

\textsuperscript{11}College Student Personnel Work in the Years Ahead, edited by Gordon Klopf.

\textsuperscript{12}Pattillo and Mackenzie, \textit{Church-Sponsored Higher Education in the United States}, p. 63.
After accepting the judgment of the Danforth Commission as to the intimate relationship between the implementation of the goals of an institution of higher education and the selection of personnel, the writings of Riggs and Shaffer were surveyed. Both emphasized specifically the importance of the student personnel educator in the implementation of institutional goals:

The person who expects to operate effectively in a Christian context must seek personally to appropriate Christian truth as the basis of his effectiveness. The student personnel administrator or counselor with a Christian commitment believes that only through such commitment will his potential become effectively significant.\(^\text{13}\)

There is a growing challenge for student personnel administrators to orient and administer their programs in such a way as to make maximum contributions to the total educational effort of the institution rather than merely to administer traditional programs.\(^\text{14}\)

Using the concepts of Pattillo and Mackenzie, Riggs, and Shaffer, the following five-fold approach to the issue of the relationship of the student personnel educator to the implementation of the unique goals of the religiously oriented liberal arts college was formulated:

1. To what extent do student personnel educators in religiously oriented liberal arts college perceive the unique goals of their institutions?

\(^\text{13}\)Riggs, *College Student Personnel Work in a Christian Context*, p. 21.

\(^\text{14}\)Shaffer, *College Student Personnel Work in the Years Ahead*, p. 2.
2. To what extent are these student personnel educators committed to these goals?

3. To what extent do student personnel educators derive satisfaction through supporting the promotion of these goals on the campus?

4. To what extent do student personnel educators convey their personal commitment to these goals to the student body?

5. What programs did these student personnel educators promote or inaugurate to personalize the institutional goals within the student body?

The questionnaire was divided into three parts after first securing the following data on each of the respondents:

1. The present student personnel position of the respondent.
2. The personal religious affiliation of the respondent.
3. The most recently earned degree of the respondent.
4. Whether the most recently earned degree was conferred by a religiously oriented institution.
5. The years the respondent spent at his present institution in student personnel work.
6. The years the respondent has spent at other religiously oriented liberal arts colleges as a student personnel educator.

The above data was obtained to determine the effect of position, religious affiliation, degree, source of degree, and years at his present institution and other religiously oriented colleges in student personnel work on the answers of the
respondents and to allow comparisons between groups within each of the six items on the Personal Data Sheet.

The first major part of the questionnaire consisted of fifteen questions pertaining to the first four categories of the five-fold approach to the issue of the relationship of the student personnel educator to the implementation of the unique goals of the religiously oriented college cited on the previous page: (1) perception of the unique goals; (2) commitment to these goals; (3) satisfaction derived through promoting these goals; and (4) conveying of this personal commitment to the unique goals to the student body.

The second and third major parts of the questionnaire pertained to the fifth category of the five-fold approach--programs promoted or inaugurated by student personnel educators to personalize institutional goals within the student body.

A list of programs commonly used to promote the unique goals of religiously oriented institutions was contained in the second part of the questionnaire. The respondent was asked to check five programs he considered effective in promoting these goals among the student body. The programs were checked by the respondents in rank order of the most effective to less effective on a scale of one through five.

The list of twenty-one programs was drawn from a survey of
the catalogs of thirty religiously oriented colleges.\textsuperscript{15} The respondent was allowed to write in a program omitted from the checklist.

The third major part of the questionnaire asked the respondent to:

Please describe in detail a program you feel was most effective in promoting the religiously oriented goals of your institution.

The respondent was also asked to forward any literature or studies on the programs they described in answering the third part of the questionnaire.

**Statistical Analysis**

1. **Validity:** The validity of the questionnaire has been established by requesting student personnel educators to offer their opinion as to where each of the questions on the validating instrument should be placed according to the four categories:\textsuperscript{16}

   A. To what extent do student personnel educators in religiously oriented liberal arts colleges perceive the unique goals of their institutions?
   B. To what extent are these student personnel educators committed to these goals?
   C. To what extent do student personnel educators derive satisfaction through supporting the promotion of these goals on the campus?
   D. To what extent do student personnel educators convey their personal commitment to the religiously oriented goals of their institution to the student body?

\textsuperscript{15}See Appendix II for the list of these thirty catalogs.

\textsuperscript{16}See Appendix III for a copy of the validating questionnaire.
When a majority of the respondents to the validating questionnaire agree that a particular question belonged to a certain category, then the question was considered appropriate for inclusion in that category.17

2. Mean and Standard Deviation for:

A. The total of all questions in the questionnaire.
B. Each of the four categories in the questionnaire.
C. Each question in the questionnaire.
D. Each item on the Personal Data Sheet of the questionnaire:

1) 2A through 2C, present student personnel position, for all questions, each of the four categories and each question.
2) 3A through 3D, personal religious affiliation, for all questions, each of the four categories, and each question.
3) 4A through 4E, most recently earned degree, for all questions, each of the four categories and each question.
4) 5A and 5B, source of most recently earned degree, for all questions, each of the four categories and each question.

17See Appendix IV for a copy of the final questionnaire.
5) 6A through 6C, years at present institution, for all questions, each of the four categories and each question.

6) 7A through 7C, years at other religiously oriented institutions, for all questions, each of the four categories and each question.

E. Group A, "church membership is a factor in the selection of faculty and administrative personnel," for all questions, each of the four categories and each question.

F. Group B, "church membership is not a factor in the selection of faculty and administrative personnel," for all questions, each of the four categories and each question.

3. A correlation matrix, using the product moment correlation coefficient r, was constructed to compare Group A and Group B:

A. The mean of Category 1 was correlated with the mean of Category 2.

B. The mean of Category 1 was correlated with the mean of Category 3.

C. The mean of Category 1 was correlated with the mean of Category 4.

D. The mean of Category 2 was correlated with the mean of Category 3.

E. The mean of Category 2 was correlated with the mean of Category 4.
F. The mean of Category 3 was correlated with the mean of Category 4.

A test of significance of the r's obtained through this correlation matrix was performed.

4. The following null hypothesis was tested with a T test: No significant difference exists between the responses of student personnel educators on campuses where "church membership is a factor in the selection of faculty and administrative personnel" and the responses of student personnel educators on campuses where "church membership is not a factor in the selection of faculty and administrative personnel."

5. For Part II of the questionnaire, the numerical totals of the respondents to the twenty-two programs were totaled and commented upon, as were each of the five programs considered by the respondents as being most effective in promoting the goals of the religiously oriented liberal arts college.

The Population

Pattillo and Mackenzie, in the previously quoted book—Church-Sponsored Higher Education in the United States—present a list of the religiously oriented institutions of higher education in the United States in two groups: Group A—"church membership is a factor in the selection of faculty and administrative personnel," and Group B—"church membership is not a factor in
the selection of faculty and administrative personnel."\textsuperscript{18}

One hundred colleges from Group A and one hundred colleges from Group B were randomly selected as the population for this study. Only four year liberal arts colleges were chosen. The population for this study, therefore, consists of student personnel educators from two hundred religiously oriented liberal arts colleges.\textsuperscript{19}

A copy of the questionnaire was sent to the chief student personnel officer and the director of counseling at each of the two hundred colleges, with the request that if the position was not presently occupied or did not exist, the questionnaire should be completed by a student personnel educator in another position. Questionnaires were therefore sent to four hundred student personnel educators.

Usable responses were received from 165 colleges--82.5\% of the institutions surveyed. The actual number of student personnel educators who returned usable questionnaires was 247.

Approximately 54\% of the respondents were the chief student personnel officers of their institution, while 27\% were directors of counseling and 18\% held some other student personnel position.

The Master's degree was the most recently earned degree of

\textsuperscript{18}Pattillo and Mackenzie, \textit{Church-Sponsored Higher Education in the United States}, pp. xi-xv.

\textsuperscript{19}See Appendix V for a list of colleges from which useable responses were received.
a majority of the respondents, 57%. Thirty-three per cent of the respondents held the doctorate, while the remainder held the Bachelor's degree or the Educational Specialist certificate.

Sixty-seven per cent of the respondents received their most recently earned degree from a non-religiously oriented institution of higher education, while 33% received their degree from a religiously oriented university.

A large majority of the respondents, 64%, had been at their current institution in student personnel work for a period of five years or less. Only 18% served their present institution in a student personnel capacity for more than fifteen years.

Sixteen per cent of the respondents had more than five years experience at another religiously oriented institution in a student personnel position, while 84% had less than five years experience at another religiously oriented institution.

Summary

This introductory chapter first established the nature of the problem under study: the role of the student personnel educator in promoting the unique goals of the religiously oriented liberal arts college. After describing the problem, the two key terms were defined: "religiously oriented" and "unique goals." The need for the study and the importance of the study were then examined, after which the procedure, statistical methodology, and the population of the study were described.
The following chapter will review the literature pertinent to the study. The data obtained through the questionnaire will then be presented and discussed. Finally, the review of the literature and the analysis of data will be synthesized to propose a program for student personnel educators in religiously oriented liberal arts colleges who are committed to promoting the unique goals of their institutions.
CHAPTER II

REVIEW OF THE LITERATURE

Introduction

The review of the literature surveys three major areas: (1) liberal arts colleges in general; (2) religiously oriented liberal arts colleges; and (3) student personnel work in American higher education.

In the first area, liberal arts colleges in general, the history of these institutions is reviewed, along with a survey of their present status and prognoses for their future.

A similar procedure is followed with the second area, religiously oriented liberal arts colleges, though in greater depth. After reviewing the history of these institutions, their present status is surveyed from four perspectives: (1) unique goals, (2) strengths, (3) weaknesses, and (4) students in these colleges. Finally, there is a discussion of the prognoses for their future.

In the third area, student personnel work, the history of this profession in American higher education is reviewed. The role of the student personnel educator in the contemporary liberal arts college is then discussed, with the emphasis placed on the
identity crisis that the profession is currently experiencing. Finally, the literature on the student personnel worker in religiously oriented liberal arts colleges is examined.

The following review of the literature for this project will proceed according to the above stated schema.

The Liberal Arts College in the United States

**Historical Development of the Liberal Arts College in the United States**

Chamberlain and Shilling specify five distinct chronological eras in the evolution of the liberal arts college in the United States: (1) College and the New World, 1636 to the American Revolution; (2) College and Denominationalism, American Revolution to the Civil War; (3) College and the Elective System, Civil War to World War I; (4) College and Vocationalism, World War I to World War II; and (5) College and the Erosion of the College Ideal, World War II to the Present.¹

Each of these eras will be briefly discussed here in order to provide an historical perspective for the understanding of this project.

The idea of a liberal education is traceable to the ancient Greeks who promoted the concept of a broadly based general education as opposed to a narrowly conceived specialized curriculum. Since this type of education was largely intellectually oriented and was geared to the belief in education as its own end, it was available only to the upper stratum of society.

Education in the early English University and in the American colonial college was designed primarily for the sons of the elite. In the American colonial college, education was geared to educating the leaders of the New World, both clerical and lay.

In the period between 1636 and the American Revolution, the American college became distinct from its English counterpart. American colonial colleges were independent and privately controlled, whereas the English college remained attached to a university. The curriculum of the former, however, continued to be the classical curriculum of the English college.

The uniquely American colonial college, which was able to confer the bachelor's degree although unaffiliated with a university, can be traced to the Protestant concept of the necessity of an educated ministry and laity. All of the nine colonial colleges were definitely religiously oriented. The colonial college was thus based on the Renaissance ideal of the gentlemenly scholar.

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and on the Reformation concept of the learned clergyman.\(^3\)

The Renaissance ideal emphasized the importance of classical scholarship, whereas the Reformation concept of the learned clergyman emphasized the importance of a clergy capable of serving as leaders of the populace and as the equals of the ruling class. Both state and church were therefore served by the American colonial college.

**College and Denominationalism, American Revolution to the Civil War**

The period between the American Revolution and the Civil War was one in which denominationalism greatly influenced American higher education. As Americans moved westward the church followed, establishing not only houses of worship but also colleges. Each denomination hoped to establish and spread its influence to such an extent that they saw the new liberal arts colleges as "evangelistic outreaches" of the church. This period saw the rise and fall of over seven hundred denominational colleges.\(^4\) American higher education thus retained its religious orientation during the period between the American Revolution and the Civil War.

The most significant educational document authored during this period was the Yale Report of 1828. The report was highly influential in continuing the ideal of the classical curriculum.

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\(^4\)Ibid., p. 47.
It did, however, have the effect of freeing the liberal arts college from its previously excessive religious orientation by emphasizing the importance of the Renaissance ideal of the classical curriculum over the Reformation concept of religious training.\(^5\)

**College and the Elective System, Civil War to World War I**

The great educational innovator during the latter 19th century was Charles Eliot, the President of Harvard University. Through his efforts, higher education was expanded to a broader segment of the population. He felt that an educated populace was necessary to the functioning of a democratic society.

Chamberlain and Shilling indicate that the following developments occurred during this period due largely to the efforts of Eliot:

1. The curriculum of the liberal arts college was broadened.
2. The extracurriculum was separated from the curriculum.
3. The entire educational system was extended upward with the introduction of graduate and professional studies in the university.\(^6\)

During the period between the Civil War and World War I, therefore, the state systems of education expanded and the curriculum was broadened. The influence of denominationalism in American higher education declined during the late 19th century.


\(^6\)Chamberlain and Shilling, "Private Liberal Arts Colleges and Their Future," p. 9.
College and Vocationalism, World War I to World War II

The Morrill Land Grant Act of 1862 promoted technology and utilitarianism in American higher education and influenced the proliferation of course offerings.

By 1900 the classical curriculum of the liberal arts college was under severe attack by the proponents of a more vocationally oriented philosophy of education. Liberal arts colleges were challenged to serve the needs of the general populace as well as the elite.

Alfred North Whitehead proposed a synthesis of the views of the classicists and the vocationists by promoting the concept of an education designed to produce men and women with both general and specialized knowledge.

Through the efforts of men like Whitehead, excessive vocationalism in American higher education declined by the second quarter of the twentieth century. By the end of World War II liberal education regained much of the prestige it lost during the vocational era.

College and the Erosion of the College Ideal, World War II to the Present

The liberal arts colleges survived the controversies of the vocational era. After World War II, however, new problems arose. Large numbers of students began attending public universities;

7Ibid., p. 25.
faculty members became more attached to their disciplines than to a specific institution; research became more important than teaching in many cases; the spirit of secularism increased in both society and in colleges; the federal government became more involved in higher education; and the population became more mobile. All of these factors had a deleterious effect on liberal arts colleges after World War II, since they found it necessary for survival to add teacher training, technical and business offerings, and preprofessional preparation in their curricula.\(^8\)

The democratic idea of President Eliot, who wished to broaden the clientele base of higher education, spread after World War II to the point where the Educational Policies Commission in 1964 promoted the concept of offering higher education to all capable students for at least a period of two years beyond high school. The attempt to implement such a goal is one of the greatest challenges the liberal arts college faces today.

The ownership and control of many liberal arts colleges by religious organizations has currently been called into question. Pattillo and Mackenzie point out that the increasing secularization of western culture and the decline in the effectiveness of the church appears to be creating a conflict of values in many religiously oriented colleges.\(^9\)

\(^8\)Ibid.

The liberal arts college now finds itself adding teacher training, technical and business offerings, and preprofessional training in its curriculum. At the same time, the liberal arts college is more and more influenced by the increasing secularization of American society. It is evident, therefore, why Chamberlain and Shilling call this period the time of the "Erosion of the College Ideal." There is no doubt that the liberal arts college of the 1970's is undergoing an identity crisis.

Keeping the historical development of the liberal arts college in mind, the literature on the future of the liberal arts will now be examined.

The Future of the Liberal Arts College

In discussing the future of the liberal arts college, the purposes of such an education must be first considered. One of the best explanations is given by Carter Davidson, who sees four dimensions in a liberal arts education:

1. self knowledge—psychology, biology, communication arts;
2. self and society—political science, sociology, economics and anthropology;
3. self and the universe—mathematics, chemistry, physics, geology, and astronomy;
4. self and time—humanities, literature, philosophy, religion, music, and the fine arts.\(^\text{10}\)

On the other hand, Linton expresses the purposes of a liberal education in the following terms:

\(^{10}\text{Carter Davidson, "Faith, Freedom, and Liberal Learning," President's Bulletin Board (September-October, 1965), p. 4.}\)
1. to develop mental powers;
2. to sensitize one's responses to beauty and goodness;
3. to expand and lengthen one's outlook;
4. to teach civilized emotions.

The personalized aspect of a liberal education is emphasized by Linton when he comments that "no man becomes virtuous because of the virtue of another. He may be inspired by the wisdom and virtue of the other, but he must make that wisdom his own possession."

Keeton and Hilberry, after studying the literature of many liberal arts colleges, find five elements present in every definition. These are:

1. There is a major emphasis on the cultivation of the intellect;
2. Independent and critical thought is encouraged;
3. There is an emphasis on the liberation of the individual which permits him to see the world from the perspective of other individuals and societies;
4. There is an emphasis on the acquisition of a religious or a moral perspective;
5. The idea of service to society is emphasized.

A presentation of the characteristics of a liberal education may therefore be summarized as follows: A liberal arts education is characterized by efforts aimed at synthesis, integration, and meaningful generalizations. It maintains its relevance to the

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12 Ibid., p. 480.

society of which it is a part and exercises a continuing influence upon the lives of those who have been a part of the community of learning. There is, therefore, an acquisition by the students of certain intellectual capacities and the cultivation of attitudes, values, and appreciations which are the mark of a cultured individual in modern American society. 14

A liberal arts college should not merely cultivate critical inquiry, but also facilitate the development of a social, emotional, and moral maturity in students. Ideally the modern liberal arts college generates an identity of its own which will assist students to define themselves and their place in society. 15

Unfortunately, the liberal arts college seldom achieves in practice this effect on students. 16

What, then, are the problems which face the liberal arts college in the future? Why are they failing to achieve their goals? A perusal of the literature reveals some of the answers to these questions. The Hazen Foundation Report indicates that many colleges, while concentrating on the intellectual aspect of education, do not realize the extent of its power to influence


15 Keeton and Hilberry, Struggle and Promise, A Future for Colleges, p. 412.

personality development and fail to take full responsibility for the manner in which this power is utilized.\textsuperscript{17}

Keeton and Hilberry state that through the financial support universities receive from the federal government, society is drifting into a condition inimical to the vigorous survival of the liberal arts college. A monopolistic control of higher education by large universities is a distinct possibility.\textsuperscript{18}

Interestingly enough, one of the dangers to the liberal arts college is the problem of greatly expanded student enrollments. The relatively homogeneous student body of the past has given way to the heterogeneous modern student body that is composed of students from every economic and social class. This heterogeneity has presented the liberal arts college with a problem it has yet to solve: how to provide for the needs of a diverse student population.\textsuperscript{19}

The modern liberal arts college has also found itself, to some degree, imitating the German university system in its tendency toward a depersonalization of the educational process by emphasizing service to the nation instead of meeting the needs of

\textsuperscript{17}Ibid., p. 6.

\textsuperscript{18}Keeton and Hilberry, \textit{Struggle and Promise, A Future for Colleges}, p. 393.

\textsuperscript{19}Mayhew, The \textit{Smaller Liberal Arts College}, p. 7.
individual students. The great importance placed on research has weakened the liberal arts college by drawing many excellent professors from the smaller colleges to the research laboratories of the great universities.

Finally, it must be noted that many of the weaknesses of modern liberal arts colleges are due to the institutions themselves. Many liberal arts colleges have failed to define and clarify the uniqueness of their institutions and have failed to synthesize the curriculum and the extracurricular with the demands and requirements of modern society.

The failures of the liberal arts college have had an effect on their students. A recent congressional committee, the Brock Committee, found that the power of student movements has greatly increased on college campuses in the United States. The committee felt that this activism on the part of students was a response to situations where their "opinion and influence has been ignored in the administration of colleges and universities." The legislators expressed the view that many of the activities of the professionals on the campus--administrators, student personnel officials, and other officials--have been the result of the actions of students.

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21 Ibid.

22 Keeton and Hilberry, Struggle and Promise, A Future for Colleges, p. 265.

and faculty--have not been relevant or responsive to the needs of students.

The secularization that has taken place on the campuses of many church related colleges has divested the students of both will and conscience in many instances, and has created persons who are merely the totality of the forces which influence them—heredity and environment. Liberal arts colleges are turning out many confused and valueless persons.24

What can be done to revitalize the liberal arts college? Much has been written about the future of liberal arts colleges and many suggestions have been proposed for its revivification.

There is, first of all, a need for the rediscovering or recovering of the unique mission of the liberal arts college. The members of the Hazen Foundation committee state that a vital factor in the resurgence of the liberal arts college will be its expansion of services to a broader clientele. The recommendation of the Hazen committee is important enough to state in its original form:

It is, therefore, the firm conviction of this committee that American higher education must be simultaneously liberal and developmental. It must assume that most young Americans are capable of the kind of intellectual development that has traditionally been the prerogative of the free man. It must also assume that this cognitive development can only take place when the other dimensions of the human personality are also developed, and that an

educational institution which focuses narrowly on intellectual learning will fail in its own limited purpose.\textsuperscript{25}

The Hazen Foundation Report recommends that liberal arts colleges encourage personal experimentation by their students. The Report states that experiences outside the college classroom are often more likely to contribute to the development of students than the more traditional learning experiences.\textsuperscript{26}

Keeton and Hilberry recommend the following approach for the revitalization of the liberal arts college:

1. The liberal arts college should set aside all dogmas except commitments to the aims that remain constant in liberal education.
2. The college should take a fresh look at the variables which affect the achievements of those aims of a specific college—students, faculty, resources, location, social context, and intellectual traditions.\textsuperscript{27}

A revitalized liberal arts college must weave a course of study that serves its students and communicates the college's distinctive goals. The liberal arts college of the future, according to Keeton and Hilberry, should be distinguished in five ways from its typical counterpart of the recent past:

1. By intricate and active engagement in a network of educational opportunities beyond its old campus boundaries.
2. By the variety of its students and the large responsibilities these students will carry in the tasks of education, administration, research and public service.
3. By the colorful and diverse careers of its faculty.

\textsuperscript{25}\textit{Hazen Foundation, The Student in Higher Education}, p. 56.

\textsuperscript{26}\textit{Ibid.}, p. 65.

\textsuperscript{27}\textit{Keeton and Hilberry, Struggle and Promise, A Future for Colleges}, p. 264.
4. By the individualization, the sophistication, and the rich rewards of its life of learning.
5. By the complexity of purposes that will enliven its learning and teaching.28

The concept of a liberal education as expressed above will hopefully meet the educational needs of Everyman through its highly skilled teaching methods and instructors, sophisticated counselors and remedial training, and a profound awareness of the developmental approach in American higher education.

In the following paragraphs the history of religiously oriented liberal arts colleges in the United States, their present status, and their prospects for the future will be considered.

The Religiously Oriented Liberal Arts College in the United States

Historical Role of the Religiously Oriented Liberal Arts College

As mentioned in the previous section, the purpose of the American colonial college was the education of community leaders, both clerical and lay. All of the nine original American colleges were religiously oriented. With the growth of democracy after the American Revolution, and the concurrent realization of the need for an educated populace, there developed a belief in the United States that education was a public affair, not an entirely private matter. The famous Dartmouth decision in 1819, however, encouraged the trend toward denominationalism in American higher education.

28Ibid., p. 2.
After the Dartmouth decision it was noted that protestantizing an emerging nation and educating it were all part of one reality: the formation of an enlightened Protestant, Christian nation. With this concept so widely held, it was natural that the denominational college should follow the westward movement of the young nation.

Since many of the settlers of the old Northwest Territory were from New England, it was natural that many of the new denominational colleges were of a Congregationalist orientation. Naturally, the other Protestant denominations, not to be outdone by the Congregationalists, established their own colleges to "protect their faithful against the seemingly free-thinking Congregationalists."

Despite denominational differences, there was a commonality to early religiously oriented colleges. Generally the president of the college was a clergyman of the denomination that controlled the college. The institution was financed by the members of the church and its student body was primarily from the controlling denomination. The religious character of the college was reflected in the total life of the campus--from the daily chapel services to the books in the library. There was a definite homogeneity

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about these colleges.  

The multiplicity of these colleges is illustrated by the fact that 180 of the denominational colleges established prior to the Civil War were to become permanent institutions of higher education in the United States.  

The influence of the Protestant denominational college began to decline after the Civil War. This period saw an increased demand for technicians, engineers, and scientists to develop the resources of an emerging industrial nation. The Morrill Land Grant Act of 1862 initiated the rise of the land grant college devoted to the training of needed technocrats.  

The assuming of the presidency of Harvard University in 1869 by Charles Eliot is generally recognized as the point after which denominational influence on American higher education began to decline. The influence of the classical curriculum was dissipated and education, with the elective system, became more materialistic, practical, and inquisitive.  

By 1900, therefore, American higher education was characterized by the large secular university dedicated to science and 

31Sherry, "Church or College: Either, but not Both," p. 1247.  
33Higher Education and the Church: The Opportunity and Obligation of the Presbyterian Church in the United States, Presbyterian Church, p. 18.  
scholarship under the jurisdiction of the public. The student was prepared for life in this world rather than in the next.35

While the 18th and 19th centuries witnessed the attempt of the denominational college to establish a Protestant, Christian nation, the 20th century finds an increasingly pluralistic society that relegates the Protestant college to the fringes of contemporary American life.36

In general, the development of Catholic higher education has followed the trends of the non-Catholic college. Since there were so few Catholics in the United States before the second half of the 19th century, there has been a chronological lag in the evolution of the Catholic college as compared to the Protestant college.

