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**CONGREGATIONAL ENROLLMENT SUPPORT FOR THE
DENOMINATIONAL INSTITUTION
OF HIGHER EDUCATION:
A "LOCAL-COSMOPOLITAN" CULTURAL ANALYSIS**

by

Michael D. Wiese

**A Dissertation Submitted to the Faculty of the Graduate
School of Loyola University of Chicago in Partial
Fulfillment of the Requirements for the Degree of
Doctor of Philosophy**

May

1989

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Most significantly, the author says thank you to his family for their never failing love and support.

DEDICATION

The dissertation is dedicated in love and appreciation to Gayle A. Wiese. Her sacrifice has been significant and she deserves the highest respect and admiration. This endeavor is the direct result of her inspiration, patience, and love.

VITA

The author, Michael D. Wiese, is the son of David Merle and Sharon Kay (Davis) Wiese. He was born on August 23, 1959 in Lebanon, Indiana.

A graduate of Haworth High School in Kokomo, Indiana, he started his higher education at Olivet Nazarene University in 1977. Completing his Bachelor of Science degree in Business Administration at Olivet in 1981 he went on to Oral Roberts University where he earned the Master's of Business Administration degree in 1984. Doctoral studies in Higher Education at Loyola University of Chicago were started in 1986. He served as a graduate assistant to Dr. Barbara Townsend and Dr. Terry Williams while in residency.

The author holds the position of Assistant Professor of Business at Olivet Nazarene University. His teaching responsibilities include instruction in marketing, management, and economics. Prior business experience comes in the area of retail management. Mr. Wiese has been a member of the American Marketing Association, Association for the Study of Higher Education, and the American Association of Higher Education.

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CHAPTER I

INTRODUCTION AND OVERVIEW

Out of approximately 3,300 colleges and universities in America, the college bound student can initially matriculate to only one. Attendance at a particular college comes as the culmination of a decision-making process which matches the student to a particular institution. Every year, approximately 1.5 million new college bound students sift through the options to determine which colleges to which they will apply. At the same time, the colleges are also pursuing the students. Each educational institution must strive to attract applications from those students who "fit" into the college's academic program. The desired result is the matriculation of new college students into institutions which can best meet their educational needs.

A college or university survives in the competitive market of higher education as a result of a real or perceived feature which sets the institution apart in the minds of students and parents. This comparative advantage may be in the form of a unique program, purpose, feature, tradition, size, or any number of characteristics which influence a college choice decision. Some institutions,

such as the School of the Art Institute in Chicago, are purposely designed to serve a specific educational need. Others, such as community colleges, have a comprehensive mission drafted to serve a myriad of needs and constituencies. In every case, the institution must possess some type of distinctiveness which draws the necessary number of student applications.

Today, many institutions of higher education (especially private ones) are confronting the reality of a decreasing applicant pool. Some of these institutions have historically served a defined group of individuals who hold specific educational aspirations. For example, Warren Bryan Martin (1984) observes changes occurring to many of the small liberal arts colleges which appear on the American landscape. He writes:

Some liberal arts colleges can afford to go on serenely as though nothing has changed ... Most liberal arts colleges, however, do not have this luxury. They are vulnerable to pressure for change because of variations in constituency preferences and the perils of a small endowment. They are, as we say, consumer-driven institutions. (p. 2)

Institutions in retrenchment often find that the distinctive aspect which once drew an adequate number of applicants to the institution no longer has the persuasive pull of the past. These institutions are confronted with

decisions which will affect their future. Literature addressing institutional decline shares some strategic options. From the business world come suggestions such as market penetration, market development, product development, and diversification. Writing closer to higher education, Cameron and Zammuto (1983) give leaders the managerial responses of domain offense, domain defense, domain creation, and domain substitutions. Helpful suggestions from consultants and distant observers are offered to those in the quandry of institutional uncertainty. But all the helpful advice does not necessarily assist in the question being asked in many college and university board rooms. The question is, What should we do?

This simple question, of course, is not simple. Financial pressures caused by enrollment declines may necessitate a refocusing of institutional mission and/or an enlargement of constituencies. Adaptation may often be the required course of action. But there may also be those times when the desire to preserve a defined purpose may be prematurely abandoned out of a perception of necessity. As Warren Bryan Martin asked in 1984, "Are there institutional purposes that transcend 'survival'?" (p. xiv). Is change in purpose always required? Or may it sometimes be possible to perpetuate the mutually beneficial relationship between constituency and college through a greater

understanding of the changing needs of those within that market segment?

Overview of Research Need

To aid institutional leaders in being more attentive to student market adjustments, the concept of enrollment management has been introduced to complement institutional planning. Enrollment management can be defined as

a process or activity that influences the size, shape and characteristics of a student body by directing institutional efforts in marketing, recruitment, and admissions as well as pricing and financial aid. In addition, the process exerts a significant influence on academic and career advising, the institutional research agenda, orientation, retention studies, and student services. (Hossler, 1984, p. 6)

An important focus has been an increased effort to understand how students make college choice decisions and how the institution may be proactive in influencing student predispositions for higher education. David L. Davis-Van Atta observes that "understanding must be developed of the individuals involved in making the choices, what information they use, and how the alternatives are identified, selected, and eliminated" (1986, p. 76). Answers to such questions can be invaluable to leaders

striving to assess correctly an institution's relationship to its student market.

Consistent with the emphasis of enrollment management is the use of strategic planning. Strategic planning can be defined as "the process of developing and maintaining a strategic fit between the organization and its changing marketing opportunities" (Kotler & Murphy, 1981, p. 471). Institutions attempting to operationalize the concept of enrollment management find it essential to have accurate information available by which effective decisions can be made. Litton (1986) compared college marketing that is not research based to witchcraft. Frustration with decisions made without vital market information has led to the birth of an applied science called "academic market research." One of the outcomes of this new effort is the development of insights into the college choice decision-making process. According to Hossler,

The result of researchers such as David Brodigan, Randall Chapman, Larry Litten, John Maguire, and David Davis-Van Atta demonstrate that institutions can use this emerging area of research to gain a better understanding of the nature of their student markets. (1986, p.3)

Information about the choice decisions of targeted students for particular institutions can be invaluable to decision

makers struggling to determine if adaption and change are indeed required.

One significant outcome of research into college choice has been the definition of stages by which student assessments and choices are made. Hossler and Gallagher's (1987) three-stage model traces a developmental process leading to a student's college selection. The three phases are predisposition, search, and choice. Such a view is consistent with the three-step models developed by Jackson (1982) and Litten (1982). This perspective is helpful because it is a longitudinal model covering a process during which students are influenced. Influences on college choice can begin early in life and continue through the college experience.

Attempts to understand the student and the process by which a college choice decision is made have led to a greater knowledge of those variables which are correlated to participation in higher education. But very little has been discovered about the dynamics shaping predispositions toward specific types of institutions. As Litton, Sullivan, and Brodigan (1983, p. 32) state,

Most of the work in the research traditions have focused on the decision to participate in the process, with lesser attention to determinants of the kinds of colleges in which students enroll. Very little

research has been done on the way students conduct the college-selection process.

Taking note of the need for research in the predisposition stage, Davis-Van Atta (1986) observed that the inquiry stage is the least well-researched area of the college decision process. He defines the inquiry stage as the step in which the "secondary school student's initial task is to narrow the number of possible institutions from over three thousand to a significantly smaller number for more detailed investigation" (p. 77). While almost no one actually considers all of the institutions, most do consider more than one. Jackson (1982) calls the result of this process the "choice set." The "choice set" is defined as the group of schools to which the student will apply.

The shortage of research in the predisposition stage is no surprise given the difficulty of such assessments. But such a constraint can hardly justify the lack of institutional investigation into this area. The lack of research into these forces may deprive institutions of valuable information needed to successfully manage enrollment fluctuations. "The Achilles' heel of studies of college choice has been the inability to control for the actual alternatives considered by students" (Tierney, 1983, p. 271). This gap in the literature not only presents a serious research need but also represents a gulf in

understanding which may impact the survivability of some institutions.

This writer's research addresses the specific information needs of a particular institution which is currently asking the question, What should we do? The investigation is entered into in agreement with the following observation by Davis-Van Atta.

Most institutions have at least some intuitive sense of the prospective students comprising their realistic market, but few understand their potential markets from the objective standpoint, from the vantage of explicit and quantitative study and definition. Here is an excellent example of the principle that information enables influence: Those institutions that accurately define their potential markets can gain a significant advantage over the competition. Such informed schools will not have to spread their efforts over unrealistic, unproductive markets. They can concentrate their efforts where return on their recruitment investment will be the greatest. (1986, pp. 77-78)

The particular institution currently seeking strategic guidance in light of contracting enrollment is Olivet Nazarene University in Kankakee, Illinois. Olivet is a denominational institution which in recent years has faced a decrease in enrollment from among its traditional market.

The question to be addressed is, What causes some students to be predisposed to enter a church-affiliated institution such as Olivet?

The Church-Related Sector of Higher Education

Higher education has changed dramatically in the last century. In 1900 the vast majority of students in America's colleges and universities were enrolled in private institutions. "Of the first 119 colleges founded in this country, 104 of them were church colleges" (Wiley, 1951, p. 1). By 1950, over 50% of those pursuing a higher education were still enrolled in private institutions. While the grip of the church college was eroding, a large proportion of college students still attended institutions affiliated with a denominational body. However, by 1983, fewer than one in five of the students was enrolled in a privately supported institution (McGrath, 1984).

In examining church-related institutions, Hobbs and Meeth state, "it is no exaggeration to say that there are as many 'models' of the Christian college as there are colleges per se" (1980, p. 11). Theoretically, the common denominator within the category of church-related institutions is some affiliation with an organized church or religious mission. The diversity within the sector is seen as a significant contribution to higher education by

some. For example, Jonsen (1978) determined that "religious affiliation of the majority of small liberal arts colleges is a distinctive feature, and that they currently represent a significant contribution to overall resources of postsecondary education, to access, choice, and diversity of educational opportunity" (p. 41). Both Pluralism and Church-Related Higher Education, edited by Parsonage (1978) and Diversity Among Christian Colleges authored by Hobbs and Meeth (1980) emphasize the great diversity within this sector.

While concurring that there is a great amount of latitude in the definition of "church-related," some question the vitality of the church-college relationship. Speaking of one portion of this sector, Pace (1972) predicted that most Protestant church-related institutions would no longer be recognizable as Protestant by the turn of the century. Jenks and Reisman (1969) noted that "in most church-related colleges official religious influence is quite dead" (p. 332). In the most recent history documenting the secularization of the church-related sector, Ringenburt (1984) determined that only 200 of the approximately 700 institutions listed as church-related are tightly identified with a specific denominational church. In Hobbs and Meeth's (1980) classification of church-related institutions, these colleges are described as "colleges of the denomination." Of 172 church-related

institutions sampled, they found that 32% could be described as "college of the denomination" (p. 25) or colleges organized as an integrated part of the denomination's purpose and structure. While such a college serves an educational function, it is in the context of service to a particular religious group or denomination. Thus the college's constituency group is purposely narrow. For those within that group, the college will hopefully be seen as "their" college. It is from this denominational market that the majority of students come, and often they enroll because of the denominational emphasis on and support for the educational program.

What are a denominational college's options when the institution's leadership is forced to face decreasing enrollment from the church market? What happens to a denominational college when those within the church do not adequately support the institution with the enrollment of their youth? A church-related institution may take action to create an environment at the congregational level which will encourage enrollment in the denominational college. Yet, in spite of uniform efforts directed by the college to all the congregations, some congregations may demonstrate evidence of creating a predisposition among youth to attend the church institution while others do not. One denominational congregation may consistently enroll students at the church institution. At the same time,

another denominational congregation across town may never enroll any students to the college. Youth growing up within the subculture of the latter congregation may instead choose other educational options. If the college cannot generate sufficient enrollment from the church constituency, the college may ultimately reach the point when it must change its emphasis or cease to exist.

Rather than select either of these options, institutional leaders may prefer to perpetuate a mutually beneficial relationship between church and college through a greater understanding of the changing needs of those in the denominational body. To do so, leaders need understand the sociological forces shaping attitudes and perceptions within the target market. Within the church-related sector of higher education, only minimal efforts to accomplish this end have been attempted. Particular interest in the influence of the local church is an untouched area of research. Recognizing this need, Noll (1981) observed that:

A great deal of further research is necessary before it would be possible to say with certainty how the varying constituencies of the Christian college have affected the shape and purposes of the education they offer.... It will not be possible to provide reasons for the survival of the evangelical liberal arts

college until research of the colleges and their constituencies is carried out. (p. 33)

An investigation of the primary student market for Olivet Nazarene University is an attempt to address this need. Olivet Nazarene University, an institution owned and operated by the International Church of the Nazarene, provides an opportunity to investigate the sociological environment within which a college-choice decision is made. Insights gleaned from the research may then be used to develop appropriate strategic options for Olivet Nazarene University.

The research question is as follows: What factors may be contributing to congregational variations in support for the denominational university of the Church of the Nazarene?

Overview of Education in the Church of the Nazarene

The Church of the Nazarene

The focal point of this investigation is the Church of the Nazarene and its institutions of higher education. As such, it is important that the discussion turn to the church and its culture.

"Near the close of the nineteenth century, a movement for the spread and conservation of scriptural holiness in organized church form developed almost simultaneously in

various parts of the United States" (Spindle, 1981, p. 368). Separate bodies from across the United States joined together because of the shared desire to perpetuate a resurgence of the Methodist Movement started by John Wesley in the 1700's. These groups were bound together by a unified purpose, the pronouncement of the doctrine of entire sanctification. The belief in this "second work of grace" differentiated the Nazarenes from the mainstream of Protestantism. The Manual of the Church of the Nazarene articulated this conviction of entire sanctification.

Entire sanctification is that act of God, subsequent to regeneration, by which believers are made free from the original sin, or depravity, and brought into a state of entire devotement to God. (1985, p. 28)

From its beginnings in 1908, the Church of the Nazarene has grown into an international church serving 8,200 local congregations. The church owns and operates 10 liberal arts colleges, two graduate seminaries, 16 seminaries, and 24 Bible colleges worldwide. The church has missionaries in 83 countries and has organized to meet humanitarian needs around the world.

An international church serving at least 800,000 people requires a denominational infrastructure. Therefore, the church is organized into over 225 geographic districts containing numerous local congregations. Each local congregation is a member of a district, and the two

actively interact throughout the year to fulfill the mission of the denomination. All district churches meet once a year to elect the District Superintendent. This elected official works with the congregational pastors to foster church growth and development within the district. The District Superintendant also represents the district to the General Church.

Representative delegates from all 225 districts meet quadrennially for the General Assembly. At this session, the delegates elect members of the Board of General Superintendants. Seven individuals are elected to a renewable four-year term as a General Superintendant. These individuals supervise the work of the denomination and oversee the activities of the districts and local congregations.

The financial lifeblood of the church is the denominational budget system. Each local congregation pays a percentage of annual offerings to the General Church and to the district. The budget system provides sources of income to the denomination to fund the missionary, educational, publishing, and governance needs of the Church of the Nazarene.

The denomination is marked by its own distinctive culture. W. T. Purkiser, writing a portion of the Nazarene history, observed the development of the "denominational life of the Church of the Nazarene" (1983, pp. 243-271).

Common beliefs, terminology, ritual, and history are shared and experienced by Nazarenes everywhere in the nation. A person growing up in this culture should be keenly aware of what it means to be a Nazarene. The church strives to perpetuate a denominational loyalty which will be carried from one generation to the next.

Nazarene Higher Education

The Church of the Nazarene is one of the sectarian groups that initiated educational endeavors as part of its religious mission. From the beginning of the church's existence, the integral role of higher education to its mission was evident. The link between the purpose of Nazarene education and the greater mission of the denomination is reflected in the following observation about the history of the church.

The academic mission of the early Church of the Nazarene always recognized the need for school ... The academic mission which the Church adopted was based on the assumption that the denomination which abdicated the educative function of its young to the state of other private and religious institutions would be doing irreparable damage to its future. (Spindle, 1981, p. 140)

Today, each of its eight higher educational institutions in the United States is an official arm of the Nazarene church. The stated purpose of all eight

institutions is intertwined with the religious mission of the church. The governance system attests to the link between church and college. The colleges are chartered in the name of the Church of the Nazarene by the state in which they are located. The denominational emphasis is protected by the provision requiring the Board members to be elected by the membership of the church within each college's educational region.

The importance of higher education to the denomination is evident in the system's structure. By vote of the national membership, the denominational leadership has assigned a specific geographic region to each of the colleges. Each college is responsible for the fulfillment of the denomination's educational mission within that region. Direct financial contributions from the local churches of the region subsidize the operating income of each institution. Not surprisingly, the local Nazarene congregations are the source of the majority of students who matriculate yearly to each Nazarene college.

Olivet Nazarene University

Olivet Nazarene University is the Nazarene institution of higher education within the Central Educational Region. Eight hundred and fifty local Nazarene congregations in Illinois, Indiana, Michigan, and Wisconsin are members of this region. These churches comprise Olivet's primary

constituency group, accounting for between 60-70% of its annual student body. In addition, the congregations contribute close to \$2.5 million annually to the university through the denomination's budget system. This amount represents approximately 21% of the university's total annual budget.

Olivet Nazarene University opened in 1901 as Illinois Holiness University in Olivet, Illinois. The founders represented a group of devout people desiring a distinctive Christian atmosphere of higher education. In October 1912, the Church of the Nazarene accepted sponsorship of the college, and it was incorporated under the ownership of the Chicago Central District of the Church of the Nazarene. After a fire destroyed the college's main building, the college was moved to Kankakee, Illinois. The name was changed from Olivet College to Olivet Nazarene College at the time of the move. Then in 1986, reflecting its enlarged academic program, the name of the institution was changed to Olivet Nazarene University.

The link between the university and the Church of the Nazarene is apparent in the following statement from the Olivet Faculty Handbook (1987):

Olivet Nazarene University is a four-year institution of liberal arts. It is a denominational university and is closely related to the Church of the Nazarene, its supporting denomination. Its success and progress are

due to the loyal support of the Nazarene congregations in the states of Michigan, Indiana, Wisconsin, and Illinois. The university has, therefore, two fundamental commitments: a commitment to the liberal arts tradition of education, and a commitment to deliver its educational programs in a Christian community with appropriate lifestyles and support for the Nazarene tradition. (p. iii)

Each of the 850 churches in the educational zone is connected to Olivet through membership in the denomination and is held accountable for the support of the university by church leadership. All congregations are linked to the university by a common theological position, doctrinal stances, and historical tradition. The university strives to strengthen the inherent ties between church and school through continual interaction with each congregation. The university exists to serve the Nazarene congregation, and it is Olivet's hope that the congregation will see Nazarene education as an extension of its denominational duty.

College Choice and Enrollment at Olivet

Theoretically, a young person's involvement in the Church of the Nazarene should exert an influence on his or her college choice decision. Olivet anticipates that students will select the university because of its religious orientation to education and the Nazarene

environment. This expectation is consistent with Farland's (1967) observation that students attending church-related colleges tend to cite the religious character of the school and the size of the student body as important characteristics of college choice. The ACT Class Profile of the Olivet student body confirms this belief. Students cite the "institutional type" as the most important college choice factor (ACT Class Profile, 1987).

John Hawthorne's 1985 study of Olivet freshmen found that Nazarene students emphasized the spiritual and social nature of Olivet, where as non-Nazarenes selected Olivet because of its convenience. His study, consisting of a sample reflective of the total freshman population at Olivet, found that "the non-Nazarenes do not have a clear sense of the religious aspect of the college" (p. 12). Additionally, demonstrating their greater predisposition to Olivet, Nazarene students made their decision to come to Olivet significantly earlier than did non-Nazarenes. "Nazarenes choose ONU almost a full year before non-Nazarenes" (p. 8). Nearly 15% of the freshman class made a decision to attend Olivet before their first year in high school.

Tweedell (1987) found evidence that college choice for Nazarene youth is often influenced by individuals in the local Nazarene congregations. She cited a complicated interaction of the "religious subculture" as an important

influencer of the decision. Similarly, Hawthorne found that "over one fifth of the students said that their primary influences in the Olivet choice involved people at church" (1985, p. 3). These findings support this study's contention that the local congregation does serve as a variable in the choice decision for Nazarene students attending Olivet.

Olivet's recruitment efforts have historically been aimed at building relationships with the people in the local congregation. University representatives introduce church members to Olivet and encourage prospective students to attend. This strategy has resulted in a continual flow of students from the congregations to the university. Over 70% of the freshman class has historically come from members of the local churches. The enrollment life blood of the institution has been the Church of the Nazarene.

Concern about the relationship between the University and the congregations has been growing among university and denominational leaders. Members of the Olivet Admissions Office staff observe that there are some congregations which consistently have their college bound students enrolled at Olivet. On the other hand, there are many churches which never demonstrate support for Olivet by matriculation of students to the institution. For example, a report generated by the Olivet Admissions Office in 1985 disclosed that 350 of the 850 churches in the educational

region had not sent any students to Olivet in at least five years. This dichotomy of support is troubling to those who strive to construct and maintain a tightly coupled network which will foster support for the Nazarene university within the denomination.

This concern has been increasingly pronounced in light of a decreased enrollment at Olivet. The institution's enrollment has stabilized at a headcount of around 1700 for each of the last five years. But this norm represents a decrease in yearly enrollment since the late 1970s and early 1980s when headcount exceeded two thousand. Even more alarming to the Olivet administration is the decreasing number of students matriculating to Olivet from the Church of the Nazarene. While total enrollment of new freshman has decreased 18% since 1980, the proportion of the freshman class coming from the Nazarene church has decreased 29%. The current stability in enrollment is the result of a significant increase in graduate students. The continued concern over undergraduate enrollment has precipitated planning of a degree completion program targeted for adult learners in Kankakee County, Illinois.

In 1986, the proportion of the Olivet student body coming from the Nazarene church decreased to below 60% for the first time in the history of the institution. A lack of support by some local congregations is thus viewed with great concern by denominational leaders and university

faculty and administrators. In addition to immediate worries over enrollment and a loss of university revenue is the fear that any erosion of congregational loyalty may call into question the institution's very reason for being. While strategies to enlarge the Olivet market have been initiated, there have been no significant programmatic changes aimed at the Nazarene market. Strategies for the Nazarene undergraduate market remain basically unchanged.

Insights into the possible differences between those congregations which send students to Olivet and those that do not may shed new light on how enrollment among Nazarenes can be increased. While this research has immediate value to Olivet, more importantly, this effort is a step to fill a critical void in the literature on college choice. Applying concepts of cultural analysis to the investigation of college choice, this research will investigate the sociological environment in which a predisposition for higher education is formed. Not only will this effort yield returns to those interested in the survival of the church-related college, it may contribute to the expansion of work in the area of college choice.

Introduction to Cultural Analysis

A Conceptual Framework

Scholars have for decades studied the role of religion in society and the impact that it has on the individual. The fulfillment of the spiritual need through the "culture" of a denominational church is the subject of this section. The study contends that the socialization of youth within the culture of a denominational church may exert influence on the college choice decision. The conceptual framework to be presented suggests that differences in enrollment patterns within the denomination may be accounted for by differences in cultural orientations.

For many, religious expression occurs through a denominational church. Like-minded members from around the world can unite behind a religious vision. Regardless of geographic locale, members of a denomination idealistically hold to common beliefs, traditions, and spiritual purposes. The denomination provides the framework for belief and the community for belonging.

The important community for those holding membership in a denominational church is the local congregation. The congregation is the forum within which the person lives out his or her religious experience. By design, the denominational congregation is created to provide for local

community, while maintaining citizenry in a worldwide movement. The congregation remains one of many, while retaining its membership in a worldwide denomination.

Correspondingly, members of the denominational body are also members of cultural groups outside the church. Their participation in multiple cultural groups subjects the members to the probability of conflicting perspectives and priorities. This cultural interaction may result in divergent behavior within the group. The appearance of compliance and deviance to cultural norms within a group has led to the use of the local-cosmopolitan dichotomy in research on culture.

The application of the local-cosmopolitan theory in the study of the relationship between culture and conduct in a religious body was introduced by the sociologist Wade Clark Roof (1972, 1976, 1978). Drawing attention to the importance of a person's local attachments, Roof proposes that the local-cosmopolitan theory offers "an important 'plausibility structure' for traditional, church-type religion today" (1976, p. 195). Roof's work is part of a tradition of research which utilizes the local-cosmopolitan distinction in the study of attachments within communities. The focal point of a person's cultural orientation can be identified on a continuum between "local" and "cosmopolitan."

The local-cosmopolitan distinction is used to denote an

The local-cosmopolitan distinction is used to denote an individual's scale of social experience and participation. Viewed as an orientational proclivity of an individual, involving cognitive as well as evaluative components, the local-cosmopolitan dimension may be conceptualized as a measure of communal reference ranging from one's immediate social environment to the broader national society.

....Essentially, the distinction calls attention to the varying degree to which local primary groups are instrumental in affecting a person's perceptual, cognitive, and behavioral patterns, either through pressures to conform to local norms or by providing a frame of reference. (Roof, 1972, pp. 3-4)

The usefulness of the local-cosmopolitan theory in research has been demonstrated in the following areas: political ideology (Dye, 1963; Ladd, 1972; Nelson & Tallman, 1969), prejudice (Liu, 1961), professional commitments (Blau & Scott, 1962; Gouldner 1957) and lifestyles (Dobriner, 1958; Stone & Form, 1953; Thielbar, 1966). Consistent in all of the applications has been the examination of how individuals' cultural orientation influences their behavior.

The fascination of culture in a denominational church is that these organizational bodies are designed to maximize conformity. The presence of divergent behavior in the Church of the Nazarene provides a challenge to traditional

views of socialization. In the case of this study, varying support for the denominational university among congregations contradicts the norms embedded into the culture of the Church of the Nazarene. The research extends the use of the local-cosmopolitan dichotomy to account for the research phenomenon.

Definition of Terms

The operationalization of the research methodology requires that the following terms be defined.

Culture: The learned and shared attitudes, values, and ways of behaving for members within a group.

Localism: A social-cultural orientation within a congregation which fosters an attachment to the immediate locale as the focal point for behavioral expectations and encourages compliance to the norms of that community.

Cosmopolitanism: A social-cultural orientation within a congregation which fosters openness to multiple groups and encourages interaction with those whose behavior is perceived to be incongruent with norms of the Nazarene community.

Denominational Orientation: A social-cultural orientation within a congregation which fosters an attachment to the denomination as the focal point for

behavioral expectations and encourages compliance to the norms of the Nazarene community.

Participative Congregation: A local congregation which has a demonstrated record of enrollment support for Olivet Nazarene University between 1980 and 1987. Chapter III will operationalize the level of support necessary to be categorized as participative.

Nonparticipative Congregation: A local congregation which has a demonstrated record of little or no support for Olivet Nazarene University between 1980 and 1987. Chapter III will operationalize the level of nonsupport necessary to be categorized as nonparticipative.

Research Purposes

Two purposes will be accomplished through the research methodology. First, the study will determine whether there are significant demographic differences between those churches which demonstrate a high level of enrollment support for Olivet and those that demonstrate little or no support for the institution. Secondly, the research will investigate the hypothesis that there is a significant difference in the social-cultural orientation of those within congregations classified as participative and those classified as nonparticipative.

The contention of this study is that the phenomenon of

nonparticipation is partially accounted for by the differing social-cultural orientation of congregational leaders. As the agents who control formal structures and influence informal norms at the local level, these lay leaders have the potential ability to shape the congregation's attitudes toward the church, the world at large, and higher education. The local-cosmopolitan distinction is used as a helpful framework for the study of cultural orientations.

Introduction to Methodology

The purposes of this investigation will be fulfilled through a three-stage research methodology.

Stage one involves the classification of all 850 congregations in the educational region into categories defined by each church's level of enrollment support for Olivet Nazarene University. The two categories are differentiated by the contrasting level of enrollment support for Olivet. An analysis of the demographic characteristics of each category is included in Chapter IV. From the two categories, the sample congregations are drawn for investigation.

Stage two involves the development of a profile of the demographic characteristics of the congregations within the two categories. Data from the district minutes will be used to describe each category. A profile of church leaders within the two categories will be developed from feedback obtained from a questionnaire instrument. The

first research purpose will be accomplished through the profile analysis of the second stage.

Stage three involves the measurement of the social-cultural orientations of the lay leaders and pastors active in congregations within the two categories. Statistical comparisons of the orientations will be employed to determine if significant differences exist between the two groups. Conclusions related to the general hypothesis will then be considered.

Organization of Study

Chapter I has overviewed the research problem and the conceptual foundation to be used to test the research hypothesis.

Chapter II will present a review of relevant research and detail the conceptual framework.

Chapter III will detail the methodology by which the research hypothesis will be tested.

Chapter IV will provide a detailed reporting of the findings relevant to the research hypotheses.

Chapter V will summarize the findings and draw conclusions from the investigation.

CHAPTER II

REVIEW OF RELATED LITERATURE

This study is an examination of how cultural-social orientations within a denominational congregation may impact the college choice decision of a college-bound youth. As such, it is important to understand the college choice literature to comprehend the process by which students select a particular college. It is equally important to address how religious socialization may impact a student's college choice decision. This chapter will review the literature on college choice and religious socialization as a context for the construction of the study's conceptual framework.

The College Choice Decision

How students select the particular college in which they finally enroll has been labelled the college choice process. This process has three stages: predisposition, search, and choice (Hossler, 1985; Hossler & Gallagher, 1987). For each of these stages, the literature will be examined for evidence that the local church within a denominational body can be an influencing variable in the college choice decision.

