IMPACT OF THE CAMPUS CULTURE OF SOUTHWESTERN COLLEGE OF CHRISTIAN MINISTRIES UPON STUDENT DEVELOPMENT OPPORTUNITIES

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CHAPTER I

INTRODUCTION

The Carnegie Foundation for the Advancement of Teaching delivered a report in 1990 which focused on campus life and various campus issues found on American college campuses. In this report Ernest Boyer describes what he believes is a call coming from college administrators, faculties, and student leaders—a call for renewal of the learning environment and specifically, a focus upon the quality of campus life (The Carnegie Foundation for the Advancement of Teaching, 1990).

The Carnegie Foundation for the Advancement of Teaching gives recognition to the fact that colleges and universities are addressing campus life issues on many fronts. Expanded student services in the area of financial aid, residence halls, orientation programs, workshops on social issues and other areas of student concern are generally the product of student personnel administrators who are quite aware of the impact campus life has upon students. However, for Boyer the need is for a more integrative approach to developing campus life. He suggests each college or university could create a means of bringing together its faculty, students, staff, and administrators and empowering them to collectively create a community that focuses on the time spent on campus, the quality of that experience and the learning and personal development of students which results from that experience. Boyer envisions such an effort would not

only allow for an integrative approach to improving the quality of campus life for students, the greater sense of campus community might also provide a change model for other entities, including our nation (The Carnegie Foundation for the Advancement of Teaching, 1990).

Kuh et al. (1991) suggest that their study provides a "framework" which can be used by administrators and faculty to explore their campuses and find ways to modify practices and campus culture in order to strengthen student learning and personal development (p. xiii). In their study, Kuh et al. paid particular attention to out-of-class experiences of students and the impact such experiences seemed to have upon student learning and personal development. The study also focused upon the ways institutional culture impacts student development. Fifty-eight experts in the field of higher education were asked to identify institutions that were noted for having "high quality out-of-class learning and personal development experiences for undergraduate students" (p. 24). Fourteen institutions were identified and chose to participate in the College Experiences Study described in the 1991 project. One goal of this study was to examine the various aspects of the institutional cultures of each institution and learn how each promotes student learning and student development. Although these institutions represented different types of colleges, the common thread running through all of them was the involvement of their students in out-of-class activities. Involvement, for purposes of the study, was defined in behavioral terms as simply meaning "what students do and how much effort they expend in various activities" (p. 366). The literature suggests that involvement of students in on-campus activities as well as off-campus activities is directly related to student learning and students' perception of the quality of their

college experience (Astin, 1984; Astin, 1985; Tinto, 1987; Webb, 1987; Kuh et al., 1991; Astin, 1993).

As Astin (1984) writes about the involvement of college students, he describes a highly involved student as "one who spends much time participating in campus activities, interacts with faculty and other students, studies regularly, and is active in student organizations" (p. 297). Contrasted with that picture is a typical uninvolved student. This student is not active on the campus or in extracurricular events, neglects studies, and does not have many relationships with faculty or other students. Involvement is very behavioral in Astin's study. The amount of personal development that occurs within any student or in any program is "directly proportional to the quality and quantity of student involvement in that program" and "the effectiveness of any educational ... practice is directly related to the capacity of that practice to increase student involvement" (p. 298).

The fourteen institutions mentioned above are institutions that put much emphasis on involving students in activities in and off-campus. It is the intent of these colleges to challenge their students to take responsibilities outside the classroom in order to promote student learning and personal development.

For purposes of this study personal development is defined by Kuh, Krehbiel, and MacKay as follows:

> Personal development includes those attitudes, skills, and values that enable one: to understand and reflect on one's thoughts and feelings; to recognize and appreciate the differences between oneself and others; to manage one's personal affairs successfully; to care for those less fortunate; to relate meaningfully with

> others through friendships, marriage, and civic and political entities; to determine personally and socially acceptable responses in various situations; and to be economically self-sufficient. These qualities are usually associated with satisfaction, physical and psychological well-being, and a balanced, productive life of work and leisure (cited by Kuh et al., 1991, pp. 6-7).

Integral to this definition is the idea that student personal development has an impact upon the satisfaction and success of students. Bowen (1977) describes the experience of attending college as one that "offers the satisfaction of learning ... [and which] opens up to many people new interests, new awareness, and new understandings which are an important source of enjoyment and satisfactions throughout life" (p. 442).

Pascarella and Terenzini (1991) describe various theories surrounding students and their college years and the change which occurs during those years. For colleges to address and plan for change in order to involve students in an integrative approach to creating a better campus life or environment requires some understanding of those factors that influence change and development in college students. As Pascarella and Terenzini relate these theories, they observe that one of the strongest influences of colleges and universities is found in the exposure of students to diverse personalities, values, and beliefs. Students are challenged to examine their own values and perceptions as they develop new interpersonal relationships and discover new information and approaches for examining this information. Pascarella and Terenzini write about the environment which college offers and describe a college environment as the "most facilitating setting for the college student in which substantial change and development can occur" (pp. 610-612).

Statement of the Problem

George Kuh (1993), while writing about the impact of an institution's culture upon student attitudes and behavior, suggests higher educational professionals investigate their institution's culture and discover its impact upon the student body.

Kuh calls attention to the conclusion of Pascarella and Terenzini (1991) that an institution's culture has a greater impact upon college students than the organization or various resources of the college itself. Kuh states that learning how an institution's culture influences students is in an "evolutionary stage" (1993, p. 120), but that such a study will result in understanding that will have positive outcomes for all campuses. He writes:

> More important to enhancing the impact of college is complementarity among institutional values, policies, and practices that is a hallmark of a coherent, integrated undergraduate experience.... We challenge student affairs professionals to become adept at thinking in cultural terms and to exert leadership on their campus in examining how their institution's cultures can be shaped to enhance student learning and personal development. (p. 122)

Kuh and Hall point out that "any effort to respond to issues found upon any specific college campus will not be very effective until the culture of that particular college is understood" (1993, p. 1). Culture is "both something a college or university is and something a college or university has" (Kuh & Whitt, 1988, p. 96).

In this study, I will use the definition of culture utilized by George Kuh and Elizabeth Whitt. In this definition, culture is

> the collective, mutually shaping patterns of norms, values, practices, beliefs, and assumptions which guide the behavior of individuals and groups in an institution of higher education and provide a frame of reference within which to interpret the meaning of events and actions on and off the campus" (cited in Kuh et al., 1991, p. 19).

Institutional history, campus traditions, the values, beliefs, and behaviors found on a given campus are all interrelated and must be taken into consideration as a higher education institution addresses campus issues. Institutional culture gives a college the necessary framework within which to understand the behavior and activities found on any particular campus. Behavior which seems to be futile or purposeless may make perfect sense once the culture of an institution has been examined. Kuh and Whitt (1988) conclude that "culture subtly shapes the 'realities' perceived by individuals and groups ... each person constructs reality for him or herself" (p. 95).

In order to effect change at any level within a higher education institution, an understanding of the culture of that particular institution would strengthen the possibility of change. Colleges will be more effective in addressing issues related to student learning and student personal development as they better understand their culture and how that culture shapes the learning and development of the student.

Every college or university is dedicated to change and development in students. But change is not the same as development. Pascarella and Terenzini (1991) describe change as alterations which occur over time in students' mental or affective domains. Change can be a forward step or one of regression. However, development is

considered by these researchers to suggest a " presumption of 'growth' ... toward maturity" (p. 16). Development is seen as a structured process which is deliberate.

The focus of this study is to learn how the campus culture of a small (less than 500 students), private, church-related college can encourage students to become involved campus citizens. Accepting Astin's theory that the greater the student's involvement in college, the greater will be the amount of student learning and personal development, this research is a culture study of Southwestern College of Christian Ministries, Oklahoma City, Oklahoma in order to discover how that institution's culture promotes personal development opportunities.

Limitations

A major limitation of this study is that the sample is a homogeneous student body, and generalizing the findings will be limited.

A second limitation is that none of the institutional conditions described in this study, if replicated at another similar institution, can guarantee that students will become involved or that learning and personal development will occur in a similar fashion. The tacit nature of an institution's culture may be a limiting factor.

Kuh also makes clear another factor that impacts a culture study. He reminds us that though outside researchers may prove helpful to an institution, the descriptions and analyses they provide are exactly that—interpretations of people from outside the institution. Though participants may concur with the research findings, the tacit nature of an institution's culture makes it difficult to identify (Kuh et al., 1991).

CHAPTER II

REVIEW OF THE LITERATURE

The Culture of Higher Education Institutions

In studying the influence of the college experience upon students, Astin (1993) observes, "the real issue is not the impact of college ... but the impact of different college experiences" (p. 6). Astin points out that studying the differences between various environments of higher education institutions and the experiences of students at these institutions will add to the literature regarding the influence of college upon students.

In examining different educational experiences, Pascarella and Terenzini (1991) found evidence which caused them to raise questions regarding the criteria used to determine the quality of the educational experience at higher education institutions. They observe that institutional studies typically focus on resources and reputation when ranking institutions rather than investigating the elements of student life and college experiences which affect learning and student development. Pascarella and Terenzini suggest there is a need to

> focus less on a college's resources and more on such factors as curricular experiences and course work patterns, the quality of teaching, the frequency and focus of student-faculty nonclassroom interactions, the nature of peer group and

> extracurricular activities, and the extent to which institutional structures and policies facilitate student academic and social involvement. It is likely that colleges of equal selectivity, prestige, and financial resources may differ substantially in the more proximal influences on student development (p. 596).

From their research data Pascarella and Terenzini (1991) observe that endowments, size and quality of holdings in the library, faculty degrees, selectivity, reputation and other characteristics traditionally used to project quality upon an institution do not provide an adequate answer to the question, "Which colleges or universities will provide students the best college experience?"

> Such conceptions imply institutional advantages and greater personal benefits that may be more mythical than real. When such notions of quality, singly or in the aggregate, receive public and presumably authoritative expression in the form of institutional rankings reported in the news media, they may be not only misleading but pernicious. Such contrasts do a disservice to non 'elite' institutions, to the students and faculty members of those schools, and to the high school students and parents who rely on such rankings when choosing a college. The evidence also clearly points out the need for more useful taxonomies, for better measures of college effectiveness and quality, and for more circumspection in our beliefs and claims about the benefits of attendance at different kinds of institutions, and for moderation and candor in our recruiting literature. The quality of undergraduate education may be much more a function of what colleges do programmatically than it is of the human, financial, and educational resources at their disposal (p. 637).

What Pascarella and Terenzini's findings seem to point out is that any college or university, regardless of size or type, can create an environment or culture which provides a quality college experience for its students. Resources (financial, human, or material) are preferred; but are not prerequisites for creating a quality environment or culture that results in student learning and development.

Each institution's culture is unique and composed of subjective values and beliefs. Despite the differences in institutional cultures, gaining some understanding of the elements that help create the culture of a campus may help one see how student learning and personal development may be affected by the culture of an institution.

Peterson, Cameron, Jones, Mets, and Ettington (1986) found numerous studies supporting the concept that college and university cultures evolve from the mission and philosophy of a college or university, the leadership and governance structure, the teaching and learning atmosphere (curriculum, faculty interaction with students, and teaching style), and the student body. In the following sections of this chapter, these elements will be examined.

Mission and Philosophy

An institution's mission and philosophy plays a very important role in the success of any college. The success of a college or university is related to the ability of an institution to project a clear image to board members, administrators, faculty, students, and the general public (Kuh et al., 1991). Administrators, faculty, and students use the mission of an institution to determine the appropriateness of a college's

curriculum, involvement in the local community, campus activities, and long range plans (Pace, 1974).

An institution's philosophy is composed of values, assumptions, and beliefs about teaching, learning, and the potential of students to develop (Schein, 1985). The philosophy of an institution is reflected in its policies, practices, and objectives (Kuh et at., 1991). Some colleges may not explicitly explain their mission in their publications, but those on campus (administrators, faculty, students, et al.) and the interested public (parents, potential students, State Regents, et al.) will be able to talk about institutional policies, practices, and objectives which help to create the image they have about a particular college or university.

The mission and philosophy of an institution, and the resulting educational objectives, have a direct bearing upon the experiences of a student body, are integral to the culture of the institution, and subsequently impact the learning and student development that occur among the students. The literature (Feldman & Newcomb, 1969; Chickering & Reisser, 1993) suggests a certain amount of self-selection occurs by students and faculty in terms of their determination that a certain "fit" exits between themselves and a particular college. In studying a sample of high school students, Feldman and Newcomb found that students trying to determine which college to attend used a variety of measures such as college catalogs, visits to a college campus, information from friends and high school teachers, etc. to help them determine if their image of a particular college seemed to match their own needs and aspirations. The extent that an institution's image attracts students with certain expectations of their

college experience may determine, to some extent, the experiences of such students and the impact these experiences have upon those students (Feldman & Newcomb, 1969).

President David Boren of the University of Oklahoma has been very vocal about that university's recruitment of National Merit Scholars, and the image of academic excellence which he believes is conjured up for the University of Oklahoma by the presence of these students. The fact that OU ranked among the top ten universities in the nation in 1995-96 as far as numbers of National Merit Scholars is concerned has been a recruiting tool for the university. The objective of academic excellence has been clearly pronounced by President Boren with the expectation that this objective will attract like-minded students. The perceived image of an institution impacts the kinds of students attracted to the college, and the kinds of students attending an institution, to some degree, affects the learning and development of students.

Chickering and Reisser (1993) point out that a clear mission with definite learning objectives should be used as a guide to decision-making by administrators and faculty. A clearly defined mission and philosophy along with an instructional program that is consistent with the same make significant contributions to student development. "Clear and consistent objectives, stated in terms of desired outcomes for learning and personal development, are critically important in creating an educationally powerful institution" (p. 287).