The influx of Irish, Slavic, and Italian Catholics gave rise to the establishment of colleges by religious orders to provide for the spiritual and intellectual development of these immigrants. Between 1860 and 1920 approximately 150 Catholic colleges were founded.37

It is true that Catholic colleges were established to train spiritual and intellectual leaders, as were the Protestant colleges, yet the primary focus of the early Catholic college seems


36 Sherry, "Church or College: Either, but not Both," p. 1248.

to have been on an attempt to maintain the Catholic religious heritage in the face of a hostile religious and social climate.\footnote{38}

The siege mentality of Catholics, evoked by the Nativist movement, caused the Catholic church and its colleges to withdraw from society at large and therefore lose contact with the broader educational scene.\footnote{39}

The clientele of the Catholic college also differed from that of the non-Catholic liberal arts college. Whereas Protestantism was almost synonymous with Americanism for many years, and since the Protestant college trained the social, political, and religious leaders of American society, the clientele of the Protestant college belonged to the middle and upper class. Since Catholics generally held the menial jobs in society, the student body of the Catholic college belonged to a lower social class than did its counterpart in the local Protestant college.\footnote{40}

Present Status of the Religiously Oriented Liberal Arts College

Before examining the findings of relevant studies concerned with the goals, uniqueness, strengths, weaknesses, and the student bodies of contemporary religiously oriented liberal arts colleges, a summary of current demographic information is appropriate.

The religiously oriented liberal arts colleges of today

\footnote{38}{Sherry, "Church or College: Either, but not Both," p. 1248.}
\footnote{39}{Ibid.}
\footnote{40}{Hassenger, The Shape of Catholic Higher Education, p. 30.}
include 817 colleges that are affiliated with 64 different religious denominations. Fifty-seven per cent are affiliated with Protestant denominations, while 42% are affiliated with the Roman Catholic Church. These institutions, Protestant and Catholic, comprise one-third of the universities and colleges in the United States and include about 20% of the current student enrollment. 41

Eighty per cent of the religiously oriented colleges are affiliated with one of fifteen denominations, including the Roman Catholic Church. The Protestant denomination with the largest number of colleges is the Methodist Church, which controls 102 colleges. The Baptists control 74 colleges; the Presbyterians, 51; the Lutherans, 44; the United Church of Christ, 24, the Disciples of Christ, 18; the Seventh-Day Adventists, 12; the Episcopal Church and the Society of Friends control 11 each. 42

What is true of the colleges of one denomination, may not be true of colleges with other affiliations. There is a great divergence of practice in terms of the extent of denominational control, financial support, and the composition of the student body. Much, however, of what can be said of religiously oriented liberal arts colleges can be applied to some degree to each of the affiliated colleges. Similarities are examined in the following paragraphs.

41Pattillo and Mackenzie, Church-Sponsored Higher Education in the United States, p. 198.

Purpose and Uniqueness of the Religiously Oriented College

Before speaking of the purposes and uniqueness of religiously oriented colleges, the definition of a liberal arts college as used in a previous section of this paper should be recalled. Keeton and Hilberry specify five elements in a liberal arts education:

1. There is a major emphasis on the cultivation of the intellect.
2. Independent and critical thought is encouraged.
3. The widening of the perspective of the individual to view the world from perspectives other than his own is encouraged.
4. There is an emphasis on the acquiring of a religious or moral perspective on the meaning of life.
5. The idea of service to society is fostered.43

It is now necessary to distinguish between the religiously oriented liberal arts college and the non-religiously oriented institution. In the discussion of the historical role of the religiously oriented liberal arts college, it was apparent that at one time they were considered to be "evangelistic outreaches" of the church. They sought to prepare the leaders of the community, both lay and religious, and to promote the concept of a Protestant Christian America.

Jencks and Riesman point out that in writing a book on higher education a century ago one would have had to begin the book with a chapter on "Protestant Denominations and Their Colleges." They state, however, that in contemporary America

43Keeton and Hilberry, Struggle and Promise, A Future for Colleges, p. 260.
the role of these Protestant institutions has diminished to the point where they are "today hardly consequential for the system of higher education as a whole."44

Since denominational colleges constitute one-third of the colleges and universities in the United States, and contain one-fifth of the nation's college students, they are still a potential force in American higher education.

Jencks and Riesman caution that the mistake should not be made of identifying the uniqueness of the religiously oriented college in its humanistic intent, its concern for the moral as well as the mental, or for its emphasis on the meaning of experience. These characteristics are common to the liberal arts tradition, whether or not under the auspices of a religious body.45

In the Danforth Study, Pattillo and Mackenzie state that the difference between the religiously oriented liberal arts college and the non-religiously oriented liberal arts college is twofold: (1) The world and man's place in the world is seen through the perspective of the Christian faith. (2) The knowledge acquired through education is synthesized in a Christian fashion which attempts to formulate a philosophy of life based on the two-

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The concepts of the "perspective of the Christian faith" and of "a philosophy of life based on the two-thousand year old Christian faith" are still somewhat vague. More of the literature in the field will therefore be examined in order to clarify an understanding of the uniqueness of the religiously oriented liberal arts college.

The sources of the clarification are presented in the literature of the religious denominations with which colleges are affiliated. One of the more cogent statements on the uniqueness of church colleges is published by the Education Commission of the Southern Baptist Convention which identifies six unique characteristics of the religiously oriented college:

1. A Christian college should provide higher education within the perspective of the Christian world view.
2. The Christian college should create and nurture an atmosphere conducive to the Christian ethic.
3. A Christian college should be a center of study and a forum for the discussion of issues and challenges facing the sponsoring denomination.
4. A Christian college should give emphasis to the liberal arts and humanities.
5. A valid, if not major, purpose of a Christian college is to prepare vocational Christian workers for all of the enterprises of the denomination.
6. Regardless of the professions and occupations for which the students are preparing, a Christian college should seek to develop graduates who have an understanding of and a genuine commitment to the lordship of Christ of their lives.47

46 Pattillo and Mackenzie, Church-Sponsored Higher Education in the United States, p. 211.
47 Education Commission of the Southern Baptist Convention, Baptist Education Study Task, p. 211.
In its discussion of the first characteristic of the religiously oriented liberal arts college—higher education within the perspective of the Christian world view—the Educational Commission of the Southern Baptist Convention defines this perspective as:

The Christian world view regards God as supreme, as the measure of faith; man as free to seek, and endowed with a mind which is competent but not sovereign; and creation as at once the mediation of God's truth and the object of man's stewardship.48

This statement of the Christian perspective of the world is one which is frequently found in catalogs and other literature published by religiously oriented colleges. Hassenger expresses this concept from the Catholic point of view:

Catholicism is a culture, a way of life, a view of reality; the characteristic mark of this view of reality is its totality of vision, the way it orders all knowledge and values into a comprehensive organic unity; and it is the function of the Catholic college to impart to students this Catholic culture.49

Jencks and Riesman point out that religiously oriented liberal arts colleges attempt to foster this Christian world view through both their curriculum and extracurriculum, that is, the unique goals of these colleges are promoted both intellectually and experientially.50

The concept found in the Baptist Education Study Task in relation to the second characteristic of the religiously oriented

48 Ibid., p. 96
49 Hassenger, The Shape of Catholic Higher Education, p. 130
college—the creation of an atmosphere conducive to the Christian ethic—is also common to most statements of purposes enunciated by such institutions: colleges must influence the life style of their graduates if they are to be considered effective. In this context, the term "Christian community" is most often used.

Averill points out that students in the Christian college are a "sub-culture within the larger society, and that the sub-culture is the organized Christian community."51

A recent declaration from the International Federation of Catholic Universities best sums up the concept of the establishment of a Christian atmosphere on the campus that is conducive to the Christian ethic:

Within the university community, the student should not simply be able to study theology and Christianity, but should find himself in a social situation in which he can express his Christianity in a variety of ways and live it experimentally and experientially. The students and faculty can explore together new forms of Christian living, of Christian witness and of Christian service.52

The Christian college, therefore, must have a clear concept of its own unique identity, and must not allow itself to become a "flabby, gelatinous mass that is formed by default, by the unrelenting pressures from successive generations of students, and by capricious forces pushing in from beyond the campus gates. There must be a community of hope and of memory which has a clear sense of what it is and of where it is going, of what its essential values are, and


52International Federation of Catholic Universities, The Idea of the Catholic University, p. 156.
what expectations it sets up for its students."

The third characteristic of the religiously oriented liberal arts college, as stated in the Baptist Education Study Task, involves the relationship of the college to the sponsoring denomination as a center where problems relevant to the denomination are discussed and where studies in this area can be conducted.

There is an awareness on the part of church leaders that they, as well as government and business leaders, need the assistance of the resources and the professionalism of an institution of higher education. The Presbyterians expressed this concept well in their statement that the "church needs its colleges for the vitality of its own life." 54

The importance of academic freedom to research church problems in religiously oriented colleges is expressed by Tolley who comments that it was a university professor expressing his right to evaluate and comment on his own church who sparked the Protestant Reformation. 55

Many denominations, such as the Methodists, have established Boards of Higher Education to promote dialogue between church and college. These Boards serve "to speak to the college on behalf of


54 Hubert Noble, "Reappraising the Role and Responsibility of the Church-Related College," 1968 (mimeographed), p. 4.

the church, and to the church on behalf of the schools.⁵⁶

The fourth characteristic of the religiously oriented liberal arts college, as expressed in the Baptist Education Study Task, is one that requires little discussion, that is, the Christian college must provide for its students all of the benefits of the non-religiously oriented liberal arts college. The Christian liberal arts college cannot call itself a liberal arts institution unless it follows the traditional humanistic emphasis characteristic of such colleges.⁵⁷ The affiliation of a liberal arts college to a denomination adds to the perspective and goals of the institution, but eliminates none of the intrinsic features of the liberal arts college.⁵⁸

As a fifth characteristic of the religiously oriented liberal arts college, the Baptist Education Study Task recommends the preparation of Christian workers for all denominational purposes. Even though the religiously oriented college may not train ministers for the denomination, it must educate a laity to fill positions of leadership in the church and provide for an enlightened general church population that is able to synthesize their everyday life with the ideals of Christianity.


⁵⁷Averill, "Changing Patterns of Governance in Church-Related Institutions," p. 5.

The sixth and final characteristic of the religiously oriented college, as enunciated in the Baptist Education Study Task, pertains to the effect the college should have on each of its graduates: to develop students who have an understanding of and a genuine commitment to the lordship of Christ in their lives.

One of the best programs for developing a commitment to the Christian way of life has been presented in the Danforth Study. After the college has clearly and specifically defined its institutional purposes and has committed itself to the achievement of this purpose, then the following plan can be pursued:

1. See to it that a substantial nucleus of the persons appointed to the faculty are intelligent, practicing Christian or Jews.
2. Insist on freedom of inquiry for faculty and students.
3. Create a climate in which the underlying philosophy of the institution is reasonably and persuasively presented in a variety of ways, but without pressing for acceptance.
4. Encourage faculty and students to explore the relationships between religion and other facets of modern life.\(^59\)

Just as the Danforth Study emphasizes the importance of the teacher in developing the commitment of the student, so also does the Baptist Education Study Task.

Led by scholarly teachers, who consider their task as a holy vocation, students may learn the sanctity of the labor of study. Students may then have the discipline of balanced judgment, both taught and caught, to the end that physical, mental, and spiritual concepts may be integrated under the judgment of the gospel of Christ.\(^60\)

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\(^{59}\) Pattillo and Mackenzie, *Church-Sponsored Higher Education in the United States*, p. 204.

\(^{60}\) Baptist Education Study Task, Education Commission of the Southern Baptist Convention (1967), p. 92.
Richardson believes that the students should be exposed to the idea that truth is more than just a human value. It is, in fact, divine:

The Christian, believing in the Incarnation, thinks of all human values as somehow finding, by adding to their separate individual importance, a complete synthesis with each other in the human nature of the Word... Human values are not valid because they are Christian, but Christian because they are valid.61

Up to this point the ideal of the Christian college has been discussed. It is now appropriate to discuss the strengths and the weaknesses of the religiously oriented liberal arts college in the 1970's and its actual impact on students.

**Strengths of the Religiously Oriented Liberal Arts College of 1970**

The Danforth Study presents a thorough analysis of the strengths of the contemporary religiously oriented liberal arts college. Patillo and Mackenzie have found that the academic aspects of these colleges have a vitality which far outstrips their reputations.62 Many of these colleges are engaged in significant innovation and experimentation to a greater extent than many of the large public institutions.63 Total library holdings and expenditures were found to be higher in these colleges in proportion to their size than in public colleges.64

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One of the most significant strengths of the religiously oriented college is revealed in the fact that while only one-fifth of the current college population is in these colleges, they employ more than forty percent of the full time teachers. Religiously oriented liberal arts colleges, therefore, have a more favorable student-faculty ratio than public institutions.

Despite that fact that some would consider "academic freedom in a religiously oriented liberal arts college" to be a contradictory phrase, the Danforth researchers found that a majority of faculty members in these colleges believe that they have ample academic freedom.

Pattillo and Mackenzie conclude their analyses of the strengths of the religiously oriented liberal arts college with the following statement:

We have seen that the church institutions considered as a whole have substantial assets: freedom to experiment and to serve special purposes; responsiveness to able leadership; a good record of preparation for graduate and professional study; concern for the progress of individual students; and an espousal of humane values.

Another irreplaceable asset of the religiously oriented college is the quality of its faculty. Hunt points out that great teachers have been the surprising strength of the church-related college across the long years. Even in

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65Ibid., p. 27.
66Ibid.
67Ibid., p. 199.
68Ibid., p. 198.
periods of abject poverty, the church college has managed to keep a nucleus of unforgettable teachers in its academic faculty...It is not an inaccuracy, and it may not be an exaggeration, to suggest that the very survival of the Christian college can be explained by this fact.\textsuperscript{69}

In Roman Catholic colleges the dedication of communities of men and women has been a most important fact in preserving the life of these institutions, since their services to the college are contributed. Hassenger speaks of one Catholic college where the members of the religious order contributed eighty percent of their salaries to the college. This contribution provided money not only for the operational costs of the college, but also for its capital improvements.\textsuperscript{70}

Hassenger also points out that many of the religious in Catholic colleges have had an almost mystical effect on the institution. In his opinion, this effect derives from a distinctive sense of purpose that stems from their belief in a special grace of God and from the attribution of certain powers to religious by the laity.\textsuperscript{71}

Marty believes that one of the greatest strengths of the church college has been its theology department. It is true that today many public institutions are now motivated to reexplore


\textsuperscript{71}Ibid.
religion as a discipline. Marty, however, points out the special vitality of the study of theology on the religiously oriented campus since

church-sponsored higher education places the study of theology in the context of a living, suffering, hoping community of language and action, a community which combines academic detachment with personal involvement.72

Patillo and Mackenzie also found that the instruction of theology on religiously oriented campuses was academically strong, and that many of the theology professors held a doctorate from the better graduate schools.73

Wickie expresses the thought that although these church colleges are generally small, with a median enrollment of eight hundred, there is a great potential for dialogue between students and faculty. If these colleges are able to attract dedicated teachers, there is a greater possibility that the religiously oriented goals of these institutions will be achieved.74

This paragraph aptly summarizes the strengths of the religiously oriented liberal arts college:

From the evidence at hand, we are able to conclude that some of the church-affiliated institutions, and especially certain Protestant colleges, have made a contribution to


73 Patillo and Mackenzie, Church-Sponsored Higher Education in the United States, p. 141.

American educational and professional life out of all proportion of their size and resources. A significant number of church colleges have produced more than their share of the members of service professions. This has been an important contribution by church-affiliated higher education to the public welfare.\textsuperscript{75}

\textbf{Weaknesses of the Religiously Oriented Liberal Arts College of 1970}

The recurring theme in the literature on the weaknesses of the religiously oriented liberal arts college is the claim that they have lost their sense of identity and uniqueness.

It appears that the contemporary religiously oriented institution frequently deemphasizes its Christian commitment and is moving toward the secular norm in higher education. Too often the religious college becomes a "half-way house to behaviorism or humanism."\textsuperscript{76} Blaine comments on this trend in the following terms:

The men in the church who have lost the courage of their spiritual conviction have thus deprived a significant group of young people of the guidance and inspiration they so desperately need.\textsuperscript{77}

The tendency of moving toward the secular norm in higher education is also noted by Noble. He comments that, despite the fact that the church college has innumerable opportunities to experiment in higher education, "very few have the intellectual

\textsuperscript{75}Pattillo and Mackenzie, \textit{Church-Sponsored Higher Education in the United States}, p. 123.


strength and creative courage to depart from the patterns of educational practice set by 'leading' institutions and educational associations."^78

Averill has remarked that even some church officials argue that a college "cannot be properly a college unless it is a secular institution."^79 The Danforth researchers found that a large number of students and faculty members in religiously oriented colleges felt that religion had no place on the campus as an institutional force.^

Not only are church colleges faced with an identity crisis, but other problems are plaguing these institutions. Probably the most obvious of these problems is financial. Pattillo has pointed out that if the presidents of religiously oriented colleges were asked what they thought was their most serious problem, most of these officials would cite a lack of funds.^81

McCluskey quotes the president of one Catholic college as stating that "despite the gains we have made in the area of capital improvements and operational expenditures during the past five

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^78 Noble, "Reappraising the Role and Responsibility of the Church-Related College," p. 8.


^80 Pattillo and Mackenzie, Church-Sponsored Higher Education in the United States, p. 139.

^81 Ibid., p. 27.
years, we are in a relatively weaker position as compared with other institutions than we were five years ago. "

Jencks and Riesman state that even though the enrollment in church related colleges is not literally declining, it has been lagging behind the increases at public institutions. In fact, Jencks and Riesman are quite pessimistic about the future of church colleges. They predict that the situation of religiously oriented colleges, particularly Protestant colleges, will deteriorate.

Church colleges seem unable to attract large endowments. Arthur Ben Chitty made the point that five of the Episcopal colleges, including physical plants and endowments, are worth less than twenty million dollars. One Episcopal layman, however, recently made a gift of twenty million dollars to a private secular university. Obviously religiously oriented colleges have not really been successful in selling themselves even to the members of their own denominations.

McCluskey sums up the financial crisis facing religiously oriented college in this way:

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84 Ibid.

The tragedy is that so few of them (church colleges) have been able to successfully articulate a distinctive philosophy to justify their present existence. Consequently they have largely failed to win solid support from the public they serve, to say nothing of the larger public.86

"Campus parochialism" is another problem cited in the literature. Many cities contain several small Catholic colleges, yet one finds little cooperation between them. Most of these Catholic colleges are controlled by religious orders who do not wish to surrender or lessen their power in the institutions. Keeton and Hilberry strongly suggest much closer relationships between such colleges; not only between Catholic colleges, but also between Catholic and non-Catholic institutions.87

One weakness of the religiously oriented college is in an area that would seemingly be unexpected, that is, in the realm of religious influence. The Danforth researchers remark that:

It is our considered opinion that religion is not as strong in the programs of these institutions as one would expect. In fact, there is good reason to believe that the church colleges are, by and large, stronger academically (in the secular sense) than they are religiously.88

Hassenger states that Catholic studies on many secular campuses far surpass the quality of work being done on the Catholic campuses.89

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87Keeton and Hilberry, Struggle and Promise, A Future for Colleges, p. 316.
The problems and weaknesses of religiously oriented liberal arts colleges can be summed up in the following manner:

1. Generally speaking, religious objectives are too vague and general to be useful as guides to specific action.
2. There is no criterion for evaluating whether the objectives are being achieved, nor method of measuring the effectiveness of the means used.
3. In sum, we don't seem to know clearly where we want to go, how we get there, how far we have come, or how to do better.90

Up to this point, the history of the liberal arts college in the United States and the history of the religiously oriented liberal arts college has been considered, along with a discussion of the uniqueness, strengths, and weaknesses of these institutions. It is now appropriate to study the students in these colleges as revealed through the literature and consider the future of the religiously oriented liberal arts college. The literature on the student personnel educator in church and non-church related colleges will then be examined.

The Student In Religiously Oriented Liberal Arts Colleges

The study of the student in religiously oriented liberal arts colleges is made somewhat difficult by the lack of an abundance of hard data in the literature. The Danforth Study comments that these colleges have been remiss in compiling and

analyzing data on their graduates for the purpose of evaluating their programs.\textsuperscript{91}

The available data, therefore, does not allow for a definitive statement as to the effectiveness or ineffectiveness of the religiously oriented college. There are, however, enough data to permit some tentative conclusions.

The traditional liberal arts education is designed to free and liberate man and prepare him for responsible public and private living. Modern American society, however, with its economically oriented value system, places the American student in a position unlike that of his counterpart in the past.

The college student in contemporary society goes through a prolonged marginal status in that adolescence and dependence is continued until he enters his twenties. He therefore finds himself in a situation which is both ambivalent and frustrating, for although he is generally more sophisticated than his parents, he is dependent upon them economically.\textsuperscript{92}

Students in this frustrating situation question the values of their parents and the system which keeps them in a subjugated situation, and this questioning attitude is appropriate for a student in a liberal arts college. The Brock Report, however,

\textsuperscript{91}Pattillo and Mackenzie, \textit{Church-Sponsored Higher Education in the United States}, p. 102.

\textsuperscript{92}C. J. McNaspy, "This Restless Generation," \textit{America} (May 21, 1966), p. 729.
reveals that students often do not use an intellectual approach in analyzing their current problems. Violence and the politics of confrontation have become the method of facing issues on some campuses. Nevertheless, actual revolutionaries on the campus are few in number. Many students, however, can and do become radicalized when violence and confrontation appear on the campus.

There is no doubt that contemporary American society is in a state of transition and turmoil. The Vietnam war, the race question, corruption in politics, the depersonalization of large organizations—state, church, and business, the impending pollution crisis, and the threat of atomic annihilation have all contributed to create a hyperactive society.

What effect does this turmoil have on students? Seymour Lipset commented on the relationship of current societal problems and students in this way:

Historically one would expect a sharp increase in student activism in a society where, for a variety of reasons, accepted political and social values are being questioned. Observation shows that in societies where rapid change, instability, or weak legitimacy of political institutions is endemic, there is what looks like almost constant turmoil among students.

The number of confrontations and the politics of confrontation found on contemporary campuses, therefore, should not be surprising. This unrest has affected not only students on the large public campuses, but also students on religiously oriented

94 Ibid.
95 Ibid., p. 311.
Jencks and Riesman report that unrest has spread to the younger generation of American Catholics, including the younger priests, nuns, and brothers, who are impatient with tradition, established authority, and the emphasis on order and dignity in the life of the church.96

Even on such a conservative Protestant campus as Wheaton College, dissatisfaction with the confinements of the institution has come to the surface and caused unrest. But, like the dissenters on the Catholic campus, these students are less likely to rebel in a violent manner.97 In fact, Keeton and Hilberry, in their study of Wheaton College, found that dissension there created "discussion as intense, perhaps, as any to be found on an American campus, and was consistently directed to ultimate values."98

Jencks and Riesman also point out that students at Catholic and Protestant colleges, particularly students in Southern Baptist and Mennonite colleges, are more likely to be conservative when compared to their comrades in independent and public institutions.

Since the average religiously oriented liberal arts college is smaller than the average public institution of higher education, the possibility of a personal relationship between students and

97Keeton and Hilberry, Struggle and Promise, A Future for Colleges, p. 39.
98Ibid., p. 40.
faculty is present. There is, therefore, a greater probability of solving important problems through dialogue rather than through confrontation.

Unfortunately, however, Jencks and Riesman found that students on Catholic campuses were so habituated to the concept that adults, particularly priests and religious, valued docility and conformity to such an extent that the students did not believe that the faculty and administration wanted to liberate them—to open new worlds to them through frank discussion.¹⁰⁰

In their study of students in religiously oriented colleges, Keeton and Hilberry found a lack of exciting intellectual conversation. The reasons given for this situation were:

1. The basic agreement of students on fundamental beliefs.
2. The homogeneity of the student body in general.
3. The dispersion of so many students to their home.¹⁰¹
4. A lack of contemporary relevance of many courses.¹⁰¹

Many students in religiously oriented colleges, however, are not satisfied with a provincial denominational view. These students are impelled to search out for themselves other world views. Since these alternate world views are concepts which will confirm or challenge their personal beliefs and those of the college, students often pursue these personal studies with a passion.¹⁰²

¹⁰⁰Ibid.
¹⁰¹Keeton and Hilberry, Struggle and Promise, A Future for Colleges, p. 313.
¹⁰²Ibid., p. 73.
Some evidence of the liberalizing effect of the religiously oriented college is stated by Hassenger. For example, in a study of students at a Catholic college he found a definite drop in dogmatism between their freshmen and sophomore year.\textsuperscript{103} Another finding quoted by Hassenger reveals that Catholics who attended Catholic colleges were definitely less anti-semetic than Catholic students in secular colleges.\textsuperscript{104}

The 1969 Astin Study showed that the Catholic college has a greater student retention rate than public colleges.\textsuperscript{105} This may indicate that students in Catholic colleges find the atmosphere stimulating to the point where they are encouraged to complete the requirements for a degree. This finding may also be a commentary on the close student-faculty relationship on these campuses.

