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UNIVERSITY OF OKLAHOMA

GRADUATE COLLEGE

SUCCESSFUL SOCIALIZATION OF AN ORGANIZATIONAL CULTURE: A CRITICAL ANALYSIS OF THE MESSAGES OF STUDENT MEMBERS OF SOUTHERN NAZARENE UNIVERSITY

A Dissertation

SUBMITTED TO THE GRADUATE FACULTY

In partial fulfillment of the requirements for the

Degree of

Doctor of Philosophy

By

Sheryl D. Lidzy
Norman, Oklahoma
2002

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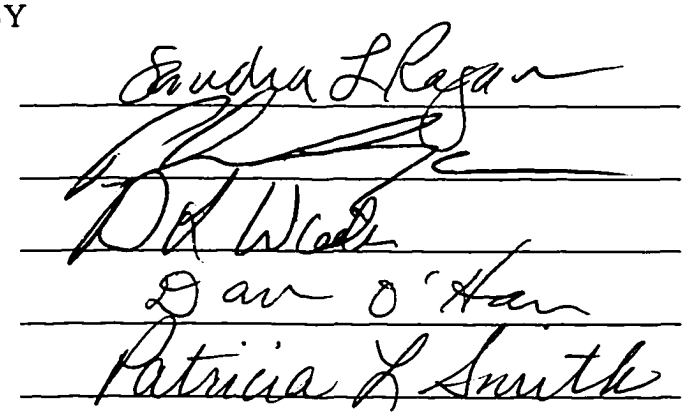
DEPARTMENT OF COMMUNICATION

BY



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ABSTRACT

The purpose of this study is to examine students' messages, gathered through post-exit interviews, in order to compare how they talk about membership in the organizational culture of Southern Nazarene University with the institution's espoused values and underlying assumptions as presented in official institutional documents. This analysis illuminates their successful socialization into and their individualization, remaining separate from, the organizational culture. The cultural notion of masculinity and femininity is used to identify the values of SNU through the students' discussion of gender role expectations in marriage, the church, and the workplace. Through the discussion of assimilation, the students' statements were examined against Marcia's (1980) notion of identity status, based on Erikson's (1968) identity crisis, and Hymes' (1974) SPEAKING grid. This study recommends the development of an explicit, global definition of successful organization socialization. Through post-exit interviews, this project considers the perspective of organizational leavers (Jablin, 2001) from an academic organization, extending the sparse literature which exists considering this perspective could be developed further through the examination of additional organizations. Based on the discussion of the members' gender role expectations, further research is recommended to consider the perspective of members of other religious organizations.

Successful Socialization of an Organizational Culture: A Critical Analysis of the Messages of Student Members of Southern Nazarene University

CHAPTER I

INTRODUCTION AND RATIONALE

Upon entering an organization, newcomers are faced with many unknown factors about the organization, including where to go for information and to whom they are permitted to ask questions (Miller & Jablin, 1991, Van Maanen & Schein, 1979). Both newcomers and organizations take actions to reduce the amount of uncertainty encountered during the entry phase of organizational socialization. During this process, information is transmitted through various organizational sources that are intended to enable the newcomer to cope with the uncertainty of the new relationship (Van Maanen, 1975). Typically, the messages the organization or institution uses to assist the newcomer with the socialization process reflect the culture of the institution. Berger and Luckmann (1966) define the process of socialization as "the comprehensive and consistent induction of an individual into the objective world of a society or a sector of it" (p. 130). The socialization process teaches new members the values, norms, and required behaviors of the sector of society, organization, or institution that will allow the newcomer the ability to participate fully (Van Maanen, 1976; Staton, 1990; Cawyer and Friedrich, 1998). "[S]ocialization can be viewed as an ongoing information exchange that exposes newcomers to the realities of organizational life. . . . Organizational socialization research identifies the acts that take place as an individual becomes integrated into an

organizational culture" (Cawyer & Friedrich, p. 234-235; see also Allen & Meyer, 1990; Buchanan, 1974; Bullis, 1993; Jablin, 1982, 1987; Jablin & Krone, 1987; Porter, Lawler, & Hackman, 1975; Smith & Turner, 1995; Van Maanen & Schein, 1979).

As a newcomer is integrated into the organizational culture, assimilation also occurs. According to Jablin (1982, 1987, 2001), assimilation is defined as the process of becoming integrated into a culture through deliberate or unintentional efforts by the organization to socialize the newcomer, and attempts by the newcomer to "individualize" their role within the organization. Berger and Luckmann (1966) explain successful socialization as the internalization of an understanding of both the objective and subjective realities of the social structure of an organization. The objective reality of an organization is the explicit cultural rules and values found in institutional literature, while the subjective reality of an organization consists of the underlying, tacit assumptions of the organization and its members about membership in and the "taken-for-granteds" of the organization. Therefore, as newcomers integrate the organization's messages, they are also learning, through subjective observations, the underlying assumptions of the organization. Based on this definition[1], successful socialization, therefore, is assimilation into membership in an

[1] According to Bullis (personal communication, January 4, 2002) and Kramer (personal communication, January 4, 2002), there is no single definition of successful organizational socialization, but there are various indicators or criteria by which to measure it (Bullis; Kramer; and Jablin, personal communication, January 5, 2002), including: knowledge of how to do a task, culture and norms, how to "pass" as an organizational member, and how to use the norms and resources to get things done; identification with appropriate targets and premises; agreement on newcomers' and veterans' perceptions that the person is a successful "member;" agreement on role expectations; some

organization through the integration of the explicit and implicit cultural values, beliefs, norms, and rules.

Prior to assimilation into an organization, individuals develop through a process of anticipatory socialization. Jablin (1987) notes that there are five vocational anticipatory socializing agents which prepare individuals for their entry into and provide information for individuals about the "real world" (the world of work and occupation). These five agents "include (1) family members, (2) educational institutions, (3) part-time job experiences, (4) peers and friends (including nonfamilial adults), and (5) the media" (p. 681, see also Jablin, 1985). This study considers the second of these five agents, educational institutions, as the context of organizational socialization to be analyzed. Traditionally, Staton (1990) states that educators have considered American schools to be "important socialization agents for young people" (p. 1). Cawyer and Friedrich (1998) report that previous socialization research has focused on the assimilation of newcomers into organizations (primarily industrial institutions) and of teachers and graduate teaching assistants into academic environments. While much of past communication literature has not focused on the socialization of newcomers to the academic environment, increased attention is being given to the process of assimilation (Bullis, 1991, 1993; Bullis & Bach, 1989; Cheney, 1983; Cheney & Tompkins, 1987; Ivy, 1987; Johnson, Staton, & Jorgensen-Earp, 1995; Jorgensen-Earp & Staton, 1993; Oseroff-Varnell, 1998; Staton, 1990). During the socialization process, newcomers are taught to become fully participating

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indicator of "adjustment;" intentions to leave that are consistent with the organizational norms and expectations; and commitment to the organization.

members of the organization. When newcomers do not conform to the expectations of the organization, they receive sanctions to guide them to full participation. As the organization and the individual influence each other, both cause changes in the other entity. Ultimately, the organizational socialization process strives to create individuals who reflect the institution's underlying beliefs and espoused values (Schein, 1999). A fully participating, successfully assimilated member of an institution would, therefore, communicate similar underlying beliefs and espoused values.

The educational institution includes various levels from kindergarten through high school, as well as the college or university level. Staton (1990) discussed student socialization within the kindergarten, third grade, middle school, and high school levels. This project considers the university level of education which is often considered a time of transformation and transition -- from high school to the "real world." Students interact frequently with faculty during this time in their life. These interactions affect students' perceptions of self and of others. In turn, students use these interactions in two ways. The first is that students interact with others based on a presentation of self, which allows them to present a positive face to others. Second, students alter their behaviors based on their perceptions of others' views of them and of the world around them. One of the basic functions of interactions between students and faculty is to enable students to develop and grow into capable and responsible adults. Prior to their college years, students' development occurs primarily based on the input of their parents, their peers, and their teachers. Student development, which

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Berger and Luckmann's (1966) definition of successful socialization is used

occurs in the transition from high school to the "real world," often includes a transformation of thought processes and understanding. This development frequently reflects the worldviews of those with whom students interact, including faculty, peers, and parents, as well as reflecting students' extra-curricular activities and other life experiences. Each student forms a personal worldview based on this transformation; however, this alteration in the students' thought processes and understanding may or may not be integrated into their actual behaviors. When a student integrates their behaviors with their acquired worldview - making their behavior reflect their understanding – then the student can be considered to have *integrity*, according to Costello (1994), who defines integrity as "steadfast adherence to a moral or ethical code" (p. 436). As Garber (1996) states,

> The college years need to help students develop ways of thinking and living that are coherent, that make sense of the whole of life. It is the difference between a worldview which brings integration to the whole of one's existence and one which brings disintegration. . . . It [is] the integrity between what [one] believe[s] about the world and how [one] live[s] in the world that mark[s] [one] as so deeply different (p. 112)

The behavioral manifestation of integrity, as described by Garber (1996), can be seen when individuals bring their beliefs about the world and how they live in the world into agreement, or as "the ability to 'only connect' what a person believes about the world with what he lives in the world" (p. 110). To be able to make one's

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here as a foundational guide to the term.

beliefs and attitudes align with one's behaviors alleviates any cognitive dissonance that might exist for an individual between beliefs and behavior. How one lives in the world is often compared or contrasted against what one believes about the world. This comparison creates a judgment about each individual's personal integrity, which is a value judgment. As Garber states, the ability to integrate both behaviors and beliefs marks an individual as "deeply different" (p. 112), from the majority of humans who rarely achieve alignment between beliefs and behaviors.

Among educators there is concern about the need to maintain a separation between teaching content and values to students. Educators are advised that their instruction should be value-free, leaving the teaching of values up to the parents. In support of teaching students values, Hutcheon (1999) writes, "[t]here is a dawning recognition among ordinary people that something is dreadfully wrong in modern industrial society. ... We are losing control of our lives ... our cities ... our offspring.... We are losing the precious core of values necessary for keeping any society workable.... In the face of all this it may seem trite to say that it all comes down to a matter of character, and how that character is formed, and to a matter of culture, and how that culture is formed" (p. 1). An argument may be made that character and culture are so intertwined that we cannot separate the two. Based on this argument, some educators believe that instruction cannot occur within a value-free vacuum. As educators, teachers inherently act as social change agents, co-constructing their students' understandings, identities, and realities within the cultural framework in which the educational institution is situated. As such, teachers work within the educational organization in socializing and acculturating students to conform to the

social norms of the dominant society. Students are taught the social norms, beliefs, values, and behaviors acceptable to the educational organization in which they are situated. These social norms, beliefs, values, and behaviors are central to the defining culture within which students are taught.