Heath (1968) describes the importance of a coherent and consistent institutional atmosphere or culture:

> A community that has an ideal or vision has, in effect, expectations of what its members are to become.... When such expectations are consistently expressed

> in all structures and activities of the institution , then different communal experiences may mutually reinforce one another. It is rare that a specific type of educational experience is very significant in a person's life.... Rather, it is the coherence, the consistency, the atmosphere of one's environment that makes its impact upon [student] development" (cited in Chickering & Reisser, 1993, pp. 288-289).

Consistency and clarity in mission and objectives help to create similar clarity and commitment on the part of students. Clark (1970), in his writing about distinctive colleges, describes the atmospheres created at Antioch, Reed, and Swarthmore and the type of students attracted to such colleges. Clark suggests that the mission of a distinctive college can become like a magnet as students are attracted to the institution.

Clark points out the role of strong-willed presidents in creating a particular educational philosophy on campus. President Morgan and his particular religious outlook permeated the campus at Antioch in the twenties and thirties. He also recruited other administrators and faculty to the campus who shared his particular philosophies.

One particular faculty member, Bishop Jones, became campus pastor and the primary instructor in the Department of Philosophy during the twenties. Clark writes, "Bishop Jones came about as near to epitomizing Antioch as anyone.... To know something about the bishop is to learn about the ... climate of the college" (p. 59). Antioch became a center for politically active students which espoused Quaker ideals such as "pacifism, co-operation and community, self-development and self-help, simple living, and tolerance" (p. 61). During the sixties, Antioch students, known for their liberal stances on civil rights and civil liberties, often were participating in protest

meetings in communities away from their campus—even crossing state lines to carry their messages. A student at Antioch found it difficult to not be involved in such activities. Clark describes an important result of such a development of identity at Antioch. A strong sense of community developed in which administrators, faculty, and students across the decades felt, as a community of similar mindset, they have played an important role in being the conscience of their country. A clear mission and philosophy of education is an important factor in the creation of a campus culture and the learning and personal development of students.

Reed College presents another view of a distinctive college whose students speak of the identity or image of the college as being important factors in their desire to attend the college. Clark (1970) reports that entering freshmen at Reed during the early sixties declared their interest in attending Reed was due to the " 'the freedom of thought and action in intellectual and social areas' " and the " ' high standards and academic reputation' " (p. 148). During this same interview time, entering freshmen described Reed students as "serious intellectuals who were more interested in education than the social life ... less anxious to learn in order to make a living but for the sake of learning" (p. 149).

Reed students reported little interest, relative to students in other colleges, in student government and extracurricular activities. Clark (1970) reports:

> Newspaper and magazine articles, samplings of adult opinion, college publications, and the impressions of entering students indicate that ... Reed has had ... a public image second to none in its salience.... The college has ... the

> kind of students who support the ... values and practices, and thus help ensure that public impressions ... continue much as they have in the past (p. 149).

The mission and philosophy of an institution is the foundation for the culture which exists on any given college campus. It is the small, private college which is usually associated with a clearly defined mission and philosophy (Peterson et al., 1986). Kerr (1982) and Quinn (1979) found that the large multiversity provides great opportunities for students but that the size and diversity was not conducive to a clearly defined mission. Educational mission and strategies at the multiversity are usually a matter for the college, school or department (cited in Peterson et al., 1986).

Wagoner (1985) in his study of community colleges concludes that such colleges are in a worse position than either the small distinctive college or the multiversity in regard to mission and purpose. Community colleges lack the clarity of mission and purpose, often changing to meet new demands in the student population of its community (cited in Peterson et al., 1986). Pascarella and Terenzini (1991) found evidence supporting the fact that community colleges have significantly expanded the availability of college to the disadvantaged, but do not provide greater access to a baccalaureate degree. Community colleges whose mission statements infer that such a college is a stepping stone to a baccalaureate degree contradict the evidence that students at community colleges are less likely to complete a baccalaureate degree than their counterparts who are attending a four-year institution. Eaton (1984) concludes that for community colleges "to develop better strategies and more long term, purposeful goals, community colleges need to rethink their culture, understand what they have become, as well as what they would like to believe themselves to be, and plan on the

basis of genuine understanding " (cited in Peterson et al., 1986, p. 39). Kuh et al. (1991) in their study of fourteen institutions known for involving their students in learning activities outside the classroom conclude, " no factor is more powerful in promoting student involvement in learning that the institution's mission and philosophy" (p. 41).

Governance and Leadership

Peterson et al. (1986) found in their study that there is no particular governance or leadership style related to specific student learning or personal development issues. However, they conclude, governance and leadership do contribute to the culture of an institution.

Guskin and Bassis (1985) describe three leadership styles which they believe exist at colleges and universities. They identify these styles as the hero, the mediator, and the team leader, and refer to the hero and mediator style of leadership as the most dominant found on college campuses.

"The hero's job is to assess the problems, consider alternatives, and make rational choices. Much of the organization's power is held by the hero, and great expectations are raised because people trust him to solve problems and fend off threats...." (p. 19). This person is expected to make all the key decisions of the college, and usually does little delegation of authority. As a consequence, administrators below the hero leader are generally seen as weak decision-makers. The hero leader determines the direction of the college, and it may be a personal direction since consultation with other college personnel usually is not part of the process (Guskin & Bassis, 1985). Without involvement of other college personnel there is no consensus concerning any

institutional priorities, and this fact may cause uncertainty or ambiguity among personnel. This style of leadership tends "to alienate faculty and to increase tension between administration and faculty" (p. 19). Guskin and Bassis suggest that this style of leadership results in "compartmentalization ... reduced communication ... and lessens opportunity for any integration across the campus" (p. 19).

Faculty teaching at an institution with a hero leader may have pride in their personal accomplishments in the classroom, but if they have no ability to impact the direction of their college, they may develop negative feelings about their college (Guskin & Bassis, 1985).

The mediator represents another dominant style of leadership found at colleges and universities. As the name implies, this person emphasizes negotiation and compromise in attempts to guide decision-making. Guskin and Bassis suggest that this style of leadership, if used solely, will find it very difficult to move a college in new directions. This style usually moves "from crisis to crisis caused by the continuing competition among campus units" (p. 20). The college may allow individuals to pursue goals in any number of areas as long as it perceived that there is no interference with institutional goals. This style of leadership also results in high ambiguity and uncertainty (Guskin & Bassis, 1985).

The team leader style of leadership is that which Guskin and Bassis believe is most appropriate for colleges and universities. This leadership style is also found among the highly educated, professional personnel in respected, high-technology companies. The emphasis in this leadership style is on an "interpersonal environment among senior administrators where there is mutual respect, ... delegation of authority,

and a great deal of mutual influence" (p. 20). Developing relationships between individuals in the organization or college is important as it allows for information and ideas to flow up and down the lines of responsibility. It is expected that this process will produce better decisions. Guskin and Bassis point out that this style of leadership emphasizes the use of influence rather than authority in the process of decision-making. The chief executive may have a great deal of influence, but others involved in the decision-making are able to exert influence also. One goal is to create an environment where there is interaction between faculty, administrators, staff, and students. Guskin and Bassis suggest that this style of leadership allows administrators and faculty to work together in creating a common set of institutional goals, but to do so after gaining input from students and staff. The process will be more involved, but it will create an atmosphere where the various college groups know they have a valued role in developing their college. It will also contribute to a greater sense of community. The emphasis is upon broad participation and the use of influence rather than the authority and control by only a few. They also point out that the team leader style can lead to a strong faculty governance, and that there is more likelihood of individuals taking ownership of the educational programs, and bringing more creativity into decision-making.

Peterson et al. (1986) suggest that student development is enhanced by the decision-making process that allows for greater participation by the various groups, including students, represented on campus. The team leader concept of leadership seems likely to create a campus culture which assumes input from the various constituencies, including student groups, is valuable, and the interdependence found in

such a culture will impact the kind of learning and personal development in different ways than the hero or mediator style of leadership.

A college or university will have a number of different subcultures on its campus. These subcultures will be found among the various student, administrator, faculty and staff groups—the diverse groups which make up the campus community. Louis (1983) observes that "... multiple ... overlapping cultures [subcultures] may be borne by any given organization ... distinct local cultures may form in each of several departments within a division of an organization ..." (p. 46). Louis points out that rather than being problematic, subcultures provide their members with "... shared ideals, frames of reference and symbols for conveying them.... These aid members in interpreting experience and ... facilitate expression and guide behavior" (p. 50). Kuh and Whitt (1988) suggest that there exists a dominant culture on college campuses, and that the various subcultures found on a campus may differ from that dominant institutional culture. Integral to the college experience is the exposure of students to different points of view and differing beliefs and value systems. According to Kuh et al. (1991) student members of subcultures or subcommunities may feel more secure in acknowledging differences in their beliefs and values when they are part of a group with similar viewpoints.

> It may also be the case that group identity, solidarity, and membership are particularly important in a setting in which one's primary identity group has been linked with failure or low status. Students who perceive the institutional setting as ... inhospitable need to be told by peers, mentors, and others in the institution that they can succeed (Kuh et al., 1991, p. 314).

However, Kuh and Whitt (1988) suggest that contrasting views that differ drastically from those of the dominant culture may work against the sense of community on campus, and may " dilute the potency of the learning experience for students, and strain the structure of campus governance" (p. 98).

On the other hand, Tierney (1992), in his study of cultural leadership, suggests that the most effective institutional leadership is one that supports the expression of divergent beliefs and values from the various groups (i.e., administrators, faculty, students, and staff). Tierney suggests that a strong campus culture does not depend on consensus, but rather it depends upon an environment where disagreements "flourish and occur freely ... without fear of retribution" (p. 19). Tierney points out that leadership should assume that different individuals will have different interpretations and ideas because of their various backgrounds, and that conflicting ideas need to be heard and valued. Tierney describes what he believes are the two roles of a leader: "First, the symbolic role of leadership ... to communicate and interpret the values and goals of the community. Second, in an organization based on difference, the leader encourages and incorporates diversity rather than excludes it" (p. 19).

Tierney also suggests that leadership which honors diversity in the college community and highlights the importance of different ideas rather than always striving for consensus is the kind of leadership which leads to effective organizations. Such leaders who look for commonalities while encouraging differences are labeled cultural leaders by Tierney. He suggests that by creating opportunities for dialogue, leaders give credence to all constituencies on campus, and, thus, allow the various campus groups to have a voice in the direction of the college. By this effort, the leader helps the

"community define the values of the college ... and unity of purpose" (Tierney, 1992, p. 19). There may or may not be consensus, but the participative governance which Tierney describes may be the answer to the concern voiced by Kuh and Whitt (1988) regarding the strength of divergent views that can threaten the sense of community on a college campus, and disrupt the campus governance.

Nord (1985) refers to a concept described by Peters and Waterman as transforming leadership. Transforming leadership utilizes some of the same approaches as the team leader of Guskin and Bassis, and therefore also addresses the concern of Kuh and Whitt in regard to the possibility of strong, divergent views. Peters and Waterman (1982) suggest that transforming leadership that is found in "excellent" organizations can provide insight for deliberate changes in other organizations (cited in Nord, 1985). Leadership which transforms can be helpful in bringing about needed change or direction for a college, but Nord warns that this leadership concept "may be more useful in dampening change ..." (p. 190). Nord points out that leadership may be just as successful or transforming by keeping undesired changes from occurring. He refers to strategies proposed by Peters and Waterman such as "openness, tolerating failure, socialization of new members, and concern for individuals" as being useful in eliminating the perception among members that the community needs to be changed (p. 190). Creating a culture which allows for diversity and differing views may reduce or eliminate "the opportunities for undesired deviation amplification" (p. 190).

While leadership issues may be subject to much discussion with proponents on all sides, leadership's impact on the culture of a campus does hold importance in the literature. Much of the literature supports the idea of the team leader concept of Guskin

and Bassis. Peterson et al. (1986) also conclude there is agreement on the negative impact upon a campus culture when inappropriate persons are in leadership positions such as president or chancellor.

Faculty and Student Interaction

The impact of student/faculty relationships upon the culture of an institution is a matter of record in the literature (Feldman & Newcomb, 1969; Bowen, 1977; Chickering & Associates, 1981; Kuh et al., 1991; Pascarella & Terenzini, 1991). In the distinctive colleges about which Clark writes, he describes the influence of students and faculty interacting together in political protests, in social activism, and religious issues as being instrumental in the development of the ethos or culture of an institution and in creating the educational goals of these colleges (Clark, 1970).

Pascarella (1980) also points out that "statistically significant, positive associations exist between the amount of student informal, nonclass contact with faculty and such educational outcomes as satisfaction with college, educational aspirations, intellectual and personal development, academic achievement, and freshman to sophomore year persistence in college" (p. 564).

Chickering and Reisser (1993) conclude that research supports the importance of policies and practices that encourage relationships between faculty and students. Pascarella and Terenzini (1991) also recommend conscious efforts by academic departments to create environments which support faculty/student interaction:

> This is not a simplistic recommendation for hand holding or for new or specially designed programs to bring students and faculty into greater contact. Rather, it

> is a suggestion for shaping departmental, as well as institutional, climates in ways that will promote desirable educational outcomes. It suggests ... the mentor's role. Much will depend ... on the presence of faculty members who are genuinely interested in students and willing to make the necessary personal efforts to engage them intellectually and personally in and out of class. The need ... is for faculty members who neither intimidate nor are intimidated by students and their questions but who enjoy engaging with students in the learning process (p. 466).

Chickering and Reisser (1993) take the position that while the student is ultimately responsible for being an active learner, it is the faculty member who should take the initiative in involving students in the learning process by the atmosphere in the classroom and by the faculty member's own passion for learning.