The success religiously oriented liberal arts colleges have had in liberalizing their students is perhaps indicated by the fact that twenty-three of the top fifty sources of college professors are religiously oriented institutions.\textsuperscript{106}

Another indication of the effectiveness of the church college

\textsuperscript{103} Hassenger, The Shape of Catholic Higher Education, p. 136.
\textsuperscript{104} Ibid., p. 113.
\textsuperscript{106} Pattillo and Mackenzie, Church-Sponsored Higher Education in the United States, p. 109.
is the fact that the ten colleges with the highest rates of graduates receiving an M.D. degree are small, church-related coeducational colleges.\(^{107}\)

The Hazen Foundation Report reveals that the contemporary college student is generous and idealistic. The report notes the tremendous growth volunteer movements—Peace Corps, VISTA, Papal Volunteers for Latin America—as evidence of the "extraordinary generosity and enthusiasm in today's students."\(^{108}\) The Report, however, criticizes the role of religiously oriented colleges in the volunteer movement:

One might have expected that they (religiously oriented colleges) be leaders in educational reforms integrating the volunteer movements. Yet many church-affiliated schools were less ready than other schools to realize the educational possibilities in the sudden emergence of the volunteer movements.\(^{109}\)

The Brock Committee reports that modern college students are, in some degree, rejecting the materialism of their fathers and are looking for something more meaningful than material possessions.\(^{110}\) Many of the religiously oriented liberal arts colleges are moving toward secular norms in education and are failing to provide their students with the religious guidance they seek.\(^{111}\)

\(^{107}\)Ibid., p. 108.


\(^{109}\)Ibid., p. 48.


\(^{111}\)Keeton and Hilberry, Struggle and Promise, A Future for Colleges, p. 393.
Helen Nowlis, in her study of drugs on the campus, found that students think that "the church, as organized religion, seems to reflect so many of the trends in society which they find distasteful." There are, however, other opinions and hard data that present a more positive view of the effect of religiously oriented colleges on their students.

The future of a vital religious life on the campus seems to lie in providing students with opportunities to join communities which give them a sense of belonging and togetherness in a religious context. Dormitories or certain floors of sections of a dormitory would seem appropriate areas where students would have the opportunity to establish the type of community they desire. Students should be free to establish their own Christian communities on the campus with other faculty and students who desire the same.

Jencks and Riesman point out that it is no longer very possible to establish a campus-wide Christian community:

Both faculty and students today tend to regard religion as a private rather than a public matter. Attempts to build a community of faith and ritual have steadily lost appeal, and this is true even on campuses where the level of individual interest in religion seems to be rising.


In concluding this section on the effects of the religiously oriented college on students, some of the studies which have been attempted in this area will be cited and discussed.

Hassenger notes that social scientists have been unable to give the final answer concerning the nature of religiosity. He states, however, "whatever one's persuasion in this regard, it would be difficult to disagree that genuine Catholic religiosity will typically result in commitment, manifesting itself to some extent in the public order." 115

The Rossi and Rossi Study showed that the Catholic church had the greatest impact in the areas in which it took the strongest stand, as in the performance of religious duties. 116

Robert McNamara compared the basis of the moral values of students in two Catholic and two secular colleges. He found that 89% of Catholic college students based their moral norms on supernatural values, that is, on the belief in the existence of a Supreme Being. This was true of only 23% of the students on the two secular campuses. 117 It is interesting, however, to note that cheating on two Catholic campuses, Fordham and Notre Dame, appeared to be taken much less seriously than by the students at Cornell and Columbia. 118

116 Ibid.
117 Ibid., p. 374
118 Ibid.
Jencks and Riesman found considerable evidence to support the belief that Catholics who choose Catholic colleges are pre-disposed to keep their faith, and that regular contact with priests and nuns seemed to encourage students to meet their religious obligations. Attendance at a Catholic college seems to reinforce the formation that occurred in the home and the parochial grade and high school.

When students at Catholic colleges are compared with students at Protestant colleges, Jencks and Riesman state that Catholic colleges are more likely to produce at least a small minority of students who are concerned and questioning, and who are relatively free from the "myopic pragmatism" that characterizes the collegiate majority on almost every campus.

The Armacost Study reveals that those colleges which seem to have the greatest effect on their students have a faculty that is humanistically oriented and who regard teaching as their primary responsibility. Such faculty members, providing a normative example in moral, social and intellectual life, have a positive effect on students in religiously oriented colleges.

The Keeton and Hilberry in-depth study of two Protestant colleges, Wheaton and Earlham, found a student body vitally

120Ibid., p. 374.
interested in world affairs from a Christian viewpoint. Religious conviction on the part of the students seemed to give impetus to their learning: "The brighter students, at any rate, read philosophy, psychology, anthropology, and theology with a passion that we have seldom encountered at secular colleges."122

In a study of students at religiously oriented colleges, the Ries Report found a shift from a moralistic and intellectualistic point of view toward a humanistic and apostolic outlook. The movement toward an apostolic point of view was regarded by the researcher as the most optimistic finding of the study.123

The consideration of students in religiously oriented colleges will be concluded by discussing a recent study conducted by the Roper organization on a nationwide sample of one thousand college seniors and five hundred college freshmen during the winter of 1968-1969. This study includes students from public, private, and religiously oriented colleges, thus allowing a comparison of the students from the three types of colleges.

The Roper Study, in discussing belief in a Supreme Being, found that "no more seniors in religious than in public colleges believe in God," or about sixty per cent in both cases. Students least likely to believe in God were in private, independent

122 Keeton and Hilberry, Struggle and Promise, A Future for Colleges, p. 73.

colleges.124

One of the few indications of the influence of religiously oriented colleges on the attitudes of their students was expressed in the responses to the question: Would you reserve sex for wives or fiancées? Fifty-eight per cent of the students from church colleges responded affirmatively to this statement, while only forty-seven per cent from public institutions and thirty-seven per cent from independent colleges responded in the affirmative.125

One other significant difference in attitude appeared between students in religious and non-religiously oriented colleges: Students at church colleges are more satisfied with their education.126 This difference is most likely due to the smaller size of religiously oriented colleges and to the closer relationship between student and faculty that exists in church colleges.127

This section on the student in religiously oriented colleges may be summarized by stating that the graduates of these colleges are leaving their institutions in a spirit of optimism, largely because of a good liberal education. They are satisfied with the education they have received and are well prepared to take their


125Ibid., p. 11.

126Ibid.

127Pattillo and Mackenzie, *Church-Sponsored Higher Education in the United States*, p. 27.
place in society.

There is some evidence to support the belief that students from religiously oriented liberal arts colleges are influenced by their Christian faith in making important decisions, and that a nucleus of concerned and questioning students is created in both Catholic and Protestant colleges.

Although religion has become a more private aspect of life among college students, this does not mean that individual religious commitment is declining. Rather than finding a campus wide Christian community spirit, one is apt to see small subcultures of religiously influenced communities.

Perhaps this emphasis on individuality and personalism in religion works to the advantage of the development of mature Christians, for as Eddy points out:

The trend toward greater individual religious responsibility demands even greater autonomy and ego-strength of young Americans. I tend to argue for improved understanding of our modern religious situation rather than attempt to hedge against it or avoid full contact with it. 128

The Future of Religiously Oriented Liberal Arts Colleges

Much of the literature on the future of the religiously oriented liberal arts colleges suggest that one of the greatest services that these institutions can render in American higher education is to remain a liberal arts college in the face of the

rising demand for technicians. The annual report of one denomination expressed this belief in the following manner:

The Church cannot assume the massive task of training the technicians who will man our machines, but it must ask the important questions about the use of American technology... in this task it must realize anew how vital are the institutions which produce the ministers, teachers, lawyers, writers, politicians, and the mothers who will decide the direction and the tone of tomorrow's civilization.

The religiously oriented liberal arts college must realize that it will probably never again sponsor the larger part of higher education. It is necessary, then, for these institutions to be very selective in the type of education they provide. The literature indicates that the church related college must opt for the liberal arts, since the liberal arts prepare man for more than just a job.

Liberal education prepares for life. It prepares man to think, to express his thoughts, to be receptive to the thoughts of others. The liberally educated man gains perspective. He lives in a world far bigger than himself and his self-interest.130

One author suggests that the religiously oriented liberal arts college, if it is to survive, must emphasize excellence in teaching and in "curricular devices that emphasize the bearing of one field of knowledge on another and on the process of focusing relevant aspects of several disciplines on problems which cannot


130 Higher Education and the Church: The Opportunity and Obligation of the Presbyterian Church in the United States, Board of Education, p. 38.
be solved by reference to one subject alone."¹³¹ Because of its size and its institutional independence, the religiously oriented liberal arts college is free to experiment and innovate and should take the initiative to do so.

The church college must not only remain in the liberal arts tradition, but must also emphasize the Christian perspective of life and the synthesis of knowledge in the light of Christian beliefs. This is important because, as Averill has pointed out, "the liberal arts college which intends to be educationally serious will also be religiously and morally serious...the failure to take the religious questions seriously will turn any liberal arts college into a 'quasi-educational institution' since the liberal arts college must form a man whole in competence and conscience."¹³² Religiously oriented liberal arts colleges have the freedom to avoid the moral and religious neutralism of many state and independent colleges.

Another important factor in the survival of the religiously oriented college is the preservation of its independence, both from the church and the state. The church college cannot survive financially without some outside assistance.¹³³ The problem of


accepting financial aid without becoming enslaved to an outside agency must be faced by religious colleges.

Future decisions of the Supreme Court of the United States will be crucial in deciding the future of religiously oriented liberal arts colleges, since the Supreme Court has the power to declare present and future aid to church colleges unconstitutional.

A third vital factor in the survival of the religious college is its concern for the individual student. The section on the strengths of these colleges pointed out that this was a primary factor in the success of these institutions. Since the prospective clientele of the church college is small in comparison to the number attracted to state schools, a primary institutional objective must be a special concern for the individual student.

There are, therefore, three important factors in the survival of the religiously oriented liberal arts college: a continued emphasis on the liberal arts, independence from church and state, and concern for the individual student. Combined with these factors is the religious commitment these institutions attempt to develop in their students.

The key to the survival of the Roman Catholic system of higher education was expressed in the Declaration on Christian Education issued by the Second Vatican Council:

Cooperation is the order of the day. It increases more and more to supply the demand on a diocesan, national, and on an international level...every means should be employed to foster suitable cooperation between Catholic
schools, and between these and other schools where collaboration should be developed for the good of mankind.\textsuperscript{134}

Jencks and Riesman point out that there is a need today for the reorganization of Catholic higher education in the United States if Catholic colleges are to survive.\textsuperscript{135} What is needed is a master plan for Catholic higher education. The enrollment of the 380 Catholic colleges in the United States totals some 360,000 students. The enrollments range from 200 to more than 15,000.\textsuperscript{136} Since these colleges are not generally organized on a diocesan or on a national level, but rather are organized and controlled by religious orders, there is very little coordination. Hassenger, reports, however, that there are signs that religious orders are now beginning to relinquish some control over their colleges.\textsuperscript{137} Hassenger suggests that in the long run it may be more realistic for religious orders to think of "presence" on the campuses they now control rather than "ownership" and "patrimony."\textsuperscript{138}

It appears that the Roman Catholic colleges in the United States must follow the recommendation of the Second Vatican Council to cooperate to the fullest with each other if they are to survive.


\textsuperscript{135}Jencks and Riesman, \textit{The Academic Revolution}, p. 404.

\textsuperscript{136}Hassenger, \textit{The Shape of Catholic Higher Education}, p. 12.

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\textsuperscript{138}Hassenger, \textit{The Shape of Catholic Higher Education}, p. 297.
"Merger is the name of the game for Catholic schools today."\textsuperscript{139} In an address before the National Catholic Educational Association, Pattillo stated that he is optimistic concerning the future of Catholic higher education if there is a "sober and dispassionate evaluation and a resolute facing up to the points of weakness."\textsuperscript{140} One of the weaknesses he mentioned was the multiplicity of small Catholic colleges.

McCluskey seems to feel that the most sweeping innovation in Catholic higher education today is the decision of a number of religious orders to follow the advice of the Second Vatican Council to relinquish exclusive ownership and control of their colleges. This is true of some of the largest Catholic institutions of higher education in the United States--St. Louis University, Notre Dame University, and Fordham University.\textsuperscript{141}

Since religious orders and dioceses no longer have the manpower to staff and administer their institutions or provide the financial resources necessary for a competitive quality education, it seems inevitable that many Catholic colleges will follow the lead of Notre Dame and Fordham in relinquishing control over the


colleges by religious orders. 142

It can be said with some certainty that the Boards of Trustees of Catholic colleges will increasingly be composed of laymen as well as religious. To those who fear that lay Boards of Trustees will lead to the loss of the uniqueness of Catholic colleges, McCluskey points out that it would not be difficult to select as members of the Board men and women who are committed to the goals of the institution. 143

The literature on Catholic higher education seems to suggest that with increased cooperation between colleges and with the introduction of lay Boards of Trustees, the Catholic college will survive this present crisis and remain a vital factor in American higher education. Jencks and Riesman echo a similar optimism:

The Protestant colleges were secularized because the Protestant clergy lost out in competition with professional interests, but the Catholic clergy, brothers, and nuns, may prove more resilient. Catholic priests and nuns are better equipped to maintain some sort of distinctive influence over their colleges than the Protestant college ever was...while there may not be enough religious to staff the Catholic colleges fully, they are far more numerous than their Protestant predecessors; few Protestant undergraduate colleges of the past century drew even a third of their staff from the clergy, as the typical Catholic college still does. 144

The real challenge of the American Catholic college in the future is to fertilize and affect the larger society, especially

142Ibid
143Ibid., p. 416.
American intellectual life. Innovation and experimentation under qualified and enlightened leadership must emanate from the American Catholic college. Pioneering, rather than imitation, is the role that these colleges must play in order to attract students and remain a vital factor in American higher education.

The final examination of the prognoses for the future of the religiously oriented liberal arts college centers on the future of Protestant colleges. Martin Marty, a prominent Protestant theologian, states that Protestant colleges of today are in a "wilderness of directionlessness." He traces the crisis facing these colleges back to the mid 19th century when the process of secularization began to take place. As clergymen abdicated their control of Protestant colleges, power moved into the hands of lay Boards of Trustees and many of the colleges lost their religious character.

Some denominations accepted this secularization with little conflict. This acceptance of secularization was and is true of those denominations which are congregational in policy, that is, denominations that regard the local congregation as the essential unit in the church: the American Baptist Church and the Methodist Church. A spokesman for the American Baptist Board of Education stated: "If they (American Baptist colleges) can serve better without church ties, well and good, and they become like children

who grow and leave home.\textsuperscript{146}

There is, however, a group of Protestant denominations that are corporate in character, that is, emphasis is placed on the union of all churches in the denomination as a corporate body: the Lutherans and Presbyterians. Colleges founded by these denominations generally have formal and legal connections with the corporate body of the church. It is less likely, therefore, that colleges founded by these particular denominations will lose their religious identity as rapidly as those controlled by congregational denominations.\textsuperscript{147}

Rather than emphasize the formal and legal relationship between college and church, there have been suggestions for a new type of relationship:

\begin{quote}
We propose a relationship which may be called a covenant relationship between college and the church. A covenant is more lifelike than a contractual relationship...it is more like the relations in a home between parents and mature children...the church college is a complicated institution of higher learning...the church per se lacks the technical ability and available time to be directly involved in the managing of a college.\textsuperscript{148}
\end{quote}

Under the concept of the covenant relationship the college retains its religious orientation, but is freed from direct control.

\textsuperscript{146}Edgar Carlson, "Changes in Protestant Church-Related Colleges," \textit{NCEA College Newsletter}, June, 1969, p. 10.

\textsuperscript{147}Ibid., p. 5.

\textsuperscript{148}Higher Education and the Church: The Opportunity and Obligation of the Presbyterian Church in the United States, p. 48.
by the church. In this way the leadership of the college is in the hands of professional educators, rather than in the hands of clergymen who are unfamiliar with the main-stream of American higher education. The covenant relationship was formalized within the Presbyterian structure of higher education by the Board of Christian Education in 1963. The denomination, in relinquishing direct control of the colleges, expects that under the covenant the college will remain true to its religious orientation.

Both congregational and corporate denominations are making attempts to involve Protestant higher education in the mainstream of American higher education. There is, however, a third type of Protestant denomination, the conservative churches, which are not making a move in this direction.

Jencks and Riesman identify these conservative religious bodies as the Brethren, Adventists, Mennonites, and the Church of God. The colleges run by these denominations, such as Bethel College in Kansas, have been effective in upholding moral and theological values that most Americans would find completely outmoded. Studies have shown that students in these colleges have maintained the unique religious values that were first learned in the home and that these values were retained after graduation.¹⁴⁹

In their study of Wheaton College, Keeton and Hilberry found a determination to "continue against all efforts either from

within or without to water down or compromise its century-old belief in the eternal World of God." They point out, however, that there is a faction within the college composed of some faculty and students who believe that "inquiry should be free, even if it leads to skepticism or requires attitudes more ambiguous or complex than the ones Fundamentalism usually espouses." Keeton and Hilberry believe, therefore, that Wheaton and similar colleges will undergo a certain amount of turmoil as the two factions press their own particular viewpoint.

Jencks and Riesman predict that colleges such as Wheaton will continue as long as there remains in the general Protestant culture a subculture that believes passionately in a way of life radically different from that of the majority.

What, then, is the future of the Protestant college in the United States? It seems that colleges affiliated with congregational denominations will continue to become secularized, while colleges related to corporate and fundamentalist churches will strive to retain their religious identity.

In their evaluation of the future of the Protestant college, Jencks and Riesman believe that although some will become secularized and others will close their doors,

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151 Ibid., p. 45.

the great majority will probably struggle on, just as they have for a century or more...they will cling to their religious labels in order to escape complete anonymity. There are many students who are equally unsure of their identity and strengths, and some of these will also make a religious commitment to escape being 'only a number' at a large public institution. Thus the Protestant college will survive as a distinctive phenomenon even though the shape of the future is in other hands. 153

To sum up the review of the literature relating to the future of the religiously oriented college, it may be said that there are three vital factors involved in its survival: strong emphasis on the liberal arts; independence from church and state; and a concern for the individual student. Of course, combined with these three factors is the attempt by these colleges to inculcate a Christian perspective of life and a synthesis of knowledge in light of the Christian faith.

A vital factor in the survival of the Catholic college is cooperation and merger between the more than 300 colleges the church presently sponsors. There is a need also for religious orders to discard the provincialism which often characterizes their institutions, particularly the smaller ones, and to move into the mainstream of American higher education by sharing corporate control with laymen.

The concept of the covenant which is prominent in Protestant higher educational circles will also assist the Protestant college to move into the mainstream of American higher education, while

153Ibid., p. 333.
still retaining its religious identity. It seems, however, that the strongly fundamentalist colleges will hold to their minority beliefs and will continue to sponsor the most unique institutions of higher education in this country. These fundamentalist colleges will continue as long as this subculture within the Protestant church believes strongly about preserving their uniqueness through financial support.

Up to this point we have considered the liberal arts college in general, and the religiously oriented liberal arts college in particular. The following section will concern the student personnel educators in these institutions.

Student Personnel Work

In

American Higher Education

Introduction

The section on student personnel work in American higher education consists of three parts:

1. The history of student personnel work in liberal arts colleges.

2. The role of the student personnel educator in today's liberal arts college.

3. The role of the student personnel educator in American religiously oriented liberal arts colleges.
The History of Student Personnel Work in Liberal Arts Colleges

The history of student personnel work in American liberal arts colleges can be traced to the British university system where the college accepted the responsibility for housing, feeding, and disciplining the students, as well as the responsibility for their academic preparation. This was in marked contrast with the German university system where the activities of the student outside of the classroom were of no concern to the institution.

The liberal arts college before the Civil War tended to be in the hands of Protestant clergymen. There was, therefore, a paternalistic spirit in their view of the student. The president and the faculty were as interested in "saving the student's soul" as they were in educating him.

After the Civil War the colleges became more secular and utilitarian, although Protestant denominations continued to control many colleges and Catholics began to establish colleges. As more and more American professors traveled to the continent for their education, there was a tendency among them to opt for the German university system view of students. Student personnel services, therefore, declined in American colleges after the Civil War. Wrenn makes the point that organized student personnel


work has had a span of some forty to fifty years, dating from approximately the time of World War I.  

For many years individual faculty members and administrators took a great interest in the lives of their students, and in fact deans of men and women were appointed as far back as 1890 at both Harvard and the University of Chicago. Wrenn, however, states that the actual institution of student personnel programs actually had their origins in the 1920's.

The American Council on Education was the primary force in the formulation of student personnel programs after World War I. By 1937, the American Council on Education published a brochure stating the philosophy and objectives of student personnel work. This publication emphasized the need of the college to commit itself to a personalistic and humanistic approach to the student, with an emphasis on the development of the "whole student."  

The American Council on Education in 1949 expressed this belief in the development of the "whole student" in the following terms:

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157 Ibid., p. 104.
The student personnel point of view encompasses the student as a whole. The concept of education is broadened to include attention to the student's well-rounded development, physical, social, mental, emotional and spiritual as well as intellectual. The student is thought of as a responsible participant in his own development and not as a passive recipient of an imprinted economic, political, or religious doctrine or vocational skill.160

Mueller points out that the growth of the student personnel programs in American colleges coincided with the acceptance of Dewey's concept of educating the population for enlightened citizenship as members of American democratic society. In her opinion, Dewey had some influence in promoting the growth of student personnel work in American colleges.161

It is impossible not to speak of E. G. Williamson when describing the history of student personnel work. After the publication by the American Council on Education of The Student Personnel Point of View in 1937, Williamson chaired the Committee on Student Personnel Work for fifteen years after it was established by the Council. During this period over a dozen monographs on student personnel work were produced.

Williamson and his associates, in analyzing the complexity of modern higher education, developed arguments for the need of highly trained personnel workers who could devote full time to individual guidance, personal instruction, and student services.


They defined the areas in which student personnel educators should function. Some of the positions they defined and discussed were: deans of men and women, directors of financial aid, counselors, placement officers, foreign student advisors, vocational and academic advisors, and directors of residence.162

During the post World War I period, when student personnel work became more developed and organized, there was opposition from all sides. Students felt that their freedoms were being infringed upon. Faculty members thought the president should continue to handle the students. Parents objected to dealing with a middle man—the student personnel educator.163

The work of the Committee on Student Personnel Work under the direction of Williamson, and aided by such early student personnel educators as Esther Lloyd-Jones, gradually succeeded in convincing the college community of the need for student personnel educators.

Through the efforts of such early student personnel educators, as Williamson and Lloyd-Jones, student personnel work became not only accepted by students, faculty, and parents, but it also became highly organized and centralized. The argument developed that a coordinated student personnel program enabled the institution to carry out its objectives more efficiently. Student personnel educators, therefore, were considered important in promoting

163Roger T. Nudd, "The Dean is a Marginal Man," The Journal of Educational Sociology, 35 (December, 1961), 145.
the goals of the college.164

The involvement of the federal government in higher education after World War II provided colleges with the funds necessary to carry on an effective student personnel programs. The influence of the federal government in the development of student personnel work must be recognized as being quite significant.165

With this perspective on the history of student personnel work in the United States in mind, the literature on the present status of student personnel educators will now be considered.

The Role of the Student Personnel Educator in Today's Liberal Arts College

The present state of student personnel work in the modern liberal arts college is suggested by the title of the editorial in the January, 1970 issue of NASPA, "Will Student Personnel Work Survive the 1970's?" After discussing the turmoil in the contemporary college, the author of this editorial states:

Student personnel workers and their organizations were found wanting in these key events during the past decade. The next advance in higher education must be with the cooperation, leadership, and support of student personnel workers if the field is to retain any legitimacy and recognition.166

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164Burns, Administrators in Higher Education: Their Functions and Coordination, p. 144.


166"Will Student Personnel Work Survive the 70's?" NASPA, 11 (January 1970), p. 128.
In an address before the 1969 convention of the American College Personnel Association, David Riesman warned that the modern American higher educational system is threatened by bankruptcy because of the demands being placed upon it by various special interest groups.\textsuperscript{167} If the student personnel educator does not prove his worth on the campus, it is unlikely that a financially strained educational institution will continue to support the services provided by the student personnel office.

The question of the effectiveness of the student personnel educator is also raised by one of the most respected professionals in the field, Kate Mueller. Recently she asked the question, "Will he (student personnel educator) be eliminated, or perhaps replaced by a staff of legal experts hired by the students to represent their interests to the faculty, to the purveyors of food and shelter, to the courts, and to the public?" She goes on to say that the student personnel educator's role on the modern campus is "uncertain, even precarious."\textsuperscript{168}

Many students today, particularly the activists, unfortunately view their relationship with the administration and the college as one of an "adversary relationship among equals," rather than as a relationship with professionals committed to serving


students. The college administration, viewed as an agent of the establishment, is considered to be an enemy by some students. It is for this reason that Mueller asks if the student personnel educator will soon be replaced by legal experts hired by the students.

Ivey and Morrill state that the most immediate job of the student personnel educator is to assist the various groups on campus to start talking with one another in such a way that "a process of growth for all is possible." In the present state of affairs both adults and young adults tend to become defensive when they interact because of a mutual lack of trust.