This project considers students as they progress through the first step of vocational anticipatory socialization and focuses on their assimilation into the educational institution that prepares them for membership in the "real world." This study of student socialization within the college or university setting focuses on the messages of students in an academic environment, after they have completed the assimilation process and achieved full membership in the academic community, becoming alumni after degree completion. First, this project will examine the organization's beliefs and values as presented in the official institutional literature. Then those beliefs and values will be compared to the students' messages about the institution to determine if the two are similar. The importance of understanding students' perspectives about their membership in an academic institution is valuable to the institution (e.g., administration, teachers and students) as well as to outsiders (e.g., the surrounding community, and similar academic institutions). This knowledge can be used by those within the institution to identify how students view their experiences as members of the specific academic organization and by those outside the institution to profile the students of this specific academic organization and other similarly-situated organizations. In addition, an understanding of the students' perspective will assist the institution with issues of recruitment and retention. Universities are currently competing for students to increase enrollments

and implement methods of attracting and retaining students to their institutions. According to Pierce (1998), retention has become a top priority for every college and university with administrators seeking practical, proven strategies for accomplishing this goal. The goal of increased recruitment and retention of students is important in the competition among universities because students and graduates are the end-product of the academic organization which represents the institution to future students and to outsiders. As representatives of the university, students carry the message of the culture of the organization to others. This representation affects the recruitment and retention process as students talk about their experiences as members of the institution to others who may be interested in attending college. Understanding the students – who they are, what they value and believe, and how they talk about those values and beliefs – of this institution will provide their specific organization, Southern Nazarene University, with background knowledge in order to empower them to find practical ways to attract new students and to retain current students.

Specifically, this study considers the cultural context of Southern Nazarene University (SNU) and explores the ways the students talk about themselves, their membership in the organization, and their folk ways of knowing (Hymes, 1974). According to Hymes (1974), using the students' messages to illustrate their perspective about cultural membership allows them the opportunity to explain their worldview and helps to bracket, or set aside, the researcher's biased explanation of their statements. Although this study attempts to maintain an objective explanation of the students' statements, the researcher qualifies as a fully participating member of the organizational culture of SNU. This membership allows the researcher to more

fully understand the students' statements and equips the researcher with insider knowledge not available from an outsiders, un-biased, objective perspective. SNU is a Christian institution of higher education sponsored by the Church of the Nazarene, located in central Oklahoma. This central location within the United States allows SNU to provide educational opportunities for those within the Church's south-central educational zone: Oklahoma, Texas, New Mexico, Colorado, Arkansas, and Louisiana. SNU attempts to transform students' worldview, focusing on "Character, Culture, Christ"[2]. The natives of this culture are individuals who have chosen to attend SNU for their college education. Understanding the ways of talking about membership in this culture will help elucidate the socialization of individuals who are part of this organization. Through the use of an ethnographic approach, this study will illuminate members' social norms, beliefs, values, and behaviors (including how members of the organization talk about the institution) and will compare these observations to those norms, underlying assumptions, and worldview espoused in the literature of the institution.

The use of the ethnographic method will help "to grasp the native's point of view, his relation to life, to realize *his* vision of *his* world" (Malinowski, 1922, p. 25, as cited in Spradley, 1979, p. 3). In taking an ethnographic approach to inquire about how communities are organized, we can understand many of the cultural components

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[2]This motto of Southern Nazarene University has been a part of the institution for the past seventy-five years and can be seen on almost all of the institutional literature sponsored by SNU, including letterhead, envelopes, brochures, and both the graduate and undergraduate bulletins. The logo, which is placed on most publications, includes these three words: Character, Culture, Christ. This logo is also included on the institution's flag, which was

employed by the organization (Duranti, 1988; Hymes, 1974; Spradley, 1979), including *speech event, language use, context,* and *speech community.* In addition, by using this approach to the data, we will be able to consider both the organizational message as well as the individual members' messages about the culture. The members of the SNU culture comprise a unique community complete with norms of behavior, a locale, and forms of speech, which are readily recognizable to the participants, such as the speech community in North's (1998) study of on-line social support. It is the purpose of this study to examine the messages of student/alumni of the SNU community to determine how they talk about the organizational culture and whether their statements reflect the culture of the institution. This study will consider ethnographic, post-exit interviews collected from the student/alumni after they have achieved degree completion, which is an outcome indicating successful integration into the institution. According to Jablin (2001), the study of organizational leavers (as compared to newcomers) has received relatively little research. This study will consider the statements of leavers to ascertain what the students say about their socialization experiences in order to determine the success of integration into membership in the institution. Through the use of qualitative methods, this study will focus on the messages of students and how and whether they are reflective of the institution.

The analysis of the student/alumni statements will be considered based on symbolic interactionism, dimensions of organizational culture, and organizational socialization. These theories will provide a backdrop upon which to consider the

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presented at the Centennial Celebration in November 1999 -- highlighting the

qualitative interviews collected from these student/alumni. The discussion will begin by first establishing a frame upon which to understand the culture of SNU. Next, the students' messages will be compared with messages from the organization's official literature to determine the similarities and differences between the two perspectives. The match between the organization's espoused values, underlying assumptions, and worldview and members' compliance with and integration of those values and beliefs will be used to determine the success of the socialization process (Berger & Luckmann, 1966).

Historically, there have been many Christian educators in America who have attempted to establish Christian colleges and universities, where the relationship with God is seriously pursued through a search to know, understand, and develop students' relationships and activities both spiritually and interpersonally (Hellwig, 1997). A common identity among Christian institutions "includes faith in and discipleship of Jesus Christ," and "acknowledgment and gratitude for empowerment by the Holy Spirit bequeathed to His followers by Jesus" (p. 13). Many of these institutions have failed due to the dichotomy between two worldviews: first, the Christian perspective of faith has been perceived as placing limits on the search for truth, and second, the Enlightenment-based perspective is perceived as being in search of scientifically valid and reliable truth. The pursuit of truth has been the more academically dominant perspective in recent years. Hughes (1997) posits that successful Christian educators must find ways to integrate the Christian worldview of faith with the scientific method of learning. The successful Christian colleges and universities that seek to

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100 years of existence of this institution.

structure their work around a Christian mission will inevitably draw students who identify with the historic Christian heritage and church connection or denominational tradition within which the institution is situated. Some of the more successful Christian institutions include both Catholic and Protestant faith traditions. Some successful Catholic institutions include: University of Portland, Oregon; St. John's University of St. Benedict, Minnesota; Loyola University, Chicago, Illinois; and University of Dayton, Ohio. Some successful Protestant institutions include: California Lutheran University, California; Calvin College, Michigan; Wheaton College, near Chicago, Illinois; and Pepperdine University, California[3].

The Church of the Nazarene sponsors several institutions for higher education within the continental United States. These colleges and universities include the following: Eastern Nazarene College, Quincy, MA; Mid-America Nazarene University, Olathe, Kansas; Mt. Vernon Nazarene College, Mt. Vernon, Ohio; Nazarene Bible College, Colorado Springs, CO; Northwest Nazarene University, Nampa, Idaho; Olivet Nazarene University, Kankakee, Illinois; Point Loma Nazarene College, San Diego, California; Southern Nazarene University, Bethany, Oklahoma; and Trevecca Nazarene University, Nashville, Tennessee. One of the Church of the Nazarene's primary reasons for establishing higher education institutions is to mold students to become responsible, Christian persons, "who pursue truth through Christian faith, academic excellence, service to humanity, and life-long learning."[4]

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[3]Hughes and Adrian (1997) include these institutions in their discussion of Models for Christian Higher Education. This list is not meant to comprise the "best" institutions, but rather these are to be considered as examples of institutes of Christian higher education.

[4]Southern Nazarene University, Graduate Bulletin 1995-97, p. 6.

These institutions of higher education are attempting to socialize students to become social change agents - leaders of others, leaders who will represent the church to the public (or the world) and who will be Christ to the public (or the world). Students are embedded in this socialization process and are affected by the worldview or perspective of the religious organization sponsoring the institution of higher education they are attending.

The institutional motto, Character-Culture-Christ, provides a background against which to compare the statements made by the research participants. The motto provides a structure for the purposes of the university as it seeks to develop persons who demonstrate these qualities.

CHARACTER

Take personal responsibility for their own lives,
Are developing habits that lead to physical and emotional well-being,
Are committed to high moral standards with integrity,
Are prepared to build family life based on Biblical principles,
Are committed to service for others and the Church,
Are equipped to provide leadership in the Church and society,
Exercise stewardship of God's creation,

CULTURE

Value the base of civilization's contribution to the arts and sciences,
Think analytically and communicate effectively,
Value and appreciate all people and their cultures,
Practice appropriate standards of refinement and maturity in all social settings,
Commit themselves to responsible citizenship,
Understand and appreciate the heritage of the USA,
Become shapers of culture, not merely reflectors of it,

CHRIST

Make a personal commitment to Christ and to service in the Church,
Commit themselves to the study of the Bible as the foundation for contemporary life,
Nourish the development of Christian community,
Accept the role of Christians as servant leaders,

> Pursue Christ-likeness through a deepening commitment to holiness of heart and life."[5]

As members of the SNU community, participants are expected to abide within specific social norms of behavior, which include behaving as "Christians" -- followers or disciples of the teachings of Jesus Christ, "commendably descent [sic] or generous" (Mish, 1988, p. 238). As the community of SNU believes, Christians are called to be "set apart from the world," to "become an offering acceptable to God, sanctified by the Holy Spirit."[6] As Paul wrote in Romans 12:1, "Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God -- this is your spiritual act of worship. Do not conform any longer to the pattern of the world, but be transformed by the renewing of your mind."[7]

As a strategy for teaching students how to be "set apart," many Judeo Christian organizations have created their own institutions of higher education. These institutions are dedicated "to develop[ing] into academic institutions of the first order, and, at the same time, to nurtur[ing] in creative ways the faith commitments" (Hughes, 1997, p. 1) of the students who attend these institutions. Leo Reisberg reported in the March 5, 1999 issue of The Chronicle of Higher Education that college students from across the United States are increasingly choosing to enroll at Christian colleges. Reisberg wrote, "from 1990 to 1996, undergraduate enrollment

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[5]The motto highlights SNU's desire to develop persons who choose to adopt specific behaviors, values, and beliefs. This is published in the SNU Student Catalog as well as included on the SNU Web-page. The adoption of these specific behaviors, values, and beliefs are pursued by the university through the process of socializing students to become fully participating members of the community.

[6]Romans 15:16 (New International Version).

increased by only five percent at private institutions, and four percent at public colleges, compared with a twenty-four percent increase at the ninety U.S. evangelical institutions that are members of the Council for Christian Colleges and Universities. About 129,000 undergraduates are enrolled at the Christian colleges that are part of the council, which is based in Washington" (p. A42). Christian colleges reportedly appeal to segments of the American population looking for ways to regain control over their lives, their cities, and their offspring through Christian education.