In their study of fourteen colleges which they identify as having educational strategies designed to involve students and faculty in learning experiences outside the classroom, Kuh et al. (1991) found the following factors to be common:

1. Student-faculty interaction outside the classroom is usually directly or indirectly related to academic activities and concerns:
    - Contact is 'after class,' through extending points made during class discussions; these contacts sometimes evolve into conversations about personal or career concerns and issues. These interactions are encouraged by the availability of benches or clusters of chairs in the hallways of classroom buildings or accessible departmental lounges.

- During these contacts, class material is often related to 'real world' matters such as learning through cooperative education and internships.
- Other contacts usually focus on major-related activities or clubs, undergraduate research, or undergraduate teaching assistantships.
- A few contacts are initiated by faculty and sometime evolve into a mentoring/sponsoring relationship with undergraduate scholars who have potential to become faculty members.

2. Two faculty cultures exist as far as out-of-class life is concerned: student-centered faculty members—those who are committed to involvement with undergraduates (they tend to be older, tenured faculty), and those who are not involved with undergraduates out of class (often younger faculty).
3. Changes in the faculty reward system and institutional expectations are altering faculty roles and priorities. However, institutions with salient missions as teaching colleges, such as Berea, Earlham, Grinnell, Evergreen, and Xavier, attract faculty who are willing to invest themselves in those students and missions.
4. Students perceive faculty to be available and involved with them, particularly in the academic arena. Those students who develop relationships with faculty out of class usually have taken the initiative to do so (pp. 174-175).

Kuh et al. (1991) suggest that the number of student-centered faculty members (those who advise student organizations, spend time with students in the student center, agree to serve on student life committees, participate in intramurals, and otherwise

participate in events which are student-centered) is shrinking. Kuh et al. found in their study that when student-centered faculty retire or leave, they are being replaced with younger faculty who often have been socialized to get involved in research at the cost of their involvement with students. They also found that in the fourteen colleges, most faculty at the larger institutions are being pushed to be more involved in research and grant-writing. Also noted was the increase in adjunct faculty rather than full time faculty at many urban institutions. Adjunct faculty are contracted to be on campus a minimal number of hours during the week, and tend to be less involved in the lives of students outside the classroom.

Kuh et al. (1991) also suggest that student interaction with faculty outside the classroom usually increases the students' sense of satisfaction with the college and leads to a feeling of belonging.

Pascarella and Terenzini (1991) point out that significant involvement in the lives of students is not likely to occur if the faculty reward system is structured primarily to recognize the research accomplishments of faculty. For institutions who actively support the involvement of faculty in the lives of students in and out of the classroom, they suggest that faculty recruitment processes could be designed so that potential faculty members could be asked to furnish evidence of their teaching abilities and other student-oriented activities, as well as their research involvement. Such value attached to teaching and involvement in the lives of students would need to be reflected by institutional policies that offer promotion, tenure, and compensation for such involvement.

Pascarella and Terenzini (1991) conclude that a "persistent theme in ... literature on college effects ... is the central role of other people in a student's life ... and the character of the learning environments they create..." (p. 648). Chickering and Reisser (1993) suggest that "when student/faculty interaction is frequent and friendly and when it occurs in diverse situations calling for varied roles and relationships, development of intellectual competence, sense of competence, autonomy and interdependence, purpose, and integrity are encouraged" (p. 269).

Certainly, the culture of an institution's campus and the learning and personal development of students are heavily influenced by the faculty and their subsequent involvement with their students.

Students and Their Peer Group

Literature reflects the reputation of a college or university attracts students who are interested in the kind of educational experience and outcomes which they believe will be gained from a particular institution. The characteristics of the student body and any particular student subculture or group with which students affiliate, impacts the culture of the institution, and the culture of an institution impacts the learning and personal development of students (Peterson et al. 1986).

Clark (1970) describes the unique cultures of Antioch, Reed, and Swarthmore and how the educational values of each attract certain kinds of students. Emphasizing the impact of the student body, Clark points out that data on student attitudes at these institutions in the decade of the sixties reflected more liberal attitudes on the part of students in regard to civil rights and civil liberties issues than found at other institutions

known around the country for their political liberalism. Clark refers to the importance of the peer group in the development of these attitudes, "The norms of the student culture pressed students to be engaged in campus and world affairs" (p. 85).

In examining how the college experience affects students, Pascarella and Terenzini (1991) looked at the impact of different types of institutions and pointed out that a number of private colleges are church related. They concluded that the culture created on campus by students committed to a certain religious faith impacts the learning and personal development that occurs on these campuses. In his study of church-related campus cultures, Thomas (1992) refers to the impact of the peer group upon students, and suggests that private, church-related institutions are places in which the "influence and impact of such colleges typically revolve around the noncurricular components of the college experience" (p. 55).

In further addressing the differences between the student population at different types of colleges, Pascarella and Terenzini (1991) refer to the failure of educators and political figures to acknowledge that community colleges and four-year colleges do not lead to the same educational outcomes. More and more the student body at community colleges is comprised of academically lower-achieving students needing remedial programs, traditional-age students looking for vocational and technical training, and adult students looking for assistance in developing job skills which will help in gaining a new job. Kuh et al. (1991) in examining the impact of peers at community colleges upon undergraduate learning and development conclude, "encouraging interaction among peers is difficult ... because the 'student role' is but one of several competing priorities in their lives" (p. 27). Students at these colleges are usually commuters, work

part-time or full-time, are over the age of 25, have families, and spend limited time on campus. Most of the contact between students in community colleges occurs in the classroom or library rather than in informal settings. Kuh et al. (1991) conclude that "cultural variables were more potent in explaining student learning at large residential institutions." (p. 28). This fact does not negate the value of the peer group upon the campus culture; it simply means that there may be value in the leadership of the community college taking steps to nurture a stronger sense of community by creating events and activities which bring students together on campus.

Astin (1993) concludes that "the student's peer group is the single most potent source of influence on growth and development during the undergraduate years" (p. 398).

Earlier studies such as those of Feldman and Newcomb, 1969; Bowen, 1977; and Pascarella and Terenzini, 1991 have supported the importance of the peer group's impact upon students. Kuh et al. (1991) report findings which suggest that a student's peers are as important to certain areas of student learning as are faculty. In their study on undergraduate student learning and development, they report gains in the personal and social development of students which they link to group participation with other students in activities such as social events, intramural sports, attending drama and musical performances, etc. Kuh et al. also suggest that gains in general education, literature, and the arts are linked to students talking with other students about their experiences in these courses. Kuh et al. conclude that "if one has a choice about where to go to college, the 'quality' of the student body may be as important as that of the faculty" (p. 27).

Pascarella and Terenzini (1991) found evidence which supports the fact that being involved with other students with a wide diversity of backgrounds causes students to examine their own beliefs, values, and attitudes. They report evidence which is consistent with other studies which suggest that "peers with whom students come into contact play an important role in changes in identity and ... development during college" (p. 190).

In examining the effect of the peer group upon students, Astin (1993) concludes, "When it comes to the student's affective development, one generalization seems clear: students' values, beliefs, and aspirations tend to change in the direction of the dominant values, beliefs, and aspirations of the peer group" (p. 398). Kuh et al. (1991) suggest that students do not partition their learning and development into experiences in the classroom, laboratory, library, residence, or other campus experiences. Rather their activities and experiences blend together in their minds, and result in the experience of attending college. All the college settings, activities, and experiences provide learning opportunities.

Though studies (Feldman & Newcomb, 1969; Bowen, 1977, Pascarella & Terenzini, 1991; Astin, 1993) reflect the impact that diversity among the student body has upon the personal development of individual students, there is evidence which presents a different picture. A homogenous student body can provide benefits to the development of students which would not be available otherwise.

Thomas (1992) considered the homogeneity of a student body when he examined church-related campus culture. Thomas described the viewpoint of many such colleges as one where a certain atmosphere (a particular theological persuasion

preferred on campus, certain lifestyles represented in the student body, etc.) was desired, and was the result of the administration working to create such an atmosphere. Thomas found it was common to find at such colleges "special religious activities (chapel programs, bible studies, and service opportunities), personnel (campus ministers and religion faculty), and the restraint of certain behaviors commonly associated with college life" (p. 55).

Faculty members at church-related institutions are often expected to model a biblical worldview as they develop relationships with students in and out of class. As faculty, students, and staff work together in learning, playing, and worshipping, having a student body that is predisposed to developing a Christian worldview (a homogenous student body) is the norm (Thomas, 1992). Thomas refers to the "mission of denominational higher education" in which the "lines between formal class time and 'activity time' become blurred" (p. 60). Thomas suggests a homogeneous student body, administration, and faculty at a church-related college contributes to a distinctive learning experience as students, administrators, and faculty often work together on campus and in their communities in expressing their religious world view.

In another study focusing upon a homogeneous student body, Bohr, Pascarella, Nora, and Terenzini (1995) found evidence suggesting "that black students attending predominantly white institutions experience significantly greater levels of social isolation, personal dissatisfaction, alienation, and overt racism than their counterparts at historically black colleges" (p. 75). Further evidence in their study supports the fact that black students attending historically black institutions are more likely to persist in college and continue until completion of a bachelor's degree. Even though there exists

relative disadvantages in educational resources such as libraries, laboratories, computer facilities, financial support, and academically preparedness of students among the historically black colleges, Bohr et al. found evidence suggesting that these colleges have been able to create a campus culture that "fosters students' satisfaction, sense of community, and adjustment to college" (p. 82).

Creating a supportive campus culture has not been at the expense of a quality academic environment. Black students at historically black institutions "made net freshman-year gains in reading comprehension, mathematics, critical thinking ... that were as large, if not larger than, those made by their black peers attending predominantly white institutions" (p. 82). Pascarella and Terenzini (1991) report that black women who attend predominantly black institutions as opposed to predominantly white colleges show more positive academic and social self-concepts and are more likely to gain higher educational status. The evidence supports the argument for continued support for the predominantly black college or university. An argument can be made that the homogeneity of the historically black college creates a more accepting campus culture for the black student than a predominantly white institution.

Miller-Bernal (1993) in a study involving women's colleges and the experiences of women at such institutions, found more evidence supporting the developmental benefits of a homogeneous student population. Miller-Bernal references Tidball who found that "women who have graduated from women's colleges are about two times more likely than women who have graduated from coeducational colleges to receive their doctorates, enter medical school, or become recognized leaders in their fields" (p. 24). In a study by Conaty et al., evidence reflected that women who were high school

seniors in 1972 and who had attended a women's college, by 1986 were earning 20-25 percent more than women who attended coeducational institutions (cited in Miller-Bernal, 1993, p. 24).

Miller-Bernal found evidence suggesting that girls and women in single-sex schools and colleges tend to have higher self-esteem than those who attend coeducational institutions. Further evidence suggested that the culture in single-sex institutions encouraged women to study and excel in subjects viewed traditionally as "masculine."

Researchers in the area of women's colleges who conclude that such an institution benefits its students in ways not available at coeducational institutions generally argue that such an institution provides the following factors: (1) role models of successful women; (2) opportunities for leadership in clubs and organizations on campus, which provide opportunities to develop leadership skills that can used later in life; (3) a campus culture which is supportive of women, and which encourages women to strive toward their highest potential (Miller-Bernal, 1993).

Miller-Bernal found students referring to the three factors often given by researchers working with single-sex colleges as reasons for their achievements. Students were more likely to develop higher self-esteem after taking classes dealing with women, and if they felt their college was concerned with women's needs.

Miller-Bernal reports that some researchers believe that the positive outcomes for women attending women's colleges can be associated with the elite nature of some of these colleges—women attending these colleges come from privileged backgrounds and this factor is a major contributor to the development of women students. At Wells

College, Miller-Bernal found that women students, generally, did not come from a background considered elite or wealthy, and concluded, "any advantages that may accrue to students at Wells by virtue of its single-sex character cannot be attributed to its academically or financially privileged students" (p. 30). This factor is important because it lends credibility to the concept that regardless of resources, an institution's culture impacts the development of students. Pascarella and Terenzini (1991) observe that the culture of predominantly black institutions and women's colleges do provide significant developmental experiences to their students, and "function in ways likely to bring the races and sexes socially, educationally, occupationally, and economically closer together" (p. 639).

Chickering and Reisser (1993) suggest "relationships with close friends and participation in student communities can be primary forces influencing student development in college" (p. 393). Chickering and Reisser conclude that the student body and student subcultures greatly influence the campus culture and the personal development of the individual student.

Creating and Changing Culture

The question of whether culture can be changed or managed has proponents who declare such is not possible, and those who go to great lengths to explain not only that culture can be changed, but who also show how such change can be accomplished.

Tierney (1992) concludes that "although one does not manage culture, it is possible to be a cultural leader" (p. 21). Tierney suggests that such leaders encourage dialogue on campus and use "the multiple cultural artifacts at ... [their] disposal to help

individuals to interpret the organization's reality" (p. 21). Using this concept, it becomes the duty of leaders to encourage dialogue among the various constituencies on campus, and to find commonalities while encouraging differences to be expressed. Tierney suggests that while one does not manage the culture on campus, culture can change as diversity is allowed expression with the possibility of becoming a part of the institution's identity or at least having an impact upon the institution. From Tierney's perspective the value given to differences should strengthen the existence of community on campus and become a source of strength to the campus culture.

Siehl (1985) declares in his analysis of organizational culture that " 'managing culture' is often synonymous with 'changing culture' " and that if culture can be managed or changed, it is more likely to occur during the early life of the organization or during some transitional time for the organization (p. 139).

Peterson et al. (1986) give five strategies for creating or changing institutional culture.

First, cultures can be changed or created by visionary leaders who define and interpret the mission of the institution. Clark's study of distinctive colleges describes the impact of campus presidents and other leaders upon the culture of a campus.

Second, creating new organizations such as upper division colleges and cluster colleges have provided the opportunity to create a new campus culture.