Walter Johnson, a professor of higher education at Michigan State University, believes that the most recent conceptualization of the student personnel educator's raison d'être is at least a partial solution to the problem, that is, the student development specialist. Furthermore, Johnson points out that student personnel work was first perceived as service to or for students. Generally, students were not involved in the planning for development of programs. In the second stage, the student personnel educator was perceived as an educator, as one who contributed in a significant way to the student's educational experiences.


The third, and most recent conceptualization of student personnel work, as identified by Johnson, is that of the professional acting as a "specialist in student development," that is, one who is concerned with "creating a campus environment which facilitates the individual's behavioral development. The emphasis is to a greater extent on meaningful involvement of students in those activities and concerns which affect both their living and learning experiences."171 Although student personnel educators have always been involved with the development of the student, Johnson points out that what is different is the emphasis and the new approach to the ordinary functions of the student personnel educator.

Rodgers speaks of the student development concept in the following terms:

Traditional goals of making decisions, assuming responsibility and working with other people toward common goals remain valid. However, overriding these is the goal of putting quality into human relationships—relationships which allow the individual to work more effectively and efficiently with other people to achieve his own personal goals.172

Rodgers goes on to state that the professional student personnel educator must involve himself in all phases of the student's life, attempting to assert a positive influence on the student's personal development. The contemporary student personnel educator must be

171Ibid., p. 10.

able to facilitate the growth of students, both in individual
encounters and in group encounters.

The most current literature on student personnel work
emphasizes the concept of student development as the major guiding
philosophy of the student personnel educator. The professional is
encouraged to leave the office and become a more integral and
significant factor on the campus environment. The professional,
furthermore, is encouraged to become an interpretor of student
life to the faculty, administration, and community. If student
personnel work is to continue as a respected profession, it must
sell itself to the college community.

A recently published study reveals that the concept of
student development has received much support by professionals in
the field, since over eighty per cent of those questioned in a
recent survey agreed that an essential function of the student
personnel educator is to help students to "examine, define, and
strengthen their values and to learn to act responsibly in their
academic, social, and civic relationships." A large majority
also agreed that one of their essential functions is "communicating
with all appropriate and relevant groups in the institution and
the community."

In his presidential speech at the APGA convention in 1966,
Ralph Berdie presented a definition of student personnel work in

173Terry O'Banion, "The Functions of College and University
Student Personnel Workers," *College and University*, Spring, 1970,
p. 303.
terms of the concept of the professional as a specialist in student development:

Student personnel work is the application in higher education of knowledge and principles derived from the social and the behavioral sciences, particularly from psychology, educational psychology, and sociology... the student personnel worker is the behavioral scientist whose subject matter is the student.174

If the student personnel educator is to function as a specialist in student development, and if he is to operate in light of Berdie's definition of student personnel work, the college community must be receptive to these changes in emphasis and approach.

A college administration committed to liberal education would be receptive to the changing role of the student personnel educator. Kate Mueller points out that liberal education is being jeopardized by the increasing influence of industry and government in contemporary American higher education.175 It is Mueller's conviction that the student personnel educator must fight for the retention of the concept of a liberal education on the college campus. She warns that "experience with the personnel point of view has shown that the personnel worker can embrace only those goals which are genuinely endorsed on the campus on which he works."176


176Ibid., p. 23.
With the greater enrollment in colleges today, together with a greater emphasis on vocationally oriented programs, the college must meet the requirements of the society which it serves and yet retain its liberally oriented goals.

Shaffer states that a major responsibility of student personnel educators is assisting their institutions to evaluate and redefine college objectives. Such a service requires that student personnel professions also reevaluate their own functions and procedures. This view is supported by Rodgers who states that:

> The student dean must completely understand the goals of the total university, as well as the objectives unique to his area. He must embark upon those activities which would assist both the university and the students in the achievements of their goals.

The student personnel educator must involve himself in the totality of the institution to assist the college in preserving its liberal arts tradition and to preserve the student personnel profession.

Up to this point the discussion on the role of the student personnel educator in contemporary higher education has emphasized the fact that student personnel work is in a state of flux, as is higher education in general. Societal values are changing the role of higher education in American life. The contemporary

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177 Robert H. Shaffer, "Whither Student Personnel Work from 1968 to 2018?" NASPA, 6 (July, 1968), 11.

college is becoming more vocationally oriented, with the role of the liberal arts deemphasized. Student personnel work is so deeply affected by these changes that some are asking whether or not student personnel work will survive on the American campus.

In response to the changing role of American higher education and the needs of students, the student personnel professional is moving toward the direction of fulfilling the role of a specialist in student development. The profession is becoming more and more aware of the fact that, if it is to survive, student personnel educators must become involved in the total activities of the institution.

Student personnel educators should become leaders in American higher education. Shaffer suggests that this leadership can take many forms:

...voluntary cooperation with institutional self study committees, the initiation of special programs to discuss implications of certain applicable research, the organization of clinics or workshops to discuss specific problems, or the conscious involvement of various segments of the academic community in reviewing present policies or establishing new ones.179

On August 13, 1970, the student personnel profession, through the Commission on Professional Development of the Council of Student Personnel Associations in Higher Education, reaffirmed

its position as a vital factor in American higher education and set its sights on the future through the statement, "A Student Development Point of View of Education":

An urgent need still exists in higher education to help students learn about themselves and others in their contemporary world and to participate in experiences which enlarge, apply, and interrelate this learning. The need also exists to help students create patterns of behavior for progress toward a richer, fuller life which is uniquely their own.

Within the context of such searching for purpose in our society and especially in higher education, the Commission on Professional Development of the Council of Student Personnel Associations in Higher Education presents this Student Development Point of View as a statement of purpose which reaffirms the student personnel point of view and proposes guidelines for implementation.180

The guidelines proposed by the Commission provide student personnel educators with the principles they require to become leaders in American higher education. It is the responsibility of each student personnel professional to personalize these guidelines for implementation on his campus.

The Role of the Student Personnel Educator in American Religiously Liberal Arts College

The uniqueness of a Christian college lies in its initial determination to have the spirit of Christ as a guiding influence, permeating both its services and organization. The intention to try to be Christian in all relationships, and to recognize fully that Christian principles are pervasive influences in life, enlarges each of the perspectives involved on the college campus.181

It is from the viewpoint of the stated goals of an institution that the work of the student personnel staff must be evaluated. If the goals of a college are to remain a vital factor in the life of the institution, there must be a "continuing examination of what faith commitments mean in the day-to-day decisions of institutional life." Many of these decisions are the responsibility of the student personnel office in the college. If an institution seeks to promote certain goals, the primary path toward the achievement of these objectives is through their incorporation in the curriculum. Students, however, spend only eighteen or twenty hours a week in the classroom. After attending a class session, the student may study or relax in the dormitory, participate in intramurals, work in the school cafeteria, vote in the student government elections, write for the school newspaper or yearbook, discuss his problems with a member of the counseling staff, or work on some social action committee. All of these activities are in the realm of the responsibility of the student personnel staff.

The student personnel educator personally convinced of, and dedicated to the unique goals of the religiously oriented liberal arts college, has a vital role to play in assisting the college to promote its goals. The student personnel staff, functioning as an

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innovative teacher and a climate creator, has the power and the opportunity to both initiate and support the types of programs and attitudes which enable the student to find outlets for the living expression of the college's religious commitment.

Except for the book by Lawrence Riggs, *College Student Personnel Work in a Christian Context*, there is a dearth of literature that specifically discusses the student personnel educator in the religiously oriented college. There are, however, some passing comments in the literature on this subject. In his book, *The Smaller Liberal Arts College*, Mayhew states that religiously oriented colleges have not been entirely successful in creating a pervasive religious atmosphere throughout the college. He expressed the opinion that this "absence of pervasiveness" could result in perplexity for the student since the college verbally promotes a Christian orientation without effectively communicating this commitment to the student body in a living form.183

Jencks and Riesman found, however, that Catholic colleges were able to exert some religious influence in the areas of responsibility delegated to the student personnel staff. They attribute this to the fact that priests or nuns often live in the dormitories as counselors, and in this capacity show a strong measure of "pastoral concern for the moral and personal well-being of students."184

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"Church colleges," according to Jencks and Riesman, "generally control their students' non-academic lives more than secular colleges do." This statement is substantiated by a cursory reading of the literature of many church colleges, particularly those of a fundamentalist orientation. In many of these colleges, attendance at church services is required and restrictions are placed on the activities of students to an extent not present in the secular college.

Students, by virtue of their enrollment, agree to accept the responsibilities of membership in the academic community of Wheaton College, which includes adherence to the specific Standards of Conduct while under the jurisdiction of the College, or withdrawal if they can no longer with integrity conform to them.

Mayhew points out that required chapel attendance and severe restrictions on the activities of students in most church colleges is diminishing. Riggs expresses this liberalization in the following statement:

A way must be found in each case to shift from a punitive, authoritarian attitude to a Christian, learning emphasis. It is the role of the Christian institution to insist that recovery is more important than punishment...being accepted as a person may be the beginning of the rebuilding of some sense of dignity and personal worth.

185Ibid., p. 370.
188Riggs, Student Personnel Work in a Christian Context, p. 64.
The concept of the student personnel educator as a specialist in student development, rather than as a controller of conduct, is essential to the facilitation of the work of the professional on church campuses. Pattillo and Mackenzie support the concept of the student development approach on these campuses since "the church college, by virtue of its philosophy and its typical size is well equipped to preserve the personal element in higher education." In their evaluation of the work of church-related colleges in personalizing higher education, Pattillo and Mackenzie are of the opinion that these institutions are doing a good job in this respect. They warn, however, that this personalization is not achieved automatically. The structure, programs, and staff of the institution must be geared to this goal.

A recent doctoral dissertation states that freshman orientation, personal counseling programs, and organized religious life programs "played a key role in encouraging students to share in the spiritual emphasis of the college." The presidents of the colleges surveyed in this dissertation agreed that the student personnel staff played a vital role in the implementation of the unique goals of the religiously oriented liberal arts college.

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189 Pattillo and Mackenzie, Church-Sponsored Higher Education in the United States, p. 20.

190 Ibid.


192 Ibid.
The available literature on student personnel work in religiously oriented colleges, therefore, emphasizes the important role the student personnel staff plays in promoting the unique goals of these institutions. The assistance of the student personnel educator is essential to the implementation of the unique goals of religiously oriented colleges.

Personnel programs at some religiously oriented colleges are specifically designed to promote the goals of the church college. One example is the Presbyterian Guidance Centers. These Centers are committed to the "Christian conception of life work" and hold up to the student the "challenge of Christian commitment and service."193

Arland Christ-Janer supports the promotion of the unique goals of religiously oriented colleges by student personnel educators in the following statement:

If there is a validity in the concept of the church-related college, it should be the way it expresses concern for faith and spirit and by the means it uses to provide frequent confrontations for the student in these dimensions of his life, personal and private...it should care about the individual in his human condition and try to make relevant for him the divine-human relationships in the most intelligent and persuasive forms.194


Riggs points out that the student personnel educator in a religiously oriented college has a double challenge to meet in personalizing education—a challenge from the Christian belief in man as a temple of God and the current emphasis on the student in contemporary educational philosophy. The student personnel educator must consciously consider the implications of his Christian faith in working with students.

It is the contention of this project that the student personnel educator in the religiously oriented liberal arts college must be aware of the unique goals of his institution; be committed to these unique goals; derive satisfaction through promoting these goals; communicate his religious commitment to the college community; and promote and initiate programs designed to actualize these goals in the lives of the students.

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CHAPTER III

ANALYSIS OF PART I OF THE QUESTIONNAIRE

Introduction

This chapter analyzes the responses to the fifteen question in Part I of the questionnaire. Part I explores the attitudes of student personnel educators toward the religious orientation of their respective institutions.

The recent report of the Danforth Commission on Church Colleges and Universities states that one ingredient of a quality institution is an awareness of a distinctive purpose and a clear definition of goals.1 The selection of student personnel educators, in view of the Danforth statement, is of key importance in facilitating the implementation of the unique goals of the religiously oriented liberal arts college.

The questions in Part I, therefore, inquired of the respondents their attitudes toward the religious orientation of their institutions according to the following four categories.2

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1Pattillo and Mackenzie, Church-Sponsored Higher Education in the United States, p. 57.

2Throughout the remainder of this chapter the following code will be used in referring to the four categories: category one, perceive; category two, committed; category three, satisfaction; category four, convey.

101
1. To what extent do student personnel educators in religiously oriented liberal arts colleges perceive the unique goals of their institutions?

2. To what extent are these student personnel educators committed to these goals?

3. To what extent do student personnel educators derive satisfaction through supporting the promotion of these unique goals on the campus?

4. To what extent do student personnel educators convey their personal commitment to the religiously oriented goals of their institution to the student body?

The respondents were asked to react to each of the fifteen questions on a five point scale: (1) disagree, (2) disagree somewhat, (3) uncertain, (4) agree somewhat, (5) agree.

The 247 respondents were divided into Group A and Group B. The respondents in Group A were employed in colleges where the president had stated that "church membership is a factor in the selection of faculty and administrative personnel." The respondents in Group B were employed in colleges where the president had stated that "church membership is not a factor in the selection of faculty and administrative personnel." 3

The purpose of the above division was to determine whether or not a significant difference in attitude existed between student personnel educators in Group A and Group B colleges in all or some of the four categories.

3Patillo and Mackenzie, Church-Sponsored Higher Education in the United States, p. 230.
**Null Hypothesis**

The following null hypothesis was stated to determine the differences between Group A and Group B: No significant difference exists between the responses of students personnel educators on campuses where "church membership is a factor in the selection of faculty and administrative personnel" and the responses of student personnel educators on campuses where "church membership is not a factor in the selection of faculty and administrative personnel."

Table 1 indicates that the null hypothesis must be rejected since a significant difference exists between the responses of Group A and Group B. The p for each category is less than the .01 level of significance.

**TABLE 1**

**SIGNIFICANCE OF DIFFERENCE BETWEEN GROUP A AND GROUP B IN EACH OF THE FOUR CATEGORIES**

<table>
<thead>
<tr>
<th>Category</th>
<th>Group A</th>
<th></th>
<th>Group B</th>
<th></th>
<th>t</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Mean</td>
<td>SD</td>
<td>Mean</td>
<td>SD</td>
<td></td>
</tr>
<tr>
<td>One</td>
<td>3.85</td>
<td>1.29</td>
<td>3.48</td>
<td>1.37</td>
<td>4.4260*</td>
</tr>
<tr>
<td>Two</td>
<td>3.84</td>
<td>1.43</td>
<td>3.34</td>
<td>1.57</td>
<td>5.1945*</td>
</tr>
<tr>
<td>Three</td>
<td>4.40</td>
<td>1.01</td>
<td>4.03</td>
<td>1.15</td>
<td>4.6212*</td>
</tr>
<tr>
<td>Four</td>
<td>4.28</td>
<td>1.13</td>
<td>3.87</td>
<td>1.36</td>
<td>5.1778*</td>
</tr>
</tbody>
</table>

*Significant at the .01 level

Student personnel educators, therefore, in Group A colleges more clearly perceive the unique goals of the religiously oriented college, express a greater commitment to these unique goals, derive greater satisfaction through their promotion, and are more likely to convey their commitment to the student body than are
their colleagues in Group B colleges.

The significant difference between the two groups holds true when each of the fifteen questions are surveyed. Table 2 indicates that the mean of each of the fifteen questions for Group A is higher than the means for Group B, and that in most cases the difference is significant at less than the .01 level of significance.

**Correlations Between the Four Categories**

After determining that a significant difference existed between the responses of Group A and Group B for each category, a correlation study on the relationships between the four categories was performed in order to determine the relationships between perception of unique goals, commitment to these goals, satisfaction derived from promoting the goals, and the conveying of a commitment to the goals to the student body.
TABLE 2

SIGNIFICANCE OF DIFFERENCE BETWEEN GROUP A AND GROUP B IN EACH OF THE FOUR CATEGORIES

<table>
<thead>
<tr>
<th>Question</th>
<th>Group A</th>
<th>Group B</th>
<th>t</th>
<th>A--N=132</th>
<th>B--N=115</th>
</tr>
</thead>
<tbody>
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<td></td>
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<td>SD</td>
<td>Mean</td>
<td>SD</td>
<td></td>
</tr>
<tr>
<td>1.</td>
<td>4.06</td>
<td>1.09</td>
<td>3.88</td>
<td>1.17</td>
<td>1.2631</td>
</tr>
<tr>
<td>2.</td>
<td>4.28</td>
<td>1.08</td>
<td>4.08</td>
<td>1.20</td>
<td>1.3883</td>
</tr>
<tr>
<td>3.</td>
<td>3.98</td>
<td>1.24</td>
<td>3.37</td>
<td>1.51</td>
<td>3.4814*</td>
</tr>
<tr>
<td>4.</td>
<td>4.48</td>
<td>1.00</td>
<td>4.11</td>
<td>1.25</td>
<td>2.5891*</td>
</tr>
<tr>
<td>5.</td>
<td>4.16</td>
<td>1.25</td>
<td>3.67</td>
<td>1.38</td>
<td>2.9265*</td>
</tr>
<tr>
<td>6.</td>
<td>4.22</td>
<td>1.10</td>
<td>3.77</td>
<td>1.31</td>
<td>2.8880*</td>
</tr>
<tr>
<td>7.</td>
<td>4.76</td>
<td>.67</td>
<td>4.67</td>
<td>.77</td>
<td>.9675</td>
</tr>
<tr>
<td>8.</td>
<td>4.37</td>
<td>1.07</td>
<td>4.04</td>
<td>1.16</td>
<td>2.3005**</td>
</tr>
<tr>
<td>9.</td>
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<td>.93</td>
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<td>3.2090*</td>
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<tr>
<td>10.</td>
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<tr>
<td>11.</td>
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<td>3.98</td>
<td>1.17</td>
<td>2.5220**</td>
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<tr>
<td>12.</td>
<td>3.08</td>
<td>1.54</td>
<td>2.59</td>
<td>1.42</td>
<td>2.5889*</td>
</tr>
<tr>
<td>13.</td>
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<td>1.07</td>
<td>3.83</td>
<td>1.13</td>
<td>1.9701**</td>
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<td>14.</td>
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<td>2.76</td>
<td>1.50</td>
<td>3.5463*</td>
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<tr>
<td>15.</td>
<td>4.15</td>
<td>1.08</td>
<td>3.60</td>
<td>1.32</td>
<td>3.5879*</td>
</tr>
</tbody>
</table>

* Significant at the .01 level
** Significant at the .05 level

Table 3, which is a correlation matrix including all 247 respondents, reveals that in most cases a high correlation exists between the four categories. The highest correlations exist between category two, committed, and the other three categories—perceive, satisfaction, and convey.

TABLE 3

CORRELATION MATRIX: GROUPS A AND B

<table>
<thead>
<tr>
<th>Category</th>
<th>One</th>
<th>Two</th>
<th>Three</th>
<th>Four</th>
</tr>
</thead>
<tbody>
<tr>
<td>One</td>
<td>1.00</td>
<td>.67</td>
<td>.43</td>
<td>.57</td>
</tr>
<tr>
<td>Two</td>
<td>.67</td>
<td>1.00</td>
<td>.69</td>
<td>.74</td>
</tr>
<tr>
<td>Three</td>
<td>.43</td>
<td>.69</td>
<td>1.00</td>
<td>.65</td>
</tr>
<tr>
<td>Four</td>
<td>.57</td>
<td>.74</td>
<td>.64</td>
<td>1.00</td>
</tr>
</tbody>
</table>
In other words, if a student personnel educator is committed to the unique goals of his institution, he is more likely to convey his personal commitment to the student body, .74 correlation; he is more likely to derive satisfaction through the promotion of these goals, .69 correlation; and he is more likely to perceive these unique goals, .67 correlation.

The lowest correlations exist between category one, perceive, and the remaining three categories. Even these categories, however, are .43 and above. It would seem, though, that an awareness of the unique goals of a religiously oriented college does not necessarily lead to commitment, satisfaction in promoting these goals, or the conveying of a commitment to the students.

Correlations Within Group A and Within Group B

The pattern found in studying the correlation matrix for all 247 respondents is similar to the correlations found within Group A, Table 4, and within Group B, Table 5. The highest correlations exist between category two, committed, and the remaining three categories. The lowest correlations exist between category one, perceive, and the remaining three categories.

TABLE 4
CORRELATION MATRIX: GROUP A

<table>
<thead>
<tr>
<th>Category</th>
<th>One</th>
<th>Two</th>
<th>Three</th>
<th>Four</th>
</tr>
</thead>
<tbody>
<tr>
<td>One</td>
<td>1.00</td>
<td>.69</td>
<td>.50</td>
<td>.59</td>
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<tr>
<td>Two</td>
<td>.69</td>
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<td>.73</td>
<td>.75</td>
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</tr>
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<td>Four</td>
<td>.59</td>
<td>.75</td>
<td>.69</td>
<td>1.00</td>
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</tbody>
</table>
TABLE 5
CORRELATION MATRIX: GROUP B

<table>
<thead>
<tr>
<th>Category</th>
<th>One</th>
<th>Two</th>
<th>Three</th>
<th>Four</th>
</tr>
</thead>
<tbody>
<tr>
<td>One</td>
<td>1.00</td>
<td>.62</td>
<td>.33</td>
<td>.53</td>
</tr>
<tr>
<td>Two</td>
<td>.62</td>
<td>1.00</td>
<td>.62</td>
<td>.72</td>
</tr>
<tr>
<td>Three</td>
<td>.33</td>
<td>.62</td>
<td>1.00</td>
<td>.59</td>
</tr>
<tr>
<td>Four</td>
<td>.53</td>
<td>.72</td>
<td>.59</td>
<td>1.00</td>
</tr>
</tbody>
</table>

The Remaining Tables

In Tables 6 through 16 the data between Group A and Group B and the data within Group A and Group B are studied according to the information contained on the Personal Data Sheet of the questionnaire: (1) present student personnel position; (2) most recently earned degree; (3) the religious or non-religious affiliation of the institution from which the degree was received; (4) the years at the current institution in student personnel work; (5) the years at other religiously oriented colleges as a student personnel educator; and (6) the personal religious affiliation of the respondent.

T-tests were used to study the differences between respondents in Group A and Group B colleges according to the above six classifications. Means were used to study the differences within Group A and within Group B, according to the six classifications.

Present Student Personnel Position: Table 6

Table 6 indicates that a majority of the respondents, 54%, are chief student personnel officers. When the responses of the chief student personnel officers in Group A and Group B are
contrasted, it is evident that in every category a significant difference exists between the responses of the two groups. In each of the four categories the $p$ is less than the .01 level of significance, with the respondents in Group A highest in every category.

### TABLE 6

**PRESENT STUDENT PERSONNEL POSITION: CONTRAST BETWEEN GROUP A AND GROUP B**

<table>
<thead>
<tr>
<th>Chief Student Personnel Officer</th>
<th>Category</th>
<th>Group A Mean</th>
<th>SD</th>
<th>Group B Mean</th>
<th>SD</th>
<th>$t$</th>
</tr>
</thead>
<tbody>
<tr>
<td>One</td>
<td>4.02</td>
<td>1.18</td>
<td></td>
<td>3.55</td>
<td>1.33</td>
<td>4.1383*</td>
</tr>
<tr>
<td>Two</td>
<td>4.10</td>
<td>1.23</td>
<td></td>
<td>3.47</td>
<td>1.54</td>
<td>5.1544*</td>
</tr>
<tr>
<td>Three</td>
<td>4.67</td>
<td>.66</td>
<td></td>
<td>4.07</td>
<td>1.12</td>
<td>6.7029*</td>
</tr>
<tr>
<td>Four</td>
<td>4.52</td>
<td>.84</td>
<td></td>
<td>3.95</td>
<td>1.24</td>
<td>6.1878*</td>
</tr>
</tbody>
</table>

* Significant at the .01 level

<table>
<thead>
<tr>
<th>Director of Counseling</th>
<th>Category</th>
<th>Group A Mean</th>
<th>SD</th>
<th>Group B Mean</th>
<th>SD</th>
<th>$t$</th>
</tr>
</thead>
<tbody>
<tr>
<td>One</td>
<td>3.55</td>
<td>1.43</td>
<td></td>
<td>3.30</td>
<td>1.48</td>
<td>1.4435*</td>
</tr>
<tr>
<td>Two</td>
<td>3.36</td>
<td>1.60</td>
<td></td>
<td>3.27</td>
<td>1.60</td>
<td>.4540*</td>
</tr>
<tr>
<td>Three</td>
<td>3.85</td>
<td>1.33</td>
<td></td>
<td>4.07</td>
<td>1.18</td>
<td>-1.2468*</td>
</tr>
<tr>
<td>Four</td>
<td>3.83</td>
<td>1.42</td>
<td></td>
<td>3.83</td>
<td>1.45</td>
<td>.0099*</td>
</tr>
</tbody>
</table>

* No significant difference

<table>
<thead>
<tr>
<th>Other Student Personnel Officers</th>
<th>Category</th>
<th>Group A Mean</th>
<th>SD</th>
<th>Group B Mean</th>
<th>SD</th>
<th>$t$</th>
</tr>
</thead>
<tbody>
<tr>
<td>One</td>
<td>3.76</td>
<td>1.33</td>
<td></td>
<td>3.58</td>
<td>1.25</td>
<td>1.0578</td>
</tr>
<tr>
<td>Two</td>
<td>3.68</td>
<td>1.54</td>
<td></td>
<td>3.07</td>
<td>1.56</td>
<td>2.6708*</td>
</tr>
<tr>
<td>Three</td>
<td>4.31</td>
<td>1.08</td>
<td></td>
<td>3.82</td>
<td>1.19</td>
<td>2.2708**</td>
</tr>
<tr>
<td>Four</td>
<td>4.17</td>
<td>1.23</td>
<td></td>
<td>3.67</td>
<td>1.52</td>
<td>2.3410**</td>
</tr>
</tbody>
</table>

* Significant at the .01 level
** Significant at the .05 level
The responses of the directors of counseling indicate no significant differences between Group A and Group B in any of the four categories. The responses of student personnel educators other than the chief student personnel officers and directors of counseling indicate that a significant difference does exist between Group A and Group B in three of the four categories—committed, satisfaction, and convey.