This project considers the connection between the organization, SNU, and the individual, student members of the institution. During the socialization process, SNU teaches students how to be "set apart" and provides guidelines of social norms of behavior, behaving as decent or generous disciples of Christ (Mish, 1988). These guidelines and lessons are evident in the official institutional literature, artifacts representing the organization, which state the beliefs of the institution and the behavioral expectations of members. As members become integrated (Jablin & Krone, 1987) into the organization, they learn the rules, norms, and expectations of the culture (Eisenberg & Goodall, 1993) and become socialized to fully participate. This project illuminates the rules, norms, and expectations of the organization and compares students' communication about their experiences as members of the organization to those components. The student/alumni participating in this study are on-going members of the academic organization who have completed the socialization process. Their interview responses will illuminate the integration of the cultural rules, norms, and expectations into their thought processes and

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[7]Romans 12:1-2a (New International Version).

understanding. This integration of an organizational culture into members' messages displaying their thought processes and understanding illustrates successful socialization (Berger & Luckmann, 1966). Therefore, this project considers the success of the socialization process of the members of this specific organization.

The next chapter reviews the literature in support of this project concerning: symbolic interactionism, dimensions of organizational culture, and organizational socialization. Chapter three considers the methods of data collection and data analysis procedures. Chapters four through six analyze the data to demonstrate the cultural values of the institution, to illustrate the organizational socialization and individualization members of the culture discuss in their interviews, and to highlight the cultural notion of masculinity and femininity through the students' views of gender role expectations in marriage, in the church, and in the workplace. The final chapter will discuss the data analysis and the findings from the data collected through ethnographic interviews.

CHAPTER 2

REVIEW OF LITERATURE

The purpose of this study is to examine the messages of the students of the Southern Nazarene University (SNU) community to determine how they talk about the organizational culture and whether their statements reflect the culture of the institution. The reflection of the communication of the academic institution by that of the students is important as the cultural members represent the organization to outsiders, new students, new faculty, and the surrounding community. The messages of the institution are available in written documents, while the communication of students is available through conversations with fully participating members of the academic community. The examination of the communication of SNU and the students is important to determine whether the students have integrated the espoused values and underlying assumptions of the institution into their messages about membership in the organization. The integration of the organizational culture into the students' language and understanding demonstrates successful socialization[1] of these members. The use of language depicts their understanding of the reality constructed by the organization through the organizational culture. This discussion will explore how the students talk about themselves and their shared identity with other members of the cultural community. This shared identity provides the members of this community a sense of who they are within the group and who the group is as a whole. There is a common set of qualities with which most members of the community are able to identify (Carbaugh, 1990). Understanding the ways members of this

[1] Based on the definition provided by Berger and Luckmann (1966).

community talk of their culture will illuminate the reality they have constructed about being a member of this culture, illustrating symbolic interactionism. Through the use of qualitative research methods, this study will consider the cultural dimensions of this academic community including the social norms, values, beliefs, and behaviors of the participants. These cultural dimensions will be considered as representative of the institution and used to examine the organizational socialization experiences of the participating students as members of the community. Students are the end product of the University and represent the institution to future students, to future faculty, and to outside community members. They carry the institutional message to the public after they have achieved full participation. This project will examine the ways in which these two messages, the communication of the institution and that of the students, are reflective of each other. Jablin (2001) writes of organizational socialization as a life-span process in which human development can be traced from childhood to employment in one's chosen vocation. This is a broad consideration of the human development process. This project considers one stage of the life-span development – preparation for employment – when individuals are involved in formal education – the anticipatory stage of the life-span process. While the participants in this project are in this stage of human development, they face each of the stages of socialization: anticipatory, entry/encounter, metamorphosis, and disengagement/exit.

In order to adequately understand the theoretical frame upon which this study will be based, considering the social norms, values, beliefs, and behaviors of both the organization and its members, the following review of literature will examine the existing research while focusing on these areas: symbolic interactionism, dimensions

of organizational culture, and organizational socialization. The last section of this chapter will provide a conceptual network of questions, discussing Hymes' (1974) SPEAKING acronym, upon which the ethnographic data collected through participant observation and qualitative interviews will focus. The combination of these factors should reveal a theoretical framework through which to better understand the shared phenomenal world of the members of SNU community.

Symbolic Interactionism

The theoretical perspective posited by Herbert Blumer (1969) as symbolic interactionism is foundational to this study. Symbolic interactionism is based on three simple premises which focus on the interaction between humans, meanings, objects, and symbols:

(a) "Human beings act toward things on the basis of the meanings the things have for them" (p. 2). People do not act toward these things, rather they act toward their meanings.

(b) "The meaning of such things is derived from, or arises out of, the social interaction that one has with one's fellows" (p. 2). Based on social interactions, people are able to understand the things to have specific, shared meanings.

(c) "These meanings are handled in, and modified through, an interpretive process used by the person dealing with the things he [sic] encounters" (p. 2). In every social interaction, the things may have different meanings based on the interactants involved in the communicative event.

For Blumer, the "things" humans act toward may be of three types: physical (things), social (people), and abstract (ideas). The objects hold different meanings for each person perceiving the "thing," depending on the nature of the communicators' actions toward one another (Littlejohn, 1996). Spradley (1979) further elaborated on Blumer's theory stating, "If we want to find out what people know, we must get inside their heads.... People everywhere learn their culture by observing other people, listening to them, and then making inferences" (p. 8). People use symbols to create understanding and shared meaning between them. The view of communication as symbolic interaction is "to recognize humans as proactive beings whose control over themselves and their surroundings stems from their ability to interact with and through symbols" (Wood, 1992, p. 17).

Erving Goffman further discussed symbolic interactionism, developed the theory from a dramaturgical perspective, and focused on "the places where smooth-functioning public order breaks down, in order to see what normally holds it together" (Collins and Makowsky, 1993, p. 237). Goffman (1959) writes of self-presentation as a method for humans to construct and manage the impressions given to others. By managing the presentation of self, a person is "likely to present himself in a light that is favorable to him, the others may divide what they witness into two parts; a part that is relatively easy for the individual to manipulate at will, being chiefly his verbal assertions, and a part in regard to which he seems to have little concern or control, being chiefly derived from the expressions he gives off" (Goffman, 1959, p. 7). Thus, a person is able to give off information about one's self through (a) verbal assertions or statements and (b) the expressions the person uses, both verbal and non-verbal

symbols. Wieder (1984) states that a basic element of Goffman's approach is "the notion that when people act, they convey information; when people look at each other, they obtain information. The information conveyed and received deals with the 'definition of the situation for the participants'" (p. 2). The use of symbols, both verbal and nonverbal, enables the presentation of self to be communicated to others and to be maintained by one's self.

Blumer (1969) writes of the social interaction of members of a group based on the presumption that members of a social group must interact with one another in order to maintain the group identity. "Social interaction is usually taken for granted and treated as having little, if any, significance in its own right" (p. 7). As members of the SNU community use symbols[2] to interact among themselves and with outsiders, it is possible to infer meaning from their behaviors based on their use of symbols. Wood (1992) notes that "to view communication as symbolic interaction is to recognize humans as proactive beings whose control over themselves and their surroundings stems from their ability to interact with and through symbols. Our experiences, knowledge, and relationships are inevitably mediated through our symbols" (p. 17). The use of symbols to create meaning provides an opportunity for members of the SNU culture to construct understanding and share meaning with others. Through the use of linguistic symbols, we are able to describe the experiences we perceive to be important and noticeable. We use language to define our world,

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[2] Members of the SNU community might use a verbal symbol such as "Wesleyan tradition" among themselves and with outsiders in order to discuss the theological perspective adopted by the institution. This perspective may be shared with other organizations that also follow John Wesley's theology

those around us, our experiences, as well as ourselves (Wood, 1992). The linguistic symbols that we use to name and describe our surroundings can be manipulated in such a way as to alter the perceptions of others. Through the manipulation of language, individuals can change the focus of the interaction and alter another's perceptions of the importance of the interaction or the situation. This description of language states that it is inevitably and inherently value-laden with the values of both the interactants (Wood, 1992), primarily because the interactants create understanding and share meaning based on the ways each individual manipulates his or her own presentation of self. The behaviors of interactants in their presentation of self are used by both the source and the receiver within the interaction to infer meaning from each other during the communication event or the speech event.

As a participant-observer and researcher, I have achieved full participating membership in the organizational culture of SNU. This influences the inferences made about the students' messages primarily through my insider knowledge of the meanings of the symbols used by members of the SNU community. Although this study attempts to maintain an objective explanation of the students' statements, I, as the researcher also participate in the co-construction of the SNU culture. I have completed both a Bachelor of Science and Masters of Arts degree from SNU, therefore, I have been in the student role within the culture. In addition, after completing the Masters degree, I also worked as adjunct faculty at SNU. Through the educational process, I internalized an understanding of both the objective and subjective realities of the social structure of SNU. Organizational membership allows

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and others might claim to understand Wesley's perspective but choose to

the researcher to more fully understand the students' statements and equips the researcher with insider knowledge, to understand the institutional perspective and the students' messages about membership, which is not available from an outsiders, un-biased, objective perspective.

Dimensions of Organizational Culture

Edward T. Hall (1959) claimed that "culture is communication and communication is culture" (p. 169). By this statement, Hall meant that our culture determines our communicative behaviors. We are taught from childhood the language, rules, and norms of our culture. This process of learning one's culture is also known as enculturation or socialization. Through socialization we learn *how* to speak, *when* to speak, *what* to speak, and to *whom* we are permitted to speak. According to this perspective, "communication and culture are inseparable. The way people communicate reflects the way they live. It is their culture" (Klopf, 1998, p. 19). As we read about culture, many definitions include additional characteristics:

1. Culture is learned. Children are not born with an innate understanding of the culture in which they belong. Their environment teaches them to behave in socially acceptable ways, allowing them the ability to achieve competence in their particular culture. Culture is taught through a variety of sources, including parents, teachers, peers, and other social influences. In addition, culture is taught through the proverbs, folktales, legends, myths, art, and mass media (Samovar & Porter, 2001).

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follow a different theological perspective (e.g., Calvinism).

2. Culture is shared and is passed from generation to generation, from member to member, or from participant to participant.
3. Culture is based on symbols, both verbal and nonverbal. The transmission of culture from generation to generation involves the shared understanding of the participants through a common language and agreed-upon understandings of nonverbal messages.
4. Culture is subject to change. Some cultural changes are difficult because they influence the accumulated learning of the group – "the ways of thinking, feeling, and perceiving the world that have made the group successful" (Schein, 1999, p. 21). According to Samovar and Porter (2001), cultures change through innovation, diffusion, and acculturation. The diffusion of an innovation, a new practice, idea, tool, or concept, is "the process by which an innovation is communicated through certain channels over time among the members of a social system" (Rogers, 1995, p. 5). This process may be lengthy, consuming much time, and involves the choice of the recipients to adopt (or reject) the innovation or social change.
5. Culture is an integrated system, composed of various components, which include language, communicative behaviors, values, beliefs, attitudes, and participants. The interconnectedness of these individual components influences the system as a whole and may alter the entire culture as changes occur over time. Culture influences the "tacit assumptions on which people base their daily behavior" (Schein, 1999,

p. 24). These tacit assumptions of members of the culture are the taken for granted ways of knowing and understanding.