Third, cataclysmic events and conditions have been factors which have caused colleges and universities to change their culture. Rosovsky (1990) describes the creating of the Afro-American Studies Department at Harvard University in 1969 as being the culmination of "intense student pressure, building occupations, and open

threats" (p. 264). Rosovsky suggests that the culture of many colleges and universities was adversely affected during the late sixties and seventies by the "excessive democracy" (allowing inappropriate input into decision-making by some of the campus constituencies) which resulted from the student unrest and demonstrations of the 1960s.

Fourth, reorganization of the institution may result in a redefined campus culture. Single-sex institutions becoming coeducational or religious institutions becoming more secularized in order to increase enrollment and finances are examples of the impact reorganization can have upon campus culture.

Fifth, bringing resolution to conflicts between subcultures on a college campus can lead to changes in the existing culture. Peterson et al. (1986) cite the example of Oakland University in Michigan as an illustration. Oakland University was intended to be a highly-selective liberal arts institution. However, being situated in the metropolitan area of Detroit, it began to attract an urban student population that changed its course and "moved away from its original liberal arts college culture toward the culture of an urban university" (p. 32).

Curry (1992) writes about "innovative institutions" in higher education which bring about intentional change in an institution through a process she labels "cultural restructuring" (p. 32). Curry suggests that innovative institutions can bring about change in ways so basic as to affect the culture of the institution. "Cultural restructuring, both as an approach and as an expected outcome" conceptualizes such a change process (p. 32). For Curry, the approach to change passes through three levels: (1) structural, which includes changes in the organization's design itself, e.g., creation of committees or offices with major responsibilities in the proposed change area,

(2) behavioral, which indicates knowledge of the proposed change/s and acknowledged preference among campus constituents for the change, and (3) cultural, which indicates the change is influencing beliefs, values, and behaviors—it has become institutionalized.

One example of cultural restructuring, Curry suggests, is found at the University of Michigan in its Michigan Mandate which was instituted during the leadership of President Duderstadt during the late 1980s. President Duderstadt, during his inaugural speech in 1988, reminded his audience of the influence of the University of Michigan in higher education and suggested the university provide a model for responding to the increased diversity and pluralism in our country's population, and accept its responsibility to: (1) provide higher education for the older adult student, (2) respond to a society which is more knowledge-intensive than resource-intensive, and (3) help students deal with America's growing dependence on the global community (Curry, 1992).

As the Michigan Mandate unfolded, structure was created which enabled participation from the community—regents, legislators, students, faculty, administrators, and staff. The president and his planning committee developed processes which allowed input from any individual or group which expressed an interest in bringing the plan to fruition. As the plan progressed, the behavioral level was evidenced by, among other things, increased hiring of minorities in administrative, faculty, and staff positions, and by addressing the admissions process which increased the number of minority and older students on campus.

Curry suggests that the third or cultural level is reached when an institution has been affected in ways that appear to be long-lasting. Curry points out that in innovative institutions such as Michigan, the existing culture may not be abandoned; rather, rules, such as those which prohibit discrimination, may be replaced by policies and actions which recognize the value of difference among individuals and groups. Proactive personnel practices and admission policies may bring in new members to the campus community who can join with older members in helping to create a new culture where new norms and values are constructed.

Nord (1985), writing from the viewpoint that the culture of an organization can be managed, concluded such management requires the ability to maintain the status quo while allowing or introducing change. Nord points out that there are those who view the changing of culture as a means to improve the performance or results of the organization, and as such "culture is of interest as a tool to achieve some desired outcomes through an organization" (p. 189). Curry (1992) concludes a number of higher education institutions have used cultural restructuring to gain greater diversity throughout their respective institutions, and, by so doing, support her analysis that cultural restructuring is both an approach and an expected outcome.

Tierney (1992) concludes, "Diversity of opinion is not a problem to be overcome but a strength to be welcomed .... We teach about our norms by enabling new members to change them" (p. 21). One can argue that cultural restructuring, or at least the possibility of such, provides an excellent road to renewal, creates ownership among campus constituents and the interested off-campus individuals such as regents, and strengthens the sense of community. Pascarella and Terenzini (1991) conclude that the

primary implication of their research is for colleges and universities, through the effort of faculty, administration, and other campus constituents, to

> shape the educational and interpersonal experiences and settings of their campus in ways that will promote learning and achievement of the institution's educational goals and to induce students to become involved in those activities, to exploit those settings and opportunities to their fullest (p. 648).

Kuh's admonition to "think in cultural terms" in order to create a more meaningful college experience seems to address the conclusion of Pascarella and Terenzini (1993, p. 112). Fundamental beliefs and assumptions about the potential of students influence the way administrators and faculty relate to students and the kinds of policies and practices which are developed by the institution. Learning what the institution values, believes, and assumes can be among the first corrective steps taken by a college that is committed to creating the learning environment needed to achieve the institution's educational goals.

CHAPTER III

METHODOLOGY

The research design for this study closely follows that described in Involving Colleges, as George Kuh et al. studied the campus environments of fourteen colleges that developed successful approaches to involving students in activities outside the classroom.

This study is being undertaken for the purpose of identifying the institutional culture of Southwestern College of Christian Ministries and how that culture promotes the personal development of students. Since the impact of an institution's culture is not easily recognized, a culture study of the host college was conducted.

Selection of Subjects

I chose to approach Southwestern College of Christian Ministries in Oklahoma City, Oklahoma about conducting a culture study of their campus. Southwestern College of Christian Ministries is a small (less than 500 enrollment), private, church-related, regionally accredited college. The college is accessible and its administrative leadership has a positive relationship with the college where I am employed. The president and academic dean of the host college are interested in the focus of my study and in the report that will be generated by this study.

Selection of the informants will be dealt with in this section. The data collection process will follow in the research design section. In order to identify and understand the culture of an institution, data is more usefully gathered by interviews, observations, and analysis of documents. Sampling in a culture study serves a different purpose than when done for a conventional research design. In a conventional or positivist approach to research, there is concern about finding a representative population from which one can generalize the results (Guba & Lincoln, 1985; Morse, 1994). However, techniques of inquiry or investigation in a campus culture study require selecting respondents according to their role in the institution. Sampling for this particular study must provide informants from among the administration, faculty, and students. Among this group of informants there must be a variety of roles performed (e.g. dean, department head, student government president, on-campus and off-campus students, white people and people of color, alumni, and other positions which can furnish insightful information). What is needed is to interview a broad enough spectrum of respondents that one is able to accurately describe the institutional culture (Whitt, 1993; Holstein & Gubrium, 1995).

Sampling for a culture study is an ongoing process. Initially, respondents were selected who were expected to provide information and insight that would furnish perspectives of the entity being investigated. Whitt (1993) describes types of sampling techniques which are appropriate for a culture study: status and snowball (p. 88). Status sampling involves selecting people for interviews due to their role in the institution. Snowball sampling occurs by asking individuals who have been interviewed to identify others who might help one understand the culture or who might have a

different perspective (Whitt, p. 89). As data was collected, the effort of the study began to come into sharper focus. The development of categories and possible theories provided the basis for a more focused sampling of respondents. Data analysis and sampling are interrelated and this became more evident as the investigation proceeded (Guba & Lincoln, 1983; Holstein & Gubrium, 1995).

Individual interviews of the following individuals were conducted: college president, chief academic officer, chief student affairs officer, two trustee members, current and newly elected student body president. Impromptu student interviews were also conducted. Group interviews were scheduled with the following groups: faculty, residence life staff, student organizational/club leaders, and students of color (see Appendix A).

Research Design

This study used a multimethod approach consisting of open-ended interview questions, document analysis, and participant observation. Since people were the primary source of information regarding the culture of the host college, open-ended interview questions were the major technique used in the study (see Appendix B & C). The use of group and individual interviews provided a broader perspective regarding the institution's culture. Groups allowed greater numbers of respondents to participate face-to-face with the researchers, and such a variety of personalities helped trigger responses from other members of the group.

A secondary source of information, which provided insight for questions for the interviews and which also provided information used to develop the analysis of the

campus culture, were various documents used by the host college to describe educational goals, policies, and practices. The following documents were reviewed: college catalog, student/faculty/staff handbooks, self-study documents for North Central Association of Colleges and Schools, planning and development documents, and admissions publications. Document summary forms were used to record data from analyzing these documents (see Appendix D).

Qualitative researchers actually participate in people's lives as data is gathered. Fetterman refers to this as a " unique combination of insider's and outsider's perspectives ... [which] create a research view that is at once internally valid and externally consistent" (Fetterman, 1991, p. 1).

Kuh et al., (1991), while conducting the study which was the basis for Involving Colleges, used a guide to aid them in developing interview questions. The Involving College Audit Protocol (ICAP), the guide used, is a listing of categories of "institutional functioning" and questions which can help formulate interview questions and give direction to the areas to be investigated while conducting a campus culture study (p. 399). The ICAP was designed to be a tool for "institutional self-discovery, not a set of prescriptive questions" (p. 400). While conducting the audit, the ICAP was revisited to help insure relevant areas were not being left out of the interview process.

This qualitative approach to examining an institution's culture required the open-ended, inductive analysis of data. Researchers actually become "human instruments" inasmuch as the resulting data is subjectively analyzed by those conducting the research (Guba & Lincoln, 1985; Firestone & Dawson, 1988). To provide verification of the data being collected and the analysis of that same data, I invited two

other individuals with administrative and teaching experience in higher education to join with me in collecting the data. The academic dean of Southwestern College of Christian Ministries gave prior approval to including these two individuals as a part of the research team. The research team, therefore, consisted of three individuals having backgrounds in higher education. One team member has served as a financial aid director and director of student personnel in a higher education institution. Another member has an extensive background in public school administration and experience as chairperson of a teacher education department at the higher education level. The third team member currently is chairperson of the Department of Behavioral Science and is on the administrative committee at Mid-America Bible College. Each member has been or is currently in a faculty position with two having experience as academic deans. The team has a total of forty years of experience in higher education.

Data Collection and Analysis

Guba & Lincoln (1985) describe the instruments needed for a qualitative study by declaring that instruments are "not external ('objective') but internal ('subjective')" (p. 224). The issue in qualitative investigation is to determine the "best means to 'make sense' of the data in ways that will, first, facilitate the continuing unfolding of the inquiry, and second, lead to a maximal understanding of the phenomenon being studied in its context" (p. 225). Therefore, data analysis is to occur concurrent with the collection of data. Analysis was inductive and open-ended. The following means of data collection allowed for such an approach to analysis.

Respondents

I contacted some of the respondents in person and, after sharing with them the nature of the study, arranged to meet them at a location on campus. The academic dean of the college made contact with others who were to be interviewed, and arranged the meeting times and places. The interview respondents were selected as detailed in the Selection of Subjects section. These individuals were chosen according to the status sampling technique. Others were added as data collection led us to them. As Kuh et al. (1991) advised when attempting to gather information regarding a college campus, students were interviewed who held leadership roles in the college as well as those not as involved in the social system of the college. We also conducted some impromptu interviewing in the student center and residence halls. Respondents were asked to sign consent forms giving us permission to use their information in the study.

Interviews

Interviews with individuals and groups were the primary source of data. A set of questions were developed for each group of respondents. Questions were developed by using the Involving College Audit Protocol as a guide. Questions were added during the course of the interviews in order to better understand responses or to follow leads that developed during the interviews.

Interviews were recorded by cassette recorder with field notes also being created during the interview. Transcripts were created of the interviews. The field notes and

transcripts were used to develop categories of data as described later in the Development of Categories section.

Participant Observation

The research team was able to observe some of the campus programs and events during their time on campus. The academic dean invited the team to attend any such campus activities and made a calendar of events available to us. Impressions were recorded on contact summary forms (see appendix E) per the recommendation of Miles and Huberman (Miles & Huberman, 1994, p. 53).

Documents

Two weeks prior to arriving on campus, the documents described in the research design section of this study were made available to the research team by the academic dean of Southwestern College. Items of particular interest during this examination of documents were: lists of student organizations, any description of student life or special programs, statements regarding the institutional mission and related educational goals, and descriptions of policies and practices which provide insight into the values, beliefs, and assumptions which shape the campus culture of Southwestern College of Christian Ministries.

Development of Categories

Coding allows the researcher to cluster incidents, events, and information which have some common element. An initial list of codes or categories were developed from

the research problem itself. This allowed for some conceptual orientation prior to collecting the data. As field notes were reviewed, categories were created and placed in the margins of the notes. Some of the categories were linked to the initial list, new categories appeared as data collection continued, and some categories on the initial list were discarded.

Some codes were change as data were analyzed. Some codes were dropped while others needed to be broken down into smaller segments or subcodes in order to handle information which became bulky.

Miles and Huberman (1994) call attention to the "tedious" nature of coding material and suggest that "marginal remarks" be included as field notes are being rewritten (p. 67). These remarks are initial responses of the researcher to the data which may be integral to the meaning of what is being researched or may lead to other questions or sources of information.

Memoing

As categories for the incoming data were created, a technique described by Miles and Huberman (1994) as "memoing" was used (pp. 72-76). Memos are ideas that strike the researcher as data are being coded—a sentence, a paragraph, or more which help tie the data together or provide a possible explanation of some theme found in the data or, perhaps, raises a question which will need to be explored. Miles and Huberman (1994) call memos "one of the most useful and powerful sense-making tools at hand (p. 72). When an idea occurs as a researcher is dealing with data collection, Miles and Huberman suggest the researcher stop immediately and write a memo to oneself—

including one's "musings, even the fuzzy and foggy ones" (p. 74). Memos help the thinking process and can help give insight to coding and categorizing—even to explanations (p. 74).

Debriefing

The goal for this analysis technique was to get respondents' feedback regarding the research team's interpretations and understandings of the data. Transcripts of the interviews and summaries of findings were given to each respondent with a stamped, self-addressed envelope. Respondents were asked to review the interviews and summaries of findings, make any corrections to the interviews, offer any contradictory views to the summaries of findings and mail the same to my home (see Appendix F). This insured the accuracy of the transcriptions and provided support for the findings.