Predisposition

Before students can decide where to go to college, they must decide whether or not to go. Both individual and organizational factors interact in a person's life to create a disposition for or against college. Most of the research strives to correlate certain student characteristics with the likelihood of college attendance. Several of the individual factors which seem to increase the probability of student participation in higher education include high socio-economic class (Bishop, 1977; Dugan, 1972; Kohn, Manski & Mundel, 1976; Miller, 1976; Peters, 1977), high ability or achievement (Litten, 1982; Manski & Wise, 1983; Mare, 1980; Peters, 1977; Rumberger, 1982), and positive attitudes toward college by parents and peers (Conclin & Daily, 1981; Litten, Sullivan, & Brodigan, 1983; Murphy, 1981; Pennsylvania Association of Colleges and Universities, 1984; Tillery, 1973). Organizational factors correlated with college attendance have been less influential, although involvement in high school activities (Hearn, 1984; Willingham, 1970), quality high school curriculum (Hearn, 1984; Kolstad, 1979; Peters, 1977), high-status high schools (Alexander et al, 1978), and proximity to college campus (Anderson, Bowman, & Tinto, 1972; Willingham, 1970) have tested positively.

This body of research does shed some light upon the possibility of church influence on college choice.

participation in the church provides young people with the opportunity to develop peer relationships with a group within the culture of the church. Evidence supports the notion that peers can affect a person's disposition toward college and even influence feelings toward specific institutions (Hauser & Featherman, 1976; Tillery, 1973).

Beginning with a model developed by Sewell and Shah (1967), researchers have recognized the role of "significant others" in influencing student decisions. Trent and Medsker (1968) addressed the social-psychological factors such as peers, community and school environment, and personal traits. Chapman (1981), in proposing a model of student college-choice concludes that the model must include not only the influence of the family but also the impact of other "significant persons" (p. 493). Both Chapman (1981) and Litton (1982) emphasize that the assessment of college options is made in light of the multiple influences outside of the family.

Jackson (1981) has stressed the possibilities of influences outside of the family serving as "mediating variables" or variables that interact with a primary variable to influence the degree of its impact. After reviewing the college choice literature, Jackson (1981) concludes that there is significant evidence that parental influence has a strong causal effect on choice. He further concludes that "some variables have strong effects not

because they act on choices themselves, but because they mediate the effects of other variables" (1981, p. 24). Jackson states that "narrowly conceived programs aimed at college choice may not work as intended, particularly if they neglect mediating or countervailing variables" (p. 26).

Most of the literature on the predisposition phase relates to an understanding of a student's decision whether or not to go to college. For the most part, this work has been correlational in nature, as opposed to investigations of the cause-effect relationships. A key premise of the current research effort is that predisposing factors will not only affect whether or not a person goes to college, but also influence the "type" of institution selected. The interaction of attributes present in one's developmental environment helps shape a person's philosophy of life and education, priorities, attitudes, and values. These attributes then become the basis for student assessments of institutional characteristics. The research up to this point has not adequately dealt with the potential "cause-effect" relationships which are active in a student's predisposition stage. Researchers need to focus attention on how these variables interact in the student's determination of which college to attend. No published research was found which directly addresses the role of the church as a variable in the predisposition phase.

The college choice literature does speculate that one's religious training will influence the type of institution which is considered. Tierney (1983) observes that "the Baptist or Roman Catholic student may be predisposed to consider religiously affiliated colleges" (p. 273). Such predispositions do manifest themselves in the search and choice stages of the process and will be discussed in those sections. While it seems logical to conclude that one's spiritual environment can be a predisposing force, there has been a lack of investigation into it as a possible influence impacting a college-bound student's decision.

Search

The "search" stage of the college choice decision begins when students initiate their investigation of college alternatives. Chapman (1981) coined this term and describes it as "searching for the attribute values which characterize the college alternatives ... (and) may also entail learning about and identifying the right attributes to consider" (p. 1). A matching process is initiated. Students match their perceptions of personal needs to the qualities promoted by institutions. As Chapman suggests, it is during the search phase that colleges initiate strategies to communicate with students.

The end result of a student's search is the development of a "choice set" of colleges. This process

may include an elaborate procedure of screening, resulting in the selection of a few special institutions.

Alternatively the process may be rather routine because of predisposed preferences, student academic ability, geographical options, or financial limitations. Two variables often cited as variables are institutional quality (Jackson & Chapman, 1984; Murphy, 1981; Spies, 1978) and institutional price (Elliott, 1980; Jackson, 1982; The College Board, 1976). There is also evidence that geographic region is important in the student's determination of a "choice set." A study by Zemsky and Odel (1983) concluded that as the SAT scores and income level of students fall, the geographic range of selections narrows.

Hossler and Gallagher indicate that "personal attributes are important in the student's preliminary college values and contribute to the development of a choice-set during the search phase" (1987, p. 213). Common to the various models are variables which shape the student's environment prior to the official initiation of the process (Chapman, 1981; Hanson & Litton, 1982; Hossler, 1985; Hossler & Gallagher, 1987; Kohn, 1974). The predisposition of the student affects not only whether the student will go to college, but also where he/she will attend.

An attempt to overcome the lack of research on how an individual's choice set is developed is offered by Michael Tierney (1983). He tried to "group students according to their similarity in the types of institutions to which they sent their test scores" (1983, p. 27). The purpose behind this effort was to try to explain the nature of student college choice sets. Using cluster analysis, Tierney was able to develop eight clusters. Each cluster of students corresponded to a particular institutional segment. He concludes:

It is possible to characterize the choice sets of potential college students empirically. It is apparent that students engage in a substantial amount of self-selection at this stage in the college choice process (search). Further, this self-selection is not random, but characterized by a number of relatively stable clusters. (p. 281)

The most significant variable in explaining the formation of choice sets within this population was the "prestige" of the various institutions.

An important insight relative to the church-related college can be drawn from the Tierney study. While no clusters were isolated for the church-related sector, the research did suggest that students place similar types of institutions into their choice set. Hossler states, "the result runs counter to the widely believed folklore that

students apply to a wide variety of academically selective institutions" (p. 276). If students tend to construct their choice set out of relatively similar institutions, it is logical that the choice sets of students who select church-related institutions will consist primarily of church-related colleges. Students who are members of a denomination which support several colleges may construct a choice set consisting of those colleges.

Tierney's study also demonstrated that the screening of options takes place long before students know whether or not they have been admitted. Involvement in a local church may influence the student's college screening process.

Choice

After assessing the options within the choice set, the student will make the college selection. The list of options narrows to the one college where the student will matriculate. The options may be narrowed by rejection letters, financial necessity, family and peer pressure, geographic distances, or personal preference. The college choice process ends with the matriculation of the student into the chosen college.

There are particular variables which seem to be more important at this stage and include the relative prestige of the institutions in the choice set (Bower & Pugh, 1973; Farland, 1967; Jackson & Chapman, 1984; Murphy, 1981; Spies, 1978), student occupational expectations (Gilmour,

1981), financial aid (Freeman, 1984; Jackson & Chapman, 1984; Suttle, 1983), and college communication strategies (Freeman, 1984; Geller, 1982). Looking specifically at the church related segment, Farland (1967) found that academic prestige was the most often cited reason for the selection of a particular college.

Three studies have investigated why students select church-related institutions. The first was conducted at Pacific Lutheran University (PLU) from 1973 to 1976. PLU fits within Hobb's and Meeth's (1980) category of the "denomination-related" college, an institution which does not demonstrate a tight relationship between church and college. In self-reporting their reasons for selecting the university, PLU students stated that the academic reputation, location, academic program, and concern for students were the primary reasons for selecting PLU. These findings are consistent with the cohort in the broader educational market.

Religious life on campus was rated number 10 out of 23 reasons cited for the selection of PLU (parental influence rated number 13, closeness of relationship with others rated number 7). "The goals and reasons related to religious interests, though not at the top of the list, seemed to support the role and mission of the university" (Beal, 1980, p. 319). Some reasons for attending PLU were related to the positive features of a small, private,

residential, liberal-arts institution (Chickering, 1969; Feldman & Newcomb, 1970). The factors shaping the student's "religious" motivations cannot be identified from this study's methodology. Data provided by the American Freshman National Norms (Astin, Green, Korn, & Schalit, 1985) show a greater church affiliation among students in the Protestant four-year college segment (p. 45) as well as a greater emphasis placed on the influence of friends in the choice decision (p. 47), with less reported influence from parents (p. 47). But these are national norms and cannot be applied to any particular campus. Both sets of data must be used with caution because they were derived through student self-reports.

In another study of a church-related institution, Maguire and Lay (1981) looked at the role of "image" in the decision-making process. "From early childhood, prospective students develop images (general perceptions) of many colleges and universities" (p. 123). The study addressed the images which influenced student decisions regarding Boston College (BC), a Jesuit institution. The research consisted of a comparison between Boston College and its competitors. Each matriculant and non-matriculant was asked to evaluate Boston College against another school according to 28 attributes. The "image" created by the institution being "Jesuit" was one of the attributes.

According to this study, religion and academics overlap at Boston College through the contributions of the Jesuit faculty and administrators. The authors speculate from this pattern of association that "matriculants perceive that BC's Jesuit tradition facilitates or encourages attention to education" (p. 127). The significant role played by "religious opportunities" in the decision of the BC student was almost missed by the analysis.

In simple breakdowns, there was little indication of the pivotal importance of the religious/Jesuit aspect of the University's image. In fact, in the ranking of the factors accepted applicants thought were important when making a college choice, religious opportunities was 21st out of 28. It would have been easy, yet potentially disastrous, to conclude therefore that Boston College's Jesuit tradition should not be emphasized in representing the University to potential applicants (p. 133).

Factor analysis between matriculants and non-matriculants showed three areas of significant difference. The matriculants placed importance on the religious opportunities available at Boston College, non-matriculants did not. Of those who enrolled at BC, parental preference was a positive influencing factor.

parental preference does not appear as a factor among non-matriculants.

This study demonstrated that within the Boston College market, an image of "religious opportunity" did have a positive influence on student decisions. This factor was not apparent in non-matriculants. It also pointed to the influence of parents in the decision-making process.

The third and final study provides evidence that local congregations do impact the choices of students. Cynthia Tweedell conducted interviews of 151 high school seniors (and their parents) who had made a commitment to attend one of four Protestant colleges in the Chicago area. "This study hypothesized that students attend these colleges primarily because of parental pressure" (Tweedell, 1987, p. 1). The four institutions selected are considered to be "conservative" in that "these colleges have attempted to pressure the Puritan model of education which views theology as the cornerstone of all collegiate activities" (p. 4). Tweedell was interested in determining why students wish to attend such institutions when "by doing so they are violating the cultural expectations that students are suppose to spend their college years experimenting with new ideas and lifestyles" (p. 4). Her expectation going into the study was that the decision to break the cultural norms established within the public school system was dictated by "overprotective parents."

Her conclusions demonstrated the complexity of the influences on college choice. She concludes that, "while some support for the hypothesis can be found, generally the choice appears to be more complex than simply a parental directive" (p. 1). While the parent is believed to "plant" the idea of a conservative church-related college, the "decision appears to be an affirmation of the strongly religious subculture into which they have been socialized" (p. 7). Each college's student body consisted of a very homogeneous population in terms of denominational affiliation. The decision for these youth is not really that "radical" since it is consistent with the culture which has predominantly socialized the student.

A word of caution needs to be injected. The Tweedel study must be used with extreme caution given the limited number of cases in the study and a suspect research methodology. For these reasons it is best to use this study only to complement the total theoretical foundation which supports the contention that a local church environment can have a predisposing impact on college bound youth.

This review of the college choice literature reveals two important insights for the current research effort. First, it is apparent that the existing research contributes to the contention that the environment of a church community can exert an influence on the choice

process of students. Secondly, the sparsity of research on the effects of cultural variables (such as church associations) on college choice indicates a serious research need.

Socialization within a Denominational Community

Localism in the Denominational Culture

The formation of Christian denominations in the United States has been a subject of review by many authors during the twentieth century. The role that denominationalism has had in shaping American society and culture has been the subject of work by Greely (1972), Hudson (1961), Mead (1975), and Niebuhr (1929). Yet Swatos (1981) states that "while the denomination as a type has been delineated theoretically and described empirically, we know little about denominationalism as a socio-cultural form of life" (p. 220).

One of the primary needs of a group is to reproduce itself. This impulse is also characteristic of the denomination. In spite of efforts to enculturate the next generation, many scholars have pointed to the pressures of secularization which mount over the life-cycle of a church group. Niebuhr's (1929) classic critique on denominationalism discusses the tendency for compromise with each passing generation.

By its very nature the sectarian type of organization is valid only for one generation. The children born to the voluntary members of the first generation begin to make the sect a church long before they have arrived at the years of discretion. For with their coming the sect must take on the character of an educational and disciplinary institution, the purpose of bringing the new generation into conformity with ideals and customs which have become traditional. Rarely does a second generation child hold the convictions it has inherited with a fervor equal to that of its fathers.... As generation succeeds generation, the isolation of the community from the world becomes more difficult. (p. 19-20)

Religious socialization is by definition the enculturation of the religious tradition in an attempt to perpetuate its survival for the generations to come. "Enculturation implies the transmission of lifeways from adults to children so that they ensure that the culture continues" (Westerhoff & Neville, 1979, p. 25). Growing up in a spiritual community, the individual will be instructed in the formal rules and the informal norms needed to become an adult in that society. Denominational groups demonstrate a keen sensitivity to the preservation of the group's identity.

Three prerequisites are cited by Neville for the continuation of a denominational culture. First "is that the group members must actually identify themselves as members of that people" (1979, p. 54). For example, Catholics must proudly identify themselves as Catholics, Methodist as Methodists, Baptists as Baptists. Secondly, a denomination must develop ways of "providing and maintaining this ethnicity by shared institutions and social networks and by shared ceremonies and rituals" (Neville, 1979, p. 54). Thus, each denomination develops its own rituals, heroes, esoteric terminology, and organizational sagas. The third prerequisite is the need for the denomination to reproduce itself into the next generation. "In such a community, children will grow up to be like other adults in this ethnos; they will have absorbed from all the informal and formal educational signals the set of rules for being a full participant in the culture" (Neville, 1979, p. 54).

The term eidos was used by Gregory Bateson (1958) to designate those general principles which bind the belief system of a culture. The denomination will establish the formal expectation for behavior which constitutes acceptable norms for the culture. In formulating these standards, the denomination is attempting to shape the ethos of the culture. The term ethos refers to the integration of a value system into the life of a culture.

The culture will then turn to the responsibility of developing a sense of belonging, or the feeling of legitimacy. The term ethnos, from which ethnics and ethnicity come, refers to the concept of cultural heritage and shared traditions. These intangible measurements of culture are important for the long-term sense of purpose.

Religious Socialization of Youth

Religious socialization of the young person occurs primarily in two places. "Obviously a person's most significant experiences are those in his/her family, particularly in the earliest years" (Westerhoff & Neville, 1979, p. 45). But citing the work of Berger and Luckmann, Westerhoff argues that "while socialization in the family and peer group is important for religious faith and life, intentional community of faith remains the essential key to religious socialization" (p. 46).

Religious socialization occurs "through participation in the life of a tradition-bearing community with its rites, ritual, myths, symbols, expressions of belief, attitudes and values, organizational patterns, and activities" (Westerhoff & Neville, 1979, p. 43). The denominational church provides the doctrine, tradition, and structure which produces the rites, ritual, myths, and symbols. The local congregation provides the forum for the expression of faith within the denomination.

In spite of natural pressures to preserve the culture, it is evident that congregations do not necessarily permanently embrace the "beliefs and habits" of the denominational body. Interestingly, the congregations are likely to become less responsive to the mandates or norms dictated by the denomination. "One of the most striking facts about religious organizations is the degree to which local congregations closely conform to the norms, values, and practices of the local secular community, frequently in contradiction to norms set by the hierarchy" (Brannon, 1971, p. 27). Evidence points to a tendency for the congregation's "unanimity of attitudes" to be increasingly taken from the local community and not from the denominational church.

The study of the sociology of religion suggests that one's church affiliation does play a part in the socialization of its youth. Inherent in the denomination's purpose is the socialization of youth into the norms of the church. Denominations try to influence the socialization process in pursuit of their self-perpetuation objectives. While there is evidence that the development of denominational culture does affect conduct, it is also apparent that this influence does not necessarily predetermine behavior. Analysis from the sociology of religion complements the theoretical framework. It appears that the impact of the socialization process on church

youth can shape normative expectations and thereby influence behavior. The strength of the denominational norms is potentially counteracted by other cultural forces of competing cultural spheres.

The Local-Cosmopolitan Theory

Introduction

The research question calls for the testing of the hypothesis that the social-cultural orientation of congregational leaders is a significant variable in explaining enrollment support for Olivet Nazarene University among Nazarene congregations in the Central Educational region. This section will provide a comprehensive review of the framework upon which the hypotheses are based. The sociological background for local-cosmopolitan theory will first be reviewed. Then the concept itself will be described as it has been operationalized by previous researchers. Finally, the concept will be applied to the research setting of the Nazarene church, thus demonstrating the local-cosmopolitan tool's applicability to this study.

Overview of the Study of Culture

The study of culture has led to a literature base contending that cultural values shape normative expectations, which correspondingly influence behavior (De Vos & Hippler, 1969; Kluckhohn, 1951; Taylor, 1965;

Williams, 1960). Researchers have also suggested that religious cultures can become the source of normative expectations which shape behavior (e.g., Lenski, 1961; White, 1967). The study of roles and behavior within a cultural group has led to the development of two broadly defined explanatory paradigms within sociology, the "structuralist" and the "interactionist" viewpoints.

From the structuralist perspective, behavior is a function of social organization and the product of the culture that is created within that system. "Behavior is said to be explained in structural terms when it can be shown that observed actions are congruent with applicable norms" (Stokes & Hewitt, 1976, p. 839). Parsons (1966) described the culture within a structural system as being similar to the "genetic code" in physical nature. According to this view, people behave according to the culturally derived expectations and norms that pertain to a person's position in the social structure. Such a view sees culture as a highly directive force which predetermines behavior within a group. Actions are prescribed within a range of options, and deviancy is highly problematic. The cultural phenomenon which is explained by this perspective is that of cultural persistence.

In contrast to the structuralist position, the proponents of the interactionist approach place emphasis on

behavioral flexibility. They believe people have the ability to create meaning and order through interaction within and between social systems. "Social order is seen primarily in terms of the process of joint actions: situations are defined, people mutually align their conduct, identities are created or transformed and objects and events are given meaning as they become incorporated in ongoing interaction" (Stokes & Hewitt, 1976, p. 840). Since each person is the member of more than one subcultural group at any one time, it is likely that the interaction will result in constant norm and value re-evaluation. Cultural change, not persistence, is emphasized by this perspective.

Both perspectives have been subject to criticism. The structural theory strains to explain the occurrence of deviant behavior. On the other hand the extreme interactionist theory seems appropriate when observing the problematic instances, but fails to account for the degree to which cultures persist from day-to-day to-generation-to-generation. Neither perspective satisfactorily explains the nature of the relationship between culture and conduct over time.

In an attempt to explain behavior within a culture, it is not necessary that the researcher stay loyal to one paradigm over the other. The two should not be seen as mutually exclusive ways of viewing the relationship between

culture and behavior. The two may be intertwined to determine why some members within a culture will maintain behavioral patterns consistent with norms while others within that culture will deviate from those norms (Goode, 1973; Hendel, 1979; Merton, 1967, 1975).

Concept of "Localism-Cosmopolitanism"

The "local-cosmopolitan" concept can be traced back to Toennies's discernment of the difference between Gemeinschaft (communal) and Gesellschaft (associational) relationships. These concepts were later operationalized for research by those investigating individual behavior within communities. Zimmerman (1938) first introduced the terms "local" and "cosmopolitan" in his analysis of rural communities. It was Merton (1957) who gave the terms theoretical meaning when he used them in a description of the alternative ways in which a person participates within a community. Others, including Dobriner (1958), Dye (1963), Gouldner (1957, 1958), and Thielbar, (1968) have contributed to a research tradition using the "local-cosmopolitan" construct for social and organizational analysis. The individual who applied this construct to the sociology of religion and operationalized it to study religious commitment is Wade Clark Roof.

The local-cosmopolitan concept allows researchers to determine an individual's pattern of social participation and his/her orientation to the greater world. The focal

point of a person's cultural orientation can be identified on a continuum between "local" and "cosmopolitan."

The local-cosmopolitan distinction is used to denote an individual's scale of social experience and participation. Viewed as an orientational proclivity of an individual, involving cognitive as well as evaluative components, the local-cosmopolitan dimension may be conceptualized as a measure of communal reference ranging from one's immediate social environment to the broader national society ... Essentially, the distinction calls attention to the varying degree to which local primary groups are instrumental in affecting a person's perceptual, cognitive, and behavioral patterns, either through pressures to conform to local norms or by providing a frame of reference. (Roof, 1972, pp. 3-4)

The description of the two profiles provided by Lehman (1987) is a helpful summary of the orientational types.

According to the "local-cosmopolitan" theory (Roof, 1974; 1976; 1978), persons differ in the extent to which they identify with their local community, view events in the world in terms of the limited perspective associated with that particular time and place, and thus respond to social and cultural changes introduced into their space. At one extreme persons classified as "local" are highly attached to their

immediate social locale, define the world in highly restricted and unsophisticated terms, are intolerant of out-groups, and tend to resist cultural and social change. "Cosmopolitans," on the other extreme, manifest few local attachments and instead identify with the broader society. They are well informed and relate to world events and other groups in broad universalistic terms. (p. 275)

Localists are loyal to their community traditions and norms. They are faithful to the values of the primary influence group whose perpetuation is of utmost importance. Others from within the culture are the primary influences upon the member's behavior. Security is valued. Change is viewed with caution. Strong internal pressure is exerted against deviancy. The goals and purpose of the community become the person's primary reason for being, and personal fulfillment is achieved through interaction within the culture.

In contrast to locals, cosmopolitans attach themselves to multiple subcultural groups. Such individuals are open to those representing alternative cultures. Cosmopolitan behavior is rarely explained by the prescribed norms of a primary cultural group. Deviancy from traditional norms is seen as being less problematic and may sometimes be considered necessary for one to adapt to new realities and needs. Loyalty to the past does not constrain behavior.

Tradition is valued when it reinforces personal visions for the future.

Review of Research Tradition

An important early effort to use the local-cosmopolitan theory for its explanatory attributes is provided by Robert K. Merton (1957). "He was the first to suggest a local-cosmopolitan theory, in which the terms were used to describe an individual's alternative modes of social participation within a community" (Roof, 1978, p. 60). In his "Rovere study," Merton addressed the personal power that community "influentials" exerted on the norms and expectations of the culture. He discovered that locals exercised influence in ways different from that of the cosmopolitans. Locals used their community-based networks to influence behavior, while cosmopolitans relied on the position, skills, and experience that had been conferred upon them from sources outside the community. What became obvious in the research was that the two types represented very different modes or styles of influence.

Roof's research on the local-cosmopolitan orientation is especially important because it represents an effort to explain cultural persistence and change within a religious organization. In a 1968 study of members of the Southern Baptist church, Roof relied upon the use of the concept of localism to explain the variance in religiosity observed within the denomination.

Roof hypothesized that (1) localism is positively associated with ritual involvement, orthodoxy, devotionism, and religious group communalism, and (2) localism is negatively associated with a commitment to public issues. In his findings, he concluded that all four of the religious characteristics were correlated with localism. He also found a negative relationship between localism and social activism. In addition to the acceptance of his two hypotheses, Roof concluded that "localism" has significant explanatory ability even when controls for age, sex, occupational prestige and education are employed. "The data suggest that orientational proclivities of this kind do in fact tap traditional religious inclinations that are unmeasured by the other structural variables" (Roof, 1972, p. 11).

In Roof's (1978), Community and Commitment: Religious Plausibility in a Liberal Protestant Church, the local-cosmopolitan orientation was used to test the thesis that the crisis of commitment within a mainline Protestant church (Episcopalian) was largely cultural in origin, not theological. Using the profiles of locals and cosmopolitans within a local church community, Roof set out to determine if these "types" existed in the Church, what their characteristics were, and how these tendencies affected religious belief and expression and contributed to the maintenance of a "plausible faith." According to the

study's findings, "internal belief system patterns vary substantially across the local-to-cosmopolitan spectrum" (p. 199). This finding is expanded to explain how the differences manifest themselves in alternative belief and behavior tendencies and how these qualities contribute to or deter from the church's ability to fulfill a person's need for meaning and belonging.

Localism has been operationalized into three dimensions: cultural localism, social localism, and ecclesiological localism. Lehman (1986, 1988) has argued that researchers have erred by not addressing the multiple dimensions of localism. Cultural localism deals with the values and meaning which are associated with a local community's sphere of symbols, events, and issues. Social localism stresses the social sphere and its impact on one's orientation (Kasarda & Janowitz 1974). Ecclesiological localism reflects an individual's participation in a religious group and refers to an individual's understanding of what "church" means, as well as what it means to be a member of a church. Is "church" defined as a particular denomination or local congregation, or is "church" viewed as an eccumenical body in which the member is only a small part?

Localism and Cosmopolitanism in the Nazarene Church

Members of a local Nazarene church interact daily with individuals from multiple subcultural groups. While a

person is being socialized into the norms and values perpetuated by the church community, he/she is also subjected to alternative norms and values from sources outside of the church. Such engagement fosters the probability of many problematic instances. Norms and values espoused by the denomination are not always in congruence with those advocated by the greater society. Over time, small changes in congregational norms and values may appear as a result of outside interaction. Value transition within a congregation may cause intra-denominational incongruence.

Slight misalignments in values may result in behavior divergent from the traditionally expected behavior. While these value alterations are perceivable, they do not necessarily represent significant departures from the denominational norms. Misalignment is a "discrepancy between what is actually taking place in a given situation and what is thought to be typical, normatively expected, probable, desired, or in other respects, more in accord with what is culturally normal" (Stokes & Hewitt, 1976, p. 843). Roof establishes that such misalignments are less problematic for those with a "local" orientation.

Traditional religious beliefs and practices are plausible, thus, providing that the disparity between institutionalized meanings and like-experience is not so acute as to create a "legitimation gap." For the

locally-oriented, there is less chance of a legitimation gap because of the greater congruence of perceived social reality and its symbolic expression; but among cosmopolitans it is precisely this disparity between reality-as-experienced and the symbolic realities of traditional religion which becomes problematic. (Roof, 1972, p.5)

Normatively, each local Nazarene congregation shares a common cultural focal point, that being the denominational affiliation and the corresponding denominational culture. But the values and norms of the congregational subcultures are the product of the people who worship at each local church. The values, norms, and social-cultural orientations of members are influenced by denominational expectations, but are also shaped by other forces. One's perspectives of the Church, the local community, and the world at-large are the product of multiple forces and experiences. The individual's sense of what is important, who is important, and the order of priorities may or may not be perfectly aligned with the denominational expectation. Known or unknown misalignments, perceived incongruences, or mere misconceptions between subcultural orientations and denominational norms may result in behaviors which are outside the preferred positions.

Over the course of time, the congregation experiences a conflict between forces for change and those for

persistence. Some new values are incorporated into the subcultural norm structure and others are rejected. The congregation begins to develop its own unique culture which is a product of both its denominational affiliation and its nonecclesiastical participation. The congregation does not necessarily cease to be Nazarene. This interaction merely contributes to the growing heterogeneity of the Nazarene population.

Localism in this research should be thought of in a denominational context. Localism is operationalized in terms of the direction of one's orientation. The key question is, To what is the person primarily oriented? Members displaying a local orientation will not only score high for cultural and social localism, but may also exhibit a high degree of ecclesiological localism.

A dimension of ecclesiological localism which is anticipated to be important in this case is denominational in nature. Denominational localism adds another dimension to the analysis. From an ecclesiological perspective, a person within a congregation may have either a cosmopolitan orientation, a congregational orientation, or a denominational orientation. The difference between the second and the third dimension is the degree to which a person relates the denomination as the focal point for religious involvement. Those who are congregationally oriented will be focused into the local church, while those

who are denominationally oriented will be primarily aligned with the denomination. This difference may be important in understanding why some congregations endorse the denominational will, while others refuse.

Localism and Cosmopolitanism and the Nazarene University

The denomination expects that the local church will create and endorse an environment which is supportive of the denominational university. The values and norms transcending from the denomination are complemented by formal programs and structures which are designed to support the denomination's educational objectives. Such efforts ideally result in enrollment for the denominational institution. On the other hand, cultural values and norms from outside the denomination are less likely to promote an environment supporting a disposition for the denominational university.

Roof (1978) found that those categorized as "local" are more likely to either lack a background with higher education or to have a bias against it. The historical alignment of an "anti-intellectual" position with religion in America is discussed by Hofstandter (1963). Roof found that cosmopolitans tend to have achieved higher levels of education and place a greater degree of importance to such pursuits. This tendency is also expected in the Church of the Nazarene. While Nazarenes have historically been proponents of education, they have often done so not to

abrogate this responsibility to bodies outside the Church. Reviews of the history of the Church of the Nazarene make note of the tension that some within the denomination feel toward higher education (Smith, 1962: Purkhiser, 1983).

Such feelings are likely to come from those who have a local orientation. When this is true, it is likely that the congregation will not create an environment favorable toward higher education. This predisposition may even hold true for the denominational institution of higher education. Such a view is more likely when the congregation has a ecclesiological score leaning toward local needs. Denominational pressures to support a "non-local" entity are met with disfavor. Conversely, those with a ecclesiological score demonstrating a denominational orientation are expected to be loyal to the denomination's interests. If the denomination endorses education at a particular institution, these individuals will work to bring about that objective. Following this logic, it is anticipated that high levels of localism will be aligned to nonparticipation. Special interest will be placed on the ecclesiological score and how denominational localism is linked to nonparticipation.