**Present Student Personnel Position: Table 7**

When the distribution of means for the three student personnel positions are contrasted within Group A, there is a marked difference between the chief student personnel officers and the directors of counseling. The mean difference is as high as .82, with the chief student personnel officer having the higher mean within every category. In Group B, however, the mean difference between the two positions never exceeds .25. The chief student personnel officer's means, however, are higher in each category.
### TABLE 7
PRESENT STUDENT PERSONNEL POSITION: CONTRAST WITHIN GROUP A AND WITHIN GROUP B

<table>
<thead>
<tr>
<th>Category</th>
<th>Chief Student Personnel Officers</th>
<th>Directors of Counseling</th>
<th>Other Positions</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Mean</td>
<td>SD</td>
<td>Mean</td>
</tr>
<tr>
<td>One</td>
<td>4.02</td>
<td>1.18</td>
<td>3.55</td>
</tr>
<tr>
<td>Two</td>
<td>4.10</td>
<td>1.23</td>
<td>3.36</td>
</tr>
<tr>
<td>Three</td>
<td>4.67</td>
<td>.67</td>
<td>3.85</td>
</tr>
<tr>
<td>Four</td>
<td>4.52</td>
<td>.84</td>
<td>3.83</td>
</tr>
<tr>
<td>N=74</td>
<td></td>
<td></td>
<td>N=32</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Category</th>
<th>Chief Student Personnel Officers</th>
<th>Directors of Counseling</th>
<th>Other Positions</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Mean</td>
<td>SD</td>
<td>Mean</td>
</tr>
<tr>
<td>One</td>
<td>3.55</td>
<td>1.33</td>
<td>3.30</td>
</tr>
<tr>
<td>Two</td>
<td>3.47</td>
<td>1.54</td>
<td>3.27</td>
</tr>
<tr>
<td>Three</td>
<td>4.07</td>
<td>1.12</td>
<td>4.07</td>
</tr>
<tr>
<td>Four</td>
<td>3.95</td>
<td>1.24</td>
<td>3.83</td>
</tr>
<tr>
<td>N=60</td>
<td></td>
<td></td>
<td>N=36</td>
</tr>
</tbody>
</table>

Chief student personnel officers, therefore, in both Group A and in Group B colleges express a greater awareness of the goals of the religiously oriented college, a greater commitment to these goals, a greater satisfaction in promoting these goals, and a greater likelihood of conveying their personal commitment to these goals to the student body. The differences in attitude between chief student personnel officers and directors of counseling, however, are not as marked within Group B as they are within Group A.
Most Recently Earned Degree: Table 8

The largest number of respondents, 57%, hold the master's degree. A significant difference exists between the respondents who hold this degree when the responses of Group A are compared with the responses of Group B. The difference is significant at a point less than the .01 level of significance, with Group A respondents being higher in every category.

When respondents who hold the doctorate in Group A and in Group B are compared, a significant difference occurs between the two groups in category one, perceive, and category two, committed. The p for these two categories is less than the .05 level of significance, again with the means of the respondents in Group A higher in these two categories. The means for categories three, satisfaction, and four, convey, are higher for Group A respondents but not to a significant degree.

A significant difference exists among the holders of the bachelor's degree when the responses of Group A and Group B are compared in two of the four categories: satisfaction and convey. In both instances the p is less than the .05 level of significance.
**TABLE 8**
MOST RECENTLY EARNED DEGREE: CONTRAST BETWEEN GROUP A AND GROUP B

<table>
<thead>
<tr>
<th>Bachelor's Degree</th>
<th>Group A</th>
<th>Group B</th>
<th>t</th>
</tr>
</thead>
<tbody>
<tr>
<td>Category</td>
<td>Mean</td>
<td>SD</td>
<td>Mean</td>
</tr>
<tr>
<td>One</td>
<td>3.97</td>
<td>1.16</td>
<td>4.00</td>
</tr>
<tr>
<td>Two</td>
<td>3.91</td>
<td>1.40</td>
<td>3.34</td>
</tr>
<tr>
<td>Three</td>
<td>4.88</td>
<td>.33</td>
<td>4.42</td>
</tr>
<tr>
<td>Four</td>
<td>4.65</td>
<td>.48</td>
<td>4.34</td>
</tr>
</tbody>
</table>

* Significant at the .05 level

<table>
<thead>
<tr>
<th>Master's Degree</th>
<th>Group A</th>
<th>Group B</th>
<th>t</th>
</tr>
</thead>
<tbody>
<tr>
<td>Category</td>
<td>Mean</td>
<td>SD</td>
<td>Mean</td>
</tr>
<tr>
<td>One</td>
<td>3.84</td>
<td>1.27</td>
<td>3.40</td>
</tr>
<tr>
<td>Two</td>
<td>3.83</td>
<td>1.40</td>
<td>3.27</td>
</tr>
<tr>
<td>Three</td>
<td>4.45</td>
<td>.98</td>
<td>3.96</td>
</tr>
<tr>
<td>Four</td>
<td>4.34</td>
<td>1.04</td>
<td>3.73</td>
</tr>
</tbody>
</table>

* Significant at the .01 level

<table>
<thead>
<tr>
<th>Doctor's Degree</th>
<th>Group A</th>
<th>Group B</th>
<th>t</th>
</tr>
</thead>
<tbody>
<tr>
<td>Category</td>
<td>Mean</td>
<td>SD</td>
<td>Mean</td>
</tr>
<tr>
<td>One</td>
<td>3.89</td>
<td>1.32</td>
<td>3.59</td>
</tr>
<tr>
<td>Two</td>
<td>3.80</td>
<td>1.49</td>
<td>3.51</td>
</tr>
<tr>
<td>Three</td>
<td>4.21</td>
<td>1.13</td>
<td>4.08</td>
</tr>
<tr>
<td>Four</td>
<td>4.17</td>
<td>1.28</td>
<td>4.06</td>
</tr>
</tbody>
</table>

* Significant at the .05 level

**Most Recently Earned Degree: Table 9**
Within Group A, the mean for student personnel educators who hold the doctorate, when compared to those holding the master's degree, is higher in the first category, perceive. In the remaining three categories the means for those holding the master's degree are higher. The means, however, for those who hold only
the bachelor's degree are higher in every category than the means for those who hold the master's degree or the doctorate. This, however, is not very significant since the N for the holders of the bachelor's degree is only 8.

TABLE 9

MOST RECENTLY EARNED DEGREE: CONTRAST WITHIN GROUP A AND WITHIN GROUP B

<table>
<thead>
<tr>
<th>Group A</th>
<th>Bachelor</th>
<th>Master</th>
<th>Doctor</th>
</tr>
</thead>
<tbody>
<tr>
<td>Category</td>
<td>Mean</td>
<td>SD</td>
<td>Mean</td>
</tr>
<tr>
<td>One</td>
<td>3.97</td>
<td>1.16</td>
<td>3.84</td>
</tr>
<tr>
<td>Two</td>
<td>3.91</td>
<td>1.40</td>
<td>3.83</td>
</tr>
<tr>
<td>Three</td>
<td>4.88</td>
<td>1.33</td>
<td>4.45</td>
</tr>
<tr>
<td>Four</td>
<td>4.65</td>
<td>1.48</td>
<td>4.34</td>
</tr>
<tr>
<td>N=8</td>
<td></td>
<td></td>
<td>N=71</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Group B</th>
<th>Bachelor</th>
<th>Master</th>
<th>Doctor</th>
</tr>
</thead>
<tbody>
<tr>
<td>Category</td>
<td>Mean</td>
<td>SD</td>
<td>Mean</td>
</tr>
<tr>
<td>One</td>
<td>4.00</td>
<td>1.32</td>
<td>3.40</td>
</tr>
<tr>
<td>Two</td>
<td>3.34</td>
<td>1.61</td>
<td>3.27</td>
</tr>
<tr>
<td>Three</td>
<td>4.42</td>
<td>0.95</td>
<td>3.96</td>
</tr>
<tr>
<td>Four</td>
<td>4.34</td>
<td>0.77</td>
<td>3.73</td>
</tr>
<tr>
<td>N=8</td>
<td></td>
<td></td>
<td>N=70</td>
</tr>
</tbody>
</table>

Student personnel educators who hold the doctorate express a greater perception of the goals of the religiously oriented college than those with a master's degree. In the remaining three categories—committed, satisfaction and convey—the means of those with a master's degree are higher than for those with the doctorate.

Within Group B, the means for those who hold the doctorate, unlike the situation in Group A, are higher in every category than the responses of those holding the master's degree.
Most Recent Degree Earned at a Religiously Oriented Institution?

Table 10

When the responses of those who received their most recently earned degree from a religiously oriented institution are compared, a significant differences exists between Group A and Group B in categories two, committed, and four, convey, with the means of those in Group A higher in each of the four categories.

TABLE 10

MOST RECENT DEGREE EARNED AT A RELIGIOUSLY ORIENTED INSTITUTION? CONTRAST BETWEEN GROUP A AND GROUP B

<table>
<thead>
<tr>
<th>Category</th>
<th>Yes</th>
<th></th>
<th></th>
<th>No</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Group A</td>
<td>Group B</td>
<td>Group A</td>
<td>Group B</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Mean SD</td>
<td>Mean SD</td>
<td>Mean SD</td>
<td>Mean SD</td>
<td></td>
</tr>
<tr>
<td>One</td>
<td>3.83 1.30</td>
<td>3.77 1.27</td>
<td>3.87 1.29</td>
<td>3.35 1.40</td>
<td></td>
</tr>
<tr>
<td>Two</td>
<td>4.04 1.31</td>
<td>3.76 1.47</td>
<td>3.71 1.48</td>
<td>3.15 1.58</td>
<td></td>
</tr>
<tr>
<td>Three</td>
<td>4.61 0.87</td>
<td>4.44 0.86</td>
<td>4.28 1.07</td>
<td>3.82 1.22</td>
<td></td>
</tr>
<tr>
<td>Four</td>
<td>4.47 0.98</td>
<td>4.16 1.17</td>
<td>4.17 1.19</td>
<td>3.72 1.43</td>
<td></td>
</tr>
<tr>
<td>t</td>
<td>4.135</td>
<td>1.8775**</td>
<td>4.8543*</td>
<td>4.7028*</td>
<td></td>
</tr>
</tbody>
</table>

* Significant at the .01 level
** Significant at the .05 level

Table 10 also reveals that when the responses of those who have not received their degree at a religiously oriented college are compared, a significant difference exists between Group A and Group B at a point less than the .01 level of significance in every
category.

**Most Recent Degree Earned at a Religiously Oriented Institution?**

**Table 11**

When the data within Group A are examined, those who have not received their degree from a religiously oriented institution express a greater awareness of the unique goals of these institutions. Those who have received their most recent degree from a religiously oriented institution, however, have higher means in the remaining three categories—committed, satisfaction and convey.

**TABLE 11**

**MOST RECENT DEGREE EARNED AT A RELIGIOUSLY ORIENTED INSTITUTION? CONTRAST WITHIN GROUP A AND WITHIN GROUP B**

<table>
<thead>
<tr>
<th>Category</th>
<th>Yes Mean</th>
<th>Yes SD</th>
<th>No Mean</th>
<th>No SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>One</td>
<td>3.83</td>
<td>1.30</td>
<td>3.87</td>
<td>1.29</td>
</tr>
<tr>
<td>Two</td>
<td>4.04</td>
<td>1.31</td>
<td>3.71</td>
<td>1.48</td>
</tr>
<tr>
<td>Three</td>
<td>4.61</td>
<td>.87</td>
<td>4.28</td>
<td>1.07</td>
</tr>
<tr>
<td>Four</td>
<td>4.47</td>
<td>.98</td>
<td>4.17</td>
<td>1.19</td>
</tr>
<tr>
<td>N=47</td>
<td></td>
<td></td>
<td>N=84</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Category</th>
<th>Yes Mean</th>
<th>Yes SD</th>
<th>No Mean</th>
<th>No SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>One</td>
<td>3.77</td>
<td>1.27</td>
<td>3.35</td>
<td>1.40</td>
</tr>
<tr>
<td>Two</td>
<td>3.76</td>
<td>1.47</td>
<td>3.15</td>
<td>1.58</td>
</tr>
<tr>
<td>Three</td>
<td>4.44</td>
<td>.36</td>
<td>3.82</td>
<td>1.22</td>
</tr>
<tr>
<td>Four</td>
<td>4.16</td>
<td>1.17</td>
<td>3.72</td>
<td>1.43</td>
</tr>
<tr>
<td>N=37</td>
<td></td>
<td></td>
<td>N=77</td>
<td></td>
</tr>
</tbody>
</table>

Within Group B, the means for those who received their degree from a religiously oriented institution are higher in every category.
than the means for those who did not receive their degree from a religiously oriented institution.

Years at the Current Institution in Student Personnel Work: Table 12

When student personnel educators who served five or fewer years at their current institution are considered, a significant difference exists between Group A and Group B in every category at a point less than the .01 level of significance, with the means of Group A higher in every category.

**TABLE 12**

YEARS AT THE CURRENT INSTITUTION IN STUDENT PERSONNEL WORK:
CONTRAST BETWEEN GROUP A AND GROUP B

<table>
<thead>
<tr>
<th>Category</th>
<th>Group A Mean</th>
<th>SD</th>
<th>Group B Mean</th>
<th>SD</th>
<th>t</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>0-5 Years</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>One</td>
<td>3.72</td>
<td>1.34</td>
<td>3.37</td>
<td>1.43</td>
<td>3.1184* A--N=88</td>
</tr>
<tr>
<td>Two</td>
<td>3.64</td>
<td>1.49</td>
<td>3.08</td>
<td>1.61</td>
<td>4.5446* B--N=70</td>
</tr>
<tr>
<td>Three</td>
<td>4.29</td>
<td>1.12</td>
<td>3.88</td>
<td>1.25</td>
<td>3.7516*</td>
</tr>
<tr>
<td>Four</td>
<td>4.18</td>
<td>1.19</td>
<td>3.66</td>
<td>1.48</td>
<td>4.8912*</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>* Significant at the .01 level</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Category</th>
<th>Group A Mean</th>
<th>SD</th>
<th>Group B Mean</th>
<th>SD</th>
<th>t</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6-15 Years</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>One</td>
<td>4.13</td>
<td>1.18</td>
<td>3.58</td>
<td>1.27</td>
<td>3.7630* A--N=36</td>
</tr>
<tr>
<td>Two</td>
<td>4.20</td>
<td>1.29</td>
<td>3.65</td>
<td>1.46</td>
<td>3.3089* B--N=33</td>
</tr>
<tr>
<td>Three</td>
<td>4.61</td>
<td>.73</td>
<td>4.24</td>
<td>.96</td>
<td>3.0992*</td>
</tr>
<tr>
<td>Four</td>
<td>4.46</td>
<td>1.00</td>
<td>4.14</td>
<td>1.13</td>
<td>2.5409**</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>* Significant at the .01 level</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>** Significant at the .05 level</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
TABLE 12—Continued

<table>
<thead>
<tr>
<th>Category</th>
<th>Group A</th>
<th>Group B</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Mean</td>
<td>SD</td>
</tr>
<tr>
<td>One</td>
<td>4.13</td>
<td>.99</td>
</tr>
<tr>
<td>Two</td>
<td>4.38</td>
<td>.60</td>
</tr>
<tr>
<td>Three</td>
<td>4.71</td>
<td>.54</td>
</tr>
<tr>
<td>Four</td>
<td>4.53</td>
<td>.75</td>
</tr>
</tbody>
</table>

* Significant at the .05 level

A consideration of student personnel educators who have served from six to fifteen years at their current institution reveals that in every category a significant difference exists between Group A and Group B. There is a .01 level of significance for categories one, two and three, and a .05 level of significance for category four.

Student personnel educators who have served over fifteen years at their current institution in student personnel work do not show a significant difference in attitudes between those in Group A and those in Group B, with the exception of category one where a significant difference exists between the two groups. The means for the other three categories are higher for those in Group A.

Years at the Current Institution in Student Personnel Work: Table 13

When the data within Group A and within Group B are considered, a similar trend is noted: The longer a student personnel educator has served at his current institution in student personnel work, whether he works in a Group A or Group B college, the more he expresses a greater awareness of the unique goals of his
institution, a greater commitment to these goals, a greater satisfaction in promoting these goals, and a greater likelihood of conveying his personal commitment to the student body.

The group that expresses the keenest perception of the unique goals of the religiously oriented college, the greatest commitment to these goals, the most satisfaction in promoting the goals, and is most likely to convey their personal commitment to the student body is student personnel educators who have served over fifteen years at a Group A institution. The group with the lowest means in each category has served five or less years in a student personnel capacity in a Group B college.

**TABLE 13**

YEARS AT THE CURRENT INSTITUTION IN STUDENT PERSONNEL WORK: CONTRAST WITHIN GROUP A AND WITHIN GROUP B

<table>
<thead>
<tr>
<th>Group A</th>
<th>0-5 Years</th>
<th>6-15 Years</th>
<th>Over 15 Years</th>
</tr>
</thead>
<tbody>
<tr>
<td>Category</td>
<td>Mean SD</td>
<td>Mean SD</td>
<td>Mean SD</td>
</tr>
<tr>
<td>One</td>
<td>3.72 1.34</td>
<td>4.13 1.18</td>
<td>4.13 .99</td>
</tr>
<tr>
<td>Two</td>
<td>3.64 1.49</td>
<td>4.20 1.29</td>
<td>4.38 .60</td>
</tr>
<tr>
<td>Three</td>
<td>4.29 1.12</td>
<td>4.61 .73</td>
<td>4.71 .54</td>
</tr>
<tr>
<td>Four</td>
<td>4.18 1.19</td>
<td>4.46 1.00</td>
<td>4.53 .75</td>
</tr>
<tr>
<td>N=88</td>
<td></td>
<td>N=36</td>
<td>N=8</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Group B</th>
<th>0-5 Years</th>
<th>6-15 Years</th>
<th>Over 15 Years</th>
</tr>
</thead>
<tbody>
<tr>
<td>Category</td>
<td>Mean SD</td>
<td>Mean SD</td>
<td>Mean SD</td>
</tr>
<tr>
<td>One</td>
<td>3.37 1.43</td>
<td>3.58 1.27</td>
<td>3.62 1.13</td>
</tr>
<tr>
<td>Two</td>
<td>3.08 1.61</td>
<td>3.65 1.46</td>
<td>4.00 1.21</td>
</tr>
<tr>
<td>Three</td>
<td>3.88 1.25</td>
<td>4.24 .96</td>
<td>4.36 .85</td>
</tr>
<tr>
<td>Four</td>
<td>3.66 1.48</td>
<td>4.14 1.13</td>
<td>4.34 .95</td>
</tr>
<tr>
<td>N=70</td>
<td></td>
<td>N=30</td>
<td>N=11</td>
</tr>
</tbody>
</table>
Years at Other Religiously Oriented Colleges in Student Personnel Work: Table 14

Eighty-four per cent of the respondents have served five or fewer years at another religiously oriented institution in student personnel work. When the respondents in Group A and Group B are compared, a significant difference exists between the two groups in every category at a point less than the .01 level of significance.

The 7% who have served at another religiously oriented college for a period of from six to fifteen years present a different pattern. No significant difference exists between Group A and Group B in any of the four categories. The total N, however, is only 28.

Student personnel educators who have spent over fifteen years at another religiously oriented college in student personnel work show a significant difference between Group A and Group B in every category. The N, as in the previous classification, is small, 11.
### Table 14
YEARS AT OTHER INSTITUTIONS IN STUDENT PERSONNEL WORK: CONTRAST BETWEEN GROUP A AND GROUP B

#### 0-5 Years

<table>
<thead>
<tr>
<th>Category</th>
<th>Group A</th>
<th>Group B</th>
<th>t</th>
</tr>
</thead>
<tbody>
<tr>
<td>One</td>
<td>3.79</td>
<td>3.48</td>
<td>3.2103*</td>
</tr>
<tr>
<td>Two</td>
<td>3.76</td>
<td>3.25</td>
<td>4.7142*</td>
</tr>
<tr>
<td>Three</td>
<td>4.33</td>
<td>4.03</td>
<td>3.4375*</td>
</tr>
<tr>
<td>Four</td>
<td>4.23</td>
<td>3.76</td>
<td>5.2026*</td>
</tr>
</tbody>
</table>

* Significant at the .01 level

#### 6-15 Years

<table>
<thead>
<tr>
<th>Category</th>
<th>Group A</th>
<th>Group B</th>
<th>t</th>
</tr>
</thead>
<tbody>
<tr>
<td>One</td>
<td>4.10</td>
<td>4.00</td>
<td>4.009*</td>
</tr>
<tr>
<td>Two</td>
<td>3.85</td>
<td>4.12</td>
<td>-1.0057*</td>
</tr>
<tr>
<td>Three</td>
<td>4.49</td>
<td>4.62</td>
<td>-0.7529*</td>
</tr>
<tr>
<td>Four</td>
<td>4.35</td>
<td>4.69</td>
<td>-1.9758*</td>
</tr>
</tbody>
</table>

* No significant difference

#### Over 15 Years

<table>
<thead>
<tr>
<th>Category</th>
<th>Group A</th>
<th>Group B</th>
<th>t</th>
</tr>
</thead>
<tbody>
<tr>
<td>One</td>
<td>4.13</td>
<td>3.17</td>
<td>2.2728*</td>
</tr>
<tr>
<td>Two</td>
<td>4.50</td>
<td>3.33</td>
<td>3.2697*</td>
</tr>
<tr>
<td>Three</td>
<td>5.00</td>
<td>2.56</td>
<td>9.9599*</td>
</tr>
<tr>
<td>Four</td>
<td>4.69</td>
<td>3.92</td>
<td>2.5388**</td>
</tr>
</tbody>
</table>

* Significant at the .01 level
** Significant at the .05 level

**Years at Other Religiously Oriented Colleges in Student Personnel Work:** Table 15

Within Group A, the longer the individual has spent at another religiously oriented college, the higher is the mean in each of the four categories. Within Group B the means for those
who have spent six to fifteen years at another religiously oriented college have higher means than those who have served five years or less at another such college. Only three respondents within Group B have served more than fifteen years at another religiously oriented college. The results, therefore, of the responses from this classification are not important.

TABLE 15
YEARS AT OTHER INSTITUTIONS IN STUDENT PERSONNEL WORK: CONTRAST WITHIN GROUP A AND WITHIN GROUP B

<table>
<thead>
<tr>
<th>Category</th>
<th>0-5 Years Mean</th>
<th>SD</th>
<th>6-15 Years Mean</th>
<th>SD</th>
<th>Over 15 Years Mean</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>One</td>
<td>3.79</td>
<td>1.31</td>
<td>4.10</td>
<td>1.21</td>
<td>4.13</td>
<td>1.24</td>
</tr>
<tr>
<td>Two</td>
<td>3.76</td>
<td>1.46</td>
<td>3.85</td>
<td>1.43</td>
<td>4.50</td>
<td>.83</td>
</tr>
<tr>
<td>Three</td>
<td>4.33</td>
<td>1.06</td>
<td>4.49</td>
<td>.87</td>
<td>5.00</td>
<td>.00</td>
</tr>
<tr>
<td>Four</td>
<td>4.23</td>
<td>1.15</td>
<td>4.35</td>
<td>1.13</td>
<td>4.69</td>
<td>.81</td>
</tr>
<tr>
<td>N=106</td>
<td></td>
<td></td>
<td>N=15</td>
<td></td>
<td>N=8</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Category</th>
<th>0-5 Years Mean</th>
<th>SD</th>
<th>6-15 Years Mean</th>
<th>SD</th>
<th>Over 15 Years Mean</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>One</td>
<td>3.48</td>
<td>1.36</td>
<td>4.00</td>
<td>1.21</td>
<td>3.17</td>
<td>1.14</td>
</tr>
<tr>
<td>Two</td>
<td>3.25</td>
<td>1.58</td>
<td>4.12</td>
<td>1.27</td>
<td>3.33</td>
<td>1.43</td>
</tr>
<tr>
<td>Three</td>
<td>4.03</td>
<td>1.12</td>
<td>4.62</td>
<td>.58</td>
<td>2.56</td>
<td>1.17</td>
</tr>
<tr>
<td>Four</td>
<td>3.76</td>
<td>1.40</td>
<td>4.69</td>
<td>.46</td>
<td>3.92</td>
<td>1.04</td>
</tr>
<tr>
<td>N=91</td>
<td></td>
<td></td>
<td>N=13</td>
<td></td>
<td>N=3</td>
<td></td>
</tr>
</tbody>
</table>

Personal Religious Affiliation of the Respondents: Table 16

Since the personal religious affiliations of the respondents are divided among thirteen denominations and a classification of "Other", the N for each of the fourteen classifications is small.
Table 16, therefore, provides only the mean and N for Group A and Group B within each of the fourteen selections.