Trustworthiness

Trustworthiness in the field of qualitative research has to do with whether or not there is "credibility to the explanation" (Janesick, 1994, p. 216). Debriefing, as described earlier, is a technique which contributes to the trustworthiness of this study—affirming that the interpretation and understanding of the research team is what was intended by the respondents. Miles and Huberman (1994) present questions which, when answered, help the qualitative researcher to claim trustworthiness for the results of the investigation being undertaken:

1. Was negative evidence sought? Found? What happened then?

2. Have rival explanations been actively considered? What happened to them?
3. Were conclusions considered to be accurate by original informants? If not, is there an explanation for this?
4. Did triangulation produce conclusions? If not, is there an explanation for this?
5. Are areas of uncertainty identified?
6. Have findings been replicated in other parts of the database than the one they arose from? (p. 279).

Triangulation

Triangulation was used to provide verification of the collected data, description of the campus culture of the host college, and explanations/recommendations offered by the researcher. Triangulation is the use of multiple perceptions to clarify meaning and interpretations (Stake, 1994; Miles & Huberman, 1994; Fetterman, 1991). Triangulation can occur by data source (can include people, places, etc.), by method (participant observation, interview, documents), or by researcher (having multiple members on a research team) (Miles & Huberman, 1994). Triangulation looks for repetition which is a basic need before one can offer responses to the question being researched.

Significance of the Study

This study of the institutional culture of Southwestern College of Christian Ministries has illustrated some of the values of doing such an investigation.

First, one may be able to discover whether or not there exists on campus complementarity among institutional values, policies, and practices. College personnel may use appropriate language in the institution's literature or while socializing newcomers to the campus, but gaps between espoused values and actual practices may exist but not be discernible. Seeking input from representatives of the various campus constituencies as one tries to discover the cultural themes of an institution may provide not only understanding of problem areas but also may help to create ownership of any attempted solution.

Second, cultural restructuring as described by Curry (1992) appears to have been a helpful tool as President Moore of Southwestern College worked with administrators, faculty, and student leaders to create acceptance of the need for and value of internship experiences at SCCM. The successful effort of Southwestern College to modify the institution's culture lends support to Curry's suggestion that cultural restructuring could be a valuable strategy for colleges and universities.

Third, the sense of egalitarianism at SCCM influences students to take leadership roles on and off campus; the values of a Christian world view influences students to be active in ministry opportunities. This study provides empirical support that institutional culture does impact student learning and personal development

CHAPTER IV

RESEARCH FINDINGS

Overview

Southwestern College of Christian Ministries (SCCM) is a four-year, residential, coeducational, Bible college founded in 1946 by the International Pentecostal Holiness Church. The college is accredited by the North Central Association of Colleges and Schools (NCA) and approved by the Oklahoma State Regents for Higher Education to offer programs of study leading to the Master of Ministry degree in Church Growth/Church Planting, Bachelor of Arts in Religion, Bachelor of Science in Biblical Studies or Christian Ministry, and the Associate of Arts in General Education and Christian Studies. During the 1995-96 school year, enrollment was 233 students, and this included 58 in the Master of Ministry program. The students came from 16 different states and two foreign countries. Approximately one-half of the student body came from the Pentecostal Holiness Church. A number of other denominations (United Methodist, Church of the Nazarene, Baptist, et al.) were represented in the remaining student body.

The thrust of education at SCCM is biblical servanthood, an education emphasizing the giving of oneself through service and kindness to those with whom one comes in contact. Southwestern College is a distinctive college whose curriculum

emphasizes coursework in Bible, theology, counseling and courses designed to enable students to gain skills and understanding in interpersonal relationships. The fundamental educational goal at Southwestern College is to enable students to gain skills and develop attitudes necessary for effective ministry, i.e. a personal commitment of students to a system of values and patterns of action and behavior which enables them to encourage, serve others, and be change agents. Southwestern College believes this goal enables students to accomplish the biblical mandates of loving God with all one's being and loving one's neighbors as one loves oneself. This emphasis is a major factor in the learning and personal development experiences of SCCM students. The study of the institutional culture of Southwestern College provides evidence that a college's culture impacts student learning and personal development.

Institutional History

Southwestern College (originally named Southwestern Bible College) was begun in 1946 with the specific goal of training ministers and laymen for the Pentecostal Holiness Church. Instrumental in creating the college were R.O. Corvin and W.R. Corvin, who, along with Oral Roberts and others in 1946, organized a governing Board of Directors recognized by the International Pentecostal Holiness Church, raised money for operations, recruited students, and hired faculty. Dr. R.O. Corvin, an ordained minister of the Pentecostal Holiness Church, served as the college's first president and influenced the college to follow its goal of preparing ministers and laymen for ministry work. The college operated solely as a Bible college until 1964. During the 1960s the college and its leadership felt the need to enlarge its emphasis and moved to emphasize

the liberal arts curriculum without neglecting the Bible college curriculum. This additional emphasis was the result of trying to bring greater financial stability to the college. Although the original goal of training ministers and laymen for the Pentecostal Holiness Church was not forgotten, the liberal arts curriculum and the availability of Southwestern College to Oklahoma City/Bethany residents began to attract students interested in a two-year degree, most of whom had no connection with the Pentecostal Holiness Church.

Southwestern College received approval in 1964 from the Oklahoma State Regents of Higher Education to offer the Associate of Arts degree. Along with that approval, a name change occurred in 1965 with the college being renamed Oklahoma City Southwestern College. "Bible" was dropped from the name. In 1973 the college received regional accreditation from the North Central Association of Colleges and Schools (NCA) to offer the Associate of Arts and Bachelor of Theology degrees. From 1964 until 1978 the college saw regular enrollment increases.

School officials speak of a recognizable division of the student body occurring during these years—ministry students interested primarily in Bible, theology, and ministry classes, and students who were not necessarily connected with any Christian church who were taking curriculum emphasizing the areas of medicine, law, engineering, business, etc. The college grew to an enrollment of 2,000 students by 1978. Public relations materials as well as school officials advertised the college as the largest private junior college in the United States. College officials describe the active recruitment of students from the Middle East who were interested in engineering and business.

The financial gains and growth of the college due to enrollment increases were a real attraction to the governing board of the college. However, the college's original mission was no longer guiding many of the decisions at the college. In the opinion of the current college president, many of the students during this period of growth did not even know the college was a church-related school. The junior college emphasis had pushed the Bible college image into the background. From 1978 until the spring of 1981 there was discussion among the college leaders regarding the status of the college and the movement away from its original mission.

One reason for the college's concern over the direction of the school came from an experience involving a large contingent of Middle-Eastern students during the spring of 1978. A protest of U.S. government activities in the Middle East was organized on the campus of Southwestern College by these students. The protest almost developed into a riot. Oklahoma City police were called to the campus, and local televisions stations made the event their lead story for the day. This experience was the beginning of a new era at the college. The college's governing board was opposed to the campus demonstration and resulting campus atmosphere. A reevaluation of the role of the college by its governing board and the leaders of the International Pentecostal Holiness Church moved the college in a different direction. From 1978 until 1981 enrollment began to decrease. The college developed stricter admission standards and made it known they were examining their mission as a Pentecostal Holiness higher education institution. Enrollment decreased between 1978 and 1979 by one-half. It decreased by one-half again in 1980. During the 1980-81 year the governing board decided to no longer offer programs outside the ministry area.

Oklahoma City Southwestern College changed its name to Southwestern College of Christian Ministries in the spring of 1981. The governing board and the sponsoring denomination determined that the distinctiveness of its original Bible college mission again would be the driving force behind all decisions and efforts of the college. Training students to be active in their communities was translated by the governing board and administrators into written and vocal support for student activity outside the classroom and in actual ministry experiences for all students.

From a college of 2,000 students in 1978, Southwestern College of Christian Ministries became a college of 40 students in the fall of 1981. A dramatic, new beginning, which was really a return to the initial mission of the college, illustrated the depth of the determination of the college to provide an education and an atmosphere which once again would emphasize the institutional goal of helping students to grow in their own relationship with God, and equipping those same students with appropriate skills to be active in their communities as ministers or active laypersons.

Institutional Mission and Goals

Southwestern College took a stand in 1980-81 which meant the college would either be a Bible college intent upon providing a distinctive education for its students or the college would cease to exist. One SCCM administrator spoke of being one of four graduates of the college in 1984, "Southwestern was started almost 50 years ago for the purpose of training young men and women for ministry ... it's important that we stay focused on who we are ... that's something I would not be willing to change about the college." Another administrator who previously worked for the college and has recently

returned commented, "It took me leaving here to figure out that I like the Bible college philosophy and mission ... seeing the type of students we have and knowing ... they are going to make a real distinctive change in their communities."

The arrival of a new president on campus in the 1990-91 school year—a person with very definite ideas for the mission and emphasis of the college—provided the impetus for evaluating the mission of the college. The mission statement of SCCM found in their 1995 institutional self-study for NCA states:

> Southwestern College of Christian Ministries is a Bible college in the holiness, Pentecostal, and charismatic traditions educating and equipping students for professional Christian ministry and providing a ministry-oriented foundation for other vocations through a Biblically integrated curriculum.

Various documents of the college list five goals for the institution to strive to accomplish in order to attain the stated mission:

- To maintain an atmosphere in which the student is encouraged to grow in his or her relationship with God.
- To provide an educational environment in which the student is challenged to acquire an understanding of self, others, and the universe in light of the Gospel.
- To equip the student with practical skills for Christian ministry.
- To assist the student in developing a Godly character and lifestyle with Christ as the servant role model.
- To cultivate in the student a vision and life-commitment grounded in the Great Commission of Jesus Christ (Matthew 28:18-20).

The mission and goals of SCCM are an outgrowth of the vision of the college's president. Upon his arrival at SCCM in 1990, his desire was to see students not only accomplishing in the classroom but also to find ways to influence the building of Christian character and the development of ministry skills within students. When interviewing the president regarding his vision for students of Southwestern College, he stated this vision could only be accomplished if students were willing to spend extra time beyond the classroom setting to develop character and ministry skills. He declared, "We can't do it just in the classroom. It's a situation beyond the ability to accomplish, and we're just fooling ourselves if we think we can do it all in the classroom."

To illustrate his vision, the president uses the medical model of education in which medical doctors work as supervised interns before developing their own practice. Key to accomplishing the college's mission, according to the president, is an internship experience for each student where the student is applying to real life situations the ministry skills which are being addressed in the classroom. He has asked the academic dean and faculty to work toward developing some approach to an "internship" concept which could be implemented as soon as possible. Other administrators are talking about this vision in positive ways. The academic dean declares, "I'm getting to change some things ... and not just what goes on in the classroom, but what goes on outside of the classroom ... in hands-on situations ... where students are actually being of assistance." Student development personnel have already begun to initiate ways by which student involvement in churches in the area can be tracked. The college anticipates having in place during the 1997-98 college year some formal internship requirement even if at a minimal level.

Students

Admission standards of Southwestern College require that students, through references and by way of their application, profess to be Christians and claim to be committed to a Christian lifestyle. All students are required to sign the SCCM Lifestyle Covenant which describes commitment to the Christian faith and the outward display of such a Christian life.

Homogeneous Students

Most of the student body is white with approximately 10% of the undergraduate student body being ethnic minorities. The student body is approximately 50% female and 50% male. The homogeneity of the student body and the educational goals of Southwestern are congruent with the results of Thomas' 1992 study of church-related campuses. Thomas reported that a homogeneous student body predisposed to developing a Christian worldview is the norm at church-related colleges. Thomas describes denominational higher education as one where the activities outside the classroom become an extension of the classroom itself.

There are ethnic minorities present on campus. However, the small number of ethnic minorities on campus was a concern among the students of color. When asked what would be one thing the students of color would change about the college, one student replied, "I'd like to see more Hispanics ... and some funding for them ... some scholarships which would keep the student loans down."

Pascarella et al. (1995) found evidence to support the proposition that white students may not even know they are lacking in cultural diversity. Their study found "students involved with peers different from themselves demonstrated growth in openness to diversity ... and were more likely to perceive the racial climate on their campus in ways that were congruent with those of students of color" (p. 14).

Studies described in the literature review chapter support the value of students being exposed to diversity within the student body and faculty. Much of the literature suggests that the college years serve as a time to examine new roles, attitudes, beliefs, and behaviors. College years are seen as a time to establish one's own identity, a time to take personal ownership of ideas and lifestyle.

There is literature which supports the contention that in some instances a homogeneous student body provides a more supportive environment and results in student development that might not occur otherwise (Pascarella & Terenzini, 1991; Miller-Bernal, 1993; and Bohr et al., 1995). In the literature, the aspect of blacks and women being non-dominant in the structure of American society and, therefore, their unique perspective being devalued is a factor in their personal development. Some will choose to attend colleges or universities which value their viewpoints and allow them to build their personal and intellectual identity around those viewpoints. Bohr et al. (1995) suggests that black students attending historically black colleges experience a sense of community and acceptance which contributes to the rate of persistence at such colleges (p. 82). Pascarella and Terenzini (1991) report that black women attending historically black institutions have more positive attitudes concerning their academic abilities and social self-concepts.

Miller-Bernal (1993) found that some of the mechanisms which contributed to the successful experiences of women at predominantly women's colleges were: (1) positive role models of successful women; (2) leadership opportunities on campus; (3) an atmosphere which encouraged women to participate.

One may raise the question of whether a similar mechanism is working for the students at SCCM. Is it possible that evangelical students are non-dominant and devalued in the so-called "buckle of the Bible belt?" Rather than such students and their belief systems being devalued, Thomas (1992) suggests that homogeneity is promoted by the church-related college in an attempt to foster the values of the religious group sponsoring the college. The homogeneity at Southwestern is such that there appears to be no sub-culture existing within the student body. At SCCM there are commuters, residents, students with different theological perspectives, and ethnic minorities. However, none of these differences result in any sub-culture or seem important enough to cause students to recognize any real differences from the primary evangelical orientation that pervades the college. The students know who they are and what kind of institution they attend.