Theoretically, at the other end of the local/cosmopolitan continuum, a congregation with a cosmopolitan orientation is likely to manifest nonparticipative tendencies. Individuals making up these

congregations may view the university as being "too Nazarene," while seeing themselves as being atypical of what it perceives as the "Nazarene Norm." Individuals in these churches are aware of college choice options and interact with individuals who are associated with non-Nazarene educational institutions. These church members may view Nazarene education as too conservative, too restrictive, or less prestigious (or even inferior) when compared to other educational options. Regardless of the reasons, the cosmopolitan orientation of the congregational membership results in a lack of identification with the denominational university.

The conceptual framework thus far anticipates that both extreme localism and cosmopolitanism will lead to a higher probability that a church will be nonparticipative. Conversely, the congregation exhibiting moderate local tendencies is theoretically more likely to endorse the denominational emphasis on a Nazarene education. When higher education is viewed positively, congregational members will see an Olivet education as compatible with their norms and values. These congregational members, according to this conceptual framework, are more likely to have a "participative" tendency. This tendency is expected to be especially strong when the localism is ecclesiologically centered toward the denomination.

Summary

The conceptual framework contends that youth can be predisposed to attend a church-related college or university by the socialization process occurring within their denomination's culture. When youth approach their high school graduation they are confronted with the important question of whether or not they will attend college. Once the decision to go has been made, the student must address the issue of which college to attend. The college choice literature addresses the processes by which this decision is made and the forces influencing the decision. A review of this literature suggests that the local church can and does exert some influence on the predisposition and ultimate college choice selection. Additionally, a student raised in a religious environment is influenced by that environment. The cultural orientation of those within that congregation seems to be a variable which shapes choice-set options. The conceptual framework suggests a plausible suggestion for the relationship between culture and choice within a denominational body.

Chapter III

METHODOLOGY

This research investigates the cultural environments of local congregations of the Church of the Nazarene, with the purpose of determining if a congregation's varying levels of enrollment support for the denominational institution can be accounted for by differences in cultural orientations within the denomination. From Olivet Nazarene University's perspective the number of congregations which do not have students enrolled at Olivet is a source of concern. In a denomination that strives to predispose youth to attend the church-affiliated institution, the fact that many churches do not send students to the denominational college raises questions about immediate enrollment and future institutional mission.

To accomplish this investigation, a three-step methodology was employed. First, all of the 850 churches in Olivet's educational region were grouped into two categories reflecting the extremes in enrollment support for Olivet Nazarene University. Second, a questionnaire instrument was used to collect data from lay leaders and pastors within those churches categorized as "participative" and those identified as

"nonparticipative." Finally, the profile of each group and their cultural orientations were explored. Conclusions relative to the research hypotheses were then drawn.

Population and Selection of Sample

Initially, all of the approximately 850 congregations in the Central Educational Region of the Church of the Nazarene (Indiana, Illinois, Michigan, Wisconsin) were potential participants in the study. The first task was to distinguish between those congregations which demonstrate enrollment support for Olivet and those that do not.

The selection of participative and nonparticipative congregations required that levels of support be defined. Since the study deals with college choice decisions, enrollment from each church was the appropriate variable for classification. The Olivet computer center conducted three sorts of the student body from 1981-1987 to determine the home church for each Nazarene student. The starting year was 1981 because that was the first year in which a complete file for all the churches was kept on computer. The number of students from each of the congregations for each of the years from 1981 to 1987 was generated.

A variable was then constructed to allow for the comparison of enrollment support between churches. An

initial concern was the need to control for church size when measuring each congregation's level of enrollment support. A simple summation of students matriculating to Olivet would not be appropriate. Larger churches can be expected to enroll more students, simply because of a larger pool of high school students. It was important for the classification variable to control for church size in order to provide a consistent basis for comparison. The preferred way of computing this variable would have been to determine the proportion of students matriculating to Olivet out of each local church's college-bound seniors. Unfortunately, the computation of such a variable was not feasible because of the impossibility of determining each congregation's "market potential," defined as the total number of each church's high school seniors who are expecting to pursue higher education. This number could not be generated because there are no records of the number of high school seniors in each church, nor of those seniors intending to enter college.

Fortunately, however, each congregation does report an average Sunday school attendance figure for each year. This number is reported annually in the district minutes and it represents the population of youth in grades 7 through 12 who actively attend the church. While this number does not make it possible to compute an annual market potential number, it does give a relative assessment

of the size of the youth market in each church. Such a measurement is sufficient as a means of controlling for church size.

The average attendance within the youth division for each congregation was calculated for the years 1981 to 1987. It is important to note that this youth number does not represent the college-bound population from each church. To adjust this number to reflect anticipated enrollment patterns, the researcher used the results of an earlier study (Seymour, 1988) which found that 71% of the youth in Nazarene churches are expected to pursue higher education in some fashion.

A ratio representing enrollment support was then computed for each church. This ratio represented the relationship between a church's adjusted Sunday school attendance and its student enrollment at Olivet (See Appendix A for an example of this computation). The resulting ratio is called the "participation ratio" because it reflects the proportion of a church's youth who attend Olivet.

The churches were then sorted according to the participation ratio. The researcher was interested in those churches demonstrating the highest levels of support and those which reflect little or no support for Olivet. The dichotomy representing extreme levels of enrollment participation is the point of interest for the study.

All churches in Kankakee County in Illinois (home county of Olivet) were deleted from the study prior to the sort because of proximity. There are several very large churches in Kankakee County which send large numbers of students to Olivet on an annual basis. Such support is probably a function of proximity and regular involvement with Olivet, and the membership of a large number of Olivet faculty and staff in these congregations. Inclusion of these congregations in the sort would skew the participative category on variables which are not consistent across the educational region.

Many of the congregations which have not sent any students to Olivet for years are very small. Most of these congregations had an adjusted attendance in their youth division of less than seven. When churches are very small, it is questionable whether there are any (or enough) students who are potential matriculants to Olivet. Including these churches in the sort would invariably result in their classification as nonparticipative congregations. Yet, this distinction may be a function of their size, not a result of nonparticipation. As a result, it was determined that congregations with an average youth attendance of below seven should not be eligible for selection.

A sort by participation ratios for all qualified churches resulted in the classification of 100

congregations in the participative category. All of these churches had a participation rate greater than .06. A participation rate of .06 means that of the church's average Sunday school attendance in the youth division from 1981-1987, six percent enrolled in Olivet. The same sort resulted in the classification of 282 congregations in the nonparticipative category. These congregations had a participation ratio of less than .01. This means that fewer than one percent of the number of youth normally attending the church over the period subsequently attended Olivet. Of the 282 churches categorized as nonparticipative, 200 had a ratio of zero indicating that the congregation did not have any students going to Olivet over the seven-year period. Profiles of the churches in each category are included in Chapter IV.

All 100 participative churches were retained for data collection. Additionally, all nonparticipative churches which had a participation less than 1 but greater than 0 were also retained. Given the large number of congregations with zero participation, it was appropriate to take a sample of this group. A random list of the nonparticipative congregations was generated, and a random number was computer picked as the starting point for selection. After the first choice, every third church was selected. This procedure brought the nonparticipative category to 140 congregations, with the participative

category consisting of 100 congregations. It was appropriate that the actual number of nonparticipative churches be higher given the larger initial size of this category.

The population for this study became all the pastors and official lay leaders in the 240 congregations from the two categories. The research contention is built on the premise that those with leadership roles in the congregation have influence on the direction of disposing forces within the congregation. Studies cited in Chapter II support the view that community leaders both reflect and shape the norms of a society, and thereby influence the socialization process. Nazarene students have also reported that pastors and lay leaders are important influences on the college-choice decision (Hawthorne, 1985, 1986; Seymour, 1988). The cultural orientation of pastors and lay leaders becomes a barometer by which the cultural orientation of the congregation can be assessed. Such a view is consistent with Merton's (1958) use of the local-cosmopolitan distinction in his study of community leadership.

Lay leaders are annually elected by the local church membership to fulfill certain responsibilities within the church community. These individuals must be members of the church and are normally elected based upon spiritual maturity, and administrative and leadership skills. The

Church of the Nazarene has mandated a formal procedure for the selection of lay leaders and has given the pastor authority to screen nominees. Elected officials likely represent both the formal authority and the informal power within the congregational community. However, they may not be the primary peer influences for youth in the church.

Names placed before the congregation for vote are those who can publicly attest to both a religious experience and loyalty to the Church of the Nazarene. If elected leaders are not selected because of their representation of the congregation as a whole, they are likely elected because of their role and influence within the congregation. Given the structure of the denomination and the means by which the congregation selects congregational leaders, it is likely that these individuals are a conservative representation of the congregation. If any variance is present, these individuals will probably represent the "most Nazarene" element of the church. The use of the cultural orientation of these individuals guards against the incorrect acceptance of the alternative hypothesis because the strategy assesses the orientations of the most conservative population within the congregation.

A sample of the lay leaders from each of the identified congregations was then taken. Elected lay officials for each church are listed, along with a home

address, in the district minutes with an average of six individuals cited per church. The number of lay leaders in a church may vary between four and ten depending upon the size of the congregation. The list of church officers for each congregation was reviewed by the researcher to assure that the leaders were lay members of that church. No pastors' spouses or paid assistants were included in the population.

The size of the sample to be taken from each congregation was determined by the size of the church's membership. Larger samples were taken from larger churches so that correct weighted proportions would be achieved. The size of the sample to be taken from each church was determined by the following breakdown of size.

<u>Membership</u>	<u>Sample Size</u>
1-74 members	2
75-299 members	3
300 and more	4

After the number of lay leaders to be taken from each church was determined, the next task was to make the specific selections. The identification of potential respondents was conducted on a church-by-church basis. A starting point for the selection process was randomly found by the role of a die. After the first pick, a systematic sampling technique was used with each second name being selected. This procedure continued until the required

sample size was achieved within that church. The same process was completed for each of the participative and nonparticipative congregations. A total of 679 lay leaders was identified using this method. From this number, 276 were from participative churches and 403 from nonparticipative churches. This number represents approximately 48% of the lay leaders from these congregations. This high percentage was purposely taken in pursuit of high validity and because of the concern about response rate. Two hundred and forty pastors from the two categories were sent the questionnaire designed for pastors.

Procedures

Data Gathering

A survey instrument distributed by mail was selected as the most appropriate means of data collection. This technique was used in Roof's studies (1974, 1976) and Lehman's work (1987, 1988) applying the local-cosmopolitan orientation.

Other advantages of the mail questionnaire also led to this selection. The advantages of standardized wording, no interviewer bias, accessibility, and greater assurance of anonymity for the respondent were important considerations. The methodology made it possible to

contact a large number of lay leaders and pastors across a large geographical area and do so with consistent treatment.

Obvious weaknesses in mailed questionnaires had to be recognized. Perhaps the potentially most disturbing disadvantages are those dealing with low response rates and a possible biased sample (Bailey, 1982, p. 159). The possibility of a low return was a concern. Past research efforts by the Church of the Nazarene have drawn response rates from lay leaders and pastors of less than 50%. Such a response was achieved in a 1963 and a 1986 denominational study of membership perceptions of Nazarene higher education.

Commonly accepted standards for questionnaire research were used when constructing the methodology. The sponsorship came from Loyola University of Chicago, some of the respondent's potential bias for or against Olivet. The questionnaire was visually appealing, short, and easy to complete and mail. The researcher tried in the cover letter to relieve any anxieties which would reduce responses. Questionnaires were constructed in a way that allowed for the two categories of participative and nonparticipative churches to be distinguished. A cover letter (see Appendix B) was sent with the questionnaire booklet to each potential respondent. The respondent was encouraged to complete the instrument in the environment of

his/her home and return it in the self-addressed envelope. The respondent's home was an appropriate environment because of its neutrality. Each person was assured that all questionnaires were anonymous and confidential.

Respondents were also asked to return separately a postcard with their name printed on the back. This gave the researcher a record of who had responded. Such a record made a second mailing possible and allowed for analysis of respondent representation. A reminder card was mailed to each nonrespondent two weeks after the initial mailing. After another two weeks, a second questionnaire was sent to those who had not responded.

Ethical Safeguards and Considerations

Permission to conduct the research was granted by the Loyola University of Chicago Institutional Review Board of the Research Services Office. The President of Olivet Nazarene University and the General Secretary for Higher Education for the Church of the Nazarene also granted permission for the study. The research process was supervised by the dissertation chairperson and the dissertation committee.

All participants were assured of confidentiality and anonymity. Every effort was made to maintain this pledge and no known breeches occurred. The findings were shared with officials of the Church of the Nazarene and Olivet

Nazarene University. An executive summary is also available to all who request a copy.

Instrumentation

Two questionnaires were used to collect information from respondents, with one questionnaire designed for lay leaders and another for pastors. The slightly different information requirements for pastors dictated that a separate questionnaire be developed for them. Both questionnaires were designed to accomplish the same ends. Copies of the instruments are presented in Appendix B.

The primary goal of the instrument was to measure the respondent's cultural orientation to determine if a cosmopolitan or a local orientation was present. Researchers in sociology have used the terms "cultural localism," "social localism," and "ecclesiological localism" to describe the three aspects of the local orientation. The questionnaire was designed so that all three levels could be assessed. The distinction of the three levels of localism follows the lead of Lehman (1987, 1988) who argued that the phenomenon could not be adequately explained by cultural forces. Black (1985) contended that what Roof attributed to localism was more a matter of "breadth of perspective," and this view led Lehman to separate out the three dimensions of localism for

separate evaluation. This researcher follows Lehman's lead.

Emulating Dobriner (1958) and Dye (1963), Roof used four statements as a means of identifying whether a person has a culturally local orientation. The statements are as follows:

1. Despite all the newspaper and TV coverage, national and international happenings rarely seem as interesting as events that occur in the local community in which one lives.
2. Big cities may have their places, but the local community is the backbone of America.
3. When it comes to choosing someone for a responsible public office in my community, I prefer a person whose family is known and well-established.
4. The most rewarding organizations a person can belong to are the large, state and nationwide associations rather than local community clubs and activities.

A person's agreement or disagreement with each of these statements indicates whether a person's orientation is local or cosmopolitan. Agreement to questions 1,2,3 and disagreement to 4 indicates a culturally local orientation.

The statements developed to measure social localism were introduced by Kasarda and Janowitz (1974) and tested

by Lehman (1986, 1988). The three statements which are used to generate a score for social localism are the following:

1. I really feel at home in the area where I am living now. I feel that I belong.
2. I am always interested to know what is going on in my local community.
3. I would feel very sad if I had to move away from the community where I now live.

Agreement with these questions would indicate a socially local orientation. Those who disagree may be described as socially cosmopolitan.

The third level, called ecclesiological localism, was operationalized by Lehman (1987, 1988). Three statements were identified as measurement tools for this level of localism. They are as follows:

1. The truly important work of the church is accomplished more in the local congregation than in wider programs dealing with world problems.
2. Local churches should be willing to make great sacrifices in order to be able to contribute money for programs beyond the local community.
3. When it comes to a choice between the needs of the local church and of wider commitments of the denomination, we must give priority to the local church.

Agreement with questions 1 and 3, and disagreement with 2 indicates a strong local orientation. The reverse response reflects a broader denominational orientation.

In addition to the documenting cultural orientations, the questionnaire used in this study was designed to gain information about the respondents and to measure perceptions of Olivet Nazarene University. A general statement about higher education was used to determine if the respondent perceives higher education favorably. An open-ended question gave respondents an opportunity to explain their perceptions toward higher education. Several items were then used to determine respondents' impressions of Olivet. They were first asked whether or not an Olivet education would be desirable for their children. Then they are asked to either agree or disagree to a series of statements which relate to Christian higher education in general and Olivet in particular. The final section asked for an assessment of Olivet's educational product according to a series of educational criteria.

All lay respondents were asked to provide personal data such as age, marital status, and income. Pastors also were asked to provide personal data, but the list of required items is somewhat smaller. Several open-ended questions were used to give respondents an opportunity to express their thoughts.

Validity

The validity of the research was a paramount concern throughout the process of data collection. This section will address those steps taken to assure research credibility. Specific measurements to document an acceptable level of validity and reality will be presented in Chapter IV.

Research credibility is increased by the use of survey entries which have been demonstrated to be valid measurements of cultural orientations by both Roof (1974, 1976, 1978) and Lehman (1986, 1988). This study can be seen as a partial replication of these prior efforts. In Roof's work the scale scores were found to be accurate assessments of the local-cosmopolitan dichotomy.

To obtain a summary scale, responses were summated without weights or other manipulations, following an item analysis indicating reasonable interal consistency (Cronbach's alpha = .81) ... Even though the scale is quite simple, the inter-item consistencies suggest that it should prove reliable as a predictor. (Roof, 1978, p. 66)

Given the acceptance of this tool, the author has a high degree of confidence in the instruments validity.

The credibility of the survey instrument for this population was determined through several steps of analysis. The questionnaire was examined by church leaders

and Olivet faculty, in addition to those on the dissertation committee, at each point in its development. The instrument was then pilot tested with a sample from the population. Twenty lay leaders from the Manteno Church of the Nazarene, representing all board members, division heads, and Sunday School teachers were mailed the survey and asked to complete it. Feedback was provided through their completion of the instrument and through a personal interview with each person. Insights gained from each of the stages of pre-testing were used to revise and improve the instrument.

Specific Hypotheses

The specific hypotheses of this study are derived from the study's general null hypothesis that there are no significant differences in the cultural orientations of lay leaders and pastors between the participative and nonparticipative categories. The alternative hypothesis is that there are significant differences in the cultural orientations of lay leaders and pastors between the two categories. From these statements come the following specific hypotheses to be tested.

H1 There is no significant difference in the number of Nazarene members (pastor and lay leaders) who have a local orientation as opposed to a cosmopolitan orientation.

The null hypothesis anticipates that an equal number

of Nazarenes will have a local orientation as a cosmopolitan orientation. This would indicate that the members of the denomination do not sway toward one orientation versus the other. Such a finding would imply a wide range of "types" of people owning membership in the Church of the Nazarene.

The rejection of the null hypothesis would suggest that the membership does lean toward one orientation and away from the other. Depending on the strength of this finding, the conclusion would be that there is relative homogeneity in the cultural orientation of the population. Both Roof and Lehman suggest that conservative denominations are apt to display a tendency toward localism in their orientation. The Nazarene church is a theologically conservative church holding to orthodox beliefs. All prior research efforts studying localism in a religious setting found a relationship between conservative religious beliefs and cultural localism (Lehman, 1987, 1988; Roof, 1974, 1976).

H2 There is no correlation between the cultural localism score for lay leaders and pastors, and the level of congregational participation.

Failure to reject the null hypothesis would indicate that there is not a relationship between cultural localism and participation. Such a finding would mean that the two groups share a common cultural orientation and that this

orientation does not represent an explanation to nonparticipation. Rejection of the null hypothesis would indicate that there is a significant relationship between cultural localism score and one of the two categories. This would indicate that the cultural orientation of lay leaders and pastors can qualify as a possible explanatory force for nonparticipation.

Consistent with H1, it is possible for the direction of the cultural measurement to be directed in either the local or the cosmopolitan direction. It is anticipated that both groups lean toward localism. H2 suggests that one category may lean farther toward localism than the other. In this regard, this researcher anticipates from the conceptual framework that those in the nonparticipative category are likely to exhibit a stronger tendency toward cultural localism. Strong localism has been aligned with an anti-intellectual bias and a lessened propensity to pursue higher education. Roof found that "more than 70 percent of the cosmopolitans are college graduates as compared with about 34 percent of the locals" (1978, p. 69). Of the three socioeconomic status indicators used by Roof, education was the best predictor of the cosmopolitan orientation. Such findings suggest that those less likely to pursue higher education should exhibit a greater level of localism. Interestingly, the conceptual framework also suggests that given environmental endorsement of higher

education, the higher the cosmopolitan score the greater the desire for church members to pursue education somewhere other than Olivet Nazarene University. Members of the Nazarene church who are more aware of and interested in those subcultures outside the denomination will likely be more aware of and interested in alternative options for higher education. This makes it possible that both strong cultural localism and cultural cosmopolitanism may lead to nonparticipation.

H3 There is no correlation between the social localism score of lay leaders and pastors, and the level of participation of congregations.

Failure to reject the null hypothesis would indicate that there is not a correlation between social localism and either participation or nonparticipation. Such a finding would mean that the two groups share a common social orientation and that this orientation does not represent a possible explanatory source for nonparticipation. Rejection of the null hypothesis would indicate that the social orientation of one of the categories is aligned with the social localism score. This finding would qualify social localism as a possible cause for the phenomenon of nonparticipation.

Again, it is possible that the direction of the social measurement be directed toward either localism or cosmopolitanism. It is likely that both groups demonstrate

a social orientation leaning toward that of localism. If found to be true, it is still possible that one category will exhibit a stronger level of social localism than the other. The researcher anticipates that those in the nonparticipative category will have high social localism scores. Consistent with the definition of social localism, members of nonparticipative churches are likely to have a strong identification with their locale and the relationships therein. Interestingly, as the social localism score decreases, the possibility of participation increases. Often students may choose Olivet because someone else from their church is going to Olivet. Attending Olivet can be a way of pursuing higher education without completely leaving the social sphere in which one is comfortable. As the social localism score continues to decline (moving toward social cosmopolitanism), the probability of the church predisposing youth to be open to non-Nazarene higher education increases. As such, both strong localism and cosmopolitanism may lead to nonparticipation.

H4 There is no correlation between the ecclesiological localism score of lay leaders and pastors, and the level of participation in congregations.

Failure to reject the null hypothesis would indicate that there is a correlation between the ecclesiological localism score and one of the categories or participation.

This result would suggest that the two groups share a common orientation to the denominational church and that ecclesiological orientation does not present an explanation of nonparticipation. Rejection of the null hypothesis would lead to the conclusion that the orientation of the denomination of members within the two groups is different. This would also open up the possibility that ecclesiological localism holds some explanatory power in attempts to account for nonparticipation.

Ecclesiological orientations may also be either local or cosmopolitan. Again it is anticipated that the population as a whole will be ecclesologically local, but that the degree to which this is true may be different between the categories. The conceptual framework suggests that an extreme ecclesiological localism score may align with a lack of predisposition for youth to attend college and thus contribute to nonparticipation. As the ecclesiological localism score approaches cosmopolitanism, it is expected that the environmental influence to attend Olivet will increase. When higher education is deemed as favorable, it is likely that the denominational institution will be preferred. As the score approaches ecclesiological cosmopolitanism, the likelihood that non-Nazarene options for higher education are viewed favorably would lead to higher levels of nonparticipation. As in both of the previous two orientations, there is the possibility that

both extreme localism and cosmopolitanism may relate to nonparticipation.

H5 There is no correlation between total localism for lay leaders and pastors, and the level of participation of congregations.

Failure to reject the null hypothesis would lead to the conclusion that the total level of localism or cosmopolitanism is not a significant factor in the explanation of nonparticipation. Therefore, the general null hypothesis would be accepted indicating that social-cultural orientations cannot be counted on to explain why some congregations predispose their youth to attend the church-related institution, while other congregations do not. On the other hand, rejection of H5 would suggest that social-cultural orientations are related to the phenomenon of nonparticipation. Such a finding would lead to the rejection of the general null hypothesis and the conclusion that localism-cosmopolitanism can help explain the predisposition of youth in the congregational culture.

Data Analysis

This section of Chapter III will review the analysis that was conducted. The first level was the construction of profiles for both the participative and the nonparticipative categories. Second, the specific

hypotheses were tested to determine whether the general null hypothesis should be accepted or rejected.

Profile Construction

The profiles were constructed from two perspectives. First, congregational statistics from the District minutes were used to develop a profile of the "church" in each category. Then, data from questionnaire responses were used to construct a profile of the "person" in each category. Special concern was given to the nature of the data so that the appropriate statistical test would be employed. In some cases the information is in the form of nominal scale data. Investigating association between variables when using nominal and categorical data requires the use of the chi-square and rank-ordered correlation (Kendall's tau-b). When two continuous variables organized on "at least" an ordinal scale are to be analyzed, the appropriate statistical method is the paired t-test and product moment correlations (Pearson's R). All statistics were generated by the Statistical Package for the Social Sciences.

Three areas of assessment were included in the development of a "congregation" profile for each category. Data from 1985, 1986, and 1987 for each congregation were used to develop the profile. The first related to the size of the church's congregation. Variables included 1) number

of church members, 2) average AM attendance, 3) average Sunday School attendance, 4) and number of members received by profession of faith. Secondly, financial strength was measured by each congregation's net worth (assets valued at church property amount) and the per member church giving. These variables are important because they provide an assessment of the relative wealth of the two categories. The third area addressed the congregation's record of denominational giving. Three budget items included: the district budget, the general budget, and the educational budget. The district budget is an amount allotted to accomplish the assigned duties of the district. The general budget is allocated to meet the missionary needs of the church, and the educational budget is sent to the regional college to support the higher educational efforts of the denomination. Budget allotments for each item were compared to the amount paid by each congregation per item. The resulting percentage provided a basis for comparing the category's fulfillment of the church's financial responsibilities to the denomination.

A profile of the "person" within each category was then constructed. Pastoral characteristics include years in the ministry, educational background, attitude toward higher education, years at current church, community size, political orientation, gender, number and age of children, and respondent age. Lay leader characteristics included

years at/in local church, denominational background, importance of church membership, perception of congregational fit, employment, community size, educational background, attitude toward higher education, income, gender, marital status, number and age of children, and respondent age. Profiles for each category were constructed by use of frequency distributions. Then cross category comparisons, supported by statistical tests for significant differences were employed.

Hypothesis Testing

Investigating the possible relationship between cultural orientations and the phenomenon of nonparticipation required a special sensitivity to statistical issues. The nature of the hypotheses sometimes demanded that multiple tests be used to draw proper inferences. Additionally, at different points in the analysis, it was necessary to manipulate several types of variables. The important consideration when assessing the use of a statistical tool was the appropriateness of the tool given the objective, and the ability to use the tool without the violation of statistical rules.

Inferences related to the hypotheses required that comparisons be made between the categories of participation and the fourteen statements of cultural orientation. The entries to assess a cultural orientation can be considered

ordinal in nature. The cultural typology to be used was first applied by Roof (1978) and most recently by Lehman (1987, 1988) and has been used to investigate the relationship between cultural orientation and other social phenomenon. These studies used correlation analysis and multiple regression to draw conclusions. The use of these tools would seem to conflict with the assumption of correlation and regression. The use of these methods assumes that the data be at least interval in nature. This potential problem was acknowledged by Roof, who offered following rationale justify the application:

Considering the greater range of analytic techniques which interval data permit, plus the fact that treatment of ordinal data as interval usually results in negligible measurement error (Labovitz, 1979, p. 515-524), the gains should compensate for any biases or violations that are introduced. (Roof, 1978, p. 66)

Working from the precedence of Roof and carried on by Lehman and others, this researcher applied the techniques of zero-order correlation, partial correlation, and regression to the analysis. To protect against the incorrect rejection of the null hypotheses, this researcher applied complementary statistical tests in order to construct a confirmatory model. This approach was preferred because it makes it possible to analyze the various dimensions of the phenomenon, leading to a clearer

over-all understanding.

Chapter IV reports on findings. The nature of the data to be analyzed and the specific use of each statistical technique will be reviewed. In addition to the before-mentioned applications of the t-test (approximating the two-sample z-test) and the chi-square test, Kendall's tau-b correlation, Pearson Product-Moment Correlation (zero-ordered), multiple regression (with path analysis) were used. The selection of a technique, or combination of techniques, was dictated by the specific research objective and the nature of the data to be reviewed. All statistical results were tested for significance at the .05 level of probability.

Open-ended responses were reviewed for and contributory insights. No formal coding of qualitative data was used. Presentation of the qualitative data was added to the results because of its rich contribution to a deeper understanding of the nonparticipative congregation.

Summary

Of the 850 congregations in the Central Educational Region of the Church of the Nazarene, a sort based on enrollment support for Olivet Nazarene University found 100 congregations to be extremely supportive of Olivet and 282 to be extremely nonsupportive. A systematic sample of lay

leaders in the 100 participative congregations and a systematic sample of 140 nonparticipative congregations resulted in the identification of 679 lay leaders as possible survey respondents. All pastors from the 240 categorized churches were also included in the questionnaire distribution. Appropriate steps were taken to ensure a high response rate. Information from the questionnaire was statistically analyzed for significant differences between categories and for cultural relationship with nonparticipation.

Chapter IV

PRESENTATION OF FINDINGS

The question for investigation was whether the cultural orientation of lay leaders and pastors is related to participation-nonparticipation. Such a finding may be insightful in understanding why some congregations are more successful at predisposing youth to attend Olivet. The literature review presented in Chapter II suggests that such a result is plausible. Chapter III constructed a methodology to test the research hypotheses. Now the discussion turns to the presentation of data and the analysis of results.

Several levels of data will be presented. First, the characteristics of the congregations in the two categories will be developed. Second, the discussion will turn to the construction of a profile of the individuals making up the lay and pastoral leadership within both categories. Finally, the review of data will be related to the five hypotheses presented in Chapter III. Analyses of the data will be presented for each of the three levels following the presentation of results.

Profile of Congregations

The first step was to construct a profile of the congregations in the participative and the nonparticipative categories. Differences in the characteristics of congregations between categories may be insightful in understanding the phenomenon of participation versus nonparticipation. The attributes to be reviewed include 1) location of congregation, 2) size of congregation, 3) growth record of congregation, and 4) financial strength of congregation.

Location of Congregations

The logical starting point in the construction of a congregational profile was to answer the question, Where are the churches located? Each congregation is a member of a Nazarene district, a grouping of churches in a geographical region. A look at the level of enrollment support of churches according to the district indicated a significant relationship between district affiliation and level of participation (Table 4.1). All ten districts did have both participative and nonparticipative congregations

within them, with some districts being made up of a higher proportion of participative congregations than others.