6. Culture is adaptive. Because it consists of the various structures and practices that uphold the social organization or group, culture perpetuates, normalizes, and adapts the particular values, expectations, meanings, and patterns of thought, feeling, and action (Wood, 2000).

In addition to these characteristics of culture, there are several cultural patterns which can be identified throughout society. Samovar and Porter (2001) identify these cultural patterns as: Hofstede's (1980) value dimensions; Bond's (1987) Confucian dynamism; Hall's (1976) high- and low-context orientation; and Kluckhohn's and Strodtbeck's (1960) value orientations. Each of these classifications include patterns which can be identified based on a continuum. Hofstede's value dimensions include: individualism-collectivism, uncertainty avoidance, power distance, and masculinity and femininity. Bond's Confucian dynamism consists primarily of work-related components: long-term orientation, perseverance, ordering relationships by status, being thrift centered, having a sense of shame, and emphasizing collective face-saving. Hall's high- and low-context orientations depend on the degree to which meaning comes from the settings or from the words being exchanged. Kluckhohn's and Strodtbeck's value orientations focus on human nature, human kind and nature, sense of time, activity, and social relationships. Organizational culture is situated within a society structured by these cultural patterns and are, therefore, influenced by the larger culture. For example, SNU is situated within the Church of the Nazarene's social structure, which

influences SNU. The headquarters of the Church of the Nazarene is situated within the United States, the nation of origin, which influences the structure of the Church.

Eisenberg and Goodall (1993) describe the study of organizational culture as providing a view of three specific areas. This metaphor of organizations considers (a) the language of the institution, (b) the routine and dramatic performances or behaviors of the individuals involved (in this case, students and teachers), and (c) the various shared practices of the members that create the institution's unique character. Van Maanen (1988) states that cultural characteristics include: "some understanding of the language, concepts, categories, practices, rules, beliefs, and so forth, used by members of the written-about group" (p. 13). In his discussion of organizational culture, Schein (1999) indicates the power of culture due to its latent nature and its influence on individual and collective behaviors, perceptions, thought patterns, and values. "Organizational culture in particular matters because cultural elements determine strategy, goals, and modes of operating. The values and thought patterns of leaders and senior managers are partially determined by their own cultural backgrounds and their shared experience. If we want to make organizations more efficient and effective, then we must understand the role that culture plays in organizational life" (p. 14).

In order to study the culture of Southern Nazarene University, qualitative interviews will be collected. These provide an ethnographic tale about the culture within which the organization is situated as well as the organizational culture from the members' perspective. In his classification of ethnographic tales about organizations, Van Maanen (1988) identified three types of "tales" that are used to

distinguish the different types of texts written about organizational culture. These three types of tales are: realist, confessional, and impressionist tales. First, realist tales focus on an authentic explanation based on the author's descriptions of the cultural practices observed through the text; however, the author is absent from the tale. The realist author attempts to share with readers an "attitude that whatever the fieldworker saw and heard during a stay in the studied culture is more-or-less what any similarly well-placed and well-trained participant-observer would see and hear" (p. 46). Second, confessional tales are characterized by a highly personalized style, attempting to establish intimacy with the reader. The writer of this current tale (research project) develops the attitude of a student toward the members of the culture being studied, focusing on the task of learning from the culture rather than interpreting it according to previously existing theories about culture. The third type, impressionist tales, strives to startle the audience with striking stories about "the doing of field work rather than simply the doer or the done" (p. 102). The qualitative interviews collected for this study are told by the participating student/alumni to the researcher from their individual perspectives as a confessional tale, while the researcher will report their tales from a realistic/confessional perspective – sharing with the reader observations about the participants and focusing on learning from the culture rather than interpreting it according to cultural theory.

Eisenberg and Goodall (1993) claim that the cultural study of organizations and communication which incorporate ethnographic methods have significantly broadened scholars' understanding. Two areas of research that have benefited from this approach which impact this study include both:

(1) A richer perspective on the actual experience of organizational members; and

(2) The features of organizational life that were previously ignored or neglected are now scrutinized for their influences on the members and the institution.

These two components impact this study in that it is an attempt to provide a rich description of the experiences of the members of the SNU organization. This study will also attempt to consider those areas of the organizational life that might have previously been neglected in the analysis of the observations collected.

In addition, Deal and Kennedy (1982) have provided a list of five elements that define a strong organizational culture, specifically from a corporate perspective. These elements focus on those characteristics of the organization that make it a good place to work. The five elements are: the business environment; organizational values; heroes; rites and rituals; and the cultural network. All five of these elements are similar to the cultural characteristics other scholars have identified as important. Pacanowsky and O'Donnell-Trujillo (1982) describe a set of seven indicators and displayers, which illustrate an organization's culture. Their elements include: relevant constructs, facts, practices, vocabulary, metaphors, stories, and rites and rituals. Schein (1999) identifies three levels of culture, which focus on corporate culture. These levels include: artifacts, espoused values, and basic underlying assumptions. Artifacts are defined as visible organizational structures and processes (which may be difficult to decipher from an outsider's perspective). Espoused values are those strategies, goals, and philosophies used to justify the corporation's

behaviors and decisions. The basic underlying assumptions are unconscious, taken-for-granted beliefs, perceptions, thoughts, and feelings which are the ultimate source of corporate values and actions. These basic underlying assumptions are those passed from cultural member to newcomer through the assimilation process. These three different lists of elements central to organizational culture focus on ways members or natives have of making sense of their world and explaining their world within the community. In this study the artifacts to be considered include the official institutional documents which express the espoused organizational values (Deal & Kennedy; Schein), and relevant constructs, facts, practices, and vocabulary (Pacanowsky & O-Donnell-Trujillo) of the organization as well as the basic underlying assumptions (Schein). This literature will be compared with the students' messages about membership in the organization to consider ways the two entities co-construct their shared reality as members of the SNU culture.

Carbaugh (1990) posits that cultural identity is displayed through the unique patterns, situations, and uses of communication that reflect the social context or community in which the people are rooted, in this case SNU. These displays include the use of language in order to illustrate a common identity among cultural members, such as the students involved in this study. Another display may be evoked through the religious beliefs of the group as well as the rituals that correspond with these belief systems (e.g., required Chapel attendance for student members of SNU). In addition, cultural identity may be displayed through the rituals which occur in the routine communication between community members, essentially illustrating the "being" of a community member. Culture is illustrated through the shared identity or

group membership which occurs between the members of the community. By considering the social situations, the symbolic meanings, forms, social functions, and common meanings communicated between and among the community, researchers are able to understand the norms of the culture, the forms communication within the culture will take, and the cultural codes which exist within the community. This study will consider the student messages about membership in the culture as they illustrate the shared identity among members of the community.

This study will illustrate the characteristics of the organizational culture of SNU gleaned from both the institution's literature[3] and ethnographic observation and interviews. In addition, this study will illustrate the cultural patterns of the Church of the Nazarene, within which SNU is situated. As a small, private, liberal arts, denomination-specific Protestant university setting, located in a mid-western state within the U.S.A., SNU prepares students for the future. First, SNU attempts to prepare students to be active members of the larger, western, American society, within which both SNU and the Church of the Nazarene are situated. Second, SNU attempts to prepare students to be active members of their religious community. In the process of preparing students for future participation in the "real world," the sponsoring religious organization influences the institution's goals. This influence can be seen in the social norms, values, beliefs, and behaviors of the institution and fully participating members of the organization. Third, SNU attempts to prepare students to demonstrate the values and beliefs of the institution and the sponsoring

[3] Including the SNU Graduate Bulletin; SNU web-site; Alumni and Friends on Missions web-site; the SNU Wall of Missions announcement, and the Prospective Students web-site.

religious organization through their communicative behaviors. At SNU, students are encouraged to integrate their faith with the learning process. Faculty members are expected to encourage students to speak about their faith in relationship to the daily learning-context within the classroom setting as well as outside the classroom. As a demonstration of this expectation, SNU's mission statement reads:

> Southern Nazarene University is committed to building responsible Christian persons. The liberal arts, a Wesleyan theological perspective, university community life, and selected professional and graduate studies shape the development of people who pursue truth through Christian faith, academic excellence, service to humanity, and life-long learning.
>
> The University, through its primary relationship to the South Central USA Region of the International Church of the Nazarene, is the church at work in higher education integrating faith, learning and life. Persons who desire an education in the Wesleyan-Holiness tradition are welcome without regard to faith or nationality.[4]

The inclusion of faith in the learning process is a socializing tool to assimilate students into the Church of the Nazarene as leaders, missionaries, ministers, and lay members. As faculty attempt to integrate faith and learning, they utilize many strategies, including in-class devotionals, prayer time, and moments of reflection. Students are encouraged to speak about their faith in relationship to the learning that

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[4]Southern Nazarene University, Graduate Bulletin 1993-95, p. 6.

is occurring each day. The use of these communicative events or strategies is not mandatory, but it is highly encouraged.

This research project focuses primarily on the formation of character and culture within the Christian College community of SNU. The formation of character and culture occur during the socialization process which develops each individual's identity and personality. The purpose of this project is to take an in-depth look at the member culture of SNU. This project will begin with an explication of the SNU culture, including the social norms, values, beliefs, and behaviors, focusing on how students socially construct their identity and reality as members of their culture through their communicative behaviors. Next, this project will consider some of the common themes members of SNU use in their communication about their community. Organizational socialization and assimilation of new members will be explored through members' discussion of self-identified experiences which occurred during their student membership in the SNU culture (as identified after these members have become alumni).

Organizational Socialization

Communication is central to accomplishing organizational assimilation and socialization. Assimilation is defined as "the process by which a person unfamiliar with the rules, norms, and expectations of a culture becomes a member of that culture" (Eisenberg & Goodall, 1993, p. 196). Socialization has been defined as "the comprehensive and consistent induction of an individual into the objective world of a society or a sector of it" (Berger & Luckmann, 1966, p. 130). Jablin and Krone (1987) define assimilation as those on-going behavioral and cognitive processes by which a

newcomer enters, becomes integrated into, and exits an organization. Bauer and Green (1998) define assimilation as "a process by which an individual acquires the tasks, social knowledge, and behaviors needed to participate as an organizational member" (p. 72). These components may be considered as two sides of the same coin. As a newcomer joins a culture, the person goes through a process of becoming familiar with the cultural expectations necessary to behave as a native. Once the newcomer has completed this process, the person will have become socialized or assimilated into the culture and may now be considered a fully participating native with knowledge of the rules, norms, and expectations of the culture.