Hunter (1987) found that graduates of church-related colleges are not significantly different in worldview or lifestyle from those students at secular colleges or universities (cited in Thomas, 1992, p. 55). Thomas suggests that due to this aspect, the church-related college must carefully shape the campus culture to more accurately reflect the missions of such institutions (1992, p. 62). Thomas states that church-related colleges often refer to the holistic educational experience available on their campus. This experience emphasizes the spiritual nature of man and the responsibility of each

person to affect society by one's faith (p. 59). Thomas suggests that the homogeneity of the administration, faculty, staff, and students allow for a greater cooperative process or mechanism in the development of students.

> Faculty, students, and staff are encouraged to work together to select and execute programs that combine curricular and cocurricular interests and concerns. Lines between formal class time and 'activity time' then become blurred. Faculty and administration develop new kinds of relationships with students as they join them in the whole college program, including learning, playing, working, and worshipping. The meaning of these lifelong tasks is shared, modeled, and experienced in ways that allow genuinely educative moments to occur (Thomas, 1992, p. 60).

Thomas states that such an educational program requires the total involvement of all members of the church-related campus. Thomas suggests that it is the involvement of administrators, faculty, and students which provide mentoring relationships and the avenue for applying what is gained in the classroom.

The Southwestern College Difference

When students were asked what was special about SCCM, and why they chose to attend the college, the Christian college environment and the "family" atmosphere of Southwestern were mentioned over and over. The following responses from campus student leaders illustrate this fact.

> I chose this college because it's a close knit campus. You feel like you are a part of a family and anybody can participate on campus and in different activities.

You don't have to be a special person or meet certain qualifications; anybody is eligible to participate in activities on campus.

The school was very close knit. It made me feel very important. I found that there were people on campus that really wanted to help me, and that made me want to come to Southwestern College—teachers listen to the Holy Spirit. Also, you know almost everybody because it is a close knit college—almost like a family situation. You know almost everybody on campus. The classroom atmosphere is very personal, and as a student you are encouraged to participate in the class; you are encouraged to talk and share your ideas, and that was important to me.

I visited the campus and it just seemed right. There is a real family feeling here. A vocal ensemble visited our church and some of those students influenced me to come. I knew the college had a Christian environment and that was important to me. One of the things I like about the school is anyone can get involved. Most of the students here are involved in some group on campus. Everyone is, for example, in some club or other small group on campus.

What I wouldn't change about the college is what I call the "heart" of the college, and for me that's really the mission of the college. The college is here to make everyone special. I think I could call back to the college at any time and they would try to help me.

> Actually, my reason to come here was to get my associates degree, and I wanted to get my basics with a Bible background .... My main interest in coming here was to be in the Christian atmosphere and get the Bible background.
>
> Several of my family had gone to other colleges, and I didn't want to have to deal with secular types of teaching and all that sort of thing, and I wanted to be here in a Christian atmosphere, and be taught by born-again Christians who have the same kind of beliefs I have .... I would be learning things based on the Bible.
>
> One of the important things, for me, is that the college is a Bible college, and the college is accredited, too. I don't think there are that many Bible colleges that are accredited. I think it's cool to be able to take classes where the teachers refer to the Bible when they teach.

Most of the Southwestern students seem right for the college, i.e., the kind of atmosphere that the college works to create is one in which the students are interested. The students are wanting an educational experience which will help them to develop a worldview which is biblically based.

Student Development

Since the focus of this study was to understand the impact the institution's culture has upon student learning and personal development rather than any particular developmental process, there was no effort to determine how students learned or how much learning or personal development was occurring. The definition of personal

development described in the first chapter suggests that learning and development results from activities and experiences both in and out of the classroom, and that learning and development is the acquisition of any knowledge, skills, and character that is enduring.

Below are student responses which reflect the learning and development of students. These responses show a relationship to the educational goals of Southwestern.

> I've always been kind of an independent thinker. I think that's one of the reasons I was able to serve as an RA in the dorm. With the guys, I loosened up a little bit this semester, and they kind of respect that. We really have some good guys—easy to work with this semester. We've dealt with loud music and other minor things, and they really cooperate with me. Being an RA has helped me learn better relationship skills with my peers. They're really respectful of me. I think part of the reason we get along so well is because of the respect we have for one another.

> I've really learned how important it is to talk with other people about the things you might be dealing with in your life. I've been in classes where someone asks a question because they're struggling with something in their life, and the professor would just, like, veer away from the subject matter, and let the class talk about whatever the issue might be. People here really do care about you. I've learned how to be open and to care about other people. I think I'm a better listener now than I ever would have been.

> The college really expects students to be involved in churches in the city. I'm a youth leader in one of the churches, and l have really learned a lot about leading groups and helping with special projects like work camps. I know what I am doing is related to the college, but I also think I'm learning outside the college.

While interviewing some of the student club and organization leaders, the students talked about some of the changes taking place in their lives:

> This school made me feel very important. As a student you are encouraged to participate in class. You are encouraged to talk and share your ideas—that was important to me. It helped me to know how important it is for people to be able to talk about their ideas. I try to do that with the kids I work with in my church.

> The way the faculty are always so willing to talk with students, and the way they are willing to share their personal lives and homes with us really impressed me. I think they have shown me how to be a servant not only by their words but by their actions. That's the kind of example I want to be when I'm out of college.

> I've been a part of an musical ensemble for the last two years. I've enjoyed that experience, and it has been a real help to me in the church on the south side [of Oklahoma City]. I've been working with the youth in music and drama. I have learned how to work with people through my ministry experiences.

> The mission trips during the summer have given me a vision for foreign missions. To be able to be involved in outreach in South Africa has made the Great Commission really come alive for me.

Student Involvement

In describing the impact that student involvement has upon student development, Astin writes, "The most precious institutional resource may be student time ... the extent a student can achieve particular developmental goals is a direct function of the time and effort they devote to those activities (1993, p. 301). In Astin's theory of involvement, the change which occurs in the student is a result of the amount of time spent involved in the experiences which are made available to him by the college, and the quality of those experiences.

When asked to describe the numbers of students involved in college-sponsored activities in and off-campus, student responses reflected a high number of students were involved in such activities—and much of the activity was in leadership positions.

> I know there are students on a lot of different committees—like the chapel committee, the committee that handles discipline, and the one that works with the president to plan chapels. Students are pretty active here. We have a really big turnout when you think about students going out into the churches in the area. Probably eight or nine out of ten students are involved in some kind of leadership in a local church or here at school.

> I would say maybe one percent of the students that we have are not involved in some kind of leadership on or off-campus. Everybody is doing something in some church in the city, and there are a lot of things on campus, like chapel for instance, where students are able to be involved as leaders.

> Students here are involved in clubs, the Student Senate, chapel .... I think sometimes we are involved in too many things. Because the school is small ... it demands that every students is involved in some way.
>
> I think, bottom line would be, if you're not involved in something, it's because you don't want to be, basically. We have different clubs here at school, a drama club that's active in different churches, singing groups that lead services at churches. There's leadership involved there.

The study of the campus culture of Southwestern College suggests there is an institutional-wide emphasis upon involvement of students in a variety of out-of-class experiences for the sake of helping students accomplish the goals associated with the mission of the college. The activities which are emphasized by the college appear to be valued by the students.

As stated elsewhere in this study, the college integrates Biblical principles in its curriculum. The Associate of Arts degree requires 23 hours of Bible/Theology courses along with 42 hours of general education coursework while all of the baccalaureate programs have majors in some area of Christian ministry. While the activities in which students involve themselves may not be an outgrowth of a particular class, it will be an activity related to their major—an activity which allows them to implement what they are learning in the classroom. For example, a student working toward a BS degree in Christian Ministry with an emphasis in Family and Human Services may be volunteering in the local Big Brother/Big Sister program or working in a paid position at The Oklahoma Center for Children or working with some other organization which

offers valuable experiences in that particular field. The administration and faculty have been directed by the president to continue to develop activity opportunities which are related to their classroom experiences.

The Southwestern mission emphasizes the goal of training students to be change agents in their communities as they develop intellectually and personally. The result is that Southwestern students come to the college believing they should be involved in their communities in some type of ministry, and leave with some practical experience in ministry. The experience may range from working for some entity such as Larry Jones' Feed the Children, volunteer work with Habitat for Humanity, tutoring in a local literacy program, working in a local congregation, or a number of other outside-the-classroom experiences.

Though students recognize the value in the out-of-class experiences that are a part of their education at Southwestern, there may be a need to refine these experiences. The institution's latest NCA self-study lists among its concerns the need to evaluate the extra-curricular involvement of its students. The president, academic dean, and student development dean voiced the concern that many students talk abut not having enough time to do all the things which are expected of them by the college.

Institutional Agents

Institutional agents such as the president, administrative officers such as the dean of academic affairs, and faculty are responsible for helping people understand the meaning of institutional life. These individuals interpret the mission and purpose of the college or university for the campus community (Kuh and Whitt, 1988; Kuh et al., 1991;

Thomas, 1992; Kuh, 1993). A core group of institutional leaders should be knowledgeable about the institution's history and "traffic in images that influence priorities, affirm values, clarify beliefs, reinforce or challenge behavioral norms, enthuse others...(Kuh and Whitt, 1988, p. 99). Those leaders on the campus of Southwestern College which contribute to the shaping of the campus culture and the interpretation of it to students and others are the president, academic dean, and faculty.

President

The president believes students can only be adequately prepared by developing more fully the requirements for out-of-class experiences. In his message to students found in the college catalog, he says, "students should become involved in active or supportive ministry ... one in which theory and practice uniquely merge into a lifetime commitment to ... Christian service." He says that eventually he would like to see an educational plan where students, after their sophomore year, are placed in internship situations in which they must apply what they are learning. This would provide a means to evaluate their ministry skills during their last two years at SCCM. This experience might not be for college credit but would be considered as integral to graduation as work in the classroom. The president describes his vision of the development he believes should be occurring in students:

> What we try to help our students understand is that not only do they need to grow academically, they need to grow in character and relationship to God and in the development of ministry skills. They will be put in situations where their ministry skills and character will be developed and assessed. I think the

distinctiveness of the college is that we incorporate into the student experience academic excellence as well as development of ministry skills and character. I think those three, intertwined together, give us that quality that makes us unique.

The president serves as chair of the Spiritual Life Committee, which directs the student body chapels that are held three times weekly. Under his guidance, students are now taking the leadership in planning and directing the chapel services. To further support student involvement in out-of-class activities, one chapel each month is dismissed in order to allow time for clubs and other groups to hold at least one meeting during the day at a time when there are no conflicts with classes or other activities.

The president encourages activities outside the classroom by taking time during chapel to recognize the out-of-class achievements of students. He also presents the Servant Award at the end of the year to the student who seems to best exemplify the servant role by helping and serving others. This award is considered to be the highest award the college gives, and is an indicator of the high emphasis the president and the college place upon student involvement outside the classroom.

Academic Dean

Southwestern College is committed to an applied education in which students are expected to be actively involved outside the classroom. The academic dean has a leading role in carrying out this approach. In conjunction with this approach the academic dean expects the faculty to be involved in the life of the campus community, including out-of-class interaction with students. Faculty are expected to sponsor the various student clubs or organizations, and to attend all of the chapel sessions and other

campus meetings designated as "all-college" meetings. Campus activities designated as "all-college" are special events such as the annual lecture series and the fall and spring revivals held on the adjacent grounds of the international headquarters of the Pentecostal Holiness Church. There may be six to nine such events during the school year. The president and academic dean believe these activities and the traditions surrounding them are an integral part of the education of SCCM students, and the presence of faculty and administrators draw attention to this importance.

The dean also has worked with the faculty to develop a series of one hour courses that address specific foundational characteristics of the Christian life. These are often referred to as developmental seminars, and each graduate must have successfully completed eight semester hours of these developmental courses. Titles of some of the courses are: Lifestyle Discipleship, Christian Character and Personality, Prayer, Stewardship, and Christian Leadership Development. Though these courses are taught in a classroom setting and credit toward graduation is gained, they are seen by the college as essential to the idea of applied education. These courses are geared toward helping students develop the Christian character and disciplines of living which will help them be successful in ministry efforts in their communities. The dean believes students should complete four of these courses before taking internships which require leadership roles. He sees a link between successful practicums and the one hour courses.

At the conclusion of the 1995-96 year, the dean met with the faculty for the purpose of studying Southwestern's approach to Christian Service. Christian Service is a recognized applied education program which is found at Bible colleges accredited by

the Accrediting Association of Bible Colleges (AABC). This approach is interpreted as some supervised activity during a school term in which a student is involved in some servant role experience, e.g., tutoring, teaching or assisting a class in some church Christian education program, working in some non-profit organization, etc. AABC guidelines place the Christian Service area under the direction of a full-time faculty member who reports directly to the chief academic officer. Restructuring of this program may be needed for it to be more connected to the students' plan of study. Regarding restructuring, the academic dean commented, " Our students are involved outside the classroom, but we want to be more intentional in the connection between the classroom and those internship/mentoring relationships."

The dean also is studying the plausibility of an entry process that students would be required to follow in order to be considered a ministerial candidate. It is likely a portfolio of an individual's Christian Service activity and/or internship will be an essential element of any entry process. The academic dean's active role in influencing students to be involved in out-of-class experiences is shown also in a new major which he worked with faculty to implement.

> The Family and Human Services major which we recently developed is an effort to help our graduates understand the dynamics of the family unit and to help them gain some tools in helping families deal with issues which have been attacking the family unit. Our faculty and administration, consultants from the James Dobson organization, Focus on the Family, and professionals recognized for their work in family therapy have helped us develop a program which involves bringing resource people to our campus for seminars and workshops.