Table 4.1

Distribution of Churches by Category

	PARTICIPATIVE		NONPARTICIPATIVE	
	Count	Percent	Count	Percent
<u>DISTRICT</u>				
Chicago	20	14%	5	3%
Eastern Michigan	12	9%	16	9%
Illinois	15	11%	18	10%
Indianapolis	7	5%	28	15%
Michigan	21	15%	28	15%
Northeast Indiana	11	8%	27	15%
Northwest Illinois	32	23%	6	3%
Northwest Indiana	4	3%	16	9%
Southwest Indiana	8	6%	39	21%
Wisconsin	10	7%	3	2%

($\chi^2=74.377$, 9 df, $p=.0000$)

Note. Participative: $n=140$, Nonparticipative: $n=186$

To understand these results, it is important to look at each district's geographical relationship to Olivet since proximity to Olivet is an important factor. Chicago Central District is the home district of Olivet. The probability of being a participative congregation does increase the closer the church is located to Kankakee, Illinois. Correspondingly, congregations are less likely to be participative when they are located in districts which are at an extreme distance from Kankakee.

However, proximity alone cannot be counted on to explain the relationship between participation and district: both participative and nonparticipative congregations are found in all districts. Northwest Illinois demonstrates high levels of participation from its congregations, while the Illinois district is noticeably less supportive. Furthermore, even though all the congregations in the Northeast Indiana district are farther from Olivet than those in the Northwest Indiana district, more churches from Northeast Indiana are participative. More congregations in Michigan are participative than congregations in the Chicago Central district (while there are also more nonparticipative). Proximity seems to be important in explaining enrollment support, but it is unlikely to be the sole determinant.

Size of Congregations

Congregational size was assessed according to two measurements: 1) number of members, and 2) average weekly attendance. According to both variables, it is obvious that the "average" participative church is significantly larger than the "average" nonparticipative church. Table 4.2 reports on tests to determine if there is a significant difference in size between the two categories.

Table 4.2

Comparison of Church Size Between Categories

	n	mean	std. dev.	t	p
<u>Members</u>					
Participative	140	338	339.553	-3.34	.0001
Nonparticipative	186	244	157.892		
<u>Attendance</u>					
Participative	140	308	309.281	-3.65	.0000
Nonparticipative	186	218	120.427		

The high standard deviations indicate a large amount of variance in church size within both categories. The lower standard deviation for the nonparticipative category suggests that the sizes of churches in this category are

more concentrated around the mean of a membership of 244 persons. Table 4.3 shows a breakdown of the frequencies for church size according to category.

A chi-square test was used to demonstrate that there is a dependence between participation/nonparticipation and congregational size. Measured by both church membership and weekly attendance, it is apparent that the participative churches tend to be larger. On the other hand, it cannot be said that all large churches are participative. There are 31 nonparticipative congregations with a weekly attendance of over 300 people.

Table 4.3

Crosstabulation of Church Size by Category

	Participative		Nonparticipative	
	Count	Percent	Count	Percent
<u>Membership</u>				
1 thru 75	7	5%	14	8%
76 thru 150	34	24%	46	25%
151 thru 300	47	34%	83	45%
301 thru 1000	44	31%	43	23%
1001 thru 3001	8	6%	0	0%

(Tables Continues)

Table 4.3

Crosstabulation of Church Size by Category

	Participative		Nonparticipative	
	Count	Percent	Count	Percent
(X ² =15.94, d.f.=4, p=.0031)				
<u>Attendance</u>				
1 thru 75	9	6%	6	3%
76 thru 150	33	24%	52	30%
151 thru 300	54	39%	97	53%
301 thru 1000	36	26%	31	17%
1001 thru 3000	8	6%	0	0%
(X ² =19.36, d.f.=4, p=.0007)				

Note. Participative: n=140, Nonparticipative: n=186

Growth of Congregations

Another way of viewing church performance is the extent to which a congregation is achieving its evangelistic purposes. A variable by which this area is measured is called "membership by profession of faith." Growth in membership by profession of faith relates to new converts who have chosen to become members of the Church of the Nazarene. An examination of the two categories by the

congregation's growth for years 1985-1987, indicates that those congregations in the participative category have experienced greater growth in this area ($p=.010$).

According to this criterion of performance, it is apparent that those churches in the participative category are adding more members to the church by profession of faith.

Financial Strength of Congregations

One way of contrasting the two categories is by assessing financial strength of congregations in both groups. The financial side of the analysis needs to be completed on two levels. First it is important to see if the typical participative congregation is financially different from the typical nonparticipative congregation. Secondly, the congregation's monetary giving record must be examined.

Statistical comparisons make it evident that the congregations of the participative category are, on average, financially better off than those in the nonparticipative category. Using the following financial criteria, 1) funds raised for all purposes, 2) property value, and 3) giving per member, the churches in the participative category are financially more secure (Table 4.4).

Table 4.4

Comparison of Church Financial Stength

	n	Mean	Std. Dev.	T-value	p
<u>Raised For All Purposes</u>					
Participation	140	\$245571	299527	4.25	.000
Nonparticipation	186	\$145964	97491		
<u>Asset Value Minus Debt</u>					
Participative	140	\$1018982	499572	3.78	.000
Nonparticipative	186	\$620807	1166863		
<u>Raised For All Purposes/Per Member</u>					
Participative	140	\$748	219	4.03	.000
Nonparticipative	186	\$655	195		

Interesting findings become apparent when the financial picture is focused on congregational giving. As discussed in Chapter II, each congregation is financially accountable to the denomination in three different areas: the district budget, the general budget, and the educational budget. The educational budget is primarily used for the support of Olivet Nazarene University. The church board of each congregation is responsible for the allocation of funds to these areas. The pastor annually reports the percentage of each budget which has been

paid. Table 4.5 reports these findings for the 1985-1987 period for the two categories. It is possible that these findings may be affected by the omission of data from the Northwest Indiana district which has refused to report this information for publication in the District Reports. No significant differences exist at the .05 level.

Table 4.5

Comparison of Congregational Budget Payments

	N	Mean	Std. Dev.	T-value	p-value
<u>District Budget</u>					
Participative	117	1.15	.717	-1.18	.239
Nonparticipative	167	1.06	.586		
<u>General Budget</u>					
Participative	115	.89	.256	-1.76	.080
Nonparticipative	167	.84	.254		
<u>Educational Budget</u>					
Participative	115	.67	.374	-1.26	.208
Nonparticipative	167	.61	.384		

Congregations appear to give preference to the district budget, as evidenced by both categories paying over 100% of this responsibility. The educational budget

seems to be the last priority, with just over 60% being paid by both categories. These findings suggest that the nonparticipative tendency is not necessarily manifested by decreased giving to the denominational university. While participative congregations do give more on average to the university, the difference is not statistically significant.

Analysis of Congregational Profile

A review of the congregational profile indicates that the dichotomy of participation/nonparticipation highlights some fundamental differences among the churches. While exceptions are present in every case, it appears that certain districts lend themselves to participation. Furthermore, those churches that are 1) larger in size, 2) growing by new members, and 3) financially stronger are more likely to be participative.

The alignment between district affiliation and the level of support may be partially accounted for by the district's proximity to Olivet. However, it is apparent that distance to the university cannot fully explain support for the university. Other causal factors must be explored. Variables related to the district which may be important include 1) factors unique to specific districts (i.e., District Superintendent, camping system), and 2) the culture of the various geographic regions.

The influence of the District Superintendent may impact the image of Olivet on the district. Each superintendent is responsible for visiting every congregation within the district on an annual basis. A superintendent that chooses to promote the university has an opportunity to do so across the entire district. Another superintendent who does not place a priority on the university will not provide this sort of support. The potential impact of the district superintendent on enrollment support of the entire district cannot be adequately assessed by this effort.

Another factor which may explain why some districts display a higher tendency to be either participative or nonparticipative is the district camp system. Each district is responsible for offering youth of the Church of the Nazarene a comprehensive camping program during the summer. In addition to these programs, the district sponsors numerous other activities designed to bind the congregations of the district together in fellowship and worship. To accomplish these aims, several districts own and operate a campground as the official district center. Effective operation of these facilities can be useful in developing a district culture in which each church can participate. Several districts are known to have successful programs. One example is the Michigan district. The Indian Lake Camp in Michigan is known to be

the focal point of summer activity for Nazarenes. It is common for youth to develop close friendships with other youth who attend churches that are located hundreds of miles away. Admission officers at Olivet have expressed their view that this influence can be important in shaping aspirations to attend Olivet. Other districts are less effective in the establishment of inter-congregational interaction. It may also be possible that negative attitudes toward Olivet can be spread across the district by cross-congregational contact at the district level. While this influence is possible, it can not be adequately assessed by this research.

Administrators at Olivet also cite varying levels of conservatism across the educational zone as a possible cause for varying levels of district support. Church members from the Southwest Indiana and Indianapolis districts have a reputation for their conservative lifestyles and orthodox beliefs. Open-ended responses do indicate that a group of people from these districts are anti-Olivet because of its perceived "liberalism." One such view is expressed by the following respondent.

I feel that some of the reason that some congregations are not very supportive is because it has gone too far to the left instead of right. It has not stayed with the basics that they should have.

As will be discussed later, the three districts that

have the highest levels of non-participation also demonstrate the most extreme localism. As such, it is possible that the lack of support from these districts may reflect high levels of localism among those in the geographic area. If so, this finding would support the position of the alternative hypothesis.

Apart from the relationship between district and participation is the finding that those congregations which appear to be most successful also appear to be most participative. The statistical analysis supports the notion that the strongest churches are more likely to send students to Olivet. Given that controls for size were employed when categorizing the congregations, it is highly likely that larger churches do send more students, by proportion, to Olivet.

Strong support from "super churches" may be a natural extension of the congregation's general level of effectiveness. It may be possible that congregations that are growing are also inherently more concerned about the educational development of their youth and also aspire to perpetuate the denominational concerns. Whether this alignment is related to a cultural orientation will be assessed later.

On the other hand, it is feasible that the larger congregations are more supportive of Olivet because they get more attention from Olivet. The assumption throughout

this study has been that all churches receive the same treatment from Olivet. This assumption may be called into question. Being a successful church may generate attention from Olivet, resulting in more enrollment support for the institution. The only evidence of this possibility comes from respondent comments. Those making note of alleged uneven treatment of congregations tend to be from those churches that feel slighted. An example comes from a pastor representing a nonparticipative church.

Our support for Olivet was destroyed when we found out that a musical group cancelled our church to attend a larger one.

A pastor from a larger and more participative congregation expresses a similar concern:

Olivet needs to improve their appeal to the smaller churches. Often the congregation of less than 100 provides several potential students to ONU. However, most of their quality public relations efforts are placed on the larger congregations.

The following quote presents a view from a lay leader perspective.

The smaller church cannot afford the group coming from ONU. The larger church can afford and keep the attention and support of ONU.

Of course it should be recognized that efficient use of

university resources may support decisions which give greater attention to larger churches.

Summary

In spite of the tendency for larger congregations to be more supportive, it must be recalled that there are "super churches" in the nonparticipative category. However, taken as a whole, there is an association between strong congregational support for Olivet and proximity to Olivet. Furthermore, there is a greater probability that the congregation will be participative when the congregation is larger, when it is adding new members, and when it is financially strong.

Profile of Lay Leaders

The construction of a profile of the lay leadership sample is an important step in the effort to understand how lay leaders may influence the college choice decision within the congregation. This section will report on the attributes of the sample and relate these attributes to the level of congregational participation. Prior to the development of the profile, it is important to first review the nature of questionnaire returns within this population. Then, following the reporting of the lay leader profile in both categories, an analysis of results will be provided. The assessment of findings will shed light on how lay

leaders can shape decisions for or against matriculation to Olivet Nazarene University.

Response Rates

The sampling procedure outlined in Chapter III resulted in questionnaires being initially sent to 679 lay leaders. Of these, 276 were sent to those identified from participative congregations and 403 from nonparticipative congregations. Four hundred ninety-six questionnaires were returned (or 73% of the total). Of this total, 455 (or 67%) were usable.

Table 4.6 reports the response rate for each category. A 71% response for both categories was achieved. This rate compares very favorably to the 60% response achieved by Roof (1978) and the 54% by Lehman (1988). This response is also much higher than the 50% achieved by other survey efforts within the Church of the Nazarene.

Table 4.6

Summary of Lay Leader Response Rates

	Original Mailing	Responses	Rate
Participative	265	188	71%
Nonparticipative	373	261	70%

The distribution of returns between the two categories was very important. The desire to have an equally strong response from both groups required additional effort. The procedure outlined in Chapter III brought about a return rate of 71% for participative churches and a 61% for nonparticipative churches. The discrepancy in these rates concerned the researcher and so an additional step was added. In an attempt to assure that the other 39% was not significantly different from the 61% who responded, a revised questionnaire, including only the cultural entries was distributed. This mailing to nonresponding members of the nonparticipative category produced an additional 33 (or 10%) responses. The total return for this category was then equal to that of the participative group. This latter group only included responses for the 14 cultural questions and therefore will not be included in the construction of respondent profile.

A review of the responses found no uneven distributions within the population. Approximately 89% of the selected congregations were represented by respondents. Within the lay leader group there was no evidence that any aspect of non-response bias has altered the results. Given the acceptable response rate and the even distribution of the respondents across the population, it is safe to conclude that non-response is not significant.

General Population Characteristics

Taken as a whole, lay leaders across the educational zone are demographically very much alike. However, there are some differences which need to be examined. Especially interesting are those variances between the two categories.

Data to be reported initially include attributes such as age, income, marital status, gender, and residence. Table 4.7 summarizes the nature of the two groups according to these characteristics. The primary differences appear in the areas of age and income. Other than these two variables, the sample between the two categories appears to be very homogeneous.

Table 4.7

Summary Table for Lay Leader Attributes

	Participative		Nonparticipative	
	Count	Percent	Count	Percent
AGE (n=189, 221)				
Less than 20	3	1%	0	0%
20 to 30	25	13%	25	11%
31 to 40	53	28%	52	24%
41 to 50	45	24%	47	21%

(Table Continues)

Table 4.7

Summary Table for Lay Leader Attributes

	Participative		Nonparticipative	
	Count	Percent	Count	Percent
AGE-continued				
51 to 60	34	18%	45	20%
61 to 70	22	12%	39	18%
70 and older	7	4%	13	6%
(X ² =65.40, d.f.=6, p=.427)				
GENDER (n=180,227)				
Male	67	37%	68	30%
Female	113	63%	159	70%
(X ² =2.075, d.f.=1, p=.1498)				
EMPLOYMENT (n=190, 220)				
Professional	8	4%	10	5%
Managerial, executive	23	12%	28	13%
Administrative	23	12%	27	12%
Engineering, technical	8	4%	2	1%
Marketing, sales	12	6%	8	4%
Skilled craft, trade	14	7%	10	6%
Semi-skilled	15	8%	26	12%
Education	33	17%	26	12%

(Table Continues)

Table 4.7

Summary Table for Lay Leader Attributes

	Participative		Nonparticipative	
	Count	Percent	Count	Percent
EMPLOYMENT-continued				
Home	26	14%	51	23%
Retired	20	11%	30	14%
Other	8	4%	2	1%
(X ² =13.90, d.f.=8, p=.084)				
INCOME (n=182, 224)				
Less than \$20,000	40	30%	63	28%
\$20,000 to \$30,000	53	29%	72	32%
\$31,000 to \$50,000	63	35%	66	30%
\$51,000 to 100,000	21	12%	20	9%
over \$100,000	5	3%	3	1%
(X ² =5.836, d.f.=5. p=.3225)				
CHILDHOOD RESIDENCE (n=186, 223)				
Farm	47	25%	77	35%
Town < 2,500	29	16%	30	13%
Town 2,500-15,000	36	19%	49	22%
City 15,000-50,000	31	17%	22	10%
City 50,000-100,000	11	6%	19	9%

(Table Continues)

Table 4.7

Summary Table for Lay Leader Attributes

	Participative		Nonparticipative	
	Count	Percent	Count	Percent
CHILDHOOD RESIDENCE-continued				
Suburb of major city	13	7%	7	3%
City 100,000-250,000	8	4%	12	5%
City 250,000-1 million	5	3%	2	1%
City over 1 million	6	3%	5	2%
(X ² =13.69, d.f.=9, p=.1337)				
PRESENT RESIDENCE (n=191, 222)				
Farm	23	12%	32	14%
Town < 2,500	27	14%	35	16%
Town of 2,500-15,000	46	24%	66	30%
City of 15,000-50,000	30	16%	32	14%
City of 50,000-100,000	10	5%	23	10%
Suburb of major city	30	16%	13	9%
City 100,000-250,000	16	8%	13	9%
City 250,000-1 million	3	2%	3	1%
City over 1 million	6	3%	5	2%
(X ² =16.15, d.f.=8, p=.0403)				

Sixty-three percent of the lay leaders in the participative churches were female, as compared to 70% in the nonparticipative churches. This difference was not statistically significant ($p=.1498$). The nature of employment was also not related to level of participation. Members from each category were evenly distributed among a list of vocational selections. The only difference was that the nonparticipative category did have a higher proportion of housewives and retired senior citizens in leadership positions.

Income levels may be helpful in highlighting differences. The interval data for income allow for correlation analysis. The t-test did show a moderate difference in income ($p=.066$), but the chi-square did not define income and level of participation as being dependent. This is interesting in light of the finding that the participative congregations are generally more affluent than nonparticipative churches.

The size of the respondents' home community may be important. When asked to classify the size of the community in which they grew-up, the majority indicated they had lived on farms or in communities with populations less than 50,000. This was true for both categories, with no significant relationship found between size of town one was reared in and participation. A different picture emerges when the question turns to the size of town in

which the respondents currently reside. In this case, a relationship between size of town and participation was found ($\chi^2=16.15$, d.f.=8, $p=.0403$). The correlation coefficient confirmed a correlation between residing in larger communities and participation ($R=-.10817$, $p=.0140$).

Relationship to the Church

Several questions were designed to review the respondent's relationship to the church. Three questions were asked to assess the respondent's involvement with the Church of the Nazarene.

Those lay leaders within the nonparticipative congregations tended to have been members of their church for a longer period of time ($t=2.29$, $p=.022$). Members from both categories were very active in their congregations and expressed the importance of the church in their lives. A majority in both categories said that their membership in the Church of the Nazarene was "one of the most important aspects of their life." Thirteen percent said that it was the "most important." Additionally, a majority of members from each category have never held membership outside the Church of the Nazarene. Table 4.8 summarizes these areas.

Table 4.8

Involvement in the Church of the Nazarene by Category

<u>ATTRIBUTES</u>	<u>PARTICIPATIVE</u>		<u>NONPARTICIPATIVE</u>	
	Count	Percent	Count	Percent
How long member of church?				
less than a year	5	3%	4	2%
1 to 2 years	16	8%	7	3%
3 to 5 years	21	11%	25	11%
6 to 10 years	43	23%	38	17%
11 to 20 years	46	24%	68	30%
more than 20 years	60	31%	82	37%
(X ² =9.38, d.f.=5, p=.095)				
Ever a member of another denomination?				
yes	87	47%	98	44%
no	101	53%	126	56%
(X ² =.1715, d.f.=3, p=.6788)				
Importance of church membership?				
Not important	1	.05%	5	2%
Fairly important	6	3%	6	3%
Important	69	36%	62	28%
One of the most	91	48%	117	52%
The most important	20	10%	33	15%
(X ² =6.37, d.f.=6, p=.1733)				

Educational Background and Views Toward Olivet

Several questions were designed to determine the sample's experience with education and their attitudes toward it. Comparisons were made between the two categories for 1) level of education, 2) desirability of higher education in general, 3) desirability for an Olivet education, and 4) perception of Olivet.

Attitudes Toward Higher Education

The first area of analysis is whether the general educational level of those in the participative group is different from those in the nonparticipative group. The results show that the mean level of schooling achieved by those in the participative category is significantly higher than those in the nonparticipative category ($p=.006$).

Table 4.9 reports on the distribution of educational backgrounds for members in the two categories. While there is a difference in the mean educational level between the samples, it is clear that both categories have within their churches a wide dispersion of educational backgrounds.

Both categories exhibited a desire for youth to pursue a higher education. When given the statement, "Overall it is in the best interest of the youth of our church for them to pursue a higher education," the overwhelming majority agreed strongly. Those within this population proved to be very pragmatic in their reasoning. Given the opportunity to express why higher education is desirable, many

expressed that today's society demands that individuals earn a degree in order to get a good job.

Table 4.9

Educational Backgrounds by Category

<u>Level of Schooling</u>	<u>Participative</u>		<u>Nonparticipative</u>	
	Count	Percent	Count	Percent
Some Grade School	0	0%	2	1%
Finished Grad School	3	2%	4	2%
Some High School	6	3%	7	3%
Finished High School	40	22%	77	34%
Technical, Trade School	13	7%	26	12%
Some College	46	25%	61	27%
Finished College	24	13%	17	8%
Some Graduate Work	19	10%	14	6%
Finished Master's	28	15%	15	7%
Finished Doctorate	7	4%	1	1%

($X^2=27.45$, d.f.=4, $p=.0012$)

Note. Participative: $n=186$, Nonparticipative: $n=224$

The following quotes from respondents reflect the typical feelings.

I think with the high technology in everyday life, a person must get all the education possible to function in everyday life.

In today's competitive job market college is vital. The days of working your way from 'bag boy' to store owner are over.

In the job market of today, a college education is necessary to obtain a job that will provide enough money to have a home and raise a family.

In today's modern technological society, education is vital to job and financial security. Higher education should ideally qualify one to better understand himself and to cope with the stress of daily relationships.

Some differences in opinion about the desirability of higher education did emerge. The mean response to the statement for the nonparticipative category was significantly higher, reflecting a lower level of desirability ($p=.04$) Table 4.10 reports the frequency of each response for the two categories. Even with this difference, members of the nonparticipative group were very positive toward education. The difference was one of degree, not one between agreement and disagreement.

Table 4.10

Is Higher Education in Youths' Best Interest
Frequency by Category

<u>Rating</u>	<u>Participative</u>		<u>Nonparticipative</u>	
	Count	Percent	Count	Percent
1	96	51%	91	41%
2	38	20%	50	22%
3	3	16%	36	16%
4	10	5%	15	7%
5	10	5%	23	10%
6	0	0%	4	2%
7	5	3%	3	1%
8	1	1%	0	0%
9	0	0%	0	0%
10	0	0%	0	0%

($\chi^2=13.23$, d.f.=8, $p=.1041$)

Note. Participative: n=190, Nonparticipative: n=224

Ratings: 1=Strongly Agree 10=Strongly Disagree

From a sample of 414, only 48 (11.5%) expressed a neutral or negative feeling toward youth in the church pursuing higher education. Reasons for a lack of

endorsement were disparate. Some took a pragmatic line. For example, "I feel that college is not necessarily for everyone. There are many trades that do not require it." Others expressed grievances with higher education and thought that youth could do fine without it.

The majority of negative opinions came from a fear that education would be detrimental to one's spiritual development or just was not necessary for people in their geographical area. Here are the words of several respondents expressing these views.

My first thought was strongly agree but then my son has gotten away from the Lord because of university surroundings.

In past years I have heard ministers from the pulpit say that it is not necessary to get an education. The reason was "open your mouth and the Lord will fill it."

Depending on what line of work God leads you to do, education can be needed. But, I believe education today is somewhat out of proportion.

Not trying to cast (sic) people, but for the area that we are in, the population is happy just to be like their parents.

Variables which correlated significantly to favorable impressions of higher education were 1) the size of home community and 2) income. The larger the size of the home community, the greater the importance of higher education ($p=.027$). Additionally, higher incomes correlated with the belief that students should pursue a higher education ($p=.025$). The level of education achieved by this sample was correlated to present residence ($p=.001$), residence at childhood ($p=.019$), sex ($p=.029$), and income ($p=.000$). It appears that males, from larger communities and with higher incomes, have been given the opportunity to achieve the highest levels of education within this population.

Views Toward Olivet

To ascertain the attitudes and perceptions of respondents toward Olivet Nazarene University, they were asked whether they would want members of their family to attend Olivet. From the results displayed in Table 4.11, it appears that lay leaders, as a whole, are very favorable toward student enrollment in Olivet. Yet, the degree to which those in the two categories endorse admission to Olivet is significantly different ($p=.0064$). Those in the nonparticipative category are more likely to say, "they would not mind if a relative went to Olivet," as opposed to the more emphatic endorsement of, "Olivet would be my first choice."

Table 4.11

Desirability of Olivet Education by Category

<u>Want to Attend Olivet?</u>	Participative		Nonparticipative	
	Count	Percent	Count	Percent
Olivet is first choice.	119	63%	117	51%
I would not mind Olivet.	52	28%	98	43%
No, ONU is not desirable	9	5%	7	3%

($\chi^2=10.09$, d.f.=4, $p=.0064$)

Note. Participative: n=189, Nonparticipative: n=228

Olivet seems to enjoy, at least in expressed desire, a loyal following. The differences, while significant, were relative. As will be discussed later in this chapter, participation versus nonparticipation may not be the difference between support and no support. The difference may be more of an active versus an inactive endorsement of Olivet. While members of both categories were generally positive toward Olivet, the nonparticipative members did demonstrate a lesser desire to influence youth to go to Olivet.

This desire to send students to Olivet is true regardless of respondent's level of income. Of course,

desire to send students to a private institution and the ability to pay are two different issues. Many did express the feeling that a lack of financial resources is a detriment to enrollment of some Nazarene youth. The negative correlation between income and participation opens the possibility that Olivet's tuition is perceived to be prohibitive to some.

The findings take an interesting twist when lay perceptions of Olivet between the two categories are compared. Table 4.12 displays findings when mean responses to a series of statements pertaining to Christian education and Olivet are compared.

Table 4.12

Perception of Education by Category

<u>Statement</u>	Mean-a	Mean-b	p
In today's modern age it is becoming more important for our church youth to receive a Christian higher education.	1.510	1.502	.911
Olivet is a good university, just as good as most universities in America.	1.893	1.805	.382

(Table Continues)

Table 4.12

Perception of Education by Category

<u>Statement</u>	<u>Mean-a</u>	<u>Mean-b</u>	<u>p</u>
Olivet graduates can compete in the job market with any college graduates.	1.936	1.857	.473
I consider Olivet to "my" church university.	1.670	1.672	.980
The purpose of Olivet is primarily to provide Nazarene students with a Christian higher education.	2.433	2.321	.407

Note. Mean-a: Participative n=186,

Mean-b: Nonparticipative n=223

1=Strongly Agree--10=Strongly Disagree

It is apparent that the two groups do not have significantly different opinions on these issues. Members from both categories believe that Olivet is as "good" a university as others. They concur that Olivet graduates can compete in the job market and respondents seem to share a sense of ownership in Olivet as their church university.

Differences of opinion between lay leaders of the two groups may appear when assessments move from general statements to specific qualities. However, a similar picture of agreement emerged when respondents were asked to rate Olivet according to a list of educational attributes

Table 4.13

Rating of Olivet by Category

<u>Attribute</u>	Mean-a	Mean-b	p
1. Spiritual Environment	2.123	2.381	.074
2. Educational Quality	2.111	2.197	.553
3. Christian Lifestyle	2.550	2.842	.055
4. Career Preparation	2.392	2.402	.951
5. Develop Lay Leaders	2.344	2.547	.190
6. Teach Christian Values	2.231	2.281	.730
7. Prepare Graduate School	2.564	2.720	.368
8. Develop Intellect	2.457	2.680	.182

Note. Mean-a: Participative n=186, Mean-b: Nonparticipative n=223. 1=Strongly Agree--10=Strongly Disagree

The results indicate that only two areas come close to being significantly different. Those within the nonparticipative category perceived that Olivet was less

effective in creating a spiritual environment ($p=.074$) and the facilitation of Christian lifestyles on campus ($p=.055$). However, neither of these variables is significant at the .05 level.

Some insights into why Olivet was rated lower for the development of a campus spirituality come from the open-ended responses. Several told stories of their church youth going to Olivet and then disappointing the home congregation's expectations for personal spirituality. The following quotes give evidence that such occurrences can skew a whole congregation's opinion of Olivet.

Our daughter attended Olivet-is not a strong Christian. Learned a lot about the ways of the world at Olivet.

I have heard a lot of comments from people who have been to visit Olivet about how worldly it has become. Some people feel strongly that it is not a church university anymore, and not much different from any other university.

My opinion is that many Nazarenes send their young people to Nazarene institutions primarily for their spiritual enhancement, rather than their educational/intellectual enhancement. As a result many seem far more critical of the spiritual tone of

the school than of the academic tone. I believe many may have unrealistic expectations of what a Nazarene school "can do" for their student and become easily disillusioned.

When our students do not keep their values and come home from Olivet changed, people are not going to support the college.

I know some families who have sent their children to Olivet expecting the school to save, sanctify, and educate their children. Some people expect too much from Olivet and when their expectations are not fulfilled they tend to have negative feelings toward Olivet. These people do not hesitate to voice their opinions to others, thus leading to some congregations being very non-supportive of Olivet.

The possibility of an information gap between the two categories did appear. One possible response option for the question asking respondents to rate Olivet was "no opinion." Such a response would indicate that the respondent did not feel comfortable evaluating Olivet because of a lack of information. Table 4.14 is a frequency distribution of the two categories' responses to the question asking them to rate the outcomes of Olivet. Significant relationships did appear in two cases. The

relationships reflect a higher number of individuals in the nonparticipative category who said they did not have appropriate information to rate Olivet.