According to Bullis and Bach (1989), there are three primary ways to conceptualize organizational socialization. The first focuses on how an individual enters the organization, as a newcomer, becomes assimilated into the organization, and actively learns the values, norms, and behaviors necessary to behave as a member of the organization. The second conceptualization adopts a stage model to understand the socialization process as it takes place over time. These models may include three (Van Maanen, 1975) to six (Wilson, 1984) stages which gradually transform the individual newcomer from being an "outsider" or other into a fully functioning "insider" or member or the organizational culture (as cited in Bullis and Bach, 1989). The third conceptualization of the organizational assimilation process focuses on the outcomes of the newcomers becoming members: becoming committed to, integrating into, or identifying with the organization (Jablin, 1984; Van Maanen, 1976). From the organization's perspective successful organizational socialization would be

displayed through commitment to, integration into, or identification with the culture of the institution.

Van Maanen (1976) states that "[o]rganizational socialization refers to the process by which a person learns the values, norms and required behaviors which permit him [sic] to participate as a member of the organization " (p. 67). Miller (1999) explains that *socialization* involves the influence the organization has on the individual, and *individualization* (Van Maanen & Schein, 1979; Jablin, 2001) is the influence the individual has upon the organization. This mutual process of socialization allows both the newcomer and the organization to influence and change each other to varying degrees. As an individual is socialized to become a member of an organization this influence will continue throughout the relationship between the person and the organization. As long as the employee remains employed with the organization, the socialization process continues. As long as the student continues to study at the academic organization, the process continues. As long as alumni maintain an on-going relationship with the academic organization, the process continues.

As a person begins to internalize the reality of his or her circumstances, the cultural experiences, and the society in which he or she lives, such as SNU, the person becomes socialized into society. Berger and Luckmann (1966) refers to socialization as a two stage process, which begins at birth with the *primary stage*, teaching a child how to function as a member of society, and continues throughout the lifetime with the *secondary stage* (see also Ivy, 1987; Oseroff-Varnell, 1998, 1992; Staton, 1990). Secondary socialization is "any subsequent process that inducts

an already socialized individual into new sectors of the objective world of his [sic] society" (Berger & Luckmann, 1966, p. 130). Primary socialization is usually foundational for an individual as she or he encounters the significant caregivers and others in charge of her or his socialization within the objective social structure the individual is placed at birth. "Secondary socialization is the internalization of institutional or institution-based 'subworlds'" (p. 138). This process involves learning about the role, group, or institution of which a person becomes a member and continues throughout the various stages of life: becoming a mother/father, joining a church or neighborhood group, or taking a new job. According to Staton (1990) secondary socialization into an institution begins for young people as they enter school in America, where students are prepared "for life outside of school as productive adults" (p. 2; see also Durkheim, 1956; Egan, 1983, Feinberg & Soltis, 1985).

Pollner and Stein (1996) state, "at the gateway to an unfamiliar world, newcomers may seek knowledgeable or experienced others for orientation, information and advice. ... [while] experienced members provide what [they] refer to as a 'narrative map'" (p. 204). This narrative map provides a model for the newcomers of an institution to follow in order to assimilate into the newly encountered, unfamiliar world. The map may affect recruitment into the new world as well as contribute to the socialization of newcomers and the social reproduction of the values and norms of the new world to the newcomers. Newcomers look to old-timers and leavers (Jablin, 2001) in the organization to understand their role in the institution. They use the *narrative map* as a guide to their socialization process.

As students adapt the *narrative map* to their academic career, they encounter the secondary socialization process when they enter the college or university level. In her examination of the socialization and identity construction of dance students who attended a residential school for performing artists, Oseroff-Varnell (1992) refers to Vangelisti and Staton-Spicer (1986) who state, "While volumes of research have been written about adolescents, little of it focuses on communication, either verbal or nonverbal, and few contributions have been made by communication educators" (Oseroff-Varnell, p. 1). In addition, the role of communication in the socialization process has received increased attention in recent years. Staton and her colleagues have focused their research primarily on two dimensions of communication within the educational context. The first dimension is the explicit, manifest, or overt messages, communicated clearly through the written curriculum, which are concerned with academic content and school or classroom policies. The written curriculum considered consists of content and the tasks necessary for the learning process to occur. The second dimension of communication considered within the educational context is the implicit, hidden, or covert messages. These messages are communicated through the unwritten curriculum and are concerned with relationships and role expectations. The hidden messages may be comprised of the interactions between students and others within the academic setting -- including social and management dimensions of communicative encounters between students and teachers or peers (Oseroff-Varnell, 1998, 1992; Shulman, 1986; Staton, 1990). This study focuses first on the explicit, overt, written curriculum included in SNU's official documents which guide the organization. Then this study focuses on the implicit,

hidden, covert curriculum which is evidenced through the students statements about their experiences as fully participating members of the organization. The two curriculum are compared to determine the integration of the explicitly stated mission of SNU into the students' statements after completing their educational experience.

Van Maanen's (1976) work on organizational socialization identifies a model of passage from newcomer to fully integrated member of an institution. The variables of each of the three phases of this model overlap are interdependent upon the others and have a cause and effect relationship between them. The three phases within the secondary socialization process are: (1) *Choice: Anticipatory Socialization* (p. 81), (2) *Entry: The Encounter* (p. 84), and (3) *Continuance: Metamorphosis* (p. 98). These phases are not mutually exclusive and overlap, therefore, it is difficult to determine when and where one phase stops and the next begins (Jablin, 2001). During each of these phases, the newcomer/member will receive rewards and punishments to modify or reinforce their behavior in order to conform to the institutional underlying values, beliefs, and behavioral expectations. The use of rewards and punishments in the socialization process is part of *social learning theory*, which is concerned with the way newcomers model their behavior based on what they view from fully participating members of the cultural group. Social learning theory has been used to explain conformity to role expectations learned through reprimands and rewards and indirectly through observation and irritation (Lindsey, 1994; Bandura, 1986). This is an on-going, dynamic process during which the newcomer/member may choose to exit at any point. The current research considers the perspective of members who have processed through all of the phases of the secondary socialization process to

completion of their education at SNU, without choosing to withdraw from the process.

In the first phase, *anticipatory socialization*, an individual makes a choice to seek information about an organization with which he or she may anticipate future interaction. At this phase the newcomer has pre-conceived ideas about the organization they are about to enter (Miller, 1999). The concerns in this stage focus on prior learning and motivation that may be necessary once the newcomer enters the new organization or culture, beginning the process of becoming a fully participating member. This may include reading literature about the organization and interacting with others who may also be newcomers or current members of the group. In this study, the anticipatory socialization phase occurred prior to the participants entering SNU as freshman in 1994. Prior to enrollment in the academic culture of SNU, students were provided admission information introducing them to the organization. In addition, students were required to participate in *New Student Institute (NSI)* during the week prior to their first semester. This event provided an orientation/ introduction to the new culture as well as provided information about membership in the organization.

The second phase, *the encounter*, occurs after the newcomer has joined the organization. During this phase, the newcomer learns about his or her role within the organization, the requirements of the position, and what the cultural norms are. This may be known as the sense-making phase when the newcomer begins to understand and make sense of the new organization she or he has recently entered, such as attendance at SNU's *NSI*, as well as other organizational rituals (e.g., Chapel).

During the sense-making process, a newcomer will go through a *breaking-in* period (Van Maanen, 1976) when he or she is confronted with the reality of their role within the organization and the expectations of that role. In addition, if the encounter with the organization does not meet the newcomer's expectations, then she or he will move into an *unfreezing* period (Jablin, 1987), which helps him or her redefine self as separate from the organizational role. This separation may occur based on a single *up-ending event* (Van Maanen & Schein, 1979) when the newcomer is forced to participate in an activity designed to make or break the newcomer's commitment to the organization. This separation may also occur through the everyday experiences of participation in the organization – following institutional rules and expectations (Jablin, 1987). During the *encounter* phase, newcomers' abilities, motives, and values are tested before they are permitted to share organizational secrets and to understand the unofficial yet recognized norms associated with membership in the organization (Van Maanen & Schein, 1979). Based on this model of three phases, the newcomer may (or may not) be able to adapt to the norms of behavior and thought based on this new knowledge. During this phase, SNU student members are able to learn about their membership in the organization through their initial encounters with other members and introduction to the implicit rules and norms of the organization.

During the third phase, *continuance: metamorphosis*, the individual adapts his or her own perspective to that of the organization. This phase occurs when the newcomer makes a successful transition from being an outsider to being an insider of the organization. Newcomers will know they have arrived at the metamorphosis phase when they, "can make sense out of events and messages without having to

consciously analyze them, understand their role in the organization, and no longer experience stress because of being uncertain about how to act" (Conrad & Poole, 1998, p. 213-214). The amount of personal change necessary to continue in the organization is the metamorphosis phase. According to Jablin and Krone (1987), it is during this phase that the newcomer begins to "become an accepted, participating member of the organization by learning new behaviors and attitudes and/or modifying existing ones" (p. 713). During this phase of the secondary socialization process, SNU students become fully participating members, having integrated into the culture of the organization.

In addition to the three phases of Van Maanen's (1976) organizational socialization model which have been used to describe the secondary socialization process of newcomers into an organization, Kramer and Miller (1999) have added a fourth phase to the model. Their first three phases include the anticipatory, encounter, and metamorphosis phases. The fourth phase is known as the *exit phase*, which is best described as when an individual leaves the organization before retirement or due to a new job assignment. According to Jablin (2001), "relatively little research has been conducted exploring communication issues associated with the voluntary turnover process" (p. 784). In the workplace, leavers (Jablin) exit an organization for several reasons: retirement, transfers, promotions, job changes due to mergers and acquisitions, layoffs due to downsizing, and dismissal. In this study the student participants have processed through all four phases of the process and have accomplished completion of the education – leaving the organization. As alumni the students maintain identity with the organization, but they are no longer

active residents. In order to consider the perspective of leavers, specifically those who have processed through all four socialization phases, this research project will qualitatively consider their statements about their experiences as fully participating members of the institution. These statements will be collected through post-exit interviews with leavers of this academic organization.

Research Questions

The theoretical constructs of symbolic interactionism, in addition to dimensions of organizational culture, and organizational socialization, provide a theoretical framework for the analysis of the shared phenomenal world of the members of the SNU community. The organizational culture consists of the social norms, values, beliefs, and behaviors of the organization. When considering the philosophical perspective of this institution it is important to link the academic community with its religious-sponsor, the Church of the Nazarene. This denomination influences the social norms, values, beliefs, and behaviors of the institution and members of the organization. Next, a conceptual network of ideas is considered, which will then be narrowed to a set of research questions for consideration in this analysis. This research project will consider the exit phase of the secondary socialization process within the organizational socialization of students to the SNU institution.