> I'm getting to do things with this program that will help our students deal with family issues in the next century. We are finding ways to get our students involved in hands-on experiences where they are able to see the results of what they have been learning in the classroom and seminars. They're not just observing; they have opportunities to be involved with family members in supervised settings. Recently, for example, we were able to help one of students move to the Focus on the Family center in Colorado and complete an internship experience under their guidance.

Faculty/Student Interaction

Almost every student spoke of their appreciation for the faculty of Southwestern, and it seemed like each group of students had some story to tell about a faculty member or members who took the time to give counsel regarding spiritual issues. Students were vocal about the supportive relationship they have with the faculty as a whole. One student leader responded, "in their office they'll never turn you away. If you go to their offices, no matter what, they'll bring you in and talk with you." Another student said, "I have really loved the faculty here; you can go to them and talk to them just as a friend...." One student replied, "These teachers take the time to apply it (the subject matter) to our lives so that it stays in our hearts, not just on the page of notes."

When the faculty was asked what was special about Southwestern College, one faculty member spoke of the personal relationship faculty have with the students. Another concurred, "The student-teacher relationship is very special to me."

Faculty members are involved in a student development program in which students are "adopted" by the faculty during a student's first year on campus. The objective is for each faculty member to take time during the school year to become acquainted with his or her adopted students on an informal basis and to be available for counseling during this adjustment time in students' lives. Faculty members might send birthday cards to adopted students, invite them over to the faculty member's home for some special occasion, or simply spend some "breaktime" with students around a table in the student center.

Southwestern attracts a homogeneous student body and the same is true of the faculty. The faculty at SCCM chooses to be at the college, first, because they want to be involved in ministerial training and, second, because they believe they can be "counselors" to students enrolled in the associate of arts program who aren't planning to go into full-time ministry, but who will be active laypersons. This fact is important to the overall environment of Southwestern. Faculty know they will be involved in student lives beyond the classroom when they come to the college. The faculty of Southwestern do not have any significant ideological differences among themselves. There is no sub-culture represented among the faculty. Faculty work with students in ministry in local congregations, sponsor student clubs and organizations, and students are frequently in their offices, on ministry teams with them, or in the homes of faculty members. Students not only are being taught in the classroom, they are being taught by a role model who is working beside them. When asked what was special about Southwestern College, some of the faculty responded:

> The thing I find real satisfying is the singleness of purpose, the direction that most of our students are headed in—preparation for ministry .... While we have several different programs in the area of ministerial preparation, most students are moving in the same direction—active involvement in the lives of people with the goal of making a difference in the community where they will live.
>
> Something that makes us special is that we have an environment in which we teach and model to our students that it is possible to positively impact ... culture from a Pentecostal perspective. I am in general ed., and I am able to integrate Biblical principles in the general ed. courses I teach; this makes the class more practical as far as the everyday experiences of my students are concerned.
>
> It's acceptable in our classes to begin with a devotional time. There are times when we have sort of a reporting session of what some student may have been involved in, or maybe a faculty member shares some report of some ministry involvement over the weekend. It's a recognition of sorts that ministry is ongoing and all of us have a part in it.

Another perspective of the faculty/student relationship was shared in response to a question regarding how an increase in student enrollment would impact faculty involvement with students. It became evident that it is difficult for faculty to manage their involvement with the students. Faculty spoke of not wanting to damage the close relationship with students, but also said it was difficult to balance their teaching responsibilities and personal family time with the time spent with students. One faculty member stated, "Sometimes they [students] are not as respectful of my time as they

should be." Another faculty member observed, "They don't always understand that there are other students lined up to see me or another faculty member." Several faculty members voiced agreement with the faculty member who spoke about the impact upon the classroom the outside contact with students could have, "Many of us are teaching fifteen hours, and there are times when I think, 'If I don't shut my door the rest of the day, I don't know how I'll be ready for tomorrow's classes.' " However, there seemed to be agreement among the faculty when one responded to these comments, "Basically, it's the other side of the coin—I would not change the open door policy of my office; I create my own problems."

The literature suggests that a persistent theme in the effect of college upon students is the effect student/faculty interaction has upon the intellectual and personal development of students. Mentoring relationships may develop, career counseling often occurs, a sense of belonging to the institution is usually a result for students (Feldman & Newcomb, 1969; Bowen, 1977; Chickering & Associates, 1981; Kuh et al., 1991; Pascarella & Terenzini, 1991). Research seems to support the idea that "informal contacts focusing on intellectual/literary or artistic interests, value issues, or future career concerns have the greatest impact" (Pascarella, 1980, p.565).

The involvement and influence of the SCCM faculty in the lives of their students is noteworthy, but the involvement of faculty with students may need to be evaluated to determine if the time demands upon the faculty are reasonable.

Co-Curricular Structures

Customs, Traditions, and Symbols

Southwestern recognizes five goals to be accomplished for its mission to be complete. The fourth of these states that the college strives "to provide opportunity and atmosphere for the student to cultivate a Godly character and lifestyle with a role-concept as the servant of Christ." SCCM places high priority on character development. The campus experience offers opportunities to develop this Christian character.

At the end of each year Southwestern College recognizes students who exemplify growth in Godly character. Awards of Honor are awards presented by designated leaders during the last week of school at the Awards chapel and commencement program. The Servant Award recognizes "a character that delights to help others" and is presented by the president during graduation exercises. This is considered the highest award a student can receive. The Leadership award recognizing Christian leadership and role-modeling, the Shalom award recognizing one's ability to create harmony, the Pilgrim's Progress award in recognition of commitment and courage, and the Koinonia award recognizing one who cares "like a brother" for those around him are the remaining Awards of Honor.

During the 1995-96 awards chapel, academic achievement and Christian character were recognized, however, comments by the president left no doubt that the Awards of Honor were as valued by the college community as were the academic awards. The president opened the awards chapel with an invocation prayer, and then remarked, "Today's chapel is our final chapel of the year and it is the time we recognize

the accomplishments of our students. I want to congratulate all of you who will receive an award today." He went on to say, "Also, I want to tell you how happy I am to see you receive the awards that show growth in Christian character. It is important that you do well in the classroom, but growing in Christian character is just as important."

Outside the Patrick building, a multi-purpose building housing the cafetorium (cafeteria and classrooms adjacent to each other), is an area called the Courtyard of Nations, which is a courtyard with 51 flags representing the 51 nations where the sponsoring denomination has established missionary work. These flags and the cross in the middle of them also are the logo for the college and create a visual symbol of the college motto, "Taking the Message of the Cross to the Nations of the World." This area also is a daily reminder to the students that they can and should be an influence in their community and place of work. Wherever students find themselves during their daily routines, they have this visual reminder that they are representing their college and their faith. One student from the college's basketball team told about the team beginning its season by having a devotional time in the Courtyard of the Nations as the team dedicated its season to being role models to their community and to other teams. A student of color remarked, "The Courtyard of the Nations keeps before the whole campus the idea of reaching all groups of people for Christ." One of the student leaders referred to the motivation to remain focused on the Great Commission of Matthew 28: 19-20 she receives when she passes by the Courtyard of the Nations. Another student commented that the flags in the Courtyard reminds him of the need of the world to know the message of the Bible, and keeps him focused on his relationship with God.

Residence Halls

Southwestern maintains two dormitories, one for men and one for women, which are connected by the Bell Student Center. Several homes, adjacent to the campus, are owned by the college and are generally occupied by married students. Each Monday night at 11:00 devotions are held in the Bell Center with students having the responsibility of directing the meeting. These meetings provide another avenue for campus communication, and provide leadership experiences for students. Off-campus students and some faculty will attend these meetings on occasion.

The Bell Student Center, Ollie Bell Cafetorium, and the Tripp Center are areas where students congregate when not in class, and these are places where informal bull sessions often occur. Literature (Astin, 1977; Feldman and Newcomb, 1969; Pascarella and Terenzini, 1991) suggests one of the primary influences upon student development is the interaction among the peer group. Some students commented about the bull sessions on campus:

> A lot of times somebody wants to talk about something brought up in one of the Bible classes, and you'll hear all kinds of ideas. Sometimes you wonder where some of these ideas come from ... but talking through some of the differences in what other churches teach really helps you to understand your beliefs. Sometimes, people can't really explain why they believe what they believe.

> I remember one of the debates I had with my roommate last semester. We both know the Bible teaches us to love our neighbor as ourselves. However, he tried to convince me that you do so in order to have the opportunity to share the

gospel message with your neighbor. I don't think there are strings attached to the commandment. I think you show you care and let happen whatever is going to happen. Since then, we have spent hours trying to show support for our argument—other guys in the dorm have even gotten into the argument. Those kinds of discussions really help you to dig into your theology and learn what is supported by the Scriptures and what is some denominational teaching.

One of the things I have come to appreciate about having people from different church denominations on campus is hearing them explain some of their theological viewpoints. I have found that a lot of differences are a matter of semantics. Our theology is not all that different—we just use different words and ideas to explain them. When you ask people to explain in more detail you sometimes find that you basically agree with them. One of the things I have gained from being at Southwestern is a better understanding of the similarities and differences between different denominations.

I think that there are some RAs in the dorms that students feel they can go to and who really are easy to talk to. I think RAs get caught up in a lot of late night discussions with other students. I know one guy who is always trying to convince everybody about something he believes.

The homogeneous nature of the student body (only 10% ethnic minorities & all from evangelical churches) is a matter of record. However, there is some diversity to be found among the students. There are students who do not come from the Pentecostal Holiness theological background. Some of the informal bull sessions are discussions

generated by the difference found in the various theologies brought to campus by students.

One of the student leaders who was interviewed comes from a different denomination. He spoke of the value of the college to him, "Even though I come from a different church background, I have never felt pressured to change my doctrinal views. The college even asked me to serve as a resident assistant."

Student Organizations

The Student Senate is the executive committee of the student body, and has the general responsibility of developing student activities on campus, e.g., intramurals, most of the social events, and many of the spiritual emphases groups.

The Leadership Council serves as a student advisory committee to the college president. Council membership consists of the presidents of all clubs and student organizations.

Southwestern sustains a variety of student organizations. Students talk about being involved in one of the four major organizations on campus. The Dean of Student Development pointed out that students are encouraged to participate in one of these campus organizations.

The *Robert Hough Missionary Society* (RHMS), named in honor of the first alumnus of Southwestern to become a missionary, is designed to promote interest and provide practical experiences in missionary efforts.

Southwestern Ministerial Association (SMA) is organized for students who believe they may be in a pastorate after college. This organization coordinates many of the pulpit opportunities for upperclassmen while they are in college.

Southwestern Christian Education Association (SCEA) is for students who are not interested in a pastorate but who want to be involved in a staff position or even as a layperson in some congregation. SCEA provides coordination between the college and metro-area churches which allow students to gain experience in some teaching role.

Armor-Bearers has been developed to meet the needs of students who do not plan on entering the professional ministry, but who want to be a support or layperson in some congregation. This organization may bring speakers on campus or provide information and coordinate experiences for students in areas of service such as volunteer work in the Children's Center of Bethany.

Almost every Southwestern student is involved in one of these organizations and students talk about how these groups provide assistance in "hands-on" experiences outside the classroom. Students were asked to describe their involvement in these organizations and gave these responses.

> I believe their [SCCM] emphasis on clubs and organizations, at least in the past few years, should have been even higher. There may be a lot of guys who benefit personally from the basketball team, but I see people from some of these clubs and organizations going out into some of the churches in the city and doing a tremendous job. I believe the school should focus more on the extracurricular ... the clubs and organizations.

I'm in the missions (RHMS) club, and we've done a Mardi Gras outreach for the last two years. We go down to New Orleans and the school provides us an opportunity to work down there with the urban missions. The Dean of Student Development has taken teams down there, and we've been involved with another school in New Orleans doing "street ministry;" it's been a real eye opener ... my life and other kid's lives were changed through that ministry.

CHAPTER V

CONCLUSIONS AND RECOMMENDATIONS

The focus of this study was to examine the campus culture of Southwestern College of Christian Ministries, Oklahoma City, Oklahoma in order to discover how that institution's culture promotes student personal development opportunities.

A cultural study of the campus community involved studying the institutional history of Southwestern College, campus traditions, and the values, beliefs, and behaviors found on the campus in an effort to understand how the campus culture promotes student personal development opportunities.

The Culture of Southwestern College of Christian Ministries

This description of the institutional culture of Southwestern College has been reviewed by representatives of the college administration, faculty, and student body and has been approved as mostly representing the dominant culture of the college. The following are aspects of the assumptions, values, practices, and beliefs of Southwestern College which guide the college's educational policies and practices, and which promote the learning and personal development opportunities of the students:

1. A basic assumption is that a worldview based upon the Bible should be the foundation for the mission and philosophy of the college. The Great

Commission found in the New Testament in Matthew 28:18-20 describes the need for people to have a relationship with God based upon His sovereignty in their lives. The college seeks to encourage students to grow in their relationship with the God of the Bible, and to accept the responsibility to help others gain a similar relationship.

2. Students, administrators, faculty, and staff are part of an egalitarian community. There exists on campus a sense of community—a family atmosphere where each person cares for and supports each other.
3. Faculty, administrators, and students are partners in the learning process. Interaction with the faculty in activities outside the classroom is expected and promoted, both in campus organizations and in local Oklahoma City churches.
4. Involvement in out-of-class experiences, which are an extension of the classroom, is expected. Active participation in churches is a fulfillment of ministry expectations and provides learning through hands-on experiences. Student involvement in their community through organizations such as Big Brother/Big Sister, Larry Jones' Feed the Children, community literacy programs, etc. is promoted. Students are learning how to make a difference in their communities emotionally, physically, and spiritually.
5. The Muse Lectures, weekly chapel worship services, and fall/spring revivals are special activities which give a visible manifestation to all students of the Pentecostal Holiness theological persuasion.