Only three of the fourteen selections contain 10% or more of the 247 respondents: Roman Catholic, 37%; Methodist, 15%; and Other, 13%. The patterns found within these three classifications are basically those that have been previously cited, that is, in general the means for Group A are higher than the means for Group B. The only exception is category one, perceive, where Roman Catholics and Methodists in Group B have a higher mean than the respondents in Group A. In the remaining categories the means for Group A are higher than the means for Group B in every denomination.

### Table 16

**PERSONAL RELIGIOUS AFFILIATION OF THE RESPONDENTS: CONTRAST BETWEEN GROUP A AND GROUP B**

<table>
<thead>
<tr>
<th>American Baptist</th>
<th>American Lutheran</th>
<th>Disciples of Christ</th>
<th>Episcopal</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Means</strong></td>
<td><strong>Means</strong></td>
<td><strong>Means</strong></td>
<td><strong>Means</strong></td>
</tr>
<tr>
<td>3.93</td>
<td>3.42</td>
<td>4.00</td>
<td>3.50</td>
</tr>
<tr>
<td>3.31</td>
<td>3.16</td>
<td>3.50</td>
<td>2.92</td>
</tr>
<tr>
<td>5.00</td>
<td>4.44</td>
<td>5.00</td>
<td>3.44</td>
</tr>
<tr>
<td>4.50</td>
<td>4.17</td>
<td>3.75</td>
<td>3.00</td>
</tr>
<tr>
<td>N=4</td>
<td>N=3</td>
<td>N=1</td>
<td>N=3</td>
</tr>
</tbody>
</table>
### TABLE 16--Continued

<table>
<thead>
<tr>
<th>Lutherans in America</th>
<th>Lutheran, Missouri</th>
<th>Methodist</th>
<th>Roman Catholic</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>B</td>
<td>A</td>
<td>B</td>
</tr>
<tr>
<td>Means</td>
<td></td>
<td>Means</td>
<td></td>
</tr>
<tr>
<td>3.00</td>
<td>4.00</td>
<td>1.50</td>
<td>4.25</td>
</tr>
<tr>
<td>2.00</td>
<td>3.75</td>
<td>2.25</td>
<td>4.25</td>
</tr>
<tr>
<td>3.67</td>
<td>3.83</td>
<td>5.00</td>
<td>5.00</td>
</tr>
<tr>
<td>3.25</td>
<td>4.50</td>
<td>4.25</td>
<td>4.75</td>
</tr>
<tr>
<td>N=1</td>
<td>N=1</td>
<td>N=1</td>
<td>N=1</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>7th Day Adventists</th>
<th>Society of Friends</th>
<th>Southern Baptists</th>
<th>United Church of Christ</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>B</td>
<td>A</td>
<td>B</td>
</tr>
<tr>
<td>Means</td>
<td></td>
<td>Means</td>
<td></td>
</tr>
<tr>
<td>4.05</td>
<td></td>
<td>3.17</td>
<td>2.75</td>
</tr>
<tr>
<td>4.02</td>
<td></td>
<td>3.33</td>
<td>1.75</td>
</tr>
<tr>
<td>4.45</td>
<td></td>
<td>3.67</td>
<td>2.33</td>
</tr>
<tr>
<td>4.39</td>
<td></td>
<td>3.75</td>
<td>1.50</td>
</tr>
<tr>
<td>N=23</td>
<td></td>
<td>N=3</td>
<td>N=1</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>United Presbyterians</th>
<th>Other Denominations</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>B</td>
</tr>
<tr>
<td>Means</td>
<td></td>
</tr>
<tr>
<td>3.17</td>
<td>3.50</td>
</tr>
<tr>
<td>2.89</td>
<td>3.58</td>
</tr>
<tr>
<td>3.85</td>
<td>3.78</td>
</tr>
<tr>
<td>3.44</td>
<td>3.37</td>
</tr>
<tr>
<td>N=9</td>
<td>N=6</td>
</tr>
</tbody>
</table>

**Summary and Conclusions**

1. College presidents of religiously oriented liberal arts colleges, who make student personnel appointments using church membership as a selection factor, are more apt to have a student personnel staff that is aware of the unique goals of the reli-
giously oriented college, more committed to these goals, derive a
greater satisfaction in promoting these goals, and convey their
personal commitment to the student body.
2. Chief student personnel officers, and student personnel edu-
cators other than directors of counseling, are more concerned with
the religious goals and commitment of the college. Directors of
counseling take a more detached view of the college's religious
commitment. Since the chief student personnel officer plays the
major role in establishing the policies of the student personnel
program, it is important that care be taken in the selection of
these administrators if the president wishes the student personnel
staff to promote the unique goals of the institution.
3. The degree held by the student personnel educator seems unre-
lated to his attitudes toward the religious goals of the institu-
tion, although those who hold the doctorate seem somewhat more
aware of these unique goals.
4. Student personnel educators who earned their most recent
degree from a religiously oriented institution are generally more
committed to the unique goals of the church college and are more
apt to convey their personal commitment to the students.
5. The longer a student personnel educator has served at his
current college in student personnel work, the more apt he is to
be aware of the unique goals of the institution, to be committed
to these goals, to derive satisfaction through the promotion of
these goals, and to convey his personal commitment to the students.
6. Student personnel educators who have served at other religiously oriented colleges for a period of six or more years are more supportive of the unique goals of the religiously oriented college than are those who have served five years or less at another institution.

The following chapter will consider the recommendations of the respondents as to effective programs that may facilitate the promotion of the unique goals of the religiously oriented liberal arts college.
CHAPTER IV

ANALYSIS OF PART II AND III OF THE QUESTIONNAIRE

The previous chapter analyzed the attitudes of student personnel educators toward the unique goals of the religiously oriented liberal arts college as expressed by their responses to Part I of the questionnaire. The present chapter concerns the responses to Parts II and III of the questionnaire.

In Part II the respondent was presented with a list of twenty-one programs used by religiously oriented colleges to promote their unique goals. The respondent was asked to select five programs that would, in his judgment, most effectively promote the goals of the Christian college. The first choice was marked with a one, the second choice with a two, etc. The respondent was also given the opportunity to suggest a program of his own.

After choosing the five programs in rank order of effectiveness, the respondent was asked in Part III to describe in detail a program that he found most effective in promoting the goals of his religiously oriented institution.

Parts II and III consider the question of the programs recommended and inaugurated by student personnel educators to promote the unique goals of the religiously oriented liberal arts
college. For this reason, Parts II and III will be considered in one chapter.

First, the numerical totals of the respondents to the twenty-one selections in Part II will be presented, after which their comments about some of the more frequently mentioned programs will be examined. The following chapter will present the elements of an effective program designed to promote the unique goals of the religious college as proposed by the respondents.

Table 17 indicates that over 50% of the respondents consider contact with faculty and administrative personnel as being effective in promoting the goals of the Christian college. In fact, as Table 18 reveals, 26% of the respondents selected contact with faculty and administrative personnel as the first or second most effective way of promoting the goals of the religiously oriented college.
<table>
<thead>
<tr>
<th>Programs by Rank</th>
<th>N</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Contact with faculty and administrative personnel</td>
<td>125</td>
<td>51</td>
</tr>
<tr>
<td>2. Christian Service Programs, as hospital or youth work</td>
<td>113</td>
<td>46</td>
</tr>
<tr>
<td>3. Retreats</td>
<td>91</td>
<td>37</td>
</tr>
<tr>
<td>4. Formal worship service</td>
<td>81</td>
<td>33</td>
</tr>
<tr>
<td>5. Student led worship service</td>
<td>79</td>
<td>32</td>
</tr>
<tr>
<td>6. Lecture series</td>
<td>71</td>
<td>28</td>
</tr>
<tr>
<td>7. Interfaith contacts</td>
<td>66</td>
<td>27</td>
</tr>
<tr>
<td>8. Sensitivity training</td>
<td>66</td>
<td>27</td>
</tr>
<tr>
<td>9. Training of student resident assistants</td>
<td>64</td>
<td>26</td>
</tr>
<tr>
<td>10. Freshman orientation</td>
<td>60</td>
<td>25</td>
</tr>
<tr>
<td>11. Religious life committee</td>
<td>55</td>
<td>22</td>
</tr>
<tr>
<td>12. Symposia weekends</td>
<td>53</td>
<td>21</td>
</tr>
<tr>
<td>13. Christian study clubs</td>
<td>42</td>
<td>17</td>
</tr>
<tr>
<td>14. Christian emphasis week</td>
<td>38</td>
<td>15</td>
</tr>
<tr>
<td>15. Newman Clubs, Hillel Foundation, Wesley Clubs, etc.</td>
<td>38</td>
<td>15</td>
</tr>
<tr>
<td>16. Resident hall prayer or worship service</td>
<td>35</td>
<td>14</td>
</tr>
<tr>
<td>17. Fellowship clubs</td>
<td>26</td>
<td>10</td>
</tr>
<tr>
<td>18. Other</td>
<td>26</td>
<td>10</td>
</tr>
<tr>
<td>19. National student Christian organizations</td>
<td>11</td>
<td>4</td>
</tr>
<tr>
<td>20. Day of prayer</td>
<td>6</td>
<td>2</td>
</tr>
<tr>
<td>21. Church vocation associations</td>
<td>5</td>
<td>2</td>
</tr>
<tr>
<td>22. Mission clubs</td>
<td>5</td>
<td>2</td>
</tr>
</tbody>
</table>
TABLE 18
QUESTIONNAIRE ITEM FREQUENCIES FOR PART II
BY THE TOTAL POPULATION

I: Totals of the item chosen as the respondents first choice, A; second choice, B; third choice, C; fourth choice, D; and fifth choice, E.

II: Totals of A, B, C, D, E.

<table>
<thead>
<tr>
<th>Item</th>
<th>A</th>
<th>B</th>
<th>C</th>
<th>D</th>
<th>E</th>
<th>II</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>33</td>
<td>16</td>
<td>5</td>
<td>12</td>
<td>15</td>
<td>81</td>
</tr>
<tr>
<td>2.</td>
<td>4</td>
<td>10</td>
<td>10</td>
<td>7</td>
<td>7</td>
<td>38</td>
</tr>
<tr>
<td>3.</td>
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Christian service programs, such as hospital and youth work, are considered second in the ranking of effective ways to promote the goals of the religious college, with 46% of the respondents holding this opinion. Retreats, formal worship services, and student led worship services were all considered important by over 30% of the respondents.
Lecture series, interfaith contacts, sensitivity training, the training of student resident assistant, and freshman orientation were considered important by 25% to 30% of the respondents. The remaining programs were selected as important by 24% or fewer of the respondents.

The respondents in both Group A and Group B colleges agreed that the three most effective programs in promoting the unique goals of the religiously oriented liberal arts college were, in rank order: (1) contact with faculty and administrative personnel, (2) Christian service programs, and (3) retreats.

In the following paragraphs the comments of the respondents concerning the more frequently mentioned programs will be discussed.

**Student-Faculty/Administration Contacts**

An examination of the responses to the statement in Part III: "Please describe in detail a program you feel was most effective in promoting the religiously oriented goals of your institution," shows that the largest number of comments refer to the selection chosen by the greatest number of respondents--contact with faculty and administrative personnel.

One of the more cogent comments deserves to be quoted in its totality:

I do not think that you can describe in detail a program that was most effective in promoting the religiously oriented goals of the institution, because in a truly religiously oriented institution the atmosphere is one
that would be conducive to promoting these goals in all curricular and extracurricular activities. We have many of the programs listed above, but I would not venture to say that one did more than the other because personalities differ and each individual profits according to the effort put into the activity and hence promotes the goals of the institution. The activities may promote goals but after all the philosophy and the theology of a religiously oriented institution is much deeper and reveals itself in the personalities of the administration and the faculty in all their endeavors.

Personal contact between students and faculty/administration is the key to the successful promotion of the goals of the religiously oriented liberal arts college in the opinion of many respondents. Many of the respondents do not leave such contacts to chance.

The respondents have used a variety of techniques to facilitate contact with college personnel. In one instance, college personnel frequently eat in the student's dining room. In other instances, the staff visits the students in their residence halls on an informal basis.

In regard to student-staff contact one respondent writes:

This year I have had a house celebration of the Lord's Supper in conjunction with either a breakfast or a super, all at my own expense, which has proved to be most effective for a limited group.

Several respondents mentioned that a coffee house had been established on the campus that facilitated the meeting of students and faculty/administration on an informal basis.

One respondent emphasized the importance of the type of college staff who came in contact with students: "No program is
especially effective. It is the people who conduct programs that influence students."

The most important committee on campus, according to one student personnel educator, is the one that interviews new faculty, since the key to the successful promotion of the unique goals of the religiously oriented college is the faculty and administration. Without a committed faculty "there is little hope that the Christian viewpoint will be presented in classes or in outside contact."

Several respondents were negative when asked to describe a program designed to facilitate the goals of their institution, as expressed in such statements as: "Only God knows" and "nothing."

Comments of this nature are adequately countered by the following statement written by one of the student personnel educators:

It is fashionable to say that no one has any answer relative to the campus ministry, but I've noticed that personal interest in the lives of students by faculty and others has an overwhelming effect on most students. What students need are people who care about them.

**Christian Service Programs**

Christian service programs were mentioned by 46% of the respondents as effective way of promoting the unique goals of religiously oriented liberal arts colleges. One such program is called PEER, a Program for Enrichment, Education, and Recreation. It is geared to children from culturally and economically deprived homes. Volunteer students spend the summer tutoring and playing with these children as a "Big Brother or Sister."
Another respondent reported a program in a textile mill village designed to prepare pre-school children for formal education. This program, according to the respondent, has been effective both in its effects on the pre-school children and on the college students. Other colleges send their students into ghetto areas to tutor children or bus the children to the campus for instruction.

One some campuses, holiday periods during the academic year are used for concentrated service programs. A group of students from one college spent the Easter vacation working in Kentucky and Missouri, doing such jobs as repairing and painting the homes of the poor. The respondent commented:

The volunteers all feel that they have helped in some small way to better the conditions of the family they work with. They also agree that they cannot abandon the project after this week of work. The volunteers hope to be able to further contribute to this program by returning to the area in the summer of 1971.

The Baptist Student Union was mentioned by several respondents as participating in Christian service programs. Members of this organization work with disadvantaged children and in local poverty programs. This activity gives college students the opportunity to "witness to other young people through this work."

The comments of the respondents in regard to the use of service programs to promote the goals of the Christian college can be summed up in the words of one student personnel educator:

A service program can be religiously oriented or Christian without specific and/or direct application of the word
Christian. I believe that some of our student outreach programs (tutoring, volunteer council, hospital toy projects, etc.) have been very effective and useful in promoting religiously oriented goals.

Retreats

Retreats were mentioned by 37% of the respondents as an effective manner of promoting the goals of the religious college. Formerly, retreats were opportunities to go away for a few days of quiet thought. Most of the retreats described by the respondents, however, emphasize encounter or sensitivity techniques. One such experience is described as follows:

On the 14th of April we had a semi-sensitivity experience, an all night affair ending with a liturgical service. We called it "The Night." The whole experience was tremendous. We started out with, I am sure, 250 students and ended at 4:45 a.m. with almost the same number. Many remarked that something kept them with the group. All I can say is that great things happened.

The "semi-sensitivity" experience mentioned above was planned by a trained sensitivity leader and consisted of large group events interspersed with smaller group discussions, free time, and lunch. The respondent mentioned that this experience gave students and faculty an opportunity to "meet new people, let off steam, relate to others, and dispel loneliness."

A number of colleges have used Discovery Weekends, Weekends of Christian Experience, Christian Encounter Weeks, Christian Experience Days, Action Weekends, etc. The basic elements of these programs seem to be: student participation in the planning, small group activities, discussions, dialogue rather than formal talks,
involvement of faculty and administration, as well as students, and some professional participation by counselors, chaplains, or sensitivity trainers.

Difficulties were experienced by the personnel organizing such programs because of "scare articles in the public press about sensitivity training." The respondents found, however, that as more faculty and students experience the various programs, opposition usually diminished. It is essential that such programs be directed by a trained professional.

One student personnel educator writes that the result of these sensitivity experiences are:

Greater spirit of community on campus; a reawakening of religion within the students; greater awareness of what it means to be a Christian and greater participation in worthwhile services to those in need.

The new retreats, therefore, are geared to "making the students aware of themselves and others on a very human and personal level."

**Formal Worship Services**

Formal worship services are available on the campuses of most Christian colleges. The trend, however, is away from compulsory attendance at such services. One respondent, though, did make the following comment:

No church related college can preserve its religious orientation and maintain this emphasis without required attendance at regular services.
Some colleges have retained required chapel attendance, but have provided students with a number of options. A respondent reported the following options provided on his campus:

We have a unique weekly program of five different options for students and faculty. 1. a highly personal worship celebration program; 2. a program called panorama which uses a multi-media approach in an informal setting; 3. a forum which provides presentations on current issues; 4. a program for Catholic students which is led by a priest; and 5. a church and classroom program which involves a lecture series. We are adding another option for 1970-1971 which will enable individuals to design their own programs, subject to the approval of the chaplain.

Many church related college no longer require chapel attendance. Some take the approach of designing attractive brochures that present a schedule of a variety of experiences in chapel, ranging from worship services to concerts and lectures. One such brochure states:

Each Sunday the service is carefully planned to bring a relevant experience to students and faculty members. While not ignoring the more traditional forms of worship, new and experimental orders are often used. The message for the day may take the form of a sermon, a striking film, a dramatic production, or even silence.

Other colleges ask the students, but do not require them, to make a covenant which affirms their belief in Christ and their responsibility to their fellow believers. They add that they will "submit to regular involvements in the body of the Campus Church: in congregational gathering and in small groups."

Some of the larger and more religiously heterogeneous colleges provide an opportunity for students to join denominational clubs, such as the Newman Club and the Wesley Club, for fellowship
and worship purposes.

**Student Led Worship Services**

Some 32% of the respondents considered these services as an effective way of promoting the unique goals of the religiously oriented liberal arts college. A variety of techniques are used. In one college there is a Christian Athletes in Action group which "witnesses" to the student body. At another college the concert band took charge of the chapel one day. During the concert several of the band members "bore testimony to their faith in Christ and the joy and love which God had given them." The respondent reported that this spontaneous expression developed into a "great awakening" on the campus.

Another respondent reported a student led revival campaign in which student leaders led prayer services and conducted services in the dormitory. Some colleges encourage students to attend services at local churches, but also provide a campus church that is generally student-run, and offers services during the week.

**Lecture Series**

Lecture series were mentioned by 28% of the respondents as being effective in promoting the goals of the Christian college. One respondent sent a brochure on the bimonthly lecture series offered at his college that includes a number of prominent theologians, as well as political, cultural, and business leaders.

At another college there is an interdisciplinary series of
lectures by outstanding Christian scholars and churchmen. This series is designed to present a view of the world to the students in the light of a Christian perspective.

Presentations are often made at retreats and encounters by professional men and women, and are followed by interaction with the speaker and within small groups.

One college sponsored a marathon session on the topic of peace in the world. All interested students and faculty were provided with a packet of materials containing reprints on the subject. Speakers presented their views in the lounge of the Student Union and rooms were made available for small group discussions. Priests, ministers, and rabbis played an important part in the presentations and the group discussions.

One respondent reported an Inspiration Week that featured a dynamic speaker each day. At another college a "This I Believe" series was held to give faculty and administrative personnel the opportunity to speak to the student about what they believed and the effect of these beliefs on their lives.

Some colleges hold a Bible Lecture Week during which biblical themes are presented and discussed. This program was reported by two respondents as being the most effective activity sponsored during the current year to promote the goals of their religiously oriented colleges.
Comments of the respondents in regard to the six most frequently used programs designed to promote the unique goals of the religiously oriented liberal arts college have been discussed thus far: (1) contact with faculty and administrative personnel; (2) Christian service programs; (3) retreats; (4) formal worship services; (5) student led worship services; and (6) lecture series.

Only a few respondents described each of the remaining programs in detail. It is not feasible to discuss each of the sixteen remaining programs in detail. Only programs described by several respondents will be considered.

Training Student Resident Assistants

About 26% of the respondents consider the training of student resident assistants an important program in the promotion of the unique goals of the religiously oriented college.

In one college, outstanding upperclassmen live with the freshmen and work with them in groups of fifteen to eighteen. The upperclassmen act as big brothers and sisters, as peer models, and as unofficial academic advisors. The upperclassmen are also effective in referring students to the counseling office when there is a need. The respondent feels that this program has been effective in assimilating freshmen into the atmosphere and traditions of his religiously oriented college.

Another respondent, recognizing that "religion involves caring for persons and becoming involved," reports the following...
program for training student resident assistants:

This fall we plan to have a form of sensitivity training which will involve role playing, a rumor clinic to become aware of how rumors occur and the forms it can take, and sharpening one's empathy and listening skills.

Some colleges use resident assistants to promote their unique goals by having them encourage students to attend and participate in religious services. Attendance at these services by the resident assistants is reportedly the key to the success of this approach.

Religious Life Committee

Many religiously oriented colleges, recognizing the importance of peer influence, establish religious life committees composed of students as well as faculty and administrators. Students, therefore, are directly involved in planning and promoting the goals of the Christian college.

Christian Emphasis Week

Several respondents reported programs held during a Christian Emphasis Week. These programs are distinct from retreats and encounters in that there is not the same intensity of experience. During a Christian Emphasis Week only one or two programs are offered each day.

One respondent reported a program offering the following experiences during the week: (1) a religious drama; (2) a speech by a minister; (3) a presentation by a Christian layman; (4) a
"life experiences" speaker; and (5) a vocal and instrumental group.

"Black Religion in the Black Revolution" was the theme of a Christian Emphasis Week in a black Christian college. The director of the program was a staff member from the Southern Christian Leadership Conference. The respondent reported the program was successful in that the lecturer "met the frontal assaults of the militants with scholarliness" and demonstrated how Christianity was a positive force in the "black revolution."

A Seventh Day Adventist college had a student led Christian Emphasis Week during which a morning and evening program was presented. The respondent reported that a majority of the students attended. The final program was attended by five thousand people.

The various Christian Emphasis Weeks described by the respondents are characterized by a variety of experiences: lectures, films, drama, student discussion groups, community singing, and close contact between the students and faculty/administrators during the week.

Remaining Programs

The thirteen remaining programs were commented on so infrequently by the respondents that a discussion of these programs does not seem warranted. Some of these programs, such as planned interfaith contacts, were mentioned as being important by 25% or more of the respondents. They, however, had little to say about these programs.
Chapter Summary

This chapter presented the data from Parts II and III of the questionnaire. First, the programs considered to be most effective in promoting the unique goals of the religiously oriented liberal arts college in the personal experience of the respondents were listed in rank order according to the frequency with which the program was selected by the 247 respondents. Secondly, some of the comments of the respondents regarding the more frequently mentioned programs were quoted.

In the next and final chapter the data from the three parts of the questionnaire will be synthesized with the review of the literature, and recommendations will be made as to the elements of a program to effectively promote the unique goals of the religiously oriented liberal arts college.
CHAPTER V

CONCLUSIONS AND RECOMMENDATIONS

Introduction

In the two previous chapters the data from the questionnaire were summarized and analyzed. This final chapter will synthesize the quantitative and qualitative data in relation to the "Review of the Literature" in order to propose the elements of an effective student personnel program designed to promote the unique goals of the religiously oriented liberal arts college. The data will be specifically related to the major concepts found in "The Future of the Religiously Oriented Liberal Arts College" and in "The Role of the Student Personnel Educator in American Religiously Oriented Liberal Arts Colleges."

Chapter V will conclude with recommendations for further studies on the role of the student personnel educator in promoting the goals of the religiously oriented liberal arts college.

Crisis Confronting the Religiously Oriented Liberal Arts College and the Student Personnel Profession

The crises that face the contemporary religiously oriented college are expressed in a recent issue of Higher Education and National Affairs:
...the percentage of total enrollment in private higher education dropped from fifty percent in the fall of 1949 to only twenty-nine percent in fall 1969...the percentage of degree-credit students in private higher education has been declining about one point per year or twenty-one percent in twenty years. If that drop of one percent should continue, by the end of this century the percent of total enrollment in private higher education would be zero.¹

It is unlikely that religiously oriented colleges will disappear from the American higher education scene. A recent report, however, of the Carnegie Commission on Higher Education states that two-thirds of all United States colleges and universities are "in financial difficulty" or are "headed for financial trouble."² If, as the report indicates, these financial problems are true of the public sector of higher education, the crises facing the private colleges, particularly religiously oriented colleges, are even more serious.

The United States Office of Education reports that during 1969-1970, twenty private institutions of higher education closed, while another seventeen were forced to merge.³ Since private colleges have more fluctuating sources of support, their growth has been undersupported financially and they have been forced to rely heavily on federal funds.⁴


³"Private College Trend of Recent Years Said Continuing Downward," p. 4.

⁴"1,540 Campuses Facing 'Hard Times' Financially," p. 3.
With recent reductions in federal funding, religiously oriented liberal arts colleges must more and more emphasize their uniqueness to attract students and increased financial support. If religiously oriented colleges attempt to emphasize teacher training, technical courses, business courses and other pre-professional training, they will be merely imitating the public sector of higher education in a competitive situation in which the church college cannot win.