Table 4.14
Frequency Distribution of Ratings by Category

<u>Attribute</u>	Participative		Nonparticipative	
	Count	Percent	Count	Percent
Spiritual Environment				
1	52	28%	64	28%
2	101	54%	108	48%
3	18	10%	15	7%
4	1	.5%	5	2%
5	1	.5%	0	0%
6	13	7%	31	14%
(X ² =9.5, d.f.=5, p=.0904)				
Christian Lifestyle				
1	31	17%	33	15%
2	93	50%	103	46%
3	29	16%	33	15%
4	12	7%	12	5%
5	1	.5%	1	.5%
6	19	10%	40	18%
(X ² =4.98, d.f.=5, p=.4180)		(Table Continues)		

Table 4.14

Frequency Distribution of Ratings by Category

<u>Attribute</u>	Participative		Nonparticipative	
	Count	Percent	Count	Percent
Career Preparation				
1	42	22%	71	32%
2	90	48%	96	43%
3	30	16%	21	9%
4	5	3%	1	.4%
5	1	.5%	2	.9%
6	18	10%	33	15%
(X ² =13.2, d.f.=5, p=.0213)				
Development of Lay Leaders				
1	44	24%	63	28%
2	90	48%	94	42%
3	29	16%	23	10%
4	6	3%	4	2%
5	1	.5%	2	.9%
6	16	9%	37	17%
(X ² =9.94, d.f.=5, p=.0769)				

(Table Continues)

Table 4.14

Frequency Distribution of Ratings by Category

<u>Attribute</u>	Participative		Nonparticipative	
	Count	Percent	Count	Percent
Teach Christian Values				
1	61	33%	75	34%
2	82	44%	103	46%
3	18	10%	12	5%
4	7	4%	5	2%
5	0	0%	0	0%
6	18	10%	29	13%
(X ² =4.44, d.f.=5, p=.3486)				
Prepare for Graduate School				
1	50	26%	63	28%
2	69	37%	84	38%
3	33	18%	22	10%
4	7	4%	5	2%
5	0	0%	1	.5%
6	27	13%	47	21%

(X²=8.80, d.f.=5, p=.1174)(Table Continues)

Table 4.14

Frequency Distribution of Ratings by Category

<u>Attribute</u>	Participative		Nonparticipative	
	Count	Percent	Count	Percent
Development of Intellect				
1	44	24%	64	28%
2	83	45%	90	40%
3	31	17%	22	10%
4	7	4%	0	0%
5	0	0%	1	.4%
6	21	11%	48	21%
(X ² =20.56, d.f.=5, p=.001)				

Note. Participative: n=186, Nonparticipative: n=226

1=Excellent--5=Very Weak, 6=No Opinion

In addition, several respondents admitted that they felt unable to comment due to lack of sufficient information/knowledge about ONU. The following responses to the open ended question asking for insights as to why some congregations are supportive of Olivet are helpful in demonstrating this.

I don't feel as though I am as informed about Olivet as I could be.

I don't feel like I really have a first hand knowlege of Olivet Nazarene University. I have not heard from the University except through articles in either Bread or The Herald of Holiness.

I really don't know ANYTHING about Olivet.

Open ended responses from those in the participative category reflected a higher level of first-hand contact with Olivet. Various contacts were mentioned including alumni, relatives of alumni, or friends in the church who are familiar with Olivet. Statements from respondents bear important light on the role of lay leaders in the college choice process, as well as insight on possible explanations for nonparticipation. Increased contact with Olivet also increases the likelihood that bad experiences will be shared within the congregation. Members of the participative category were more aware of happenings at Olivet, and therefore were more able to express their feelings on specific issues. The effectiveness of particular campus offices, personalities of particular administrators, campus priorities, the construction of a new athletic facility, and other issues were commented on. Some of these comments are included in Appendix D. The

following quotes are reflective of attitudes by lay leaders as to the ability of lay leaders to influence college choice decisions.

I have seen first hand the result of others who have attended can make a difference in a person's decision. The interest the local church shows about Olivet can spark interest in our teens as they are making their plans for the future.

We have been members in both types of churches. The attitude of the local church leaders is probably the main factor. The personal prejudices from events years ago is a contributory factor for non-support.

I think a reason for non-support is that a student or member had some type of ill feeling about the college and the feeling was transmitted among the congregation.

A negative personal experience with just one Olivet connection can influence an entire congregation.

Respondents were also asked to select the two outcomes which they believed to be most important for an Olivet education. Differences in priorities between the two categories were examined. Table 4.15 reports responses in these areas.

Table 4.15

Desired Educational Attributes

<u>Attribute</u>	Participative		Nonparticipative	
	Count	Percent	Count	Percent
Spiritual Environment	64	19%	89	22%
Educational Quality	106	32%	121	30%
Christian Lifestyle	9	3%	19	5%
Career Preparation	66	20%	70	18%
Develop Lay Leaders	11	3%	9	2%
Teach Christian Values	51	15%	72	18%
Prepare for Graduate School	4	1%	2	1%
Develop Intellect	22	7%	17	4%
(X ² =10.48, d.f.=7, p=.163)				

Note. Participative: n=333, Nonparticipative: n=399

It appears that the educational attributes most demanded by this sample are educational quality, career preparation, and spiritual environment. Again the pragmatic nature of the population is evident. Additionally, the constituency group places a high level of importance on the "Christian" component of the educational product. Interestingly, the nonparticipative category

appears to place more importance on the spiritual dimensions. This suggests that nonparticipation in some cases may be in response to a perceived deterioration in the spiritual environment of Olivet.

Respondents were then given an opportunity to express what they believed the mission of Olivet Nazarene University should be. A strong feeling was expressed that Olivet should be an effective merging of academic Christian values. The idea of integrating faith into one's work was strong. Many expressed a desire to perpetuate the Christian faith and the Nazarene doctrine. The opinion was often shared that education was important for the accomplishment of these ends. Examples of lay leaders' opinion on the mission of Olivet are shared in Appendix E. The current motto of Olivet ("Education with a Christian Purpose") appeared in answers on numerous occasions.

Impact of Olivet Attendance

An important possibility is that prior enrollment at Olivet among lay leaders may facilitate a predisposing culture for Olivet within a congregation. Is congregational endorsement of Olivet, resulting in enrollment support, linked to the presence of Olivet graduates in the congregation?

Analysis for dependence between category of participation and respondent undergraduate institution found that there was a significant alignment between

participation and Olivet attendance ($p=.0482$).

Correspondingly, those in the nonparticipative category had more of a tendency to be graduates of state colleges.

Generally speaking, most of those in the churches expressed a desire to have their children attend Olivet. However, those who are Olivet graduates are significantly more likely to say that Olivet is their first choice ($\chi^2=12.87$, $p=.0119$). Graduates of other institutions were likely to give a less enthusiastic endorsement, although a majority of this category would place Olivet as their first category said that the statement, "I would not mind if my son/daughter went to Olivet" applied to them.

Since it appears that prior affiliation with Olivet is important when trying to explain participation, it may be interesting to compare opinions between Olivet alumni and graduates of other institutions. Surprisingly, no significant differences were found between these two groups when general questions about Olivet were asked. Both groups agreed that Olivet is a good university. Both concurred that Olivet students can compete in the job market. Non-Olivet graduates did have less of a sense that Olivet was their "church university" ($p=.025$).

The continuity of perception changes dramatically when the Olivet graduates and nongraduates are asked to rate Olivet by a list of specific outcomes. Some differences are evident when specific ratings are made, even though the

two groups agree that Olivet is a "good" university. On seven out of eight attributes, those lay leaders who were not Olivet graduates rated the institution significantly lower than did Olivet alumni. Table 4.16 reports on the results.

Table 4.16

Rating of Olivet by Undergraduate Institutions

<u>Attribute</u>	<u>Mean</u>	<u>Std.Dev.</u>	<u>p</u>
Spiritual Environment			
Olivet Graduates (n=89)	1.8652	.855	.004
Other Graduates (n=169)	2.3728	1.534	
Educational Quality			
Olivet Graduates (n=89)	1.8876	.959	.009
Other Institutions (n=169)	2.3550	1.533	
Christian Lifestyle			
Olivet Graduates (n=89)	2.3258	1.064	.018
Other Institutions (n=168)	2.7738	1.604	
Career Preparation			
Olivet Graduates (n=89)	2.1124	.970	.001
Other Institutions (n=169)	2.6982	1.728	
Develop Lay Leaders			
Olivet Graduates (n=88)	2.1818	1.160	.044
Other Institutions (n=169)	2.5799	1.642	

(Table Continues)

Table 4.16

Rating of Olivet by Undergraduate Institutions

<u>Attribute</u>	<u>Mean</u>	<u>Std.Dev.</u>	<u>p</u>
Teach Christian Values			
Olivet Graduates (n=89)	2.0449	1.177	.100
Other Institutions (n=169)	2.3669	1.632	
Prepare for Graduate School			
Olivet Graduates (n=87)	2.4023	1.466	.043
Other Institutions (n=169)	2.8698	1.869	
Development of Intellect			
Olivet Graduates (n=89)	2.1798	1.202	.008
Other Institutions (n=170)	2.7412	1.779	

Analysis of Lay Leader Profile

Several findings bear special attention. First it must be noted that the lay leaders across the sample are very similar. Only two general demographic variables were found to be different. Dependence between size of present residence, educational level, and participation reflects the possibility that congregations in larger communities that are made up of lay leaders with a higher level of academic achievement are more likely to be participative. Conversely, those congregations located in smaller

communities and consisting of members who have been less involved in higher education are more likely to be nonparticipative. However, one of the most striking findings is the lack of differences between leaders in the two categories.

The data suggest that there are two distinct levels of support among lay leaders for Olivet. Overall, there appears to be support for Olivet. This is true for those from both categories. However, the expressions of support for Olivet may not tell the whole story. While most proclaim endorsement for Olivet and its purposes, not all appear to be proactive in the promotion of Olivet within the congregation.

Related to this point, there is a strong impression emanating from the written words of lay leaders that they are instrumental in impacting college choice decisions. Many of the comments appear to reflect aspects which may be insightful when this discussion turns directly to cultural orientations. An example comes from the following respondent who grew up in the Church of the Nazarene and is now a minister in the church.

People who were most supportive of my further training and education tended to be more broad-minded in their denominational views and usually had earned a degree themselves. The size of the community from which they came did not have a bearing on their support; however,

the region of the country did have some bearing. People who discouraged educational pursuits tended to be more close-minded, from smaller towns in conservative parts of the country, were raised on "folk theology" and tended to be folks who had not gone on beyond high school. I am currently in my fifth Nazarene congregation and would say that support for our colleges/universities comes most readily from the former group I mentioned and lack of support comes from the latter group.

The potential influence of the lay leader on the decision-making process appears to be evident. The impact can be positive or negative. One of the keys in determining if the influence encourages enrollment at Olivet is whether the lay leader has attended Olivet.

Important is the discrepancy in ratings toward Olivet between members who have attended Olivet and those who have attended other institutions. This is especially true in light of the absence of differences found for the general population. If Olivet alumni hold lay leader positions in the church, that congregation is more likely to be participative. The following comment sums up the feeling of a great many. It reflects the belief that alumni within the congregation do play an important role.

Some congregations are very supportive because Olivet alumni attend there and they are influential in

developing interest within the congregation. Some churches only contact with Olivet is their budget payments and many of these people do not understand the significance of it.

Non-Olivet graduates had less of a sense that Olivet was their "church university" ($p=.025$). This is expected, but is also important. It suggests that while those who did not attend Olivet may generally be positive about Olivet, they are not necessarily proactive toward it. This finding may be important when considering how a congregational culture which predisposes students to an institution is developed. The issue is not whether a congregation is pro-Olivet. It is more a matter of how proactive members choose to be in promoting Olivet within the congregation.

Congregations without direct association with Olivet lack the tangible knowledge on which influence can be based. The information gap which was uncovered may be significant. Those congregations that have had the greatest opportunity to interact with Olivet, directly or indirectly, are more participative. The information gap may present one of the largest challenges to Olivet's leaders who need to activate the positive, yet passive, attitudes within many churches. Information targeted toward giving lay leaders a sense of "pay back" for their investment appears to be important. The following quote

from a lay leader in a nonparticipative church is one of many expressing a desire to have such information.

Probably in our church no one attends Olivet and therefore it seems distant and no one cares. If more of our youth went and kept the church posted on the university-we might feel a part of it. The ONU budget is the last one we pay simply because it doesn't seem important. "It's only for preachers kids," and not for the lay people. If you want to be a minister or a missionary etc, that's where you go. Not just for an education for the common person (so it seems). The cost is so high (expensive). BSU (Muncie, Indiana) is 1/2 the cost.

The lay leader profile also yields some insight into the population's desire for an educational product. It seems that lay leaders from both categories are interested in a healthy mix between academic quality and spiritual development. First and foremost, they demand a competitive education. The population appears to be a pragmatic group who view higher education as a means to get ahead. At the same time, those who actively support the university view the concept of "Christian Education" as complementary, and even advantageous, to their practical aspirations. This possibility will be investigated further when the dimension of culture is added. It is plausible that the Nazarene student market may be sensitive to any perception of

academic inferiority. If so, it will be increasingly important that Olivet communicates both the spiritual and the academic aspects of the program when promotion is targeted toward the local church. An example of such a view is expressed by a lay leader from a participative church.

Olivet stresses the spiritual aspect of college. We hear little of the quality of education and its programs. Yes, the spiritual part is of extreme importance; but when higher education takes mega dollars, the parents must consider the quality of education and the programs.

Summary

This section of Chapter IV has contributed to knowledge into the nature of the Nazarene lay leader population. This profile also uncovers variables which seem to be important in the shaping of college-choice dispositions within congregations. Both quantitative and qualitative evidence supports the proposition that the local congregation can influence college choice. It also underlines the strong similarities between congregations in the two categories and the differences which may be correlated to nonparticipation. The most significant finding seems to be the role of members within participative congregations who have an active awareness

of, or involvement in Olivet, and use this information in a proactive way to influence church youth.

Profile of Pastors

Like the preceding discussion of lay leaders, this section will provide an overview of the response rate, describe the profile of the sample, and relate the profile to the pastors' views of higher education and Olivet Nazarene University.

Response Rate

Two hundred forty questionnaires were sent to pastors in the two categories. This number represents all congregations targeted in the selection process with 140 going to pastors of nonparticipative congregations and 100 to those in participative congregations. A 69% return was achieved within the participative category, but only a 43% return from the nonparticipative group. Six pastoral questionnaires (7.5% of total) were returned undelivered.

The difference in response rate between the two categories is disturbing, but not necessarily surprising. It is possible that anxiety among pastors of nonparticipative churches was detrimental to returns. Even with the assurance of anonymity, some pastors may feel constrained.

The receipt of pastoral questionnaires was evenly distributed over the educational region for the participative congregations. A very different picture emerged for the nonparticipative category. Extremely low returns came from congregations in the Southwest Indiana and Indianapolis districts. These two districts had the highest percentage of nonparticipation and the lowest response rate. Negative feelings from pastors may be contributing to both nonparticipation and low response. This may be especially true given recent events in the Southwest Indiana district. Pressure from the denomination has been growing for the Southwest Indiana district to be more supportive of Olivet. A recent scholarship program initiated by the district has been implemented to encourage support. One lay leader referred to this situation in his questionnaire. He even refers to the high proportion of pastors in this district who are graduates of Treveca Nazarene University in Nashville, Tennessee.

This is a cause for concern in our district that so few of our students attend ONU. Many attend state institutions and commute from their homes. In some cases, if a pastor and especially a youth pastor has graduated from a sister college there does not seem to be the same enthusiasm for our ONU.

This writer recently spoke to a pastor from this district who confirmed a sensitivity among pastors about

perceived pressures for them to be more supportive of Olivet. The timing of this research effort may have caused some suspicion and impacted the response rate.

Some caution in interpretation must be used in light of the low response in the nonparticipative category. Fortunately, any bias that does exist is probably skewed toward a positive view of Olivet, and therefore guards against the incorrect failure to reject the null hypothesis. Even so, it is essential that analysis be conducted with an awareness of the poor response rate for pastors in the nonparticipative category.

One other respondent characteristic which may not mirror the population of pastors is the level of education. There is a possibility that the respondents possess a higher level of educational training than those who did not respond. The sample gave evidence of a high level of academic training. Sixty-four percent said that they had some graduate experience with 53% possessing either a master's or a doctoraal degree. The level of academic accomplishment achieved by this sample appears to exceed that of the population as a whole.

Characteristics of Pastoral Sample

Admission officials at Olivet have speculated that the pastor is the single most important influencer of college choice within the congregation. Seymour (1988) confirmed

the importance of the pastor in the choice process of many Nazarenes.

The following attributes were evaluated: 1) tenure at specific church, 2) total years in pastorate, 3) level of education achieved, and 4) age of the pastor. No significant differences between the categories were found in these variables, with the exception of one: the number of years that a pastor has been at his/her current church. Those individuals pastoring participative churches have been at their current assignment for an average of 3.8 years. Pastors of nonparticipative churches have been at the church an average of 5.4 years ($p=.043$). It is interesting that the relationship in this case indicates that a longer tenure at a church is aligned to lower levels of support for the denominational institution.

Other interesting attributes of the pastors include the fact that they are overwhelmingly male and the average age is 44 years. Table 4.17 presents a frequency distribution for pastors according to age, present residence, childhood residence, and gender. A significant difference between the two categories did appear for current residence. It appears that there is a dependent relationship between size of town and category of participation. The findings suggest that the probability of participation increases as the size of the community increases. This information parallels the finding in the

lay leaders profile and complements the assessment that large churches tend to be more participative.

Table 4.17

Crosstabulation of Pastoral Characteristics

<u>Attribute</u>	Participation		Nonparticipation	
	Count	Percent	Count	Percent
Age				
20 to 30 years	6	9%	2	4%
31 to 40 years	16	23%	19	34%
41 to 50 years	31	45%	15	27%
51 to 60 years	12	17%	14	25%
60 to 65 years	4	6%	6	11%
(X ² =7.10, d.f.=4, p=.1206)				
Current Residence				
Farm	4	6%	2	4%
Town less than 2500	8	11%	13	24%
Town 2500 to 15000	17	24%	22	39%
City 15000 to 50000	16	23%	5	10%
City 50000 to 100000	6	4%	11	22%
Suburb to major city	6	9%	2	4%
City 100000 to 250000	6	9%	4	9%

(Table Continues)

Table 4.17

Crosstabulation of Pastoral Characteristics

<u>Attribute</u>	Participation		Nonparticipation	
	Count	Percent	Count	Percent
Present Residence-continued				
City 250000 to 1 mil.	6	9%	0	0%
City over 1 million	2	3%	0	0%
(X ² =21.27534, d.f.=8, p=.01)				
Childhood Residence				
Farm	20	29%	13	24%
Town less than 2500	12	17%	5	10%
Town 2500 to 15000	12	17%	13	24%
City 15000 to 50000	10	14%	10	21%
City 50000 to 100000	7	10%	5	10%
Suburb of major city	3	4%	4	9%
City 100000 to 250000	2	3%	5	10%
City 250000 to 1 mil.	3	4%	2	4%
City over 1 million	0	0%	2	4%
(X ² =7.63445, d.f.=8, p=.10)				
Gender				
Male	68	99%	58	1%
Female	1	1%	1	1%
(X ² =000, d.f.=1, p=1.000)				

Pastor's Attitudes Toward Education and Olivet

Dictated by ordination requirements from the denomination, some form of formal training is required of for all Nazarene pastors. For most this takes the form of a four-year baccalaureate degree. Table 4.18 reports the pastors' educational background. A chi-square test was used to determine if category of participation and the nature of the pastor's educational background are dependent. No dependence between level of education and category of participation was found.

Table 4.18

Educational Distribution of Pastors

<u>Level of Education</u>	Participative		Nonparticipative	
	Count	Percent	Count	Percent
Four-Year Degree	7	11%	8	14%
Bible College Degree	9	14%	8	14%
Home Study Course	9	14%	5	9%
Some Graduate Work	12	18%	13	22%
Master's Degree	24	36%	21	36%
Doctoral Degree	5	8%	3	5%

($\chi^2=1.50$, d.f.=5, $p=.9132$)

When pastors were asked to indicate whether they believed higher education was in the best interest of the youth of the church, the majority responded in the affirmative. No difference between the categories was evident ($p=.867$). The mean score for agreement to the statement was also statistically the same as the mean for lay leaders. The sample as a whole appears to believe that higher education is important. The most positive expression of support for higher education came from lay leaders in the participative category. There is no evidence that pastors from nonparticipative congregations are less enthusiastic about higher education than the pastors of participative churches.

Some insights are gained from the pastors' open-ended responses. Even though pastors were in favor of higher education, they had a tendency to want to qualify their answers. While the lay leaders were almost exclusively concerned about practical outcomes of education, the pastors had a tendency to want to spiritualize their opinion. The following are examples of this subtle expression of concern about higher education.

People should be educated because we are God's creation and therefore we should be the best we can be. Learning apart from the philosophy of a

Judeo/Christian ethic can be dangerous. The kind of education received is vital.

College/university is essential to feel the pulse of world they are going to live in. Obviously I would recommend Nazarene colleges. There is a danger of faith being undermined at secular universities.

Any contention that pastors of nonparticipative congregations are less supportive of Olivet is hard to endorse based on the data. Table 4.19 reports the responses from pastors by category.

Table 4.19

Want Child to Attend Olivet by Category?

	Participative		Nonparticipative	
	Count	Percent	Count	Percent
ONU is my first choice	14	21%	11	19%
ONU is one of top picks	44	65%	43	74%
It really doesn't matter	8	12%	2	3%
I do not prefer ONU	2	3%	2	3%
(X2=3.198, d.f.=3, p=.3621)				

Note. Participative: n=68, Nonparticipative: n=58

When pastors were asked whether they would want to send their children to Olivet, no difference between categories was found. But it must be remembered that the response rate calls this conclusion into question. The difference in the respondent rate for pastors opens up the possibility that some negative expressions about Olivet were not received. This is especially possible since the lower rate of return occurred in the nonparticipative category. If these results do reflect the population, there is evidence that negative pastoral influence is not causing nonparticipation.

Before any such inferences can be drawn, it is important to look at the specific impressions of pastors for Olivet. Pastors from each category were first asked to respond to the series of statements assessing Olivet and its current mission. Respondents from both groups concurred that Olivet was as "good" a university as other universities in America. Additionally, the mean response from the two categories was identical when respondents were asked if they considered Olivet to be "their church university" and when asked whether the purpose of Olivet was to serve Nazarene youth. A sense of ownership was very strong for most responding pastors. The single minded purpose of serving the Nazarene church was endorsed by the pastors to a greater degree than by lay leaders. Results are reported in Table 4.20.

Table 4.20

Pastoral Impressions of Olivet by Category

Statement	Participative	Nonparticipative	p
	Mean	Mean	
Olivet is a good university, just as good as most universities in American.	1.750	1.7241	.856
Olivet should never change its code of conduct rules.	2.088	2.345	.207
I consider Olivet to be "my church" university.	1.574	1.690	.434
The purpose of Olivet is primarily to provide Nazarene students with a Christian higher education.	2.206	2.138	.713
Olivet graduates can compete in the job market with any college graduates.	1.5882	1.707	.393
My local church is supportive of Olivet.	1.5147	1.828	.037*

*p<.05: 1=Strongly Agree--5=Strongly Disagree

Note. Participative: n=68, Nonparticipative: n=58

As in the case of lay leaders, pastors were asked to rate Olivet as to its effectiveness in accomplishing specific outcomes. Different from results for lay leaders, there were no significant differences found between the categories. These results are shared in Table 4.21.

Table 4.21

Rating of Olivet by Category

Attributes	Participative	Nonparticipative	p
	Mean	Mean	
Educational Quality	1.8406	1.7458	.529
Christian Lifestyle	2.4348	2.2881	.445
Career Preparation	2.1884	1.9661	.257
Develop Lay Leaders	2.4638	2.3729	.649
Teach Christian Values	2.0870	2.1207	.837
Develop Intellect	2.0290	1.9661	.697
Prepare for Grad School	2.1449	2.1695	.916

Note. Participative: n=68, Nonparticipative: n=58

1=Excellent--5=Very Weak

Analysis of Pastoral Profile

The pastors have an interesting perspective of the church. Observing the dynamics of the congregation and

speculating on its role in shaping college choices, the pastors believe that they do influence choice decisions. More responses to document this point are included in Appendix F. The following four statements will be shared to demonstrate their perceived influence.

It probably has as much to do with pastoral attitudes as anything. It seems that out of these, across the years, a mind-set of the people emerges or evolves. If Olivet is unimportant to the pastor it will become less important to his people.

Some congregations will be very supportive for ONU because of pastoral leadership and alumni who also are local church members.

Support of Olivet begins at the local church level. As does everything else, it starts in the heart and attitude of the pastor. Also, good and bad experiences of alumni in the congregation will make or break good support attitudes.

My congregation in Chicago suburb wasn't supporting due to influence of one board leader who felt his child had been given that shuffle in arranging 3 to a room housing.

It has already been reported that strongly expressed

anti-higher education attitudes among lay leaders did not emerge. Interestingly, several pastors believed that a negative attitude toward higher education does prohibit a pro-Olivet disposition. The following four observations show that some pastors believe that the cultures within their congregations do not endorse higher education.

Some congregations are made up of non-educated people. Then educational institutions do not provide a climate of acceptance.

Some congregations will not be supportive of ONU because they have a strong anti-higher education bias.

In the area in which I am now pastoring the support for Olivet is very weak. The major factor in this is the fact that very few consider higher education necessary.

The strongest lay leadership here feels that higher education is detrimental. Recently when I pursued a master's program at ONU, the response was very negative.

Some tensions about the role and responsibility of the university within the church were expressed. There is evidence of some pastoral frustration with their dealings with Olivet. A major negative, echoed by many lay leaders,

was aimed at the budget system. Pastors also expressed a fair amount of anxiety within their congregations about the current building program. Appendix F includes a sample of the remarks.

Summary

The development of a pastoral profile did not contribute significant information on how pastors influence college choice decision. Significant differences between the two categories were not found. This picture of the population is very possibly skewed toward the portion of the pastors who view Olivet favorably. As such, these results must be interpreted with caution.

The most significant findings related to the pastors' view of how lay leaders affect decisions. A number of pastors shared the belief that nonparticipative congregations consist of lay leaders who are less prone to support higher education. These views will be further investigated as the discussion moves to the topic of culture.

Cultural Orientations and Nonparticipation

The next section will explore the relationship between the cultural orientation of congregational leaders and the phenomenon of nonparticipation.

Introduction to Cultural Analysis

Fourteen items were used to distinguish a local and a cosmopolitan orientation (see Table 4.22). Ten of the statements were formally used in the calculation of the orientation, as discussed in Chapter III. The other four statements are complementary items which are used to gain additional information about the nature of cultural orientations. The three dimensions of localism computed are cultural, social, and ecclesiological localism.

Table 4.22

Cultural Orientation Questions

Cul1: Despite all the newspaper and TV coverage, national and international happenings rarely seem as interesting as events that occur in my local community.

*Cul2: The local community may have its place, but the big city is the backbone of America.

Cul3: I really feel at home in the area where I am living now. I feel as though I belong.

Cul4: The truly important work of the church is accomplished more in the local congregation than in wider programs dealing with world problems.

(Table Continues)

Table 4.22

Cultural Orientation Questions

Cul5: When it comes to choosing someone for a responsible public office in my community, I prefer a person whose family is known and well established.

*Cul6: I am always interested in knowing what is going on outside my local community.

Cul7: I believe that members of the same family should hold similar religious beliefs.

Cul8: Rural and small town life is basically man's best form of living, especially for children.

Cul9: *Local churches should be willing to make great sacrifices in order to be able to contribute monies for programs beyond the local community.

*Cul10: The most rewarding organizations a person can belong to are the large, state, and nation-wide associations rather than local community clubs and activities.

Cul11: I would feel very sad if I had to move away from the community where I now live.

Cul12: When it comes to a choice between the needs of the local church and of wider commitments of the

(Table Continues)

Table 4.22

Cultural Orientation Questions

denomination, one should give priority to those of the local church.

*Cul 13: It doesn't matter what church one belongs to. Denominational ties are not really that important.

Cull4: It seems to me as though life is becoming so complex that it's hard to know what is right and what is wrong anymore.

*Agreeing with this item indicates a cosmopolitan orientation.

Table 4.23

Patterns of Response of Lay Leaders to
Statements of Cultural Orientation.

	<u>SA</u>		<u>A</u>		<u>D</u>		<u>DS</u>	
CULTURAL LOCALISM								
Cul1	21	5%	139	34%	177	43%	77	19%
*Cul12	10	2%	40	9%	212	48%	184	41%
Cul5	112	25%	210	47%	102	23%	20	5%
*Cul10	9	2%	14	3%	208	47%	213	48%

(Table Continues)

Table 4.23

Patterns of Response of Lay Leaders to
Statements of Cultural Orientation.

	<u>SA</u>	<u>A</u>	<u>D</u>	<u>DS</u>
SOCIAL LOCALISM				
Cul3	242 54%	158 36%	35 8%	10 2%
*Cul6	158 35%	239 54%	44 19%	5 1%
Cul11	101 23%	173 39%	148 33%	22 5%
ECCLESIOLOGICAL LOCALISM				
Cul4	108 24%	211 47%	111 25%	16 4%
*Cul9	60 14%	183 41%	163 37%	38 9%
Cul12	137 31%	223 50%	69 16%	15 3%
OTHER STATEMENTS				
Cul7	204 46%	190 43%	41 9%	8 2%
Cul8	160 36%	206 46%	75 17%	4 1%
*Cul13	17 4%	80 18%	168 38%	178 40%
Cul14	27 6%	60 14%	137 31%	219 49%

Note. SA=Strongly Agree, A=Agree. D=Disagree, SD=Strongly Disagree. *Agreeing with this item indicates a cosmopolitan orientation.