Conceptual Network: SPEAKING Acronym

This conceptual network of ideas is provided as a frame or backdrop upon which the data will be analyzed. The various concepts provided in the SPEAKING

acronym will not be analyzed in this current research project, but will act as a guideline for this analysis.

Many communication and education scholars have studied student behaviors in the classroom (e.g., Braithwaite, 1997; Brophy & Good, 1974; Egan, 1983; Feinbert & Soltis, 1985; Lubeck, 1984; McCarty, Wallace, Lynch & Benally, 1991; Oseroff-Varnell, 1992, 1998; Shulman, 1986; Staton, 1990). An ethnography of student communicative behaviors can provide rich and interesting observational data. The data for the current study provide a detailed description of student communicative behaviors within the culture of one academic setting. The SNU setting provides a distinctly different context from that of most large public universities due to its being embedded in the rituals and behaviors of the Nazarene denomination. The use of ethnography as a research tool for considering the SNU setting will help to understand the statements of the students in order to grasp their point of view about being a member of this cultural setting. As stated in chapter one, an ethnographic approach to inquiry about the organization of communities will illuminate many of the cultural components of the institution (Duranti, 1988; Hymes, 1974; Spradley, 1979), including *speech community – participants and context;* and *language use – message form and content and norms of interaction.*

One of the cultural components of the institution to be considered is the *speech community.* According to Hymes (1974) a speech community is defined "as a community sharing knowledge of rules for the conduct and interpretation of speech" (p. 51). Later Duranti (1988) describes a speech community as consisting of "a group of people who share the rules for interpreting and using at least one language or

linguistic variety" (p. 216-217). The specific *speech community* to be considered in this project is the community of Southern Nazarene University. This community of participants shares rules for allowable topics for discussion, what may or may not be discussed. In addition to the speech community, Duranti (1988) defines the *speech context* as "an expression which indicates on the one hand that the concept of *context* has to be broadened and on the other hand that the *situation* in which words are uttered can never be passed over as irrelevant to the linguistic expression" (p. 216).

According to Cooper (1995), in order to obtain a global view of the educational setting, we may adapt an observation instrument such as that developed by Hymes (1974). In addition, Schiffrin (1994) elaborated on Hymes' (1974) development of the ethnography of communication. Schiffrin adapted Hymes' SPEAKING grid as a framework upon which to better understand the communicative events which occur within a speech community, in this case the community of students at SNU. The SPEAKING grid, which is an acronym used for considering global components of a speech event or speech community, provides a definition for each component as follows (adapted from Cooper, 1995; Hymes, 1974; and Schiffrin, 1994).

Situation	-- Setting and scene in which the communication takes place; The physical circumstances; A subjective definition of an occasion

Participants	-- The people involved – their roles and relationship; Both the speaker, sender or addressor and the hearer, receiver, audience, or addressee
Ends	-- The purposes, goals, and outcomes of the communication
Acts	-- Message form, content, and sequence
Key	-- Tone and manner of the communication
Instrumentality	-- The channel (verbal, nonverbal, physical) or medium of the communication
Norms of interaction and interpretation	-- Guidelines for or standards of interaction; Specific properties attached to speaking; Interpretation of norms within the cultural belief system
Genre	-- Textual categories – such as lecture, sermon, commercial, or printed literature representative of the culture, poetry, prose, mission statements, etc.

Schiffrin (1994) suggests that this grid can be used to consider culturally relative understandings and interpretations of communicative events as they occur within specific, local communities. Therefore, for this project Hymes' acronym classification, as applied to the SNU context, can be described based on the following grid:

Situation	The SNU community -- both within the classroom and outside of the classroom; focusing on communicative events that occur primarily on campus or between community members. Communicative behaviors that illustrate the culture of the setting.
Participants	Members of the SNU community – faculty, students, and alumni – and their roles in the organization.
Ends	Purposes and goals – The integration of faith and learning; Outcomes – Communicative behaviors which illustrate the purposes and goals of both SNU and the Church of the Nazarene.
Acts	Message form and content – Topics appropriate for discussion; descriptions of experiences as a member of the culture, including masculinity and femininity as illustrated through the discussion of gender role expectations; and reasons for self-selection as newcomers to the organization.
Key	Tone, manner — communicative behaviors that reflect the institutional motto: Character, Culture, Christ; and the expectations of the Church of the Nazarene.

Instrumentality	Channel (verbal, nonverbal, physical) Forms of speech drawn from community repertoire: Use of formal vs. informal language; Jargon use by members of the SNU culture; Communicative behaviors which have religious connotations
Norms of interaction and interpretation	• Specific properties attached to speaking. • Sanctions against inappropriate communicative behaviors; Consequences of inappropriate communicative behaviors. Are the institutional rules overt or covert? • Interpretation of norms within cultural belief system: descriptions of the cultural notion of masculinity and femininity through discussion of gender role expectations in marriage, the church, and the workplace.
Genre	Textual categories – Weekly student newspaper, *The Echo*; Announcements in *the Forecast* (published three times/week both in print and on-line). Do these print materials reflect the SNU motto?

This SPEAKING grid provides a conceptual network of ideas or guidelines from which to launch the direction of analysis for this project. The areas of consideration

identified by the grid indicate many themes for data collection and data analysis. This grid provides a guide for the ethnographic study of the qualitative interviews collected from student members of the SNU community.

First, for this project, consideration will be given to the artifacts or official documents of SNU to determine what message is being conveyed to student members. These documents express the espoused organizational values (Deal & Kennedy, 1982; Schein, 1999), and relevant constructs, facts, practices, and vocabulary (Pacanowsky & O-Donnell-Trujillo, 1982) of the organization as well as the basic underlying assumptions (Schein). These documents explain how and what the institution expects members to integrate in order to become fully participating, assimilated members of the organization. Thus, the first research question posed is:

RQ1: What are the beliefs, values, and customs reflected in Southern Nazarene University's documents that define its philosophical perspective and culture?

Second, consideration will be given to the messages of students of the SNU community to determine how they talk about the culture of the institution and whether those statements reflect the culture of the organization as stated in official SNU documents. Reflections of the culture of the organization are displays of integration or socialization. Thus, the following research questions are posed:

RQ2: What do the interviews with Southern Nazarene University cultural members reveal about their socialization into the culture of the organization?

RQ3: How do the interviews with Southern Nazarene University cultural members compare to the institution's philosophical perspective and culture?

The foundational understanding of the beliefs, values, and customs of SNU as seen in the official institutional documents illustrate the culture of the organization. This foundational information is necessary in order to compare the students' messages about their experiences as members to the philosophical perspective of the organization. The illumination of SNU's philosophical perspective provides a back-drop for analyzing the students' statements about their experiences as members in the organization and to determine whether their talk reflects the organizational message.

In addition to providing some understanding of the SNU culture and the ways students talk about being integrated into the culture, a second area of interest is how the students' statements display their individualization during the socialization process. This will be illustrated through the students' talk about maintaining their individual perspective separate from that of the institution. Thus, the following research question is posed:

RQ4: What do the interviews with Southern Nazarene University cultural members reveal about their individualization separate from the culture of the organization?

In comparison to the various components of the SPEAKING grid, additional themes may emerge from the students' qualitative interviews as they discuss their membership in the organizational culture of SNU. The students' statements will illustrate not only the culture of the community but also insider concerns, which are

apparent only to cultural members. The analysis of the interviews provides an opportunity to uncover any additional messages of the students about their membership in the organization. The final area of analysis builds from the previous areas and considers any additional themes that emerge from the students' discussion of their membership in the organization. Specifically, the emergent theme discussion will highlight the Hofstede's (1980) cultural notion of masculinity and femininity as revealed through the students' responses to interview questions about their views on the roles of men and women in marriage, in the church, and in the workplace will be analyzed[5]. These statements will be compared to the socially accepted norms of both the Church of the Nazarene and the great society in which it is situated for each of the three contexts. The final research question is as follows:

RQ5: What do the interviews with Southern Nazarene University cultural members reveal about the cultural notion of masculinity and femininity through their discussion of: gender role expectations in marriage, the church, and workplace?

The next chapter presents the methods and procedures by which these research questions will be investigated. Chapter four will discuss first the cultural characteristics Southern Nazarene University identified both by the institution. Second, chapter four will consider the students' messages to determine how they talk about the culture of the institution and whether those messages reflect the culture of the organization as stated in the official SNU documents. This discussion will be

[5] The interview questions in this area are: What is your view about men's and women's roles in the workplace? In leadership in the church? Concerning authority in marriage?

primarily concerned with displays of socialization or integration of the organization's beliefs, values, and customs in the students' statements about membership in the organization. Chapter five will examine the students' statements to reveal how they talk about their individualization separate from the organizational culture, focusing on the individual's attempts to maintain individuality through the educational process. Chapter six will examine any additional aspects about the SNU culture which are revealed through the qualitative interviews with the student participants, specifically focusing on the cultural notion of masculinity and femininity as displayed through the students' responses to interview questions about their views on gender role expectations in marriage, in the church, and in the workplace. The final chapter will provide discussion and conclusions about the project.

CHAPTER 3

METHODS AND PROCEDURES

This chapter outlines the methods and procedures to be used to investigate the research questions posed in Chapter 2. The purpose of this study is to examine the messages of the students of the Southern Nazarene University (SNU) community to determine how they talk about the organizational culture in order to reveal whether their statements reflect the culture of the institution and, thus, whether they have been successfully integrated or socialized[1]. The motto of the University is "Character, Culture, Christ." This underlying theme permeates the institution's communication among members of the organization, including faculty, staff, students, parents, and alumni. The members of this culture are socialized to reflect the institutional motto or theme. The qualitative post-exit interviews of students are examined in this study to determine if their statements are reflective of the philosophical perspective and culture of the institution. The purpose of this chapter is to present the methods and procedures by which the proposed research questions will be investigated.

Prior to understanding this community as a unique cultural setting, it is important to understand the bias of the researcher. As a member of the SNU speech community (Hymes, 1974), this researcher has the benefit of being both a former student as well as a former adjunct faculty member. This membership in the community allows this ethnographer the vantage of "lengthy, continuous, firsthand involvement in the organizational setting under study" (Van Maanen, 1983, p. 38) and the "shared knowledge of rules for the conduct and interpretation of speech" (Hymes,

1974, p. 51). As a member of the organization, this ethnographic fieldworker is able to use the culture of the setting to describe the observed patterns of communication of members of the institution.