By avoiding the moral and religious neutralism of many institutions of higher education, the religiously oriented college can profoundly affect the future teachers, writers, lawyers, and politicians of the future. Although the church college does not specifically train a man to become a lawyer, etc., it can assist the future professional man to develop a philosophy of life based on the Christian faith.

If the religiously oriented liberal arts college can cultivate the intellect of its students, encourage independent and critical thought, liberate the individual to view the world through the perspective of other individuals and societies, and emphasize the idea of service, while at the same time promote the development of a Christian philosophy of life, the institution will fulfill the goals of a college which is both liberal and religious. Such a college would certainly be unique when compared to public colleges and could promote its survival and development on these bases.
Along with an emphasis on the liberal arts, the religiously oriented college must be intensely concerned for the individual student. Such a concern is logical in light of the goals of these institutions and is an essential factor in attracting students. The relatively small size of the typical religiously oriented liberal arts college affords an opportunity for close faculty-student contact. This contact provides the student with role models of adults who are liberally educated and who have possibly developed a Christian philosophy of life.

The religiously oriented college, because of the importance of federal funding, does not have complete control over its financial future. These colleges, however, do have the opportunity to rededicate themselves to the concept of a liberal education and to a concern for the welfare of the individual student. It is not too late, therefore, for church colleges to shape their own future. There is still time for them to study and redefine the concept of a Christian college and to effectively project this image to the public.

A religiously oriented liberal arts college that has determined to maintain its Christian origin must keep this decision in mind while deciding upon long range programs, in making day-to-day policies, and in selecting students, faculty, and administrators.

Student personnel educators at Christian colleges are a vital factor in the promotion of the unique goals of these colleges. The profession, however, is presently in as severe a
crisis as are the institutions that they serve.

During the campus confrontations of the latter 1960's, the student personnel educators were found wanting. Many of these professionals were surprised and confused by the violence that occurred. They found themselves removed from student concerns and attitudes. Too many student personnel educators had isolated themselves in their offices from the mainstream of campus life.

The contemporary student personnel educator must be concerned with the entire campus environment and be involved, to a greater extent, with the activities and concerns on the campus which affect the living and learning experiences of students. The professional must become more involved, not only with students, but with faculty and administrators, in all matters that affect the quality of life on the campus. Rodgers calls this "putting quality into human relationships."\(^5\)

Mueller believes that a college administration committed to the liberal arts tradition would accept the involvement of the student personnel educator in all matters which affect the "quality of life on the campus."\(^6\) The religiously oriented liberal arts college, with an even greater expressed concern for the development of the whole person, would seem to be fertile ground for "putting quality into human relationships."

\(^5\)Rodgers, "The New Student Dean: An Innovator for Student Development," p. 137.

The following two sections will relate the quantitative and qualitative data from the questionnaire with the concepts expressed in the previous paragraphs.

**Quantitative Data and the Student Personnel Educator in the Religiously Oriented Liberal Arts College**

Since both the religiously oriented liberal arts college and the student personnel profession are in a state of crisis, it would seem logical that the institution and the personnel professions seek to understand and support each other.

The college administration, committed to the promotion of certain unique goals in the religiously oriented liberal arts college, should use the student personnel educators to facilitate the implementation of these goals. On the other hand, student personnel educators should realize that the assimilation of certain religiously oriented goals by students is an important part of the growth of the students.

In a recent monograph published by the American College Personnel Association, William Overholt writes of the responsibility of the student personnel educator toward religious goals in the following manner:

In a dynamic and pluralistic society on campus as well as off, the student personnel professional needs to develop as much competence as he can in the fields of motivation for individuals and groups, planning for the training of change agents in society, and in developing the skills of reconciliation, accommodation, and mutual respect among a variety of groups. In each of these areas, classical and contemporary religion has considerable impact, e.g. the
experience with commitment and conversion, the tradition of prophetic change within the church, and the experience of the ecumenical movement in uniting the various ecclesiastical traditions.7

Overholt further believes that the responsibility of the student personnel staff to provide for a religious dimension in the institution does not abrogate the responsibility of the institution to provide "qualitative academic offerings" in the field of religion.8 It is interesting to note that Overholt is not only speaking of student personnel educators in religiously oriented colleges, but also in secular institutions of higher education.

He points out that "religion is the ultimate loyalty of a full life, and that it attempts to take responsible account of human nature in the concrete historical situation, acknowledging a vital, transcendent, cosmic source."9 Students, as they search for maturity and self-realization, should have available to them the insights of religious faith.

The responsibility of student personnel educators in developing the religious dimension of the student is supported by Arthur Chickering:

...colleges and universities will be educationally effective only if they reach students 'where they live,' only if they connect significantly with those concerns of


8Ibid.

9Ibid.
central importance to their students. Civil rights, the draft, managing violence, conflict, interpersonal relationships, sexuality, and religious orientation—these issues are of primary concern to the young adult. These are the topics of hot debate over coffee and beer, of quiet reflection, of unassigned papers and poems. These are the areas where learning and action are pursued vigorously and voluntarily, often against or in addition to the demands of the institution.¹⁰

Frequently it is the student personnel educator sitting in the coffee house or counseling office, in the dormitory or student union, who assists the student in sorting out his ideas on these "primary issues," including the question of religious beliefs.

If the belief of Overholt and Chickering in the importance of the religious dimension of man in student personnel work in both religious and secular institutions is accepted, one would expect a stronger emphasis on religious faith in religiously oriented colleges. For this reason, the attitudes of student personnel educators in Christian colleges were surveyed to determine the extent of their perception of the unique goals of their institution, their commitment of these goals, their satisfaction in promoting these goals, and the extent to which they promoted these goals among the student body.

The recent Danforth Study on church colleges provided a population of religiously oriented colleges from which a sample was drawn. The 817 church colleges were divided into groups A and B. In Group A colleges church membership was a factor in the

The proposed null hypothesis was: There is not a significant difference between the responses of student personnel educators in Group A and in Group B colleges. The null hypothesis was rejected since a significant difference did exist between the responses of the two groups at the .01 level of significance.

Student personnel educators in colleges where church membership was a factor in the selection of the staff expressed a greater awareness of the goals of the religiously oriented liberal arts college, a greater satisfaction in the promotion of these goals, a greater personal commitment to these goals, and a greater willingness to promote these goals among the student body.

A further study of the data gathered from the questionnaire leads to six recommendations that can be suggested to college administrators who have the responsibility of hiring student personnel educators. These recommendations are based solely on the premise that the newly appointed professionals would be more likely to be effective in promoting the unique goals of the religiously oriented liberal arts college.

It is assumed that the first standard of judgment used in the selection of student personnel educators would be their professional competence. It would be absurd to hire a dean of students who was personally committed to the unique goals of the
religious college, but was an inept administrator. Professional competence, then, must be established before consideration is given to the religious beliefs of the candidate.

The following recommendations are made with the understanding that the student personnel educator is a competent professional. The recommendations also assume that the college administration views the student personnel department as an effective force in the promotion of the goals of the religiously oriented liberal arts college.

Recommendation One

Special consideration should be given to the candidate's personal church membership, since the data reveals that college administrators who keep this factor in mind hire student personnel educators who express a significantly greater awareness of the goals of the religiously oriented college, are significantly more committed to these goals, express a significantly greater satisfaction in promoting these goals, and are significantly more likely to convey their personal commitment to the students.

Recommendation Two

Since the chief student personnel officer functions as the primary policy maker in the student personnel department, college administrators should pay particular attention to the religious attitudes of candidates for this position.
Recommendation Three

College administrators responsible for the appointment of student personnel educators should select as directors of counseling professionals who are committed to the student development point of view as defined by the University and College Counseling Center Directors Task Force:

The developmental role of the Counseling Service is seen as the promotion of student growth along a broad spectrum, with particular emphasis upon personal characteristics and interpersonal competencies. These include a positive yet realistic self-image, appropriate personal and occupational choices, and the ability to relate to others in meaningful and mutually satisfying ways...with the establishment of this concept, professional counseling ceases to be a peripheral function but is, rather, an integral part of the educational process.11

The traditional counseling office has been based on the medical model of dealing primarily with students on a one-to-one basis in a clinical setting. Professionals in the counseling office who believe in the student development point of view are committed to the "promotion of student growth along a broad spectrum," including the religious dimension of man. Student personnel educators, therefore, who are committed to the student development point of view should be selected to direct college counseling centers. The responsibility of promoting the unique goals of the religiously oriented college should be made very clear to prospective directors of counseling.

Recommendation Four

Student personnel educators who hold their most recent degree from a religiously oriented institution express a greater commitment to the goals of the Christian college and are more apt to convey this commitment to the students. These professionals, therefore, are good candidates for positions in colleges where the administration wishes to utilize the student personnel staff in promoting the unique goals of the religiously oriented college.

Recommendation Five

The data reveal that the longer student personnel educators work at religiously oriented liberal arts colleges, the greater is their awareness of the unique goals of the institution. They also express a greater commitment to these goals, a greater satisfaction in promoting these goals, and are more apt to convey their commitment to the students. Student personnel educators in Christian colleges should be encouraged to remain as long as possible as members of the staff.

Recommendation Six

College administrators should select new student personnel staff members who have served more than five years at other religiously oriented colleges, since these professionals express a greater awareness of the unique goals of religiously oriented colleges and are more committed to the unique goals of these institutions.
The above recommendations are based on the data received from an analysis of the responses to Part I of the questionnaire. The theoretical underpinnings of these recommendations are based on the belief that "the important concern is that student personnel workers in a Christian college have woven into their fabric of judgment and experience the religious resources to view students in the broader, more dynamic terms provided by a Christian context...these beliefs deepen our understanding of our relationships as personnel workers to students, and of their relationships to each other."\(^{12}\)

The following section of this chapter will discuss the qualitative data generated from the responses to the questionnaire.

Qualitative Data and the Student Personnel Educator in the Religiously Oriented Liberal Arts College

The previous section of this chapter made several recommendations to college administrators who wish to utilize the student personnel staff in the promotion of the unique goals of the religiously oriented liberal arts college. This section of the chapter will discuss Parts II and III of the questionnaire for the purpose of proposing methods student personnel educators can use to promote these goals.

In Part II of the questionnaire the respondent was asked to check the five programs that would most effectively promote the

\(^{12}\)Riggs, Student Personnel Work in a Christian Context, p. 52.
goals of the religiously oriented college. The three most effective programs, according to the respondents, in promoting these goals were: (1) contact with faculty and administrative personnel; (2) Christian service programs, such as hospital and youth work; and (3) retreats.

In Part III the respondent was asked to describe in detail a program that he found most effective in promoting the goals of the religiously oriented liberal arts college.

Before utilizing the data received from Parts II and III of the questionnaire to propose a program for the implementation of the unique goals of the religiously oriented liberal arts college among the student body, it is first necessary to recall these goals as expressed in the Danforth Study:

1. In the religiously oriented liberal arts college the institution strives to imbue within the student an outlook on the world and man's place in the world through the perspective of the Christian faith.

2. In the religiously oriented liberal arts college the institution strives to assist the student in synthesizing in a Christian fashion the knowledge achieved through education in order to formulate a philosophy of life based on the Christian faith.\(^{13}\)

\(^{13}\)Pattillo and Mackenzie, *Church-Sponsored Higher Education in the United States*, p. 211.
The two unique goals of the religious college as expressed in the Danforth Study should be rephrased in terms of the religious needs of students. Overholt states the religious needs of students in the following terms:

1. The quest for a sense of unity in the intellectual life.
2. The search for a personal identity.
3. The choice of an occupation in which life goals are achieved.
4. The selection of a life purpose, vocation, or life style.
5. The choice of a mate.
6. The achievement of a discipline that provides satisfaction, accomplishment, and mastery.
7. The resolution of judgments on justice, freedom, and human rights.
8. The discovery of a community of trust and intimacy.
9. Access to a transcendent perspective—universal in time and space and inclusive of all peoples.
10. Seeking a concept of reality that includes self-acceptance and openness toward the future.
11. Engaging in the social process as a responsible change agent.\(^\text{14}\)

Since the fragmentation of academic departments and disciplines makes it virtually impossible for the student to integrate his college experiences into a philosophy of life based on religious principles solely through the classroom, the student personnel department that is concerned with the whole student should provide the student with this opportunity.

The importance of integrating knowledge and experience through religious principles into a philosophy of life is emphasized by Chickering, who states that developing personal values and integrity are "essentially problems of religious belief and

\(^\text{14}\)Overholt, *Religion in American Colleges and Universities*, p. 16.
conviction" for many students.15

The remainder of this section of the chapter will integrate the data from Parts II and III of the questionnaire with the religious behavioral interests and needs of college students as stated by Overholt in the form of a recommended program college student personnel departments can implement in order to promote the religiously oriented goals of a Christian college.

A Comprehensive Program for the Involvement of the Student Personnel Department In Promoting the Unique Goals of the Religiously Oriented Liberal Arts College

The contemporary student personnel point of view believes that a student enters college not only for the purpose of training and developing his intellect, but also to become a whole person capable of functioning in both the educational environment and in life as a responsible and responsive person. The student should grow in self-knowledge, self-acceptance, and self-direction, as well as integrating fragmented information and concepts into a philosophy of life.

It is unlikely that this self-growth and development of a philosophy of life evolves solely as a result of formal classroom experiences. The efforts of the academic departments should be supplemented by the student personnel staff whose specific concern is the moral growth and general maturation of the person.

15Chickering, Education and Identity, p. 129.
The student personnel educator in the religiously oriented liberal arts college should facilitate the integration of knowledge and the formulation of a philosophy of life by students from the Christian perspective, since these are the unique goals of church colleges.

The implementation of these goals, obviously, are not the sole responsibility of the student personnel staff. These professionals, however, should promote programs to achieve the personalization of these goals by the students. Such programs might include planned student-faculty contacts, Christian service programs, retreats and encounters, worship services, lecture series, the training of student leaders, and various seminar offerings.

The programs listed above are those deemed most effective in promoting the unique goals of the religiously oriented college according to the respondents to the questionnaire. At this point the programs suggested by the respondents will be integrated with the behavioral statements of Overholt in reference to the religious needs and interests of college students.

**Freshman Seminar Program**

Freshman generally enter college with a spirit of enthusiasm and expectancy, along with a willingness to cooperate with the faculty and administration. As the year proceeds, unfortunately, disillusionment often sets in as students discover that college classes are not always very different from their high school experiences.
In view of the enthusiasm and spirit of cooperation of first semester freshmen, it seems a particularly auspicious time for the student personnel staff to establish relationships with these students in some consistent and continuing manner. Such contacts could be effected through the expansion of the typical freshman orientation week into a seminar program extending throughout the entire first semester.

These seminars would alert the students to and assist them to define their needs and interests in the area of personal and religious growth by a conscious effort of the student personnel staff to direct the attention of the students to the behavioral statements of Overholt, for example: search for personal identity choice of an occupation in which life goals are achieved; selection of a life purpose, vocation, or life style; discovery of a community of trust and intimacy; seeking a concept of reality that includes self-acceptance and openness toward the future; and engaging in the social process as a responsible agent.

A possible structure for such a seminar program follows:

Part I: Each student personnel educator would be responsible for a certain number of freshman, not to exceed sixty-five. The staff would meet twice a week with their freshmen in groups of twelve to fifteen. The seminar program would consist of essentially two areas of emphasis. First, the students would participate in an intensive testing program geared to assist them to discover their strengths and weaknesses in the areas of study
habits, aptitudes, vocational interests, and personality traits. Secondly, the seminar program would consist of group sessions using methods designed to increase self-knowledge, self-acceptance, and self-direction through interaction with their peers and with the student personnel educator.

Part II: Each freshman would participate in a human development laboratory consisting of a field experience working with others in a helping relationship. For example, the student might teach CCD, Sunday School, or remedial students, tutor elementary, high school, or college students, do volunteer work in hospitals or other community service organizations, work in the college crisis center, or participate in student initiated experiences. These projects would be organized and directed by the student personnel staff in conjunction with other community assistance programs which may be in operation on the campus.

Part III: Each freshman should write a paper in which he synthesizes the knowledge and perceptions he has acquired through the seminar experiences and the human development laboratory in view of Overholt's behavioral objectives.

Credit: The student would receive three hours academic credit for his participation in the program. Since the student personnel department would be responsible for one-fifth of the student's first semester courses, it should be easier to justify the program on financial grounds.
Staff Qualifications: Each student personnel educator working in the program should have at least a master's degree in Student Personnel Work, Guidance and Counseling, or Clinical Psychology. Also, the staff members should have had some training in group dynamics.

Staff Responsibilities: (1) Each student personnel educator would be responsible for up to sixty-five freshmen. (2) He should meet with them in groups of twelve to fifteen twice a week. (3) He should interview each of his freshmen individually at least once during the semester. (4) He should be responsible for the academic advising of his freshmen during their first year. (5) He should supervise the human development laboratory experience for his freshmen.

Rationale for the Freshman Seminar Program: A program such as the one described above would demand a substantial commitment by the college of staff and money. The program, however, could be justified through an analysis of the responses of the student personnel educators to Parts II and III of the questionnaire.

When asked to select programs they considered most effective in promoting the goals of the religiously oriented liberal arts college, the one program that was agreed upon by over fifty percent of the respondents was "contact with faculty and administrative personnel." Through the freshman seminar program described above, each freshman in the college would become personally familiar and, hopefully, friendly with one member of the student
personnel staff.

If the college administration had chosen student personnel educators who were personally committed to the unique goals of the religiously oriented liberal arts college, the freshmen would be in constant personal contact with religiously mature professionals who have developed a philosophy of life based on the Christian perspective of faith.

The human development laboratory, which would consist of a field work experience of dealing with others in a helping relationship, was also supported by the respondents to Part II of the questionnaire. Aside from "contact with faculty and administrative personnel," the program most frequently cited by the respondents as being effective in promoting the goals of the religiously oriented college was, "Christian service programs, as hospital or youth work." The importance of such programs was recently encouraged by the newly appointed provost of Notre Dame University: "Ritual must be confirmed by service, and our kids haven't served anybody before they got here." 16

The freshman seminar program as described in the previous paragraphs is only the first step by which the student personnel department can assist the student in becoming a whole person. It is only the beginning of the attempt of the student personnel staff to promote the unique goals of the religiously oriented...

liberal arts college. Through the seminar program the freshman would be forced to face the issue of the need to develop a philosophy of life, a style of life. The actual formulation of a philosophy of life is a process that would probably take several years to solidify.

The freshman seminar model described above will not and cannot be accepted in toto by any college. The model has been suggested in order to stimulate thinking among student personnel educators who seek to become more vitally involved in promoting the goals of the religious college. Student personnel educators could adapt parts of the freshman seminar program to their local situation.

At this point, realizing that the promotion of religiously oriented goals is a four year project, other elements of a comprehensive program for the involvement of the student personnel department in promoting the unique goals of the religiously oriented liberal arts college will be presented and discussed.

Other Seminar Programs for Freshmen and Upperclassmen

After the freshman student has experienced the freshman seminar program, he should personally know at least one member of the student personnel staff. He should also have knowledge of the benefits of seminar programs. Seminars, therefore, should be designed for second semester freshmen and for upperclassmen to meet the needs which arise as they progress from the freshman to
the senior year. Some possible programs to meet these needs include the following:

Academic Improvement Seminars: This seminar should be designed for students on probation. It should include group discussions of learning problems, along with a certain number of hours spent each week in the Reading and Study Skills Laboratory.

Leadership Training Seminars: Student leaders could be used to promote the goals of the religiously oriented college. Leadership programs for resident assistants, student government officers, fraternity officers, etc. should put the religiously committed student personnel educator in close contact with student leaders. In this way, the influence of the student personnel staff could reach large numbers of students through the leaders they have trained.

Career Development Seminars: Such seminars should be designed to assist students to consider the interrelationships of their interests, their abilities, and their life goals. Considering the number of freshmen who enter college as undeclared majors, this type of seminar should appeal to a large number of students, and could be most effective in meeting the needs of second semester freshmen and of sophomores who are under pressure to declare a major.

Religious Dimensions of Man Seminars: Students who are vitally concerned with the place of religion in their lives should be given the opportunity to discuss this concern with other
students who are facing the same issue. This seminar could be one of the more direct attempts by the student personnel staff to promote the goals of the religiously oriented college.

**Human Potential Seminars:** This type of seminar should be geared to assist students to maximize the full use of their potential. The emphasis is on reenforcing the positive characteristics of the participants.

**Selected Topics and Groups:** The student personnel department should be alert to the needs of students in regard to the availability of seminars. For example, if there were evidence that an all-black seminar would be useful to a segment of the black student population, the student personnel department should be willing to offer such a seminar. Student personnel educators should be open to the suggestions of students and faculty as to the need for specific seminars. Other examples of seminars include: Engaged Couples Seminar, Black-White Seminar, Married Couples Seminar, Drug Information Seminar, etc.

There should be no set formula for the structure of seminars. Some might extend over a semester, while others might last only six weeks. There could even be a need for a seminar to extend over a complete academic year. Academic credit could be given for seminars at some colleges, while in other colleges the faculty might oppose the awarding of credit. The problems of seminar length, the awarding of credit, and other administrative difficulties should be decided at the local level. It would seem, however,
that the awarding of credit might be an effective way of attracting students to the various seminar programs.

Since student personnel educators on religiously oriented campuses are being discussed, it is assumed that the seminar leaders would be religiously committed student personnel educators who have had professional training in group work. It is also assumed that the seminar leaders would be cognizant of the unique goals of the religious college when facilitating the group.

The seminar programs proposed in the previous paragraphs were generated by the responses to the questionnaire, in that "student-faculty/administration contacts" are viewed by the respondents to be the most effective manner of promoting the unique goals of the religiously oriented college. Such contacts should not be limited to formal seminar programs.

**Other Planned Student-Faculty/Administration Contacts**

1. Inviting students into the homes of the college staff, including administrators, student personnel educators, and faculty members: These contacts could be encouraged and facilitated by the student personnel department that is in frequent communication with both students and faculty. Home visitations may enable students to catch the flavor of a household built on the principles of the Christian faith.

2. Frequenting student cafeterias and residence halls: Here student personnel educators could relate to students on an informal basis, not as college officials, but rather as human
persons who are interested in students as individuals. Some student personnel educators could be encouraged by the chief student personnel officer or the director of counseling to spend a certain number of hours each day relating to students in informal situations.

3. Attending student activities, as athletic events and dances: Student personnel educators would have the opportunity to again relate to students on an informal basis and show their concern for students as persons and to facilitate student-staff contacts.

4. Participating in religious activities on campus, as in liturgies and prayer groups: Student would have the chance to directly observe the student personnel educator bearing witness to his personal commitment to Christ.

5. Living in student dormitories, not as disciplinarians, but rather as models of adult Christians committed to sharing their lives with students on a continuing basis: A group of student personnel educators and faculty members particularly members of a religious order on the Catholic campus, could live with students in a dormitory or section of a dormitory to establish an experimental Christian community where both students and staff experience a determined style of life based on religious principles. The Christian community concept might be particularly effective with upperclassmen who have had the opportunity to integrate their classroom learning with a Christian philosophy of life.
6. Acting as advisors to student organizations: Student personnel educators could not only facilitate the functioning of such groups, but also, using Overholt's behavioral terms, assist students to acquire a "sense of unity in the intellectual life" through interdisciplinary programs student groups may wish to sponsor, as on drugs and marriage; acquire positions on "justice, freedom, and human rights" through programs a sociology or psychology club may present; experience a "discovery of trust and intimacy" through fraternities and other socially oriented student organizations; and engage in "the social process as a responsible change agent" through community action programs, such as ecology and population growth activities.

**Christian Service Programs**

Participation in Christian service programs was viewed by the respondents as the second most effective way of promoting the unique goals of the religiously oriented liberal arts college. Through their involvement in the human development laboratory program during the freshman year, the upperclassmen would have had the experience of relating to others in a helping relationship. Opportunities for further participation in Christian service programs should be provided for upperclassmen.

As students progress from the freshman to the senior year, they would hopefully realize that a Christian commitment requires some manner of expression. Students, therefore, should be provided
with the opportunity to bear witness to their commitment through activities that demand a giving of self, as in hospital or youth work.

Opportunities for participation in Christian service programs afford the student the chance to experience another of Overholt’s behavioral objectives: “access to a transcendent perspective—universal in time and space and inclusive of all peoples.” The Christian concept of the brotherhood of all men provides the student with a motivating force for the sharing of self with others in a service function.

Student personnel educators and other faculty involved with the students in these projects should obviously set the example for students as men and women who are dedicated to serving others as a consequence of their Christian perspective of life.

Christian service programs would not have to be organized off campus, as in hospitals and other community organizations. There is a fertile field for such activities on most campuses, as through the tutoring service or crisis centers that many colleges have established. Peer group academic advising and information giving could be a meaningful service function on almost any campus.

Retreats

The third most effective program in promoting the goals of the religious college, in the opinion of the respondents, is the retreat. The descriptions of retreats in the third part of the questionnaire reveal that contemporary college retreats no longer
involve, to any great extent, the isolation and introspection common to pre-1960 experiences. Contemporary retreats are characterized by an intense and protracted (two or three days) involvement with peers and college staff personnel. These programs are designed to deepen the self-knowledge of the participant and to facilitate his awareness of others, objective encouraged by Overholt.