Table 4.23 reports the responses for the total population of lay leaders.

It was found that 3 of the 14 entries are significantly

different when a mean score for each item was computed.

Table 4.24 indicates the findings for each item.

Table 4.24

Comparison of Mean Responses for Lay Leaders

ITEM	MEAN	STD.DEV.	t	p
Cul1				
Participative	2.81	.794	1.54	.124
Nonparticipative	2.70	.812		
Cul2				
Participative	1.73	.738	.28	.780
Nonparticipative	1.71	.705		
Cul3				
Participative	1.62	.694	.89	.371
Nonparticipative	1.55	.761		
Cul4				
Nonparticipative	2.13	.793	1.10	.273
Participative	2.04	.793		
Cul5				
Participative	2.08	.796	.26	.799
Nonparticipative	2.06	.825		

(Table Continues)

Table 4.24

Comparison of Mean Responses for Lay Leaders

ITEM	MEAN	STD.DEV.	t	p
Cul6				
Participative	3.26	.668	.67	.501
Nonparticipative	3.21	.666		
Cul7				
Participative	1.66	.710	.31	.760
Nonparticipative	1.68	.726		
Cul8				
Participative	1.88	.782	1.43	.154
Nonparticipative	1.78	.691		
Cul9				
Participative	2.58	.826	.44	.659
Nonparticipative	2.61	.829		
Cul10				
Participative	1.67	.676	2.07	.039
Nonparticipative	1.53	.632		
Cul11				
Participative	2.25	.855	.94	.350
Nonparticipative	2/17	.843		

(Table Continues)

Table 4.24

Comparison of Mean Responses for Lay Leaders

ITEM	MEAN	STD.DEV.	t	p
Cull2				
Participative	2.04	.795	2.91	.004
Nonparticipative	1.82	.740		
Cull3				
Participative	3.24	.807	2.01	.045
Nonparticipative	3.07	.870		
Cull4				
Participative	3.26	.923	.36	.716
Nonparticipative	3.23	.898		

Note. Participative: n=189, Nonparticipative: n=255
 1=strongly agree--4=strongly disagree

Summary of Individual Items

It appears that those in the nonparticipative category are more emphatic that "one should give priority to the needs of the local church." This attitude is indicative of an ecclesiological local disposition. Further evidence of localism was found when those in the nonparticipative category demonstrated a greater propensity to say that the "most rewarding organizations a person can belong to are

the local community clubs and activities." The third significant difference also supports localism in the nonparticipative category. Those in the nonparticipative group were more apt to say that denominational ties are important and that it is important what church one belongs.

The similarity of responses is even more pronounced for the pastors (Table 4.25). Of the fourteen items, only one generated mean scores that were significantly different. Again it may be possible that the extreme commonality may be deceiving. The area where a difference was found was the question asking if pastors believe that members of the same family should hold similar religious beliefs ($t=2.52$, $p=.013$). Both groups had a tendency to agree that "family members should share common beliefs." Interestingly, those from nonparticipative congregations had a higher level of disagreement. This is interesting because it suggests a higher level of cosmopolitanism in this sample.

Table 4.25

Comparison of Mean Responses Pastors

<u>ITEM</u>	<u>MEAN</u>	<u>STD.DEV.</u>	<u>t</u>	<u>p</u>
Cull				
Participative	2.812	.753	.14	.891
Nonparticipative	2.793	.767		

Table 4.25

Comparison of Mean Responses for Pastors

ITEM	MEAN	STD.DEV.	t	p
Cul2				
Participative	3.246	.715	.99	.325
Nonparticipative	3.119	.745		
Cul3				
Participative	1.768	.689	1.24	.217
Nonparticipative	1.932	.807		
Cul4				
Nonparticipative	1.625	.802	.25	.800
Participative	1.759	.683		
Cul5				
Participative	1.971	.822	1.26	.209
Nonparticipative	2.138	.634		
Cul6				
Participative	1.580	.604	.46	.646
Nonparticipative	1.627	.554		
Cul7				
Participative	1.551	.607	2.52	.013
Nonparticipative	1.830	.647		

(Table Continues)

Table 4.25

Comparison of Mean Responses for Pastors

ITEM	MEAN	STD.DEV.	t	p
Cul8				
Participative	1.942	.662	.61	.546
Nonparticipative	2.017	.737		
Cul9				
Participative	2.382	.829	.65	.514
Nonparticipative	2.293	.676		
Cul10				
Participative	3.378	.621	.20	.838
Nonparticipative	3.360	.517		
Cul11				
Participative	2.338	.822	1.15	.251
Nonparticipative	2.509	.826		
Cul12				
Participative	2.044	.736	.07	.946
Nonparticipative	2.052	.605		
Cul13				
Participative	3.203	.815	1.03	.308
Nonparticipative	3.339	.659		

(Table Continues)

Table 4.25

Comparison of Mean Responses for Pastors

ITEM	MEAN	STD.DEV.	t	p
Cull4				
Participative	3.261	.885	.43	.666
Nonparticipative	3.322	.681		

Note. Participative: n=189, Nonparticipative: n=255
 1=strongly agree--4=strongly disagree

The profile of the pastors does not lend much information about the possible reasons for nonparticipation. It would be unwise, however, to assume that the pastors are not an important element. Conclusions as to how their influence is exerted and how they impact whether a congregation will be participative or nonparticipative will have to wait for further research.

Hypothesis Testing

Hypothesis One: The cultural orientations of lay leaders are dispersed along the scale of localism and cosmopolitanism.

The first task was to compute the scores for cultural localism, social localism, ecclesiological localism, and total localism. By doing so, it was possible to determine the proportion of the population which possess a local or a cosmopolitan orientation.

Respondent answers for Cull, Cul2, Cul5, and Cull0, are used to compute the cultural localism score. The following distribution was generated for lay leaders and pastors (Table 4.26). Both the lay leaders and the pastors are overwhelmingly local in their orientation, with the majority falling in the area of moderately local.

Table 4.26

Distribution of Cultural Localism Scores

Localism Score	Description	Lay Leader		Pastor		Total	
		Count	%	Count	%	Count	%
4-6	Local	73	16%	19	15%	92	16%
7-9	Moderately Local	278	61%	80	62	358	62%
10-12	Moderately Cosmo	80	18%	27	21%	107	18%
13-16	Cosmopolitan	7	2%	0	0%	7	1%
	Missing	12		3			

Note. Lay Leaders: n=450, Pastors: n=129

Respondent answers from questions Cul4, Cul9, and Cull2 were added to compute the ecclesiological localism score (Table 4.28). Similar results for lay leaders are found for ecclesiological localism. A different picture is seen for the pastors. Higher ecclesiological cosmopolitanism reflects a desire to endorse and support denominational efforts which extend beyond local interests. The denomination hopes that those in the congregation will support denomination-wide enterprises such as world missions, compassionate ministries, and higher education.

Table 4.28
Distribution of Ecclesiological Localism Scores

Localism Score	Description	Lay Leader		Pastor		Total	
		Count	%	Count	%	Count	%
3-4	Local	43	10%	11	8%	54	9%
5-7	Moderately Local	285	65%	88	70%	373	64%
8-10	Moderately Cosmo	110	25%	25	20%	135	28%
11-12	Cosmopolitan	4	1%	1	1%	5	1%
	Missing	12		4			

Note. Lay Leaders: n=450, Pastors: n=129

Looking at the ecclesiological localism scores, lay leaders appear to be more locally oriented. Pastors are more denominationally minded. This can be expected since pastors would be more interested in denominational concerns given their level of accountability to the General Church. The significant difference between between pastors and lay leaders ($p=.03$) suggests that the pastors are more concerned about denominational concerns than lay leaders.

The final area of assessment combines the three dimensions of localism into a total score. A score of 10 would indicate total localism, while a 40 suggests total cosmopolitanism. The frequency distribution for the total localism score is reported in Table 4.29.

Table 4.30 presents a statistical profile of this population. All three measures of central tendency are in the moderately local area of the scale. A division of the distribution into the groups of local, moderately local, moderately cosmopolitan, and cosmopolitan indicates that this population leans toward localism. Table 4.31 displays this disposition.

Table 4.29

Distribution of Total Localism Score

Localism Score	Frequency	Percent	Cum. %
10-12	0	0	0
13	1	.2	.2
14	4	.9	1.1
15	3	.7	1.8
16	12	2.7	4.5
17	24	5.3	9.8
18	26	5.8	15.6
19	30	6.7	22.3
20	39	8.7	31.0
21	71	15.8	46.8
22	51	11.3	58.1
23	55	12.2	70.3
24	40	8.9	79.2
25	24	5.3	84.5
26	25	5.6	90.1
27	9	2.0	92.1
28	7	1.6	93.7
29	9	2.0	95.7
30-40	1	.2	95.7

Note. n=442: % does not equal 100 due to rounding.

Table 4.30

Descriptive Statistics for Total Localism

Mean	21.698	Std. Err.	.151	Median	22.00
Mode	21.000	Std. Dev.	3.14	Variance	9.86
Kurtosis	.004	S. E. Kurt.	.235	Skewness	.071
S.E. Skew	.118	Range	19.00	Minimum	13.00
Maximum	32.000	Sum	9352.00		
Valid Cases=431		Missing Cases=19			

Table 4.31

Groupings of Total Localism

Localism	Description	Lay Leader		Pastor		Total	
Score		Count	%	Count	%	Count	%
10-15	Extreme Local	8	5%	2	2%	10	2%
16-20	Local	131	29%	30	23%	161	28%
21-25	Moderately Local	241	54%	73	57%	314	55%
26-30	Moderately Cosmo	50	11%	17	13%	67	12%
31-35	Cosmopolitan	1	.2%	0	0%	1	.2%
36-40	Extreme Cosmo	0	0%	0	0%	0	0%

Note. n=442

The Nazarene church, according to these findings, is made up of a high proportion of individuals having a local orientation. In comparison, Roof's study of the Episcopalian church, identified in the study as a liberal denomination, found that 48% of the sample possessed a cosmopolitan orientation. The proportion in Roof's study is significantly different from the 11.4% of the Nazarene population who were at least moderately cosmopolitan.

A normal distribution across the entire span of localism-cosmopolitanism was not found. The sample was clustered on the local end of the scale. This is true for all three types of localism and for total localism. Consistent with expectations by Roof (1978), higher levels of localism are aligned to a denomination holding orthodox Christian views.

However, cultural similarity does not necessarily mean that all lay leaders within a congregation have identical cultural orientations. There is evidence that differing levels of localism are present within lay leaders from the same congregation. There is a range of localism that can be found amongst those from a given church.

Hypothesis Two: There is no significant correlation

between the cultural localism score for lay leaders and the category of congregational participation.

Cultural localism addresses the degree to which a person finds meaning in the values, symbols, events, and issues of a local culture. Testing the mean cultural localism score between the two categories found that those in the nonparticipative category are, on average, more local than those in the participative category. However, the level of significance was above the .05 level for both the lay leaders and the pastors. No significant difference between categories was found for pastors. Table 4.32 reports on the means for cultural localism.

Table 4.32

T-Test for Cultural Localism by Category

	Mean	Std Dev	Std Err	t	p
Lay Leaders					
Participative (n=188)	8.28	1.742	.127	1.69	.092
Nonparticipative (n=250)	8.00	1.665	.105		
Pastors					
Participative (n=188)	8.16	1.668	.201	-.92	.361
Nonparticipative (n=250)	8.42	1.499	.199		

Note. 4=Extreme Localism--16=Extreme Cosmopolitanism

Since the t-test does not examine the relationship of the two variables or adequately assess the nature of any potential alignment, the correlation techniques are better measure of the degree to which two data sets move together. Two variables measuring level of support for Olivet were used. The first reflects the categories of participative and nonparticipative congregations. The appropriate test is the Kendall test for correlation since this ratio data has been categorized into two groups. The other variable allowed for a measurement of an individual's support for Olivet attendance. This scale can be assumed to be at least interval, which makes it possible to use the Pearson product-moment correlation. Both tools can be seen as complementary measures of relationship.

The correlations that were found using these techniques reflect the complicated nature of the issue. All correlations are weak; however, many are statistically significant. The explanatory power in each case is consistent with those found by both Roof (1978) and Lehman (1986, 1988). After a reporting of the findings, some discussion will be given to possible explanations for the unexplained variance.

A correlation of $-.0861$ ($p=.037$) for lay leaders indicates that as levels of cultural localism become more moderate, the probability of the congregation being participative increases. It appears that high cultural

localism is related to nonparticipation. Correspondingly, as scores for localism become more moderate, the probability that the congregation will be participative increases.

This information suggests that the null hypothesis must be rejected from the perspective of the lay leaders. The correlation between cultural localism and participation for the pastors was related in the same fashion, but the correlation was not significant at the established level ($p=.1805$). In fact, no significant correlations were found for pastors' in any of the areas of cultural orientation. This finding may mean that the pastors cultural orientations are not aligned to participation and therefore this dimension cannot be used to explain the phenomenon. It is also possible that the results reflect inadequate returns from pastors in the nonparticipative category. Given this finding, the majority of the discussion will be centered on lay leaders.

It is also necessary to understand how cultural localism is correlated to other key attributes of the lay leader population. Table 4.33 presents a correlation matrix of the correlation coefficients for cultural localism. The correlations between aspects of the lay leader profile and culture replicate the findings by Roof (1974, 1976, 1978) and Lehman (1986, 1988). Significant relationships were found between cultural localism and 1)

age, 2) education 3) size of community respondent currently lives in, 4) size of community respondent grew up in, 5) nature of employment, 6) desirability of an ONU education, 7) number of years in the church, 8) importance of church in respondent's life. Level of income approached significance at the .057 level. No relationship was found between cultural localism and desire for higher education.

Table 4.33

Correlation Matrix for Cultural Localism for Lay Leaders

	Cultural Localism	
Age	-.2068	p=.000
Education	.2188	p=.000
Employment	-.1439	p=.002
Desire for Higher Education	.0302	p=.282
Desire for ONU	.0919	p=.039
Importance of Church	-.1008	p=.027
Income	.0825	p=.057
Size of Home Community	.0865	p=.049
Size of Childhood Community	.1214	p=.010
Year Membership	-.0886	p=.045

Note. n=431

Higher localism is likely when the lay leader is older, has not gone to college, works in a traditional (unprofessional) occupation, grew up in a small community, and currently lives in a small community. All these correlations are consistent with Roof's and Lehman's studies of the local-cosmopolitan dichotomy. There is also a strong probability that individuals with higher incomes are more cosmopolitan.

A correlation of .0910 ($p=.039$) was found between cultural localism and the desire for relatives to attend Olivet. The relationship between culture and desire to attend ONU suggests that a high level of cultural cosmopolitanism is aligned with a lesser desire to encourage enrollment at Olivet. This is interesting in light of the discovery that extreme localism is correlated to nonparticipation. This would seem to be contradictory of the findings that localism is associated with congregational nonparticipation.

It appears that those exhibiting the highest levels of cosmopolitanism are less likely to say that they would want their children to attend Olivet. These individuals were more likely to opt for another college or university. This discovery opens up the possibility that both extreme localism and extreme cosmopolitanism are aligned with a nonparticipative attitude of lay leaders. Further

investigation cannot be pursued because of the small number of cosmopolitans in the sample.

Hypothesis Two must be rejected. Cultural localism is correlated to nonparticipation. As scores move from localism to cosmopolitanism, the probability that the lay leaders are members of a participative congregation increases. Those in the nonparticipative category are less favorable toward higher education and it appears that they are less likely to create an environment supportive of higher education, even the college or university supported by their church. As the score moves toward that of moderate localism, the population becomes more supportive of higher education in general, and more proactive in congregational promotion of Olivet. Those congregations with lay leaders who are moderately local do demonstrate higher levels of enrollment support.

However, there is evidence that as cultural scores move more toward cosmopolitanism, the aspiration for family members to attend Olivet decreases. It remains possible that members become less instrumental in the development of a supportive local culture when they are highly cosmopolitan. The lack of members with such an orientation may suggest that these individuals are also not comfortable in the Church of the Nazarene.

Hypothesis Three: There is no significant correlation in

the social localism score of lay leaders and the category of congregational participation.

Every individual operates within a specific social environment. The importance of the relationships within that environment is the focus of social localism. "Social localism is a matter of the extent to which persons identify with their particular locale and their structural relations there" (Lehman, 1988, p. 3). While cultural localism dealt with the abstract meaning and value of the local community, social localism is concerned with the value placed on relationships with particular people.

Tests for the differences of means were applied to address the possibility that social localism is aligned to the category of participation. Table 4.34 presents the findings.

Table 4.34
Analysis of Social Localism Means by Category

<u>Social Localism</u>	Mean	Std Dev	Std Err	t	p
Participative (n=189)	7.12	1.398	.102	1.22	.224
Nonparticipative (n=254)	6.95	1.456	.091		

Note. 3=Extreme Localism--12=Extreme Comopolitanism

No significant difference between sample means was found. While the mean from the nonparticipative category is lower, indicating greater localism, the difference is not statistically significant. It should be noted that both groups demonstrated high levels of social localism. The mean response from both categories was soundly on the local end of the continuum. This population appears to have strong social commitments with those in their local sphere, and these relationships are important aspects of their lives.

When the potential for relationship is tested by the use of correlation analysis, it becomes evident that this dimension of localism does not lend to an explanation of participation. The negative correlation of $-.05373$ suggests that increasing levels of participation are aligned to social localism. However, the level of significance is not sufficient to claim a relationship ($p=.102$). The population displays a high level of social localism and variations in social localism do not appear to relate to a category of participation.

The inference changes when looking at the correlation between social localism and a lay leader's personal expression of the desirability of an ONU education. The correlation of $.094$ is significant at the $.05$ level, suggesting that those most connected with local

affiliations are more prone to want their children to attend Olivet.

Attributes of the sample (e.g., education, age, income, importance of church membership) were strongly aligned to the degrees of cultural localism. Such results were also found when comparing level of education, nature of employment, age, and years of membership in church with social localism. The relationships reflect the possibility that those with greater opportunities to expand social networks outside the church are less dependent upon those in the church. The latter two correlations are a function of time. It seems logical that the longer one is a participant in particular social relations, the more dependent one will become on them. Table 4.35 reports the correlations between social localism and the personal attributes of the sample.

Table 4.35
Correlations between Social Localism and Other Attributes

	SOCIAL LOCALISM	
Age	-.1101	(p=.017)
Education	.1407	(p=.003)
Employment	-.0870	(p=.042)

(Table Continues)

Table 4.35

Correlations between Social Localism and Other Attributes

SOCIAL LOCALISM		
<hr/>		
Desire to Attend ONU	.0489	(p=.175)
Importance of Church	-.1190	(p=.011)
Income	.0329	(p=.264)
Childhood Residence	.0707	(p=.088)
Present Residence	.0648	(p=.108)
Years Member of Church	-.2331	(p=.000)

A judgement on whether the null hypothesis should be rejected is difficult to make in this case. Looking at congregational participation, it cannot be said that social localism increases the probability that the congregation will be nonparticipative. However, there is evidence that social localism does affect a parental desire for youth to attend Olivet. Using a strict interpretation of the hypothesis, the research fails to reject Hypothesis Three because a correlation between social localism and category of participation was not found.

Hypothesis Four: There is no correlation between ecclesiological localism scores and the category of congregational participation.

The dimension of localism which yields unique possibilities for this discussion is ecclesiological localism. Its special quality is the ability to access a person's attitude toward the denominational body. Ecclesiological cosmopolitanism reflects a sensitivity to the role of the church outside the local congregation. A dogmatic localism in this area implies that the individual focuses on the local ministry and does not place a priority on broad outreach programs.

The mean from both groups suggests that the population manifests a local orientation. The nonparticipative category appears to be more internally oriented, although the means are not different at the .05 level ($p=.073$).

Rank-ordered correlations between level of participation and ecclesiological localism uncover an interesting discovery. The correlation of $-.0859$ ($p=.052$) suggests the possibility that ecclesiological localism may be aligned to level of participation. As the ecclesiological score increase, the probability that the lay leader is a member of a participative congregation increases. This is consistent with previously stated expectation because it reflects a dedication to the denominational prerogative for Nazarene higher education.

The conclusion is supported by the correlation between ecclesiological localism and respondents' personal expressions of support for Olivet. The correlation of

$-.0854$ ($p=.05$) can be interpreted to mean that those with the highest levels of ecclesiological cosmopolitanism are more inclined to endorse an Olivet education.

This insight is especially significant given the discovery that higher levels of cultural cosmopolitanism tend to increase the probability that the lay leader will be indifferent toward an Olivet education. It is possible that those members exhibiting both moderate levels of cultural localism and relatively higher levels of ecclesiological cosmopolitanism are most likely to facilitate enrollment of congregational youth to Olivet. One who places a high value on the norms and culture of the local community, but also has a strong sense of membership in the denominational church, is most inclined to encourage enrollment support for Olivet. These individuals apparently are more in touch with the norms of the Nazarene church and, while maintaining strong connections to community concerns, sense a responsibility to endorse the mission of the denominational body.

One's ecclesiological localism is much less predictable than the other two dimensions of localism by background factors. A relationship was found between ecclesiological localism and income ($R=.0976$, $p=.031$). Higher cosmopolitanism appears to be associated with higher incomes. This finding is contrasted to an inverse relationship found between income and cultural localism.

Cosmopolitanism is usually associated with a greater desire to contribute to concerns outside the local community. The finding that those Nazarenes with a higher income are also more ecclesiologically cosmopolitan may suggest that these individuals are also more able to contribute.

Table 4.36 shows the results of correlation analysis between ecclesiological localism and other respondent attributes. In light of the correlation between ecclesiological cosmopolitanism and participation, it can be concluded that Hypothesis Four should be rejected. The correlation suggests that high localism is aligned to nonparticipation and that as the score moves toward cosmopolitanism the likelihood of participation increases. However, there remains the possibility that extreme ecclesiological cosmopolitanism may lead to an increased willingness to pursue education outside the church. What can be concluded is that extreme localism is clustered more strongly within the nonparticipative congregations.

Table 4.36

Correlations between Ecclesiological Localism
and Other Attributes

	Ecclesiological Localism	
Age	-.0608	(p=.107)
Education	-.0333	(p=.255)
Employment	-.0574	(p=.128)
Desire to Attend ONU	-.0854	(p=.051)
Importance of Church	-.0131	(p=.401)
Income	.0970	(p=.031)
Childhood Residence	.0441	(p=.200)
Present Residence	-.0101	(p=.424)
Year Member of Church	-.0212	(p=.342)

Note. n=368

Hypothesis Five: There is no significant correlation
between the total localism score for lay leaders and the
category of congregational participation.

The culmination of this analysis calls for an investigation of the total impact of all three types of localism on the phenomenon of nonparticipation. Thus far it has been shown that high cultural localism and high ecclesiological localism are correlated with low

participation. Extreme localistic tendencies are aligned with congregations who do not demonstrate enrollment support for Olivet. As the score moves away from extreme localism to more moderate localism, the levels of participation increase. There is also some evidence that high cosmopolitanism also perpetuates nonparticipation. On the other hand, social localism does not appear to be significant in the creation of either a participative or a nonparticipative disposition.

According to the preceding discussion it becomes obvious that different types of localism can have different impacts on support for Olivet. At the same time, these three dimensions are also complementary and when put together become a tool for assessing the overall cultural orientation of a person.

Several layers of analysis will be used to determine if total localism is aligned with either a participative or nonparticipative tendency. The first question to be asked is, Are the two categories different? A comparison of means suggests that they are different. The average total localism score of those in the nonparticipative category was significantly lower, reflecting a greater level of localism (Table 4.37). As discussed earlier in the chapter, both means are located on the local side of the scale. While both groups may have a local orientation, those in the nonparticipative category are more so.

Table 4.37

Independent T-Test for Total Localism

Total Localism	Mean	Std Dev	Std Err	t	p
Participative (n=185)	22.1	3.01	.221	2.49	.013
Nonparticipative (n=246)	21.3	3.20	.204		

Note. 10=Extreme Localism--40=Extreme Cosmopolitanism

The chi-square test was then used to test for dependency between the two variables of total localism and category of participation. The scale for the analysis is changed to reflect the skewed nature of localism scores within this sample. Table 4.38 describes the statistical results when the Nazarene sample is divided into four degrees of localism-cosmopolitanism.

Table 3.38

Crosstabulation of Total Localism and Participation

Total Localism	Participative		Nonparticipative	
<hr/>				
Extreme Localism				
Count	13.0	7%	31.0	12%
Expected Value	18.9		25.1	
Residual	- 5.9		5.9	
Moderate Localism				
Count	67.0	36%	99.0	40%
Expected Value	71.3		94.7	
Residual	- 4.3		4.3	
Moderate Cosmopolitan				
Count	79.0	43%	91.0	37%
Expected Value	73.0		9.0	
Residual	6.0		- 6.0	
Cosmopolitan				
Count	26.0	14%	25.0	10%
Expected Value	21.9		29.1	
Residual	4.1		- 4.1	

(X²=5.88, d.f.=3, p=.1174)Note. n=431

While dependency was not demonstrated at the .05 level, there is evidence that the higher total localism scores are directed toward participation. The residuals reflect greater levels of support for Olivet as respondents move toward a moderate cosmopolitan orientation. However, the belief that all lay leaders with a local orientation are congregated in the nonparticipative category is not supported. Both those with a local orientation and those with a moderately cosmopolitan orientation can be found in a congregation in each category. Nonetheless, the probability of being nonparticipative does appear to increase as the number of lay leaders with a extreme local orientation increases.

Correlation analysis does demonstrate a significant relationship between total localism and category of participation. This can best be seen in the review of rank-ordered correlations. A negative correlation of $-.1004$ ($p=.0073$) suggests that the likelihood of a church being nonparticipative is significantly increased by the presence of lay leaders with high total localism. Level of participation increase as lay leader total localism scores become more moderate.

Strong correlations between total localism and personal characteristics were found for 1) number of years as member of church 2) importance of church membership, 3) size of

childhood community, 4) income, 5) level of schooling, and 6) age. These results are listed in Table 4.39.

Table 4.39

Correlations between Total Localism
and Respondent Characteristics

	Total Localism
Age	-.1970**
Employment	-.1661**
Importance of Membership	-.0958*
Income	.1093*
Size of Present Community	.0717
Size of Childhood Community	.1208**
View of Higher Education	-.0416
Years of Membership	-.1637**
Years of Schooling	.1929**
*p<.05	
**p<.01	

Note. n=368

Table 4.40 summarizes the correlations between the four levels of localism and level of participation. It also reports the correlations between the complementary item of

"desire to attend ONU" and culture. This variable is helpful because it is an individual's expression of support for Olivet, as opposed to the level of participation which is a measure of congregational support.

Table 4.40

Summary of Correlations

Total Localism and Participation

	Category of Participation	ONU
	Kendall Correlation	Pearson R
Total Localism	-.1004**	.0295
Cultural Localism	-.0751*	.0919*
Social Localism	-.0537	.0940*
Ecclesiological Localism	-.0681*	-.0854*

* $p < .05$

** $p < .01$

Note. $n=431$

In light of these findings, Hypothesis Five must be rejected. The mean total localism score for nonparticipative lay leaders is significantly lower than those in the participative category. Additionally, there is a correlation between higher total localism scores and

congregational enrollment support. It is also expected that extreme total cosmopolitanism is aligned to a higher probability of being nonparticipation, although the numbers are not sufficient to fully test this belief.

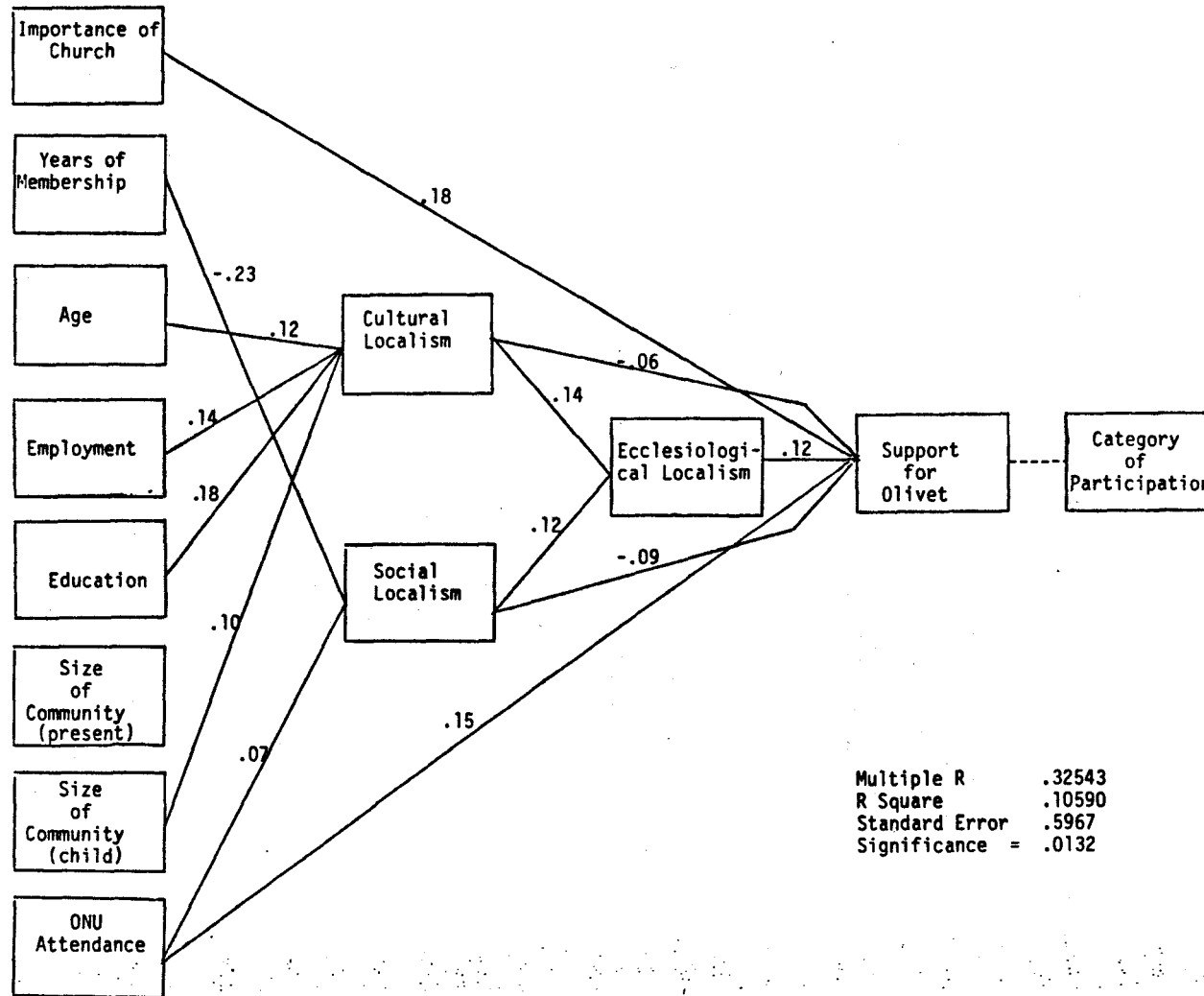
A Model for Congregational Support

The study has found that there are significant correlations which may be helpful in explaining the participative/nonparticipative phenomenon. Such discoveries make it possible to propose a model which provides insight into how lay leaders support for Olivet is created.