This chapter begins with a report of a pilot study, conducted by the researcher, which lays the groundwork for this project. The pilot study was a preliminary consideration of the cultural factors of Southern Nazarene University as an organization or institution. Next, this chapter discusses a second pilot study – an assessment project conducted by the Coalition of Christian Colleges and Universities, which focused on the development of student values, the development of student identity, and the determination of whether students own their beliefs or have borrowed them from others, such as parents, teachers, or peers. Next, the chapter will focus on the collection of data by describing the design, subjects, and procedures to be used in the present study. Finally, the chapter will conclude with a summary of this research project.

Pilot Study: Southern Nazarene University as Soft *Total Institution*

A pilot ethnographic study of Southern Nazarene University was previously conducted for the primary purpose of examining some of the cultural dimensions of the organization. The field notes collected in the pilot study were analyzed and compared to Goffman's (1961) description of a *total institution.* Goffman defined a *total institution* as "a place of residence and work where a large number of like-situated individuals, cut off from the wider society for an appreciable period of time,

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[1] Based on the definition of successful socialization provided by Berger and

together lead an enclosed, formally administered round of life" (p. xiii). He characterized a *total institution* as being completely secluded from the outside world. Often this seclusion includes physical barriers that prevent members of the institution from mingling with those outside the organization.

Goffman (1961) identifies five groups of *total institutions* in American society. These do not have strict boundaries, but provide a "rough" delineation between the different types of groups and act as "a purely denotative definition of the category as a concrete starting point" (p. 4-5). These five groups include:

A. Those "institutions established to care for persons felt to be both incapable and harmless" (e.g., nursing homes);

B. Those "places established to care for persons felt to be both incapable of looking after themselves and a threat to the community" (e.g., mental facilities);

C. Those institutions "organized to protect the community against what are felt to be intentional dangers to it, with the welfare of the persons thus sequestered not the immediate issue" (e.g., prisons)

D. Those "institutions purportedly established the better to pursue [sic] some work-like task and justifying themselves only on these instrumental grounds: army barracks, ships, boarding schools, work camps, colonial compounds, and large mansions from the point of view of those who live in the servants' quarters;" and

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Luckmann (1966).

E. Those institutions "designed as retreats from the world even while often serving also as training stations for the religious; examples are abbeys, monasteries, convents, and other cloisters" (p 4-5).

While Southern Nazarene University is not a totally secluded or enclosed cultural environment, Goffman's (1961) *total institution* can be applied to this context in a "soft" fashion. Students attending SNU are required to live on campus (some exceptions are made based on age of student and family status) and during their first year, students are required to be actively involved in campus activities. These "like-situated individuals, are fairly cut off from the wider society during the academic school year, and lead an almost enclosed, formally administered round of life" (p. xiii).

First year and transfer students are required to enroll in the course, *New Student Institute (NSI)*, which is a newcomer-training program (Jablin, 2001) designed as a mode of cultural transmission and organizational socialization of newcomers into SNU. This socialization tactic (Van Maanen & Schein, 1979) is implemented by each *NSI* group being assigned to specific faculty mentors (usually only one, but faculty sometimes work together as co-directors of some groups) as well as student mentors. The faculty mentor participates in campus activities with the assigned students throughout their first semester. Therefore, if an incoming student encounters a problem during this socializing period, she or he has access to a faculty mentor who will act as an advisor or surrogate parent. The faculty mentor often acts as liaison between students, parents, and administration within the organization. As a

contact person, the faculty mentor may help parents deal with students' problems[2] or deal with administrative problems when requested. When administrative problems arise, the faculty mentor is informed and requested to advise students on how to handle their concerns. In addition to the faculty mentors, the student mentors assigned to each *NSI* training group assist incoming students through the socializing process. Student mentors provide guidance regarding campus extra-curricular events and act as "Big Brother" or "Big Sister" for the new students. The presence of student and faculty mentors creates a network of belonging, which is intended by the administration for two specific purposes: (a) to socialize the newcomers into the student culture; and (b) to increase retention of students.

Goffman (1961) characterizes the *total institution* as an encompassing barrier preventing outside social interactions. While SNU does not have physical barriers to prevent members of the organization from social interactions with outsiders, there are soft barriers which students must cross in order to enter the secular or outside world. If we consider the outside world to be anything non-Christian, students often make special efforts to pursue these types of non-Christian behaviors. Some non-Christian behaviors, which are prohibited on campus, include the consumption of alcohol or tobacco. The use of profanity is not totally prohibited, but it is a sanctioned behavior.

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[2] The faculty mentor may be asked to help a parent deal with a students' problem such as guiding the student toward a local church or to find employment. An administrative problem the faculty mentor may help the parent deal with may include confirming to the parent the students' classroom attendance when requested. (NOTE: Students are asked to sign a release form during the admission/registration process which waives the Buckley Amendment [aka: Family Education Rights and Privacy Act of 1974] allowing faculty to discuss these matters with parents.)

Students refrain from the use of profanity in the presence of faculty and in front of peers, only "slipping" when they know it is safe to do so. For example, during one in-class presentation a female student used the word "crap" within a skit. She then looked at the classroom audience, asking aloud, "Can I use crap?" Without hesitation, she decided that it was acceptable and continued with her role in the presentation. She did not apologize for the use of the word, but she had monitored her language in such a way to prevent others from judging her inappropriately. Another example of this prohibition of language was illustrated when this participant observer was using the telephone in one of the academic offices. While speaking with a fellow graduate student from another larger, public university, the subject of wine for use at an upcoming department-sponsored event was discussed. The participant observer consciously realized that the topic was inappropriate for discussion while at SNU and refrained from using the word, "wine," in the telephone conversation. The language prohibition of this topic illustrates how deeply embedded into the SNU culture the social values of this religious organization have become.

One ritual SNU students engage in within this soft *total institution* setting is chapel. Students are expected to attend chapel during the week and church services on Sundays. Chapel is a required activity for all traditional undergraduates[3], and services occur weekly on Tuesday and Thursday from 10:50 to 11:30 am and Wednesday

[3] Exemptions to chapel attendance are given to those students attending daily classes who are over 25, have an off-campus job which takes them away from campus during that hour, or who live off-campus. Chapel attendance is not required of students enrolled in the external program, which meets during evening hours and the students enrolled in this program are usually full-time employees outside the university setting (non-traditional students).

from 10:00 to 10:50 am. While there are some members of the community who do not conform to this norm either by choice or due to an exemption, campus-wide activities are scheduled around these events. The daily class schedule specifically leaves open *Chapel Hour*, which is: Monday, Wednesday and Friday from 10:00 to 10:50 am, with the following class beginning at 11:00 am; Tuesday and Thursday: 10:50 to 11:30 am, with the next class beginning at 11:45. In addition to the chapel schedule, library hours are scheduled around Christian behaviors. The library is open Monday through Thursday from 8 am to 11 pm, Friday from 8 am to 5 pm, and Saturday from 11 am to 5 pm - with no Sunday hours. The library is closed on Sunday in order to uphold and maintain the Biblical standard as set forth in the commandment to "remember the Sabbath day by keeping it holy."[4]

Chapel is a place where students gather, creating a common bonding experience among the members of the SNU culture. The activities occurring during chapel vary from day to day. Most frequently, chapel is a religious worship service; however, it may be a pep rally for an upcoming sporting event - or a recent basketball championship; or it may be a forum for campaign speeches for upcoming SGA (Student Government Association) elections. While some of these activities would not be described as religious or worshipful, they each are designed to keep students involved with and informed about the community. There are several scheduled

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[4] Exodus 20:8-11. "Remember the Sabbath day by keeping it holy. Six days you shall labor and do all your work, but the seventh day is a Sabbath to the Lord your God. On it you shall not do any work, neither you, nor your son or daughter, nor your manservant or maidservant, nor your animals, nor the alien within your gates. For in six days the Lord made the heavens and the earth, the sea, and all that is in them, but he rested on the seventh day. Therefore the Lord blessed the Sabbath day and made it holy."

events occurring during chapel at set times throughout the year. In August, there is opening convocation, which sets the tone for chapel services for the year. During homecoming week, in November, the homecoming court is featured and highlights of the school year thus far are shared for any alumni who attend the chapel service. In February, around Valentine's Day, Relationship Week sponsors either a special speaker or an event focusing on the development of interpersonal relationships. During the last few weeks of the school year, chapel may include a slide show highlighting campus activities for the academic year as well as a special program focusing on academic achievements.

During the final week of chapel of the 1997 academic year, the Senior Class Chapel was observed. During this chapel service, which was held in the gym, sponsored by the graduating senior class, and attended by the entire student body, the Lady Redskins[5] Basketball Team was honored for their NAIA National Championship. A special cloth banner was raised during this presentation which featured the basketball team's achievement of the year. One of the seniors was speaking to the student body during the program about the impending end of the seniors' college experience here at SNU. This student spoke of the seniors going out into the "real world," implying that the college experience is not embedded in the "real world." This participant observer inquired of another chapel attendee, "Where is the 'real world'? Aren't we in the 'real world'?" The response was that the "real world" is what exists outside of Bethany, Oklahoma, implying that Bethany and SNU

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[5] Since 1997, SNU has changed its mascot from Redskins to Crimson Storm.

are totally sheltered from the effects of the real world" and that life within this sheltered, safety zone remains set apart and separate from the rest of society.

Of the five categories identified in Goffman's *total institution* (1961, p. 5), SNU fits into two of the groupings. The fourth category identifies institutions as being "established ... to pursue some work-like task" and the fifth category is defined as "designed as a retreat from the world." SNU does not fit neatly, completely, or entirely into either of these categories. SNU's work-like task is to be "a place for friend-making, ... academic preparation, ... spiritual maturation, ... to equip oneself for effective living and service."[6] The school was founded to meet the "need for trained Christian leadership, both lay and ministerial."[7] As a retreat from the world, SNU provides a shelter for the youth of the Church of the Nazarene as they are socialized into the norms of the Church and as they are trained to become Christian leaders.

The structure, which is provided through the historic motto Character-Culture-Christ (see Chapter 1), is used to guide the university as it socializes students into the SNU family. The motto provides a framework for encircling and sheltering students within soft barriers from social interactions with the outside "real" world. The small student population of SNU provides easy access to building familiarity among students and faculty.[8] These personal interactions create a sense of family and

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[6] Southern Nazarene University Graduate Catalog, 1993-95, p. 7: "A Rich Heritage".

[7] Ibid, p. 6: "Purposes" -- The purposes pursued by the university in the socialization process.