Student Involvement and Development

There is great emphasis at Southwestern College upon involvement of students in a variety of out-of-class experiences for the sake of helping students develop according to the educational goals of the college.

Astin suggests, "The most precious institutional resource may be student time ... the extent a student can achieve particular developmental goals is a direct function of the time and effort they devote to those activities" (1993, p. 301). In Astin's theory of development the change which occurs in the student is a result of the amount of time spent involved in the experiences which are available to him and the quality of those experiences. As supported by the student interviews in the previous chapter, SCCM students are generally involved in clubs and organizations on campus and work in some leadership or support position in local Oklahoma City metro churches. Some students may also volunteer in some community organization such as Big Brother/Big Sister or other non-profit organization.

The emphasis for the involvement of students outside the classroom comes out of the mission and philosophy of the college and is promoted by the administration and faculty of the college. The mission of the college refers to "educating and equipping students for professional ministry." Among the educational goals of the college are references to the need to "equip students with practical skills." The president of Southwestern has stated that accomplishing the mission of Southwestern College means students must be involved beyond the classroom. If students are to be successful in developing character and ministry skills, they must be involved in hands-on experiences

in the community and local congregations. Administration, faculty, and staff are expected to work hand-in-hand with students as mentors and role models. The emphasis of the college administration is upon an internship concept whereby students learn to apply in their community the concepts gained in the classroom.

Faculty/Student Interaction

The impact of student/faculty relationships upon the culture of an institution is a matter of record in the literature. In the distinctive colleges about which Clark (1970) writes, he describes the influence of students and faculty interacting together as being instrumental in the development of the culture of an institution. Other studies support the importance of policies and practices that encourage relationships between faculty and students. At Southwestern College, students are vocal about the supportive relationship they have with the faculty as a whole. One faculty member when asked what was special about Southwestern College stated, "The student/teacher relationship is very special to me." Southwestern attracts a faculty which want to be involved as counselors or mentors to the students. Faculty members work with students in ministry efforts in local congregations, sponsor clubs and organizations, have open-door policies regarding office hours, and upon occasion open their homes to their students. Students are taught by a role model who is working beside them.

A Homogeneous Student Body

There is much research which supports the value of students being exposed to diversity within the student body and faculty. Much of the literature suggests that

college is a time for students to examine new roles, attitudes, beliefs, and behaviors. College years are seen as the time to establish one's own identity—a time to take personal ownership of ideas. Southwestern College is a very homogeneous college campus. All administrators, faculty, and students must make a profession of faith in God, and declare a commitment to a particular lifestyle. Although the college is supported primarily by the International Pentecostal Holiness Church, there are students of other faiths within the student body. There is, therefore, some exposure to diversity, and the responses of students in regard to informal "bull sessions" indicate discussions over differences in beliefs occurs. However, the campus is basically homogeneous in composition. The personal development of students at Southwestern is within the value system of the college. Students are involved in many experiences outside the classroom but then bring their growth experiences back to the campus for assessment by peers and faculty. This may occur through informal "bull sessions", class discussion times, or interaction with faculty and administration.

The literature regarding homogeneity of historically black institutions and women's colleges suggest that a homogeneous environment can result in student learning and development that might not occur otherwise. The fact that Southwestern College values the religious viewpoints of its students and encourages them to build their personal and intellectual identity around those viewpoints suggests that the homogeneity of the student body, faculty, and administration may contribute to student development within a particular value system. The opportunities for leadership and support roles in local Oklahoma City congregations, the mentoring relationship with Christian faculty members, the emphasis upon gaining practical skills in some local

organization such as Big Brother/Big Sister are all elements of the homogeneity of the Southwestern campus.

There is one aspect of the homogeneity of Southwestern which may need to be addressed. One of the possible outcomes of studying an institution's culture is finding incongruencies between espoused values and institutional practices. The fact that the student body is composed of only 10% ethnic minorities seems to be incongruent with the desire of the college to train students to be change agents in all communities. To prepare students to "take the message of the cross to the nations of the world" will require more contact with ethnic minorities than is currently occurring. When asked what would be one thing the students would change about the college, one student replied, "I'd like to see more Hispanics ... and some funding for them ... some scholarships which would keep the student loans down."

With only 10% of the student body being ethnic minority, there is a vacuum in the educational experience of Southwestern students. One could argue that a person really cannot be effective as a change agent in a community without having some awareness of the cultural diverse needs of those in the community.

Two recommendations seem appropriate at the conclusion of this study. First, a study which focuses upon the personal development of students and their quality of life after graduation may provide information regarding the impact of homogeneity of students and faculty upon student personal development at such colleges.

Second, the experience of Southwestern College of Christian Ministries provides an opportunity for a case study focusing upon the effects of cultural restructuring. There

are those who believe culture can be managed or redirected while others hold contrary views. A case study of SCCM could provide insight to this question.

Summary

The literature supports the importance of complementarity among institutional values, policies, and practices in creating an integrated college experience. Heath (1968) suggests, "It is rare that a specific type of educational experience is very significant in a person's life.... Rather, it is the coherence, the consistency, the atmosphere of one's environment that makes its impact upon [student] development" (cited in Chickering & Reisser, 1993, pp. 288-289).

Through a culture study of Southwestern College one may conclude that the college is quite intentional in its approach to the educational environment that exists at SCCM. Goals, policies, procedures, student activities, special campus events, student leadership involvement on and off campus take on more complex meanings when viewed from the perspective that all are intertwined to help students develop character, ministry skills, and some understanding of how each can be a servant and a change agent in the communities in which they live after their college experience.

Southwestern College of Christian Ministries exists for the purpose of encouraging students to grow in their relationship with God and equipping students to be servants and change agents in their communities.

The college is active in creating for the students a network of opportunities on campus and in local churches which provide opportunities for hands-on experiences. From the emphasis found in the educational goals of the institution, and the importance

placed upon involvement by the administrators and faculty, to the availability of experiences offered by campus organizations, local churches and other off-campus entities, SCCM merges the curricular and experiential into its educational experience.

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APPENDIXES

APPENDIX A

LIST OF INTERVIEW SUBJECTS

Interview subjects for the study of Southwestern College of Christian Ministries

The following individuals/groups will be interviewed by the research team in an effort to discover the campus culture of the college and how that culture promotes personal development opportunities.

Time allocated	Time scheduled	Interviewer	Respondent
1 hr.		Ron	President
1 hr.		Ron	Academic Dean
1 hr.		Ron	impromptu (student)
1 hr.		Melva	current SGA president
1 hr.		Melva	newly elected pres.
1 hr.		Melva	trustee
1 hr.		Bill	Chief Student Affairs
1 hr.		Bill	trustee
1 hr.		Bill	impromptu (student)
1 hr.		all	faculty group
1 hr.		all	Resident Assistants
1 hr.		all	stu. organ./club leader
1 hr.		all	students of color
1 hr.		all	recent alumni

APPENDIX B

STUDENT QUESTIONNAIRE AND

CONSENT FORM

Interview questions for students of Southwestern College of Christian Ministries:

1. What are some of the reasons you chose to attend Southwestern College of Christian Ministries? What is special about this college?

2. Describe the highlights and disappointments of your college experience.

3. If you could change anything you wanted about the institution, what would you change and what would you not change?

4. What do you like/dislike about campus life at Southwestern?

5. How do you spend your free time?

6. What are the special activities or events that take place during the college year? Are there any groups of students, faculty, or administrators who feel they are excluded from these activities or events? Why?

7. To what extent do students get involved in leadership positions on campus?

8. What kinds of contacts do students have with faculty outside the classroom?

Informed Consent Form

I,_____, authorize Ron Roddy, or associates of his choosing, to interview me as part of his research into the impact the campus culture of Southwestern College of Christian Ministries has upon student out-of-class experiences. This is done as part of a study entitled "Southwestern College of Christian Ministries and Its Impact Upon Student Out-of-Class Involvement."

I understand that:

- My participation is voluntary;
- There is no penalty for refusal to participate;
- I am free to withdraw my consent and participation in the project at any time without penalty;
- My participation in this study will consist of granting an interview to Ron Roddy or his associate. Typically, these interviews last 45minutes to one (1) hour, but individuals may be asked to go longer or to consent to additional interviews.
- If I permit it, the interview will be tape recorded.
- My name will not appear on the tape or transcript of the interview;
- I will not be identified by name as an interviewee in any description or report of this research. However, portions of my interview may be presented as quotations.
- There will be no discomfort or risk to me;
- Data and conclusions will help the college and constituents to learn how the campus culture impacts student personal development through out-of-class experiences, and this study will add to the understanding of the impact of campus cultures and student out-of-class experiences.

I may contact Ron Roddy at 405-794-6736 with any additional questions or concerns I may have. I may also contact University Research Services, 001 Life Sciences East, Oklahoma State University, Stillwater, OK. 74078; telephone 405-744-5700.

Signed: _____

Date: _____ Time: _____

I personally explained all elements of this form to the participant before he/she signed it.

Signed: _____

Ron Roddy

APPENDIX C

FACULTY/ADMINISTRATOR/TRUSTEE

QUESTIONNAIRE

Interview questions for fac./admin./trustees of Southwestern College of Christian Ministries

1. What is special about this college?

2. If you could change anything you wanted about the institution, what would you change and what would you not change?

3. What do you like/dislike about campus life at Southwestern?

4. How would you describe the students of Southwestern?

5. How would you describe the faculty/administration of Southwestern?

6. How are students' achievements recognized?

7. How do students learn what kinds of behavior are expected of them?

8. Is it important that students are involved in experiences outside the classroom? How is this communicated to students?

9. To what extend do students get involved in leadership positions on campus?

10. What kinds of contacts do students have with faculty outside the classroom?

APPENDIX D

DOCUMENT SUMMARY FORM

Document Summary Form

Name or description of document

Significance or importance of document

Brief summary of contents

APPENDIX E

CONTACT SUMMARY FORM

Contact Summary Form

Description of contact

Brief summary of observation

APPENDIX F

DEBRIEFING LETTER

Thank you for the support you gave me, Dr. Melva Curtis, and Dr. Bill Hargett while we were on campus in April. You made all of us feel welcome during a busy time of the year for you. Hopefully, our time on campus and your participation will benefit Southwestern College as the College prepares to move into the 21st century. To help ensure accuracy of the study concerning the campus culture of Southwestern College of Christian Ministries and its impact upon student development, I am enclosing the transcription of your interview and a summary of findings which resulted from our visit to your campus.

Please review your interview for accuracy only. If you feel there has been any error in the transcription of your interview, please send that correction to me in the enclosed envelope. If you differ with any of the findings, please indicate that to me as such information may prove valuable in my final summary. Recommendations will accompany the final document, and may prove beneficial to the Southwestern College campus.

If you find errors, please respond within ten (10) days of receiving this letter. If I receive no response from you, I will assume the transcription and summary of findings are accurate. It was a real pleasure to be on your campus. Administration, faculty, staff, and students made us feel welcome and appreciated, and we want to express our appreciation for your hospitality.

Sincerely,

Ron Roddy
1120 Southminster St.
Moore, OK. 73160

Enclosure

APPENDIX G

INSTITUTIONAL REVIEW BOARD (IRB)

APPROVAL FORM

OKLAHOMA STATE UNIVERSITY
INSTITUTIONAL REVIEW BOARD
HUMAN SUBJECTS REVIEW

Date: 04-09-96 **IRB#:** ED-96-102

Proposal Title: SOUTHWESTERN COLLEGE OF CHRISTIAN MINISTRIES AND ITS IMPACT UPON STUDENT OUT-OF-CLASS INVOLVEMENT

Principal Investigator(s): Michael Mills, Ronald N. Roddy

Reviewed and Processed as: Exempt

Approval Status Recommended by Reviewer(s): Approved

ALL APPROVALS MAY BE SUBJECT TO REVIEW BY FULL INSTITUTIONAL REVIEW BOARD AT NEXT MEETING.
APPROVAL STATUS PERIOD VALID FOR ONE CALENDAR YEAR AFTER WHICH A CONTINUATION OR RENEWAL REQUEST IS REQUIRED TO BE SUBMITTED FOR BOARD APPROVAL.
ANY MODIFICATIONS TO APPROVED PROJECT MUST ALSO BE SUBMITTED FOR APPROVAL.

Comments, Modifications/Conditions for Approval or Reasons for Deferral or Disapproval are as follows:

Please change the IRB address on the informed consent form to:

Jennifer Moore, IRB, 305 Whitehurst, Stillwater, OK, 74078; 405-744-5700. Thank you.

Signature:  Date: April 15, 1996

Chair of Institutional Review Board

VITA

Ronald N. Roddy

Candidate for the Degree of

Doctor of Education

Thesis: IMPACT OF THE CAMPUS CULTURE OF SOUTHWESTERN COLLEGE OF CHRISTIAN MINISTRIES UPON STUDENT DEVELOPMENT OPPORTUNITIES

Major Field: Higher Education Administration

Biographical:

Education: Graduated from El Campo High School, El Campo, Texas in May 1961; received Bachelor of Arts degree in Sociology from the University of Houston, Houston, Texas in June 1968; received Bachelor of Science degree in Bible/Theology from Gulf Coast Bible College, Houston, Texas in May 1969; received Master of Education degree in School Administration from Our Lady of the Lake University, San Antonio, Texas in June 1975; completed requirements for the Doctor of Education degree at Oklahoma State University, May, 1997.

Experience: Employed as minister of youth by North Anderson Church of God, Anderson, Indiana, 1970-71; employed as high school teacher and administrator by Somerset Public Schools, Somerset, Texas, 1971-77; employed as minister of education by North Modesto Church of God, Modesto, California, 1977-79; employed as faculty member and administrator by Mid-America Bible College, Oklahoma City, Oklahoma, 1979 to present.

Professional Memberships: Oklahoma Christian Education Association, Ministerial Association of the Church of God, Anderson, Indiana, Commission on Christian Higher Education of the Church of God, Anderson, Indiana.