The retreats described by the respondents are very similar to some of the seminars previously described in this paper, except that they are telescoped into a weekend rather than a semester or six weeks period. In Overholt's terms, the basic objectives of the modern college retreat are the acquisition of a "personal identity" and the establishment of "a community of trust and intimacy."

Campus ministers, who are hopefully members of the student personnel staff, along with other student personnel educators should establish a retreat structure and emphasis that does not remain entirely on the humanistic plane. The retreat is an excellent opportunity for the student personnel educator to assist the student to integrate classroom learning with the perspective of the Christian faith and to encourage the development of a Christian philosophy of life.

Retreats should be available to students several times a year, though they should not be compulsory. Upperclassmen, particularly seniors, should be especially encouraged to partici-
pate in retreats. Retreats would not have to be publicized as such, but could be promoted as encounter groups or as personal evaluation seminars for upperclassmen.

Worship Services

Participation in formal or informal worship services should be encouraged and provided for by student personnel educators. In worship services the student is given the opportunity to join with his peers and other members of the college community to acknowledge his dependence on and love for the Creator.

Many different forms of worship are possible, but in all cases students should be involved in the planning and execution of worship services to ensure a relevance to the needs of the students to act as a members of a worshiping community.

Small group services, as in formitories or for a particular organization, are essential if students are to experience the intimacy and sense of community that lends meaning to worship.

Student personnel educators who are aware of the religious needs of students and who wish to assist students to satisfy these needs should be imaginative in sensing the times when such service would be effective and in assisting students in the design and execution of the services.

Lecture Series

Previous approaches to the promotion of the unique goals of the religiously oriented liberal arts college by the student
personnel department have been mainly of an experiential nature. Students should also be provided with the opportunity to satisfy their needs on an intellectual plane.

In designing the lecture series for the year, student personnel educators should include theologians and churchmen who can provide students with a view of the world through the light of the Christian faith. Speakers should be instructed to discuss contemporary problems, particularly social issues as race and war, from a Christian perspective. The question of religion in the life of contemporary man also needs analysis. Lecture series could be quite useful in assisting students to integrate classroom learning with the unique goals of the religiously oriented college.

Summary: Program for Involving Student Personnel Educators in the Promotion of the Unique Goals of the Religiously Oriented College

The preceding programs were built on the premise that the most effective way of promoting the unique goals of the religiously oriented college is, according to the respondents, student contact with the college staff. A series of seminar offerings by student personnel educators was proposed as a primary method of contacting students in a continuing fashion. The greatest emphasis was placed on a freshman seminar program to initiate the first year student into the ethos of the church college and to assist these students in identifying their needs in light of the unique goals of the religiously oriented college.
Aside from the freshman seminar program, a series of other seminars was proposed to meet the needs of second semester freshmen and upperclassmen. A series of other planned contacts with the college staff was also proposed to supplement the more formal seminar programs.

In addition to student contact with student personnel educators and other college personnel, four other programs were suggested that were based on the data from the questionnaire. These programs included Christian service activities, retreats and encounters, formal and informal worship services, and lecture series.

Each of the above programs was described in view of the religious needs of students as stated by Overholt. The importance of developing a Christian perspective of the world and a Christian philosophy of life was also kept in mind in proposing the various programs.

The probability that the programs just described would appeal to college students is supported by the findings of the Project on Student Development. Chickering reports that religious faith seems to become more important as students progress from the freshman to the senior year. The programs described above could facilitate the development and growth of religious faith among college students.

17Chickering, Education and Identity, p. 133.
Project Summary

In the statement of "The Problem" the following principle was affirmed: "One ingredient of a quality institution is an awareness of a distinctive purpose and a clear definition of goals." A second principle was also accepted: "If a college intends to be a Christian community and to conduct its work within a Christian context, the appointment of faculty members who are sympathetic with this purpose and can make a contribution to such a community is an important factor in selection."

The role of the student personnel educator in promoting the unique goals of the religiously oriented liberal arts college was examined in light of the two principles just cited. It was evident through "The Review of the Literature" that both the religiously oriented college and the student personnel profession were in a state of crisis.

A major reason for the present crisis in the religious college was revealed by the fact than many lacked an "awareness of a distinctive purpose and a clear definition of goals." It was also determined that a number of religiously oriented colleges did not take the church membership of candidates for student personnel positions into consideration when hiring.

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19Ibid., p. 63.
In reviewing the literature on student personnel educators, it was determined that the profession was in a state of crisis because the professionals failed to meet the needs of the college community.

An analysis of the quantitative data received from the questionnaire showed that college administrators who consider the church membership of the prospective student personnel educator as a factor in hiring select professionals who are significantly more aware of the goals of religiously oriented colleges; are significantly more committed to these goals; are significantly more satisfied in promoting these goals; and are significantly more willing to convey their personal commitment to these goals to the student body.

On the basis of the analysis of the quantitative data, college administrators were advised to consider six recommendations before hiring student personnel educators if they wish to utilize the student personnel staff in promoting the unique goals of the institution.

The qualitative data obtained through the questionnaire generated a suggested program to facilitate the promotion of the unique goals of the religiously oriented college through the action of the student personnel department. The suggested program was not meant to be accepted in toto by any institution, but rather to present a proposal that included activities considered by the respondents to the questionnaire to be effective in
promoting the unique goals of the religiously oriented college by the student personnel staff.

Recommendations for Future Research

The most fertile ground for further research is in the area of evaluating the effects on students of the programs proposed in this study in religiously oriented colleges. The goals of each program would first have to be clearly defined. The researcher would then have to devise an instrument for evaluating the effectiveness of the program. In order to measure change, the research instrument would have to be administered prior to the experience and at the conclusion of the program.

Greater depth could be added to this study if personal interviews were conducted both with college administrators who have the responsibility of hiring student personnel educators and with the student personnel staff working in religiously oriented liberal arts colleges. Through personal interviews the factors considered important by college administrators in the hiring of student personnel educators could be more clearly identified. Personal interviews would also enable the researcher to more completely determine the attitudes of student personnel educators toward the goals of their respective institutions.

A third possible project would entail comparing the attitudes of student personnel educators with faculty members in regard to the goals of the religiously oriented college.
It would also be interesting to survey the attitudes of students regarding the image of student personnel educators on the campuses of religiously oriented liberal arts colleges to determine whether the professionals convey the image of men and women who have based their philosophy of life on the Christian faith and to determine if the images student personnel educators project have an effect on the students.
APPENDIX I

Denominational Boards of Higher Education

Church of Jesus Christ of Latter Day Saints
   Department of Seminaries and Institutes of Religion

Wesleyan Methodist Church of America
   Higher Education Division

Methodist Church
   Board of Education

Lutheran Church, Missouri Synod
   Commission on College and University

Lutheran Church in America
   Board of College Education

The American Lutheran Church
   Board of College Education

General Council of Seventh Day Adventists
   Department of Education

National Council, Friends Council on Education
   College and University Division

Advent Christian General Conference of America
   Higher Education Division

United Presbyterian Churches in the U. S.
   Board of Christian Education
   General Division of Higher Education

United Church of Christ
   Division of Higher Education

Presbyterian Church in the U. S.
   Board of Christian Education
Evangelical United Brethern Church
Board of Christian Education

Disciples of Christ
Board of Higher Education

Southern Baptist Convention
Education Commission

American Baptist Convention
Division of Christian Higher Education
APPENDIX II

College Catalogs Consulted


Augsburg College Now, 1968-1969, Minneapolis, Minnesota

Augustana College Catalog, 1967, Rock Island, Illinois

Aurora College Catalog, 1966-1968, Aurora, Illinois

Berea College Bulletin, 1967-1968, Berea, Kentucky


Carroll College Bulletin, 1968, Waukesha, Wisconsin


Concordia College Catalogue, 1967-1968, Saint Paul, Minnesota


Gustavus Adolphus College Catalog, 1967-1968, St. Peter, Minnesota


Lewis College General Catalog, 1966-1968, Lockport, Illinois

Luther College Bulletin, 1966-1968, Decorah, Iowa

MacMurray College Catalog, 1968-1969, Jacksonville, Illinois

Manchester College Catalog, 1967-1968, North Manchester, Indiana

McKendree College General Information Catalog, 1968-1969, Lebanon, Illinois


Monmouth College Catalog, 1967-1968, Monmouth, Illinois


Shimer College Catalogue, December 1968, Mount Carroll, Illinois

St. Olaf College Bulletin, April 1967, Northfield, Minnesota
St. Procopius College Catalogue, 1967-1968,
Lisle, Illinois

Trinity College Catalogue, 1967-1968,
Deerfield, Illinois
APPENDIX III

Validating Questionnaire

Dear Colleague:

I am a doctoral student in the field of student personnel work, and am attempting to validate the questionnaire I am using for my dissertation. As an expert in the field of student personnel work, I request your expertise in assisting me with the questionnaire.

In this validation project you are asked to match each of the twenty-eight questions in the questionnaire with one of the four categories of the problem being studied. Since you are asked merely to place a check after each of the twenty-eight questions, this validation process should take only a few short minutes of your valuable time to complete.

I feel that this project could be of value to student personnel educators in religiously-oriented colleges, such as your institution, and will be happy to forward the results of this project to you when completed.

The first page of the questionnaire describes the project, while the second page contains the directions for the student personnel expert. The third, fourth, and fifth pages contain the twenty-eight questions. The last page requests your signature, the name of your institution, and your position in the college.

Please return the questionnaire in the enclosed envelope at your earliest convenience.

Thank you for your cooperation.

Sincerely,

Brother George Fowley, F.S.C.,
Director, Student Development Center

BGF/dcb
Enc.
DESCRIPTION OF THE PROJECT

The recent report of the Danforth Commission on Church Colleges and Universities, published as *Church-Sponsored Higher Education in the United States*, states that a definition of institutional purpose, along with a consequent organization of facilities, curriculum, and staff, is a prime ingredient of a quality institution of higher education. In regard to the selection of college personnel, they believe that each appointment to a position in a college should be considered as a "strategic decision."

In light of the above premise, we believe that the selection of student personnel workers for a religiously-oriented college is of key importance in assisting the institution to implement its goals.

We wish, therefore, to explore the attitudes of student personnel workers toward the religious orientation of their institution and the part they play in promoting the unique religiously-oriented goals of their institution — goals such as developing a "Christian philosophy of life." This exploration of the views of student personnel workers is undertaken with the purpose of proposing a possible religious life program for student personnel workers in similar institutions.

The problem, simply stated, then may be seen as four-fold:

I. To what extent do student personnel workers in the religiously-oriented liberal arts college perceive the unique goals of their institution.

II. To what extent are these student personnel workers committed to these goals.

III. To what extent do student personnel workers derive satisfaction through supporting the promotion of these unique goals on the campus.

IV. To what extent do student personnel workers convey their personal commitment to the religiously-oriented goals of their institution to the student body.

In order to make this project a success, the assistance of student personnel experts, such as yourself, is urgently needed in order to validate the questionnaire. You are asked to offer your opinion in matching each of the twenty-eight questions with one of the four categories stated above. The specific directions for validating the questionnaire are on the following page.
Your assistance is greatly appreciated and will be invaluable in making this project a success. Thank you for your cooperation.

DIRECTIONS FOR THE STUDENT PERSONNEL EXPERT

The questionnaire contains twenty-eight questions. Each of the questions has been designed to apply to one of the four statements of the problem.

At the top of the first page of the questionnaire is the following Categories

I  II  III  IV  V

You are asked to place a check after each of the questions as to which of the first four categories this statement is appropriate.

For example, if you thought the statement: "I am personally committed to the religiously-oriented goals of my institution" belonged under Category II, you would place a check on the line after the statement under Category II.

The four categories to which you can attach a statement are:

I. To what extent do student personnel workers in the religiously-oriented liberal arts college perceive the unique goals of their institution.

II. To what extent are these student personnel workers committed to these goals.

III. To what extent do student personnel workers derive satisfaction through supporting the promotion of these unique goals on the campus.

IV. To what extent do student personnel workers convey their personal commitment to the religiously-oriented goals of their institution to the student.
V. If you feel the statement is inappropriate for inclusion in the questionnaire, place a check under Category V.

Directions: Place a check in the box which indicates the category in which you believe the question should be placed.

Category V indicates that you think the question is inappropriate for inclusion in any category.

Categories

<table>
<thead>
<tr>
<th></th>
<th>I</th>
<th>II</th>
<th>III</th>
<th>IV</th>
<th>V</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Participation and commitment to the religious goals of the institution are continuously under review and interpretation by the student personnel staff.</td>
<td></td>
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</tr>
<tr>
<td>2. I actively communicate my belief that a religious commitment is essential to the development of a man's full potential to the students.</td>
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<tr>
<td>3. Because of the religious nature of my institution, I believe that a religious commitment on the part of the applicant should be a primary factor in selecting the student personnel staff of the college.</td>
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<tr>
<td>4. Accountability of the student to God and society is a factor in my counseling of students.</td>
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<tr>
<td>5. I have a clearly differentiated concept as to how my personal commitment to Christianity affects my relation with students.</td>
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</tr>
</tbody>
</table>
Directions: Place a check in the box which indicates the category in which you believe the question should be placed.

Category V indicates that you think the question is inappropriate for inclusion in any category.

Categories

6. In a religiously oriented college, the Christian commitment and beliefs of the student personnel staff should influence their work with students.

7. Are the religiously oriented objectives of the college satisfactorily accepted and supported by
   (1) the college administration?
   (2) the faculty?
   (3) the students?
   (4) the community?

8. My institution, in terms of its commitment to the development of the whole student, is concerned with the personal religious growth of individual students.

9. Education and encouragement rather than legislation should be used to secure the commitment of students to the religious goals of the institution.
Directions: Place a check in the box which indicates the category in which you believe the question should be placed.

Category V indicates that you think the question is inappropriate for inclusion in any category.

<table>
<thead>
<tr>
<th>Number</th>
<th>Statement</th>
<th>I</th>
<th>II</th>
<th>III</th>
<th>IV</th>
<th>V</th>
</tr>
</thead>
<tbody>
<tr>
<td>10.</td>
<td>I am personally committed to my institution's religiously oriented goals.</td>
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<tr>
<td>11.</td>
<td>My personal Christian commitment is a source of great personal satisfaction.</td>
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<tr>
<td>12.</td>
<td>My religious commitment is not irrelevant to my work as a member of the student personnel staff.</td>
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<tr>
<td>13.</td>
<td>The religiously uncommitted man is an incomplete man.</td>
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<tr>
<td>14.</td>
<td>I actively encourage students to see religion as a chief integrating force in their personal and academic life.</td>
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<tr>
<td>15.</td>
<td>The religious commitment of the student personnel staff obviously assists the college in promoting its unique religiously oriented goals within the students.</td>
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<tr>
<td>16.</td>
<td>I experience satisfaction when I am able to assist students to realize their potential for religious awareness.</td>
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</tbody>
</table>
Directions: Place a check in the box which indicates the category in which you believe the question should be placed.

Category V indicates that you think the question is inappropriate for inclusion in any category.

<table>
<thead>
<tr>
<th>Categories</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
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</table>

17. I do not regard my institution as being merely nominally Christian.  

18. I promote Christianity on the campus as a basis for commitment rather than as a speculative philosophy or theology.  

19. I believe that it is important for a student personnel worker to assist students to identify and understand their needs in the area of religious awareness.  

20. The administration and trustees demonstrate their commitment to the religiously oriented goals of this institution by giving adequate financial support to programs geared to achieving these goals.  

21. An attempt to achieve the religiously oriented goals of this institution acts as a directing and motivating aspect of life on the campus.
Directions: Place a check in the box which indicates the category in which you believe the question should be placed.

Category V indicates that you think the question is inappropriate for inclusion in any category.

Categories

<table>
<thead>
<tr>
<th></th>
<th>I</th>
<th>II</th>
<th>III</th>
<th>IV</th>
<th>V</th>
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<tbody>
<tr>
<td>22. A primary factor in the organization of our student personnel program is the achievement of the religiously oriented goals of this institution.</td>
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<tr>
<td>23. I have a clear concept as to how my institution's goals are different from the goals of non-religiously oriented colleges.</td>
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<td>24. In light of my personal religious commitment, I prefer working in a religiously oriented college rather than in a non-church related college.</td>
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<td>25. I experience satisfaction when students accept Christianity as a primary motivating force in their life.</td>
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<tr>
<td>26. I feel satisfaction in assisting students to achieve a Christian perspective of life.</td>
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</tbody>
</table>
Directions: Place a check in the box which indicates the category in which you believe the question should be placed.

Category V indicates that you think the question is inappropriate for inclusion in any category.

Categories

| I | II | III | IV | V |

27. Because of my personal beliefs, I would continue working in a religiously oriented college even though I were offered a higher salary in an institution not religiously oriented.

28. I am personally committed to establishing on the campus an atmosphere where students may experience a reverence for and worship of God in their personal life.

(Signature of the Student Personnel Expert)

(Name of Your Institution)

(Position in Your Institution)
APPENDIX IV

Final Version of the Questionnaire

Dear Colleague,

As a part of my doctoral studies at Loyola University in the field of Student Personnel Work, I am making a study of the attitudes of student personnel workers in religiously-oriented colleges. I am doing this research under the direction of Professor Roberta Christie with the counsel of Dr. Gerald Gutek and Mr. Ken Saurman. It is my hope that this study may prove valuable to all who are concerned with the future of student personnel work in religiously-oriented colleges.

If this study is to be accurate and complete, I will need replies from as many institutions as possible. I assure you that the responses on this questionnaire will be held in the strictest confidence. Therefore, I will be most grateful for your cooperation and will be most happy to answer any questions you may have.

When my work is completed, I will be happy to share a summary of my findings. Just check the appropriate statement on the questionnaire if you desire this feedback.

I am enclosing a stamped return envelope for your convenience. Please try to have the questionnaire in the mail by May 31.

Thank you for your cooperation.

Sincerely,

Brother George Fowley, F.S.C.,
Director, Student Development Center

BGF/dcb
Enc.

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Personal Data Information

Name_________________________ Office Phone Number__________________

Institution____________________ Location________________________ (City & State)

Directions: Please circle the appropriate letter.

1. Would you like to receive a summary of the results of this project when completed?
   A. Yes
   B. No

2. What is your present student personnel position in your institution?
   A. Chief student personnel officer
   B. Director of Counseling
   C. Other__________________________ (Please identify)

3. What is your personal religious affiliation? (Optional)
   A. American Baptist
   B. American Lutheran Church
   C. Disciples of Christ
   D. Episcopal
   E. Lutheran Church in America
   F. Lutheran Church, Missouri Synod
   G. Methodist
   H. Roman Catholic
   I. Seventh Day Adventist
   J. Society of Friends
   K. Southern Baptist
   L. United Church of Christ
   M. United Presbyterian
   N. Other__________________________ (Please identify)
4. What is your most recently earned degree? (Optional)
   A. Bachelor
   B. Master
   C. Educational Specialist
   D. Doctor
   E. Other

5. Was your most recently earned degree acquired at a religiously-oriented institution?
   A. Yes
   B. No

6. How many years have you spent at your present institution in student personnel work?
   A. 0-5
   B. 6-15
   C. Over 15

7. How many years have you spent at other religiously-oriented institutions of higher education as a student personnel worker?
   A. 0-5
   B. 6-15
   C. Over 15

PART I
Directions: Please circle the responses which most closely approximate your opinion. The following five point scale is used.

1. Disagree
2. Disagree somewhat
3. Uncertain
4. Agree somewhat
5. Agree
1. I have a clear concept as to how my institution's goals are different from the goals of non-religiously-oriented colleges.

2. I am personally committed to my institution's religiously-oriented goals.

3. I actively communicate my belief to the students that a religious commitment is essential to the development of a man's full potential.

4. My own Christian commitment is a source of great personal satisfaction.

5. I am personally committed to establishing on the campus an atmosphere where students may experience a reverence for and worship of God in their personal life.

6. In a religiously-oriented college, the Christian commitment and beliefs of the student personnel staff should influence their work with students.

7. Education and encouragement, rather than legislation, should be used to secure the commitment of students to the religious goals of the institution.
8. I experience satisfaction when students accept Christianity as a primary motivating force in their life. 1 2 3 4 5

9. I feel satisfaction in assisting students to achieve a Christian perspective of life. 1 2 3 4 5

10. Because of the religious nature of my institution, I believe that a religious commitment on the part of the applicant should be a primary factor in selecting the student personnel staff of the college. 1 2 3 4 5

11. I experience satisfaction when I am able to assist students to realize their potential for religious awareness. 1 2 3 4 5

12. Participation and commitment to the religious goals of the institution are continuously under review and interpretation by the student personnel staff. 1 2 3 4 5

13. My institution, in terms of its commitment to the development of the whole student, is concerned with the personal religious growth of individual students. 1 2 3 4 5

14. Because of my personal beliefs, I would continue working in a religiously-oriented college even though I were offered a higher salary in an institution not religiously-oriented. 1 2 3 4 5

15. My institution is Christian in its commitment as well as in name. 1 2 3 4 5
PART II

Directions: If you had the opportunity to select five of the following programs to effectively promote the goals you consider unique to the religiously-oriented college, which five programs would you choose?

Mark your first choice with a 1, your second choice with a 2, your third choice with a 3, your fourth choice with a 4, and your fifth choice with a 5.

1. ___ Formal worship service
2. ___ Christian emphasis week
3. ___ Christian service programs, as hospital or youth work
4. ___ Retreats
5. ___ Student led worship services
6. ___ Church vocation association
7. ___ Day of prayer
8. ___ Newman Club, Hillel Foundation, Wesley Club, etc.
9. ___ Lecture series
10. ___ National student Christian organization
11. ___ Fellowship clubs
12. ___ Symposia weekends
13. ___ Christian study clubs
14. ___ Missioan clubs
15. ___ Religious life committee
16. ___ Residence hall prayer or worship service
17. ___ Freshman orientation
18. ___ Training of student resident assistants
19. ___ Interfaith contacts
20. ___ Contact with faculty and administrative personnel
21. ___ Sensitivity training
22. ___ Other (Please identify)

PART III

Directions: Please describe in detail a program you feel was most effective in promoting the religiously-oriented goals of your institution. Use the other side of this paper if necessary.

PLEASE FORWARD ANY LITERATURE OR STUDIES ON THE PROGRAM WHICH YOU HAVE DESCRIBED. THANK YOU.
### APPENDIX V

**Colleges From Which Usable Responses Were Received**

**Group A Colleges**

<table>
<thead>
<tr>
<th>College</th>
<th>Location</th>
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</thead>
<tbody>
<tr>
<td>Albion College, Albion, Michigan</td>
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<tr>
<td>Athenaeum of Ohio, Cincinnati, Ohio</td>
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<tr>
<td>Augustana College, Sioux Falls, South Dakota</td>
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<tr>
<td>Baldwin-Wallace College, Berea, Ohio</td>
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<tr>
<td>Bethany-Nazarene College, Bethany, Oklahoma</td>
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<tr>
<td>Bethune-Cookman College, Daytona Beach, Florida</td>
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<tr>
<td>Bluefield College, Bluefield, Virginia</td>
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<tr>
<td>Brescia College, Owensboro, Kentucky</td>
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<tr>
<td>Buena Vista College, Storm Lake, Iowa</td>
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<tr>
<td>California Concordia College, Oakland, California</td>
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<tr>
<td>Canisius College, Buffalo, New York</td>
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<tr>
<td>Carroll College, Helena, Montana</td>
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<tr>
<td>Centenary College for Women, Hackettstown, New Jersey</td>
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<tr>
<td>Christian Brothers College, Memphis, Tennessee</td>
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<tr>
<td>College Misericordia, Dallas, Pennsylvania</td>
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<tr>
<td>College of Notre Dame of Maryland, Baltimore, Maryland</td>
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<td>College of St. Scholastica, Duluth, Minnesota</td>
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<td>College of Santa Fe, Santa Fe, New Mexico</td>
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<td>College of Wooster, Wooster, Ohio</td>
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<td>Concordia College, Portland, Oregon</td>
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<td>Culver-Stockton College, Canton, Missouri</td>
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<td>DeLourdes College, Des Plaines, Illinois</td>
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<td>Dordt College, Sioux Center, Iowa</td>
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<tr>
<td>Eastern Baptist College, St. Davids, Pennsylvania</td>
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<tr>
<td>College</td>
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<td>Goshen College</td>
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<td>Gwynedd-Mercy College</td>
<td>Gwynned Valley, Pennsylvania</td>
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<tr>
<td>Holy Family College</td>
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<td>Howard Payne College</td>
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<td>Immaculate Heart College</td>
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Shimer College, Mount Carroll, Illinois
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Tougaloo Southern Christian College, Tougaloo, Mississippi
Ursinus College, Collegeville, Pennsylvania
Wake Forest College, Winston Salem, North Carolina

Warner Pacific College, Portland, Oregon
Wartburg College, Waverly, Iowa
Webster College, St. Louis, Missouri
Western Maryland College, Westminster, Maryland
Whittier College, Whittier, California
William Woods College, Fulton, Missouri
Wilmington College, Wilmington, Ohio
Xavier University, Cincinnati, Ohio
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The dissertation submitted by Brother George Fowley has been read and approved by the members of the faculty of the School of Education.

The final copies have been examined by the director of the dissertation and the signature which appears below verifies the fact that any necessary changes have been incorporated and that the dissertation is now given final approval with reference to content and form.

The dissertation is therefore accepted in partial fulfillment of the requirements for the degree of Doctor of Education.

May 25, 1971

Date

Signature of Adviser