[8] As of Spring 2000 semester, there were approximately 1,175 traditional undergraduates, 440 non-traditional undergraduates enrolled -- for a total of 1,615 undergraduate students at SNU. In addition, there are 82 full-time and

community. Students at SNU interact with each other and with faculty based on the community that is being built as well as based on the training for Christian leadership being received. In addition, the notion of a "retreat from the world" (Goffman, 1961, p. 5) allows SNU to provide a place for students to be "set apart from the world," developing the Christian community, learning to be leaders in the Church and society[9]

During this pilot study at SNU, while maintaining the participant observer role, the researcher, in the role of teacher, took field notes about the behaviors of a primarily freshman-level class, which consisted of fifteen females and twenty-five males. Of these forty students, thirty-one were first year students (freshman), eight were sophomores, and one was a senior. Field notes taken from these observations reflected on events that occurred either within the classroom setting or were experienced while on the SNU campus. In addition to these reflections, in order to consider student behaviors across a broad spectrum of events, it was necessary to observe student behaviors in other, non-classroom settings. Some of the extra-curricular events attended included: several sessions of chapel, *Composition / Improvisation Recital*, *An Evening of One-Act Plays* (*Steel Magnolias* and *The Importance of Being Earnest)*, and Lip Sync[10].

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51 adjunct faculty employed at SNU -- for a total of 133 faculty members. These figures did not include the Tulsa or Del City campus enrollment figures (Personal conversation with Paul Patrick, February 2000).

[9] Southern Nazarene University Graduate Catalog, 1993-95, p. 7: "A Rich Heritage."

[10] According to Marcia Feisal, Assistant Professor, Southern Nazarene University (personal communication, January 4, 2002), Lip Sync is a student-

Within the student-student and student-faculty interactions, the researcher observed that students are very familiar with each other and with faculty. The student population at SNU[11] is relatively small, thus allowing student-to-student and student-to-faculty interactions to embrace a great deal of familiarity. For example, while preparing to leave the classroom, the researcher observed several students, who were not in the class just taught in the classroom, enter the room and speak with the teacher (researcher) about events that were happening for each of them within their everyday life setting. These students are familiar to the researcher in that there is a previous relationship established between them and the researcher either as students or based on previous interactions. These three students were to be attending a meeting of the

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run, student-produced and directed talent show sponsored by the freshman class. There are two emcees from each class for a total of eight emcees; each is responsible for acting and skits between each "act." The students chosen to participate in the final performance try out, often beginning to practice for the performance in December for late-January/early-February try-outs. The performance occurs during the spring semester, with one group winning a monetary reward. For the past 5-6 years, many larger groups have performed everything from Annie to Willie Wonka to Men in Tights and Newsies, so it is not necessarily of Christian music and may reflect secular selections popular to the general public. Each group studies the musical or popular movie for musical parts and then adapts those to the Lip Sync performance. The show is performed one night and is usually a sell-out. The money raised during this event is used by the freshman class for social events throughout their four-years of education. These events may include parties, a class gift, and class trips.

[11] According to the SNU Registrar's office personnel, enrollment as of Spring 1997 semester there were 1,061 traditional undergraduate students enrolled (attending classes during the day) and 236 undergraduate students enrolled in the evening external programs. The evening external programs is a program designed for non-traditional students to have access to completion of an undergraduate degree by attending class one night per week for thirteen months. This project does not consider the external programs' student population. The difference between the Spring 1997 and the Spring 2000

Sociology Club in that same classroom. They had decided that since no one else appeared to be attending the meeting, then the three of them would plan a party before the end of the semester and the other club members would be invited to join them. The group interacted as though they were "pals" and were involved in similar other activities together. The group interacted with the researcher in a similar fashion.

Another instance of the display of familiarity occurred after an exam was administered on a Friday. One student left his calculator under his desk, so the teacher/researcher went to the Commons (the student union) to leave it with the Commons office. This office distributes mail to student mailboxes and provides a campus telephone service, which is available almost around the clock. The office worker and the researcher were speaking briefly about the student's calculator when the student entered the Commons. At that point, the researcher called out the student's name, and he immediately approached the researcher. The two jokingly discussed the student's leaving his calculator in the classroom and they parted company. During that same visit to the Commons, the researcher observed many other students calling out to each other by name. Due to the relatively small number of students at SNU, many of the students know each other by name. Students attend activities together and interact frequently, which creates a greater sense of familiarity.

Some of the activities students attend together, which weave a common thread among the student experience at SNU, include Chapel, *New Student Institute (NSI)*, and Sunday church services. In addition, the Commons (or student union) is a central

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enrollments were: 114 traditional and 204 non-traditional undergraduate

place to gather. It houses the single campus cafeteria where students gather for meals. Students purchase meal tickets, unless they are exempted for special reasons (i.e., living off-campus or using little money in the cafeteria due to an off-campus job which takes them away from campus during prime meal times), and are expected to share their meals with their fellow students. The cafeteria is the only facility on-campus which is open on Sundays, because the school is responsible for providing all meals for those students with meal tickets. The students are brought together in the cafeteria setting which creates another opportunity to achieve increased familiarity with one another. Meal times are a time for gathering with fellow students to share fellowship and familiarity.

This increased sense of familiarity helps to create a sense of community across the SNU campus. Students are involved with each other in the daily activities and community is built through the common shared experiences students encounter. For example, in the Wednesday, February 5, 1997 Drumbeat, an announcement appeared about a shared campus concern.

> **URGENT PRAYER NEEDED:** Shawna Bound, who graduated in December, is headed to Spain in mid-February to join Lissa, David, and Lorene. She has been fasting and praying fervently that God will supply the finances she needs for this year of volunteer service. Will you join her in prayer?

Or the announcement featured in the Drumbeat on Friday, February 7, 1997:

> ***GOOD NEWS BEAT*** Congratulations to Jeff Wurst!** His 9-save hockey performance earned him MVP honors for the Society of Physics Students' Wide World of Sports .... This Friday: Archery.

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students.

This announcement speaks of campus intramural sports activities and highlights the fact that one student won. Both of these announcements presume that the readers (both students and faculty) are familiar with these students and their involvement with the activities mentioned: Shawna Bound's involvement in missions and Jeff Wurst's involvement in the Society of Physics Students' Wide World of Sports.

In reflecting on this pilot study, several conclusions were drawn. SNU was initially created to provide a haven for the development of college students who are embedded within the tradition of the Church of the Nazarene. The mission of SNU is to "build responsible Christian persons, ... who pursue truth through Christian faith, academic excellence, service to humanity, and life-long learning."[12] This mission or goal has become intertwined with the idea of being "set apart" from the world. As these two ideas emerge, they illustrate Goffman's (1961) notion of a *total institution.* This is a *soft* illustration of providing "a place of residence and work where a large number of like-situated individuals [are] cut off from the wider society for an appreciable period of time, [and who] together lead an enclosed, formally administered ... life" (p. xiii). Being cut off from the world, or "wider society," provides the opportunity to shelter the students attending SNU from "the real world" and promotes learning to be leaders in the Church and society.

This pilot study focused on the theme of familiarity within the student culture at SNU. Other themes emerged through the field notes collected; however, those themes were not pursued. As a result of the pilot, preliminary qualitative study of SNU, a larger inquiry was warranted (the current study/dissertation) which will

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[12] Southern Nazarene University, Graduate Bulletin 1993-95, p. 6.

elaborate on the previous analysis of some of the cultural dimensions of the organization. The pilot study led to the current research project which considers whether the students' messages about the culture of SNU reflect the culture of the organization as stated in the official institutional documents. First, this project will be concerned with displays of socialization or integration of the organization's beliefs, values, and customs in the students' statements about membership in the organization. Second, this project will examine the students' statements to reveal how they talk about their individualization separate from the organizational culture, focusing on their attempts to maintain individuality. Third, this project will examine any additional aspects about the SNU culture revealed through the qualitative interviews with the student participants. Throughout the analysis of the students' statements, the ethnography of communication methodology will be used to analyze the organization utilizing Hymes' (1974) acronym for SPEAKING in order to more fully understand the communicative behaviors of the native members of the SNU organization.

Pilot Study: Coalition of Christian Colleges and Universities "Assessing Values"

During the 1994 academic year, SNU participated in a research project sponsored by the Coalition of Christian Colleges and Universities (CCCU) titled "Taking values seriously: Assessing the mission of church-related higher education." During the initial year of the study, twenty incoming first year students were interviewed. The purpose of this set of interviews was to collect data as an initial step in a longitudinal study focusing on student growth during their college experience. In

1998, follow-up interviews were conducted with fourteen graduating seniors from the same class cohort group participating. Of the initial group of twenty participants, eight students participated in the final group of interviews which were a follow-up to the first interviews. Therefore, there were six participants in the second set of the interviews who did not participate in the initial set of interviews. The replacement of participants from the original data set was due to some of the initial set of students not completing their education at SNU. Additional students were recruited to replace some of those who had dropped out of the study. This data collection method provided for the voice of an equivalent number of participants to be included in the data pool. However, due to time constraints those voices did not originate from the same participants across the length of the study.

The initial set of interviews were conducted by this researcher and another graduate assistant. The second set of interviews was conducted by a psychology professor from SNU. The interviews were transcribed and made available for use in this current research project. The interview participants progressed through their academic career at SNU in four years. The initial set of twenty students were enrolled in the first year of their academic program and agreed to participate in the collection of interviews for research being conducted by the University in conjunction with the CCCU. These students were informed that they would be requested to participate in follow-up interviews during their final year at SNU.

In each of these two sets of interviews, similar questions were asked of the participants (see Appendices) The questions focused on five primary areas of interest: family, occupation/career goals, politics, religion, and anticipation about the

future. In the second set of interviews, a group of questions was added to the data collected which asked the participants about their views on gender roles, relationships, and identity development. Those students who participated in both sets of interviews (both the initial and follow-up interviews) were asked a set of questions after reviewing their responses to the initial interview. This final set of questions focused on the student's perceptions of her or his growth and development, and any changes in their knowledge and commitments to the areas of interest during the four years between the two interviews.

The information collected through these two sets of interviews is a subset of a larger set of data which was used by the CCCU in its assessment project on values integration. The CCCU project began in the 1994-95 year and was completed in the 1999-2000 academic year. Throughout this assessment project different types of data have been collected. The first year (1994-95) in addition to being interviewed, incoming students (freshmen) from participating CCCU institutions completed a Student Information Form of the Cooperative Institutional Research Project (CIRP) of the Higher Education Research Institute (HERI) of the University of California at Los Angeles (UCLA). The second year (1995-96), graduating students were asked to complete the College Student Survey (CSS) from HERI. In addition, faculty completed a survey from HERI and alumni completed a survey, which was designed by the cooperating CCCU institutions. During the third year (1996-97), incoming students (freshmen) completed the Student Information form of the CIRP, but were not interviewed. During the fourth year of the study (1997-98), the incoming students from the first year of the study were interviewed and completed the CSS from HERI.

During the fifth year (1998-99), faculty completed the HERI Faculty Survey. Finally, during the sixth year of the study (1999-2000), the alumni were surveyed. This final set of data was collected primarily from the first set of students -- those who were incoming students during the first year of the study (1994) and who graduated in the fourth year of the study (1998). (See Appendices for a graph of the research design for the Coalition for Christian Colleges