Lehman (1988) suggested that it is crucial to keep the cultural, social, and ecclesiological dimensions distinct when trying to understand variations in human actions. It is important to understand the implications of each variable and to test for interaction between the variables. To do so, the three dimensions were entered into a regression model to analyze how they relate to an individual's endorsement for Olivet and to control for other background variables.

Regression was used to construct a path model designed to explain the variance in a person's expressed support for Olivet (ONU). Cultural and background variables were used to determine if a path leading to support for Olivet could be found. Figure 1 reports the results. The analysis

FIGURE 1
PATH ANALYSIS FOR LAY LEADER SUPPORT OF OLIVET



resulted in the discovery of significant direct paths to ONU from, 1) moderately high ecclesiological cosmopolitanism, 2) high importance placed on church membership, and 3) previous attendance at Olivet. Significant indirect paths were discovered for both cultural localism and social localism, as they interact with ecclesiological localism. This findings supports the assessment that moderate localism, coupled with a denominational orientation, leads to higher levels of support for the denominational institution of higher education. The path discovered in this study is similar to the models constructed by Roof (1978) and Lehman (1988) to explain other "consequential dimensions" (Figure 2 and Figure 3). The path leading to support for Olivet is significant at the .0132 level and accounts for 10.6% of the variance (Multiple $R=.32543$). Other variables, not in the equation, which may account for more of the variance include: 1) proximity to Olivet, relative cost of Olivet, 3) and other unmeasured attitudes about Olivet.

Summary of Cultural Analysis

Based on the analysis, it was determined that four of the five null hypothesis should be rejected.

Hypothesis One: Reject null. The population is culturally homogeneous with both lay leaders and pastors displaying a high level of localism. Cultural

heterogeneity was not found.

Hypothesis Two: Reject null. Extreme cultural localism is correlated to nonparticipation. As the cultural localism score for the lay leader population moves toward moderate localism, the probability of congregational participation increases. However, when the other variable used to measure support for Olivet is used ("Desirability of children attending Olivet"), there is a correlation between moderate cosmopolitanism and the desire to support matriculation to an institution other than Olivet. This introduces the possibility that cosmopolitanism is also aligned with nonparticipation.

Hypothesis Three: Failure to reject null. Variation in social localism does not assist in an explanation of nonparticipation. Both categories display high levels of social localism. This aspect of localism cannot be used to account for either congregational nonparticipation or personal expressions of a lack of support for Olivet.

Hypothesis Four: Reject null. Extreme ecclesiological localism is correlated to nonparticipation. As the ecclesiological score for lay leaders moves toward cosmopolitanism the probability of congregational participation increases. This correlation is supported by a similar relationship between ecclesiological cosmopolitanism and individual expressions of support for Olivet. Congregations with lay leaders who feel connected

to the denominational mission around the world are more likely to actively endorse student enrollment to Olivet. A denominational orientation is important in explaining participation.

Hypothesis Five: Reject null. Total localism is the sum effect of the three dimensions of localism. The mean total localism score between the two categories is significantly different, with high localism correlated to a lack of congregational enrollment support. High localism appears to be linked to a cautious endorsement of higher education and the lack of strong encouragement for attendance at Olivet.

Additionally, multiple regression confirmed the previously discussed possibility that moderate cultural localism and ecclesiological cosmopolitanism are predictive of a personal expression of support for Olivet. When these two aspects are present at once, the probability of supporting Olivet is enhanced.

Chapter Summary

The phenomenon of nonparticipation is multidimensional and cannot be fully explained by the identified variables and their impact on the social-cultural orientation of lay leaders. Relationships identified have generally been weak. However, it is apparent that localism-

cosmopolitanism cannot be ignored since many of the relationships have been statistically significant. Other factors, beside cultural, have also been found to be important in shaping participation. These include 1) proximity to Olivet, 2) other district related factors, 3) size and strength of the congregation, 4) demographic attributes of lay leaders, 5) level of education of the lay leaders, 6) prior experience or knowledge about Olivet, and 7) the role of the pastor. In light of these findings there is overwhelming evidence that lay leaders are instrumental in creating an influential environment capable of effecting college choice decisions within the culture of the congregation. Furthermore, the evidence is that congregations who are made up of the "most local" population are less active in creating a predisposition for higher education and Olivet Nazarene University.

CHAPTER V

CONCLUSIONS AND IMPLICATIONS

The majority of colleges and universities face the potential of declining enrollments in the years to come. Particularly troublesome for some church-affiliated institutions is the possibility that they will no longer appeal to the student body for which they were created--students whose religious orientation matches that of the institution. Since these individuals are the most likely students for these institutions, leaders of church-affiliated institutions need to know what factors may predispose students of a particular denominational group to attend a specific type of college or university. In considering the predisposition stage of the student's college choice process, it may be useful for church-affiliated institutions to determine if there are congregational factors that affect potential students' predispositions to attend the denominational college.

While denominational leaders expect that their congregations will foster the norm that their youth attend denominationally-affiliated colleges and universities, it is apparent that some congregations are more successful at predisposing youth than others. In other words, some congregations are supportive ("participative") of the

denominationally affiliated college/university while others are far less supportive ("nonparticipative"). It behooves those in church-affiliated institutions to ask, "What factors may contribute to variations in enrollment support for the denominational university by the various congregations of the denomination?" A partial answer to this question may be found in the cultural orientation of those within the congregations, as manifested by the lay leaders and pastors.

Culture can be thought of as the learned and shared attitudes, values, and ways of behaving for members within a group. The "local-cosmopolitan" concept is used in this study to test the hypothesis that cultural orientations are instrumental in shaping predispositions toward the denominational institution. Using scales developed and tested by Dobriner (1958), Thielbar (1968), Roof (1974, 1976, 1978), and Lehman (1986, 1988), it is possible to classify an individual's cultural orientation along a continuum of "localism-cosmopolitanism." A local orientation suggests an attachment to the immediate locale or group as the focal point for behavioral expectations and reflects a desire to comply to those norms. On the other hand, a cosmopolitan orientation reflects an openness to

others who do not share the norms of one's primary culture. Such an orientation actively encourages interaction with those whose behavior is perceived to be incongruent with that of the primary reference group.

Localism-cosmopolitanism can then be divided into three types: cultural, social, and ecclesiological. Cultural localism reflects the degree to which a person places value on local ideals, as opposed to a preference for global concerns. On the other hand, social localism deals with the level of an individual's personal relationships. If friendship is narrowly defined by a specific group, the person is said to be socially local. A socially cosmopolitan orientation reflects an array of relationships beyond a person's primary group. The third dimension of localism is called ecclesiological localism. This aspect deals with how a person relates to the concept of "church." When a person is ecclesiologically local, he/she will give preference to the needs of the local congregation and be indifferent to larger denominational interests. As individuals become more ecclesiologically cosmopolitan, they will increase their sphere of concern beyond the local congregation to the broader interests of the denominational church.

Olivet Nazarene University, an institution owned and operated by the Church of the Nazarene, provides an opportunity to investigate part of the sociological

environment within which a college-choice decision is made for students of a strong denominational orientation. The research question calls for the testing of the hypothesis that the cultural orientation of congregational leaders is a significant variable in explaining enrollment support for Olivet Nazarene University. This research has hypothesized that the three dimensions of localism are important in explaining why some congregations appear to predispose youth to attend Olivet, while others do not. The primary goal of the research was to determine if cultural orientation helps to explain congregational enrollment support.

Methodology

A three-stage research methodology was used to study factors potentially affecting whether a congregation will be supportive or nonsupportive of Olivet. Stage one involved the classification of the 850 congregations of the Church of the Nazarene in Illinois, Indiana, Michigan, and Wisconsin into two categories reflecting extreme levels of support and nonsupport. The "participative" category included local congregations which consistently send a high proportion of their youth to Olivet. On the other hand, the "nonparticipative" category included all congregations showing very little, if any, enrollment support for

Olivet. Classification was made through the use of a ratio which reflected the number of church youth who chose to attend Olivet, controlled for church size, from 1981 to 1987.

The second stage involved the collection of data relevant to the research question. A survey instrument was designed to collect information from lay leaders and pastors within those churches categorized as "participative" and those identified as "nonparticipative." This information was complemented by congregational data obtained from official records of the Church of the Nazarene. While one purpose of the data collection was to obtain relevant demographic facts about the congregation and its leaders, the most important purpose was to determine the social-cultural orientation of lay leaders and pastors. The questionnaire was sent to 679 lay leaders and 240 pastors. A 71% response rate was achieved for lay leaders, with a total response of 60% (71% from participative congregations and 49% for nonparticipative congregations) for pastors.

The third stage of the methodology involved the development of demographic profiles of the congregations, lay leaders, and pastors in both the participative and the nonparticipative categories. Then cultural responses were tabulated and applied to the testing of the five research hypotheses. Statistical tests were used to

determine if there were significant differences between the categories for a series of demographic factors. Tests for association and correlation were then used to determine if cultural variables were aligned to the level of support for Olivet. These techniques resulted in the responses to five hypotheses relating to the anticipated alignment between cultural, social, and ecclesiological localism and level of congregational enrollment support. A model proposing the relationship between background variables, cultural orientation, and an individual's endorsement of an Olivet education was then developed.

Summary of Results

Congregational Findings

Each of the 850 congregations belongs to one of the ten districts in Indiana, Illinois, Michigan, and Wisconsin. A significant relationship between the level of congregational enrollment support for Olivet and the district affiliation was found, i.e., the probability of being a participative church increases when the congregation is a member of a certain district. This relationship cannot be adequately explained by proximity of the district to Olivet. Other factors within certain districts, such as the role of the District Superintendent, the district camping system, and intra-district culture,

may be important in explaining why some districts are more supportive of Olivet than others.

A relationship was also found between the size and strength of the congregation and level of participation. The probability of creating enrollment support for Olivet is increased when the congregation is a 1) larger church, 2) a growing church, and 3) a financially secure church. However, even with the strong correlation, it cannot be said that congregational size and strength cause support for Olivet. There are many larger churches which are not participative.

Leadership Profile Findings

Only four demographic variables from the lay leader profile were found to be significantly different between the participative and nonparticipative categories. First, participative congregations are more likely to have lay leaders who reside in cities with populations greater than 250,000 people. Next, those lay leaders who have been members of their local church for more than 20 years are less likely to be in a participative congregation.

In comparing the educational aspirations of lay leaders between the two categories, it was found that lay leaders in participative categories are more likely to be college graduates. The data also suggest that youth in the nonparticipative congregations are not subjected to the

same intensity of educational expectations as those in the participative churches. Lay leaders from nonparticipative congregations were not as positive toward higher education as those from participative congregations. This pattern extended into the way the lay leaders feel about Olivet. While lay leaders from both groups are generally very positive toward Olivet, those in the nonparticipative category are less likely to say that Olivet would be their first choice for a college.

Finally, lay leaders from participative congregations are also more likely to be graduates of Olivet. When lay leaders have attended Olivet, they become more active in propagating a positive attitude toward Olivet. This is evident by the correlation between Olivet attendance and congregational participation. Additionally, when all lay leaders who have attended college were asked to rate Olivet according to a list of educational attributes, it was found that Olivet graduates have a significantly better impression of the institution.

The picture that comes from the pastoral profile is more confusing. No significant quantitative differences between the two groups of pastors were found. This study was not able to confirm a cultural influence on college choice from pastors. Pastors were generally positive toward Olivet, the low response rate among nonparticipative

congregations may reflect strong negative feelings of some pastors. It is possible that the poor response rate may be a function of nonparticipation. If so, it may reflect attitudes detrimental to enrollment support for Olivet.

Cultural Findings

The primary purpose of the study was to test the possibility that social-cultural orientations of pastors and lay leaders are important in the shaping of congregational norms which endorse attendance at Olivet. Analysis of fourteen entries designed to measure a respondent's cultural orientation found significant correlations between cultural, ecclesiological, total localism and participation. Furthermore, all four levels of localism are correlated to an individual's desire to have his/her children attend Olivet.

When describing the relationship between participation and cultural orientation, it is helpful to envision a continuum with extreme localism on one end and extreme cosmopolitanism on the other. Extreme levels of localism among lay leaders are predictive of nonparticipation. There are Nazarene churches which are unlikely to support Olivet regardless of its efforts to encourage their support. The norms within these congregations do not facilitate a youth's desire to pursue higher education. When education is deemed necessary for pragmatic reasons,

the norm is for youth to attend an institution which allows them to remain active in the local church. Such an expectation is consistent with the local norm, but it deviates from the denominational aspiration.

As localism scores become more moderate, the propensity to encourage enrollment at Olivet increases.

Congregational participation is aligned to the presence of lay leaders in the congregation who have a cultural orientation that is moderately local. The probability of enrollment support increases even further when the lay leader has a moderate degree of ecclesiological cosmopolitanism. The dimension of a denominational orientation is important. Those churches which are most participative appear to have a social-cultural orientation that fosters an attachment to the denomination as the focal point for behavioral expectations and encourages compliance to the norms of the Nazarene community.

This research also supports the possibility that extreme cosmopolitanism is not aligned to a participative tendency. There remains the possibility that those congregations which are most cosmopolitan will be less inclined to encourage matriculation to Olivet.

Interestingly, there are very few individuals within the sample who have a cosmopolitan orientation. The lack of people displaying this orientation may suggest that the Nazarene culture does not foster long term involvement of

those who have an extreme cosmopolitan orientation.

The model developed through path analysis demonstrated that the concepts of social, cultural, and ecclesiological localism are helpful in explaining an individual's support for Olivet. Endorsement of Olivet by lay leaders is important in the creation of college-choice predispositions which cause the congregation to be participative. The proposed model must now be verified by further research to assure that the relationships are not spurious. At this point, it appears that college choice within the denominational culture of the Church of the Nazarene is affected by the cultural orientation of congregational leaders.

Implications for Olivet Nazarene University

The high level of latent support for Olivet Nazarene University which is present within the nonparticipative category suggests that the potential for enrollment from Nazarene churches has not been fully tapped. Further penetration of this market is possible. The key to unlocking the potential support among those currently possessing a passive endorsement for Olivet may well be the infusion of new information about the outcomes of an Olivet education.

Several implications result from this conclusion.

First of all, it appears that lay leaders expect academic excellence, evidenced by career success. Furthermore, they are sensitive to any evidence that the university has undermined spiritual development of their youth. It is possible that many congregations are capable of becoming more participative if they can become more confident about the "outcomes" of an Olivet education. Information about academic programs, job placement, and career advancement may satisfy this desire.

Next, there is an impression, especially among those from smaller congregations, that Olivet recruitment efforts are skewed toward the larger congregations. The difference in perception about Olivet between lay leaders of the participative and nonparticipative congregations appears to be a matter of how much the congregation knows about Olivet. An information gap between these two types of institutions was evident. This finding suggests that the strategies by which Olivet distributes information to the congregations is in need of evaluation. It is also advisable that Olivet uses the institutional research function to generate evidence of educational quality and student outcomes. This information may be invaluable to recruiters.

Knowledge about what is happening at Olivet can also be a two-edged sword. Lay leaders, who have had direct

contact with Olivet and have viewed that interaction positively, are more likely to be proactive in shaping the endorsement for Olivet within the congregation. On the other hand, when lay leaders have had personal experiences with Olivet that have been disappointing, or when they have heard of such encounters, the negative influence can be detrimental to long term support for Olivet.

Addressing the cultural aspect of the research, it appears that the Nazarene leadership does exhibit high levels of cultural homogeneity. However, in spite of the fairly similar demographic and cultural profiles of lay leaders from the two types of congregations, it appears that relatively small variations in cultural orientation can have a significant impact on congregational behavior. In other words, there are distinct segments present within this market. It is interesting to note that the use of musical groups for in-church recruitment was sometimes cited as important in shaping positive attitudes toward Olivet. On the other hand, several lay leaders said that the strategy was detrimental and that more information about academic programs should have been shared. Not all congregations react the same to the same recruitment tactics. This discovery suggests that recruitment strategies should be varied to fit the anticipated cultural orientation of those within the congregation. To assume commonality would fail to recognize the various ways that

this market responds to denominational norms and educational options. Viewing the Nazarene constituency as several slightly different clusters of individuals can open institutional strategic thinking to new ways of serving educational needs.

Significance to the Study of Higher Education

Contributions to the Church-related Sector

Mark Noll (1984) contends that,

It will not be possible to provide reasons for the survival of the evangelical liberal arts college until research of the colleges and their constituencies is carried out. (p. 33)

This study has responded to this call for research.

Much has been learned through this study about those within the Church of the Nazarene and how local congregations relate to their denominational institution of higher education. Equally important, it suggests a relationship between the life cycle of denominational colleges and the denomination itself. Ringenburg (1984) believes that the life cycle of denominational colleges may reflect the life cycle of the denomination. This research supports that possibility. It also complements an effort by Ronald Benefiel (1986), using the Church of the Nazarene, to assess whether the same variables which contribute to the

secularization of an entire religious organization also contribute to the secularization of sub-groups within the organization. If the Church of the Nazarene is becoming more cosmopolitan it may be possible that there will be deterioration in the denomination's ability to enforce traditional norms. This may have significant implications for future enrollment of the denominational colleges.

Another important contribution of this study is its implications for other church-related institutions striving to maintain a link to their traditional constituency. It is hoped that this research can be replicated by similar institutions needing to determine how they can better appeal to those students for whom the college is purposed. Awareness of the forces shaping predispositions for church-affiliated institutions can be immediately helpful for enrollment management efforts. Such research may also help scholars understand the factors affecting the survival of this sector. Finally, it may assist those striving to preserve the influence of the church-related sector of higher education into the future.

Contributions to the Study of Higher Education

The use of the local-cosmopolitan dichotomy appears to be a helpful construct in assessing how cultural forces can influence college-choice decisions for students likely to enter church-affiliated institutions. This study offers

one of the first models for how student predispositions can be shaped by developmental environments and how culture may influence the student's college-choice set. Continued study of cultural orientations may be helpful in explaining variations in college choice decisions, especially in the church-related sector of higher education.

The use of cultural analysis appears to have the potential of unlocking new knowledge into forces shaping student predispositions. This study has looked at the cultural orientation of one group of people who shape norms within a church community, and how these people influence enrollment into the denominational university. Now the investigation must move to the cultural orientation of students themselves. It is possible that the local-cosmopolitan concept will also be predictive of the "types" of institutions that a cross-section of youth will apply. The potential of cultural analysis in understanding the predisposition stage of the college choice model is worthy of further pursuit.

Limitations

All inferences using self-reported entries from respondents must be made with some caution. One hopes that the respondents gave answers which reflect their true feelings.

A complete explanation of the difference between participative and nonparticipative congregations is beyond reach. While significant correlations were found, the power of the relationships was weak. Unexplained factors remain which warrant investigation. A logical extension of this research would be to measure the level of cultural localism among potential students. It remains possible that the cultural orientation of the youth themselves may add to the explanation of nonparticipation.

Inferences from the data can only be applied to the specific setting in which the research was conducted. Generalizations to other Nazarene institutions, or to other sectors of higher education cannot be made. However, it is hoped that this effort will serve as a basis for investigations by other church-related institutions needing insight into their primary constituency group.

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APPENDIX A

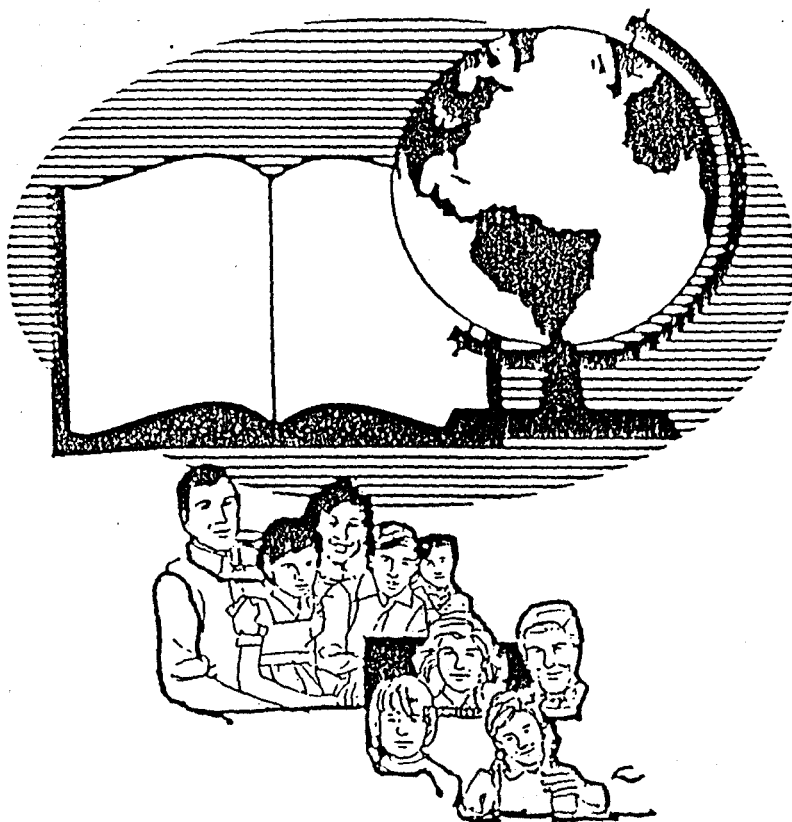
APPENDIX A Classification Computation

Eastern Mich. 140
Church

	1981	1982	1983	1984	1985	1986	1987	
20 SS ATT.	50	50	50	30	35	37	35	41
ONU	2	2	0	0	2	0	0	0.857142
COL Bound								29.11
Part. Ratio								0.029444
Part. 4yr								0.017176

The preceeding congregation on the Eastern Michigan district has average 41 individuals in the youth division for Sunday school over the period of 1981-1987. Over the same period, six matriculated to Olivet. Using the anticipated percentage of the youth that will pursue some form of higher education (71%), it was determined that approximately 29 will go on to college. For each year, an average of .857 students out of the 29 choose to attend Olivet. This represents .029444% of the cumulative potential (not a market potential). Looking at just the years from 1984 to 1987, that percentage is only .017176, reflecting lower enrollment support over the last four years. The .029444 number is the participation ratio. This particular congregation would be categorized as a neutral congregation.

APPENDIX B



CONGREGATIONAL QUESTIONNAIRE FOR
THE STUDY OF NAZARENE HIGHER EDUCATION

Study Conducted by:

Michael D. Wiese
Doctoral Program
Higher Education
Loyola University of Chicago

LOYOLA UNIVERSITY OF CHICAGO



SCHOOL OF EDUCATION

Water Tower Campus • 820 North Michigan Avenue, Chicago, Illinois 60611 • (312) 670-3030

Dear :

Like you, I am a lay leader in a local congregation of the Church of the Nazarene. Growing up in the church, my values and perspectives for life have been influenced by my experiences in the congregation. Today, I am a doctoral student in the Higher Education Program at Loyola University of Chicago. As part of my studies, I have been asked to assist in the development of a better understanding of the people who worship in the Nazarene church. A special goal is to find ways for the Nazarene colleges to better serve those in the local churches. I believe that it is important for lay leaders, such as yourself, to have input in this effort.

This study has been greeted by support from within both the church and the college communities. Part of the study calls for surveying lay leaders in the Central Educational Region of the Church of the Nazarene (area of Olivet Nazarene University). Regardless of how familiar you are with higher education or Olivet, your opinions are extremely valuable because of your essential role in the church. You have been chosen to participate in the study by a random selection of names from your District's annual report. Please respond to the enclosed questionnaire which should take less than 15 minutes to complete. It is very important that every person who receives the questionnaire completes it.

All responses will be held strictly confidential. No names of individuals or local churches will be attached to the results. You do not need to put your name on the questionnaire. To assist me in determining whether the survey results are valid, I ask that you return the enclosed postcard separately when you mail back your questionnaire. Please send your survey to me by October 15. This can be done at no expense to you.

I appreciate your help in this study. If you have any questions, please do not hesitate to call me at (815) 939-1358. Thank you very much for your valued assistance.

Sincerely,

Michael D. Wiese

10-26-88

Dear Nazarene Lay Leader:

Last month you received a questionnaire about Nazarene higher education for a study that I am conducting as part of my graduate studies. Hundreds of Nazarene members and pastors have already participated, but maybe you have not. If you have not yet completed the survey, I'd like to give you another copy and urge you to complete the survey and send it back to me in the enclosed self-addressed envelope.

Your assistance is needed and greatly appreciated. If you have any concerns which make you hesitant, please feel free to call me collect at (815)939-1358 during the evening. I would like to answer any of your questions. Remember that it does not matter if you are familiar with higher education or Olivet. In fact, your response is especially important if you are not familiar with Olivet. If you would like to receive a summary of the result, just make that request and I will mail you a summary when it is completed in May.

I thank you for your help! May God bless you.

Sincerely,

Michael D. Wiese

DIRECTIONS:

RESPOND TO EACH STATEMENT ACCORDING TO YOUR OWN HONEST PERSONAL ASSESSMENT. GIVE YOUR FIRST IMPRESSION. PLEASE DO NOT DISCUSS YOUR POSSIBLE RESPONSES WITH OTHERS, SO THAT YOUR ANSWERS WILL NOT BECOME BIASED. THANK YOU FOR YOUR PARTICIPATION.

1. How long have you been a member of the local church that you currently attend? (Place an "X" on the appropriate response.)

1. Less than a year
2. 1 to 2 years
3. 3 to 5 years
4. 6 to 10 years
5. 11 to 20 years
6. more than 20 years

2. Have you ever been a member of a denomination other than the Church of the Nazarene? (Place an "X" on the appropriate number.)

1. yes
2. no

3. How important is your membership in the Church of the Nazarene to you? (Place "X" on number.)

1. Not important
2. Fairly important
3. Important
4. One of the most important aspects of my life
5. The most important aspect of my life

4. Please state the nature of your employment (or weekly responsibility).

5. In column A below, place an "X" by the size of the community in which you presently reside. In column B, place an "X" by the size of community in which you were raised (if raised in more than one place, indicate the one where you lived the longest).

A	B	
Present	Childhood	
()	()	Farm
()	()	Town of less than 2,500
()	()	Town of between 2,500 and 15,000
()	()	City of between 15,000 and 50,000
()	()	City of between 50,000 and 100,000
()	()	A suburb of a major city
()	()	100,000 to 250,000 persons
()	()	250,000 to 1 million persons
()	()	A major city of over 1 million
()	()	other, please describe _____

(Continue to place an "X" on the appropriate number.)

10. I really feel at home in the area where I am living now. I feel as though I belong.

1 2 3 4
Agree Strongly Disagree Strongly

11. The truly important work of the church is accomplished more in the local congregation than in wider programs dealing with world problems.

1 2 3 4
Agree Strongly Disagree Strongly

12. When it comes to choosing someone for a responsible public office in my community, I prefer a person whose family is known and well-established.

1 2 3 4
Agree Strongly Disagree Strongly

13. I am always interested in knowing what is going on outside my local community.

1 2 3 4
Agree Strongly Disagree Strongly

14. I believe that members of the same family should hold similar religious beliefs.

1 2 3 4
Agree Strongly Disagree Strongly

15. Rural and small town life is basically the best form of living, especially for children.

1 2 3 4
Agree Strongly Disagree Strongly

16. Local churches should be willing to make great sacrifices in order to be able to contribute monies for programs beyond the local community.

1 2 3 4
Agree Strongly Disagree Strongly

17. The most rewarding organizations a person can belong to are the large, state and nationwide associations rather than local community clubs and activities.

1 2 3 4
Agree Strongly Disagree Strongly

(Continue to place an "X" on the appropriate number.)

18. I would feel very sad if I had to move away from the community where I now live.

1 2 3 4
Agree Strongly Disagree Strongly

19. When it comes to a choice between the needs of the local church and of wider commitments of the denomination, one should give priority to those of the local church.

1 2 3 4
Agree Strongly Disagree Strongly

20. It doesn't matter what church one belongs to. Denominational ties are not really that important.

1 2 3 4
Agree Strongly Disagree Strongly

21. It seems to me as though life is becoming so complex that its hard to know what is right and what is wrong anymore.

1 2 3 4
Agree Strongly Disagree Strongly

THE FOLLOWING QUESTIONS RELATE TO YOUR PERCEPTIONS OF OLIVET NAZARENE UNIVERSITY. PLEASE RESPOND CANDIDLY TO EACH QUESTION, EVEN IF YOU HAVE HAD LIMITED EXPOSURE TO OLIVET.

22. As a member of a Nazarene church, what do you think the mission (purpose for existing) of Olivet Nazarene University should be?

23. If you had a college-bound youth in your family (assuming higher education is desirable), would you want him/her to attend Olivet? (Place an "X" on the appropriate number.)

1. Yes, Olivet would be my first choice
 2. I wouldn't mind if he/she decided to go to Olivet
 3. No, Olivet would not be my choice for a college
 4. I would prefer that my son/daughter not go to any college
 5. other, please explain _____
- _____

24. Please indicate the extent to which you agree or disagree with each of the following statements. (circle one number for each item)

_____ 1 Strongly agree (SA)
 _____ 2 Agree (A)
 _____ 3 Neutral (N)
 _____ 4 Disagree (D)
 _____ 5 Strongly Disagree (SD)
 _____ 6 No Opinion (NO)

SA A N D SD NO

- | | | | | | | |
|---|---|---|---|---|---|--------------------------------------------------------------------------------------------------------------------|
| 1 | 2 | 3 | 4 | 5 | 6 | In today's modern age, it is becoming more important for our church youth to receive a Christian higher education. |
| 1 | 2 | 3 | 4 | 5 | 6 | Olivet is a good university, just as good as most universities in America. |
| 1 | 2 | 3 | 4 | 5 | 6 | Olivet graduates can compete in the job market with any college graduates. |
| 1 | 2 | 3 | 4 | 5 | 6 | I consider Olivet to be "my church" university. |
| 1 | 2 | 3 | 4 | 5 | 6 | The purpose of Olivet is primarily to provide Nazarene students with a Christian higher education. |

25. According to your perceptions of Olivet Nazarene University, how would you rate the institution on each of the following criteria. Circle one number for each criteria.

(1=Excellent, 2=Very Good, 3=Neutral, 4=Weak, 5=Very Weak)

If you do not have an opinion, please place an "X" in the space to the far right.

	Excellent				Very Weak	None
	1	2	3	4	5	
a. Spiritual Environment	1	2	3	4	5	—
b. Educational Quality	1	2	3	4	5	—
c. Christian Lifestyle on Campus	1	2	3	4	5	—
d. Career Preparation	1	2	3	4	5	—
e. Development of Lay Leaders	1	2	3	4	5	—
f. Teaching of Christian Values	1	2	3	4	5	—
g. Prepare for Graduate School	1	2	3	4	5	—
h. Development of Intellect	1	2	3	4	5	—

26. Circle the two letters from Question 25 (a-h) which you believe are attributes which are most important in a college education.

a-----b-----c-----d-----e-----f-----g-----h

THE FOLLOWING QUESTIONS ASK FOR ADDITIONAL INFORMATION ABOUT YOURSELF. THIS IS VERY HELPFUL IN REVIEWING THE DATA FOR RESULTS.

27. What is your gender? (Place "X" on number.)

1. Male
2. Female

28. Please check the category that comes closest to your family gross income for 1987. (Place "X" on number.)

1. Less than \$20,000
2. \$20,000 to \$30,000
3. \$31,000 to \$50,000
4. \$51,000 to \$100,000
5. Over \$100,000

29. Please indicate how much formal education you have had. (Place "X" on appropriate number.)

1. Some grade school
2. Finished grade school
3. Some high school
4. Finished high school
5. Technical, trade, or secretarial school
6. Some college
7. Finished college
8. Some graduate work
9. Finished master's degree
10. Finished doctoral degree

30. If you attended college, what is the name and location of your undergraduate institution(s)?

31. What is your present marital status? (Place "X" on number.)

1. Married
2. Widowed
3. Separated
4. Divorced
5. Single

32. How many children do you have?___

It is important that the person to whom the envelope is addressed is the individual who completes the questionnaire. Please indicate the response which is most consistent with how you immediately react. Thank you for your assistance!

BELOW IS A SERIES OF STATEMENTS WITH WHICH SOME PEOPLE AGREE AND OTHERS DISAGREE. I AM INTERESTED IN HOW YOU FEEL ABOUT EACH STATEMENT..

(Place an "X" on the one response which best fits your answer.)

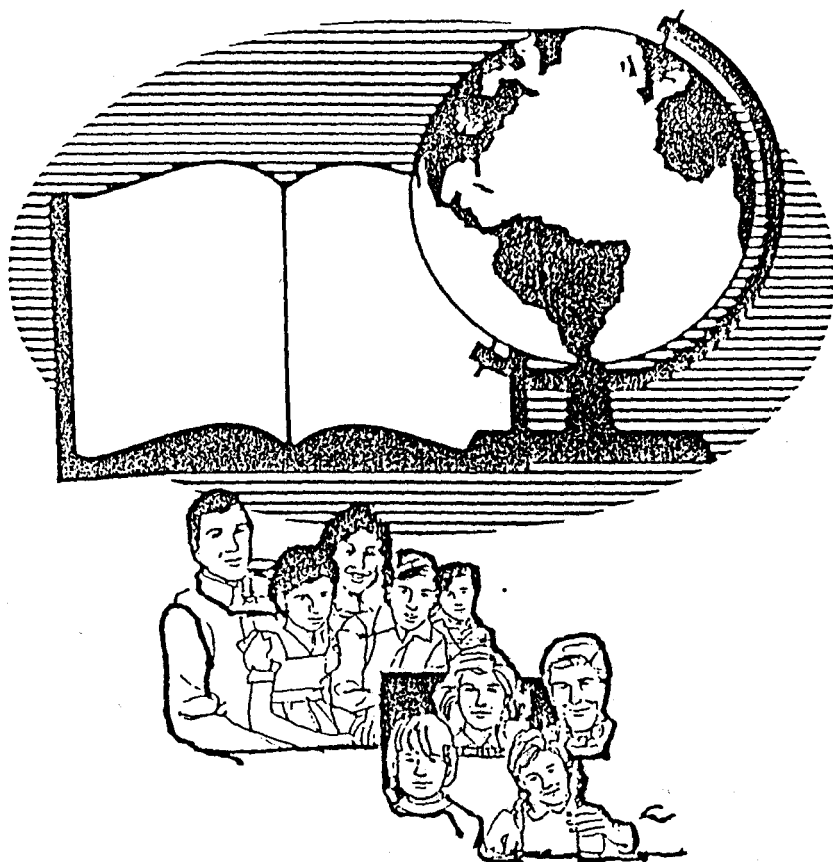
- 1=Agree Strongly
2=Agree
3=Disagree
4=Disagree strongly

1. Despite all their newspaper and TV coverage, national and international happenings rarely seem as interesting as events that occur in my local community in which I live.
1 2 3 4
Agree Strongly Disagree Strongly
2. The local community may have its place, but the big city is the backbone of America.
1 2 3 4
Agree Strongly Disagree Strongly
3. I really feel at home in the area where I am living now. I feel as though I belong.
1 2 3 4
Agree Strongly Disagree Strongly
4. The truly important work of the church is accomplished more in the local congregation than in wider programs dealing with world problems.
1 2 3 4
Agree Strongly Disagree Strongly
5. When it comes to choosing someone for a responsible public office in my community, I prefer a person whose family is known and well-established.
1 2 3 4
Agree Strongly Disagree Strongly
6. I am always interested in knowing what is going on outside my local community.
1 2 3 4
Agree Strongly Disagree Strongly

7. I believe that members of the same family should hold similar religious beliefs.
1 2 3 4
Agree Strongly Disagree Strongly
8. Rural and small town life is basically the best form of living, especially for children.
1 2 3 4
Agree Strongly Disagree Strongly
9. Local churches should be willing to make great sacrifices in order to be able to contribute monies for programs beyond the local community.
1 2 3 4
Agree Strongly Disagree Strongly
10. The most rewarding organizations a person can belong to are the large, state and nationwide associations rather than local community clubs and activities.
1 2 3 4
Agree Strongly Disagree Strongly
11. I would feel very sad if I had to move away from the community where I now live.
1 2 3 4
Agree Strongly Disagree Strongly
12. When it comes to a choice between the needs of the local church and of wider commitments of the denomination, one should give priority to those of the local church.
1 2 3 4
Agree Strongly Disagree Strongly
13. It doesn't matter what church one belongs to. Denominational ties are not really that important.
1 2 3 4
Agree Strongly Disagree Strongly
14. It seems to me as though life is becoming so complex that its hard to know what is right and what is wrong anymore.
1 2 3 4
Agree Strongly Disagree Strongly

Place completed questionnaire in enclosed envelope and mail.
THANK YOU!

APPENDIX C



PASTORAL QUESTIONNAIRE FOR
THE STUDY OF NAZARENE HIGHER EDUCATION

Study Conducted by: Michael D. Wiese
Doctoral Program
Higher Education
Loyola University
of Chicago

LOYOLA UNIVERSITY OF CHICAGO



SCHOOL OF EDUCATION

Water Tower Campus • 820 North Michigan Avenue, Chicago, Illinois 60611 • (312) 670-3030

9-15-88

Dear Nazarene Pastor:

Growing up, and now serving as a lay leader in the Church of the Nazarene, I have been influenced by my experiences within the congregation. Now as a doctoral student in the Higher Education program at Loyola University of Chicago, I have become interested in developing a better understanding of the values and attitudes of those who are members of the Church of the Nazarene. Especially interesting is the way that Nazarene churches interact with the denomination's institutions of higher education.

With the permission of denominational leadership, I am conducting a study of this subject. The dissertation has received tremendous support from within both the church and the academic communities. This support reflects the belief that helpful insights for the Church of the Nazarene may result. One important result which is expected is knowledge on how the denominational colleges and universities may become more responsive to congregational needs. Part of the study involves surveying pastors and lay leaders in the Central Educational Region of the Church of the Nazarene. Your opinions are extremely valuable because of your essential role in the church. Please respond to the enclosed questionnaire which should take less than 15 minutes to complete. It is very important that every pastor who receives the questionnaire completes it.

All responses will be held strictly confidential. No names of individuals or local churches will be attached to the results. It is not necessary for you to put your name on the questionnaire. To assist me in determining whether the survey results are valid, I do ask that you return the enclosed postcard separately when you mail back your questionnaire. Please send your survey to me by October 15.

I appreciate your help in this study. If you have any questions, please do not hesitate to call me at (815) 939-1358. Thank you very much for your valued contribution.

Sincerely,

Michael D. Wiese

DIRECTIONS:

RESPOND TO EACH STATEMENT ACCORDING TO YOUR OWN HONEST ASSESSMENT. PLEASE DO NOT DISCUSS YOUR POSSIBLE RESPONSES WITH OTHERS, SO THAT YOUR ANSWERS DO NOT BECOME BIASED. THANK YOU FOR YOUR PARTICIPATION.

QUESTIONS 1-14 ARE A SERIES OF STATEMENTS WITH WHICH SOME PEOPLE AGREE AND OTHERS DISAGREE. I AM INTERESTED IN HOW YOU FEEL. PLEASE INDICATE THE RESPONSE WHICH IS MOST CONSISTENT WITH HOW YOU IMMEDIATELY REACT, EVEN IF YOU HAVE NOT THOUGHT ABOUT SOME OF THESE STATEMENTS BEFORE.

(Place an "X" through the number which represents your response.)

- 1=Agree Strongly
2=Agree
3=Disagree
4=Disagree Strongly

1. Despite all the newspaper and TV coverage, national and international happenings rarely seem as interesting as events that occur in my local community in which I live.

1 2 3 4
Agree Strongly Disagree Strongly

2. The local community may have its place, but the big city is the backbone of America.

1 2 3 4
Agree Strongly Disagree Strongly

3. I really feel at home in the area where I am living now. I feel as though I belong.

1 2 3 4
Agree Strongly Disagree Strongly

4. The truly important work of the church is accomplished more in the local congregation than in wider programs dealing with world problems.

1 2 3 4
Agree Strongly Disagree Strongly

5. When it comes to choosing someone for a responsible public office in my community, I prefer a person whose family is known and well-established.

1 2 3 4
Agree Strongly Disagree Strongly

(Continue to place an "X" on the appropriate number.)

6. I am always interested in knowing what is going on outside my local community.

1 2 3 4
Agree Strongly Disagree Strongly

7. I believe that members of the same family should hold similar religious beliefs.

1 2 3 4
Agree Strongly Disagree Strongly

8. Rural and small town life is basically man's best form of living, especially for children.

1 2 3 4
Agree Strongly Disagree Strongly

9. Local churches should be willing to make great sacrifices in order to be able to contribute monies for programs beyond the local community.

1 2 3 4
Agree Strongly Disagree Strongly

10. The most rewarding organizations a person can belong to are the large, state and nationwide associations rather than local community clubs and activities.

1 2 3 4
Agree Strongly Disagree Strongly

11. I would feel very sad if I had to move away from the community where I now live.

1 2 3 4
Agree Strongly Disagree Strongly

12. When it comes to a choice between the needs of the local church and of wider commitments of the denomination, one should give priority to those of the local church.

1 2 3 4
Agree Strongly Disagree Strongly

13. It doesn't matter what church one belongs to. Denominational ties are not really that important.

1 2 3 4
Agree Strongly Disagree Strongly

14. It seems to me as though life is becoming so complex that it's hard to know what is right and what is wrong anymore.

1 2 3 4
Agree Strongly Disagree Strongly

15. How long have you been in your current pastorate? _____
16. How long have you been a pastor in the Church of the Nazarene?
(Place "X" on appropriate numbered response.)

17. Please indicate how much formal education you have had.
(Place "X" on appropriate number.)

1. Completed Four-year degree
2. Completed Bible College degree
3. Completed the Home Study Course
4. Some graduate work
5. Completed master's degree
6. Completed doctoral degree

18. Name the institution(s) from which you have earned your degree(s).

19. Please respond to the following statement. (Place an "X" on the number from 1-9 which represents your response)

Overall, it is in the best interest of the youth of our church for them to pursue a higher education in a college or university.

1-----2-----3-----4-----5-----6-----7-----8-----9
Strongly Neutral Disagree
Agree Strongly

20. Briefly explain your response to question 19. Why do you think higher education is important or not important, beneficial or dangerous, appealing or unappealing?

THE FOLLOWING QUESTIONS RELATE TO YOUR PERCEPTIONS OF OLIVET NAZARENE UNIVERSITY. PLEASE RESPOND CANDIDLY TO EACH QUESTION, EVEN IF YOU HAVE HAD LIMITED EXPOSURE TO OLIVET.

21. If you had a college-bound youth in your family would you want him/her to attend Olivet? (Place an "X" on number)

1. Olivet would be my first and only choice
2. Olivet would be one of my top choices
3. It really does not matter if he/she goes to Olivet
4. I would rather he/she not go to Olivet.
5. I absolutely do not want him/her to go to Olivet

22. Please indicate the extent to which you agree or disagree with each of the following statements. (Place an "X" on one number for each item)

- 1 Strongly Agree (SA)
 -----2 Agree (A)
 -----3 Neutral (N)
 -----4 Disagree (D)
 -----5 Strongly Disagree (SD)

SA A N D SD

1 2 3 4 5

Olivet is a good university,
just as good as most
universities in America.

1 2 3 4 5

Olivet should never change its
code of conduct rules.

1 2 3 4 5

I consider Olivet to be "my
church" university.

1 2 3 4 5

The purpose of Olivet is
primarily to provide Nazarene
students with a Christian higher
education.

1 2 3 4 5

It is important that our youth
receive their higher education
in a Christian community.

1 2 3 4 5

Olivet graduates can compete in
the job market with any college
graduates.

1 2 3 4 5

My local church is supportive of
Olivet.

23. According to your perceptions of Olivet Nazarene University, how would you rate the institution on each of the following criteria. Place an "X" on one number for each item.

(1=Excellent, 2=Very Good, 3=Neutral, 4=Weak, 5=Very Weak.)
If you do not have an opinion, please place an "X" in the space to the far right.

	Excellent				Very Weak	None
a. Spiritual Environment	1	2	3	4	5	—
b. Educational Quality	1	2	3	4	5	—
c. Christian Lifestyle on Campus	1	2	3	4	5	—
d. Career Preparation	1	2	3	4	5	—
e. Development of Lay Leaders	1	2	3	4	5	—
f. Teaching of Christian Values	1	2	3	4	5	—
g. Development of Intellect	1	2	3	4	5	—
h. Prepare for Graduate School	1	2	3	4	5	—

THE FINAL SECTION ASKS FOR ADDITIONAL INFORMATION ABOUT YOURSELF. THIS INFORMATION IS HELPFUL IN REVIEWING THE DATA FOR RESULTS.

24. In column A below, place an "X" by the size of the community in which you were raised (if raised in more than one place, indicate the one where you lived the longest). In column B, place an "X" by the size of community in which you currently reside.

A	B	
Childhood	Present	
()	()	Farm
()	()	Town less than 2,500
()	()	Town of between 2,500 and 15,000
()	()	City of between 15,000 and 50,000
()	()	City of between 50,000 and 100,000
()	()	a suburb of a major city
()	()	100,000 to 250,000 persons
()	()	250,000 to 1 million persons
()	()	A major city of over 1 million
()	()	other, please describe _____

25. What is your gender? (Place "X" on number)

1. Male
2. Female

26. How many children do you have? _____

APPENDIX D

Lay leaders were asked why they thought some congregations were supportive of Olivet and others not. The following responses are a sample of their comments. Each is presented as given by the respondent. The comments are classified by the category from which they were taken.

Participative

I think support is engendered when there is evident benefit in the lives of members of specific congregations. If others can see that ONU has benefited the life of someone in their church or have experienced the benefit personally, they are much more likely to be supportive.

Also, I think there are times when money seems to be spent on things that those on the "front lines" of the local congregations may not see as entirely necessary. When pictures appear in the various ONU literature that could indicate a rather "posh" atmosphere (china, silver, furnishings, etc.) when many families struggle to survive.

One of the biggest problems of Olivet and other private colleges is the high cost of tuition. Many people question the versatility available with a degree from Olivet rather than a state university. Some feel Olivet is

the place for those going into the ministry, full-time Christian work and not for those seeking other careers.

I had a sister in law attend Olivet for 1 1/2 years. She came from a poor family and could not afford to go on with her education. All the money I put in for Olivet fund at church and Olivet could not give her a break on cost. I feel that is very poor. As far as I am concerned I will not put in for Olivet fund anymore because they do not help students.

Our oldest son attended ONU 2 years, then began farming. Our daughter received her B.S. in nursing at ONU and is successful in her field. Our 2nd son transferred to U of I and is a mechanical engineer with a good job. Our youngest son is presently a junior at ONU in pre-med-zoology major. Comments from them which influence the way I feel. "You are treated so immature." "ONU should help you face the outside world." "No matter what your SAT score is you will be accepted at ONU." "The profs are very caring." "There are definite advantages to a smaller university."

I believe some are more supportive than others because some have seen some inconsistencies in the leadership of

the college. The lifestyle of some seem to be superficial and more important than necessary. Others, like myself, see too much politics in Olivet. Some seem to be "scratching too many backs" so to speak to get somewhere. Our world is political but Olivet should be different!

Both of my sons graduated from Olivet. One is now a doctor. Olivet's pre-med was excellent. The other is an Accountant/computer programmer. Both are married to fine Christian girls, and are active in the church. Our local church has been very supportive of OLivet, and usually have 20 or more students attending each year. We are fortunate to be part of a growing church that believes in supporting our colleges, missionaries, work and witness, marriage enrichment, etc.

I graduated from ONU in 1970. I feel I recieved a "good" eduction. I ultimately received an MBA from IIT and have more or less been satisfied withi my educational background.

I have 2 kids in college now. One at Trinity Christian and one at Elmhurst College. My youngest wants to go to Northern Illinois. All of my kids were "turned off" by the ONU singers, drama group and so forth that visited our church. They felt they were stuck up and

"clickish." Until they were about 12 or 13 they all talked of going to ONU cause dad and mom went there. As they got a little older, they changed their minds. I don't think my kids were alone in their feelings. Of the last 8 kids going to college out of our local Nazarene church, only one went to ONU, although 3 did go to other Christian or church related schools.

We have a financially strong congregation. Our church family has seen the benefits of an Olivet education received by members. I think Olivet wrongly recruits "all" high school members regardless of their academic strength. If Olivet is going to accept everyone for admission, they should do a better job of career counseling and helping them be successful.

Nonparticipative

My son went to Olivet for 2 years. he is not an academic achiever, but we felt the spiritual benefits would be well worth the expense of his going- He was almost completely "scrubbed" by some in our congregation. Several people were absolutely cruel with comments. He was completely baffled, as we felt it was for his good. Some of our best friends could do nothing but run down Olivet to

him. It has made a Christian attitude very difficult at times. We ended up with a 2nd mortgage on our house, but still I feel that it was an opportunity that could never be replaced. Two other boys from our congregation had the same treatment-almost rejoicing as one by one they dropped out.

Most of the students we have sent to Olivet who have not had strong Nazarene families supporting them have come back weaker spiritually than they were when they left for college. A large number of students seem to graduate from Olivet without the skill to get a very high paying job.

I personally do not approve of bestowing honorary doctorates on D.S. just to encourage that District to pay their Olivet dues.

Anyone is more supportive of an endeavor if they are involved in it. You will support the college more if you have some involvement there. If you have no young people there it is hard to become enthused about it. Also it seems that the only involvement the college has with some churches is to ask for money for which they give you a book which if you don't know anyone is unimportant to you. Don't send me a bill telling me how much money I owe you and then have no other contact with me except to say I have

not given you any money, that's poor salesmanship.

If a church has never had anyone from their church attend Olivet or have never been on campus for activities, they would not have first hand knowledge. The atmosphere on the campus is tremendous. The wholesomeness the of students. Not like a state run university.

Generalizing, I way there would be much more money donated to these institutions if the demands of the church for General budget were not so stingent. i am speaking for many small churches that dot the country side. I was shocked to hear of the university status, knowing the implication of the word "university."

I believe the more contact our people have with Olivet young people and faculty and even going to the campus, the more supportive of Olivet they will be. I feel they need to see results of Olivet education in a positive light in order to be concerned. If all they ever hear is "we need more money" they are going to be turned off. We need to see more input from Olivet into our smaller churches.

APPENDIX E

The following responses represent lay leader opinion as to what they think the mission of Olivet Nazarene University should be.

Participative

The purpose should be to educate and prepare both full-time "ministers" and "lay" leaders for successful living and contributing to the greater scheme of society through the church.

"Education with a Christian Purpose" sums it up well. I feel ONU should continue to strive for providing an excellent education within a Christian atmosphere.

Olivet's mission should be to provide quality academic programs with emphasis on Christian education.

To provide a source of academic excellence with a strong emphasis on Christian commitment.

Better preparation than secular schools for entry into the job market.

Nonparticipative

Educating young people in a Christian atmosphere.

To provide higher education to all economic classes.

To provide the highest possible quality education, stressing Christian ethics, at the lowest possible cost.

To produce Christian leaders for this world.

"Education with a Christian purpose." To train the mind and to foster wholesome Christian beliefs and lives.

Good quality education with a Christian viewpoint. A place where our youth can have their Christian roots grow deeper as they prepare for their career in life.

To provide advanced education for it's students (whoever that may be) being the example of what a difference Christ can make in lives.

Their slogan is "Education with a Christian purpose" and I believe they live up to that.

To prepare our young people in their chosen field but to do so with Christian standards.

Our Olivet Nazarene University should exist to educate the minds of our youth as well as building and grounding them in the truth that our denomination stands for.

APPENDIX F

The following comments represent a sample of the pastors feedback on why some congregations support Olivet more than others. Each comment is presented as given by the respondent. The comments are classified by the category from which they were taken.

Participative

Sometimes it's the pastor's attitude toward Olivet. Educational budget pressure can sway smaller congregations that struggle with budgets. Some congregations are made up of non-educated people.

Graduates don't hold university in high regards! P.R. people from ONU fail to sell school properly. Too much district pressure on educational budgets. One retired professor stated that he doesn't recognize ONU as a Christian university.

Some congregations are supportive of ONU because simple it is a Nazarene institution. I attended Olivet during the change of college to university and I pray that our congregations and church will become aware of how Olivet is growing academically, spiritually, and

financially. I hear a lot of comments about ONU-both good and bad, negative and positive.

Nazarenes are generally committed to Christian higher education. Our system of financial support for our colleges/universities is the envy of many schools/denominations.

My congregation has many alumni of Olivet. Our support has nothing to do with the size of our city. It has to do more with the socio/economic level of the people. Those who graduated from college generally urge and help their kids to do the same. It is not an option. It is simply expected. When you finish high school its time to college. Our people also support because of the conservative Christian values embodied by our institutions.

Olivet needs to encourage adult response by eliminating fines and put downs of freedom of speech. Speak to students more as an adult rather than as a child. Utilize student council which is not controlled by staff. Allow student paper real liberty without censorship. Our support is probably motivated out of loyalty to the system and guilt if we don't pay.

Congregations respond negatively for several reasons:

1. People are not highly educated and yet fairly successful-proud of self-made man image.
2. General negative image that education has been receiving spills over on Olivet as well.
3. Pastors failure to boost Olivet.
4. Finally, constant financial requirements can cause negative feelings.

My particular congregation has paid its Olivet budget in full for over thirty consecutive years, with many youth going to Olivet from our church. Also, this local church has turned down the opportunity to directly sponsor the new convocation center. I think our church is a little "weary" right now, and they are watching expenditures closely. However, I really believe this local church is reflective of many others I have heard from, that is , there is a growing dissatisfaction toward the leadership style exhibited from the college. The new convocation center project was simply thrust upon the people, and they reacted adversely.

Congregation support of ONU depends on proximity to the campus, attitude of alumni in the congregation, loyalty to the denomination, vision and leadership of the pastor, and presense of students attending ONU. In my experience

all these factors have been present. The most destructive forces to ONU's support are the moral/spiritual failure of some alumni, the extravagance on campus vs the sacrifice/poverty at home, and the resistance to education in lower socio/economic communities.

Nonparticipative

It probably has as much to do with pastoral attitudes as anything. It seems that out of these, across the years, a mind set of the people emerges or evolves. Often times, if we are not careful, we allow our congregations to become in-grown. It is either leadership or lack of it.

It seems to me that, recently Olivet has attempted to be "bigger" than they really are. While I understand the need for progress, I note a degree of dissatisfaction at Olivet-dissatisfaction at being a small college. This disturbs me; I am embarrassed by the new "university" status.

There are several reasons why churches won't support Olivet:

1. No personal contact with the college.
2. Financial problems-Olivet is the lowest priority

when it comes to paying budgets.

3. Lack of trust in the administration of Olivet.

What really makes Olivet a good school is the faculty.

In my dealing with Olivet and other schools I have attended, I find no difference. Olivet's financial policy has become very political. If you are a child of a District Superintendent or professor on staff there is a discount in tuition. Higher education in the Church of the Nazarene has been removed from the grass root levels. I personally have encountered some half truths from members of the administration. This is why I find Olivet much like state schools that I have attended.

About ten years ago we had a student at this church have a bad experience at ONU. It has been very costly in recruiting since. We are 20 miles from a state university and 25 from a trade school. All of our graduates of the last 10 years have attended one of these schools.

Those supportive likely are more familiar with Olivet, may have had family attend Olivet, may have former students in the congregation. Others may view Olivet as a financial drain as contributing nothing to the church, or not holding the standard. Some pastors and leaders may not put value

on higher education for their youth. There are those who are independent in their outlook and resent supporting anything beyond their community.

In the area in which I am now pastoring the support for Olivet is very weak. The major factor in this is the fact that very few consider higher education necessary. In fact several consider a high school education something to endure. Those that do desire a college education consider economics. This area is very depressed economically. Therefore the consideration of state schools within driving distance is a high priority.

I think many churches who have mostly common people are turned off by budgets to meet and our colleges are pressing more and more and people are tired of pressure because money is not going far enough. So college influence may grow weaker if the pastor doesn't do a big job. I can say for my own church that our people drive home to me the importance of caring for our own local needs and getting to the others when we can.

It can no longer be assumed that students from a local Nazarene church will automatically attend a Nazarene college. Nazarene colleges are just one on the list. One of the reasons is pure economics. Parents are saying-"it

is just too expensive—my child can stay home and get a good education."

I believe the reason some congregations support Olivet and others do not is directly related to how that congregation perceive their "return" on their investment of people and money. Congregations become negative when Olivet graduates will not attend a local Nazarene church or will not assume leadership roles in the local church. There is a growing trend among congregations that perceive that the college no longer exists to serve the church. Yes it is a good place to get an education but what about the relationship of the college to the local church?

APPENDIX G



Office of the President

January 14, 1987

Professor Michael D. Wiese
Department of Business
Olivet Nazarene University

Dear Professor Wiese:

Thank you for sharing a copy of your dissertation outline with me. You do indeed have our permission to conduct the research that is needed for your dissertation and we are anxious to see the results of your research project. Please work out the details of each stage of the research with Dr. Ted Lee, Vice President for Development, and keep him informed of the results of your project.

There is no reason to doubt that you will do an excellent piece of work. Please feel free to contact other members of the Olivet community for their assistance in any phase of the research. I look forward to the completion of your degree.

Sincerely,

A handwritten signature in cursive script, reading "Leslie Parrott".

Leslie Parrott

LP/jr

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Dissertation submitted by Michael D. Wiese has been read and approved by the following committee.

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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 the dissertation is now given final approval by the Committee with reference to content and form.

The dissertation is therefore accepted in partial fulfillment of the requirements for the degree of Doctor of Philosophy.

4/18/89

Date

Barbara K. Townsend

Director's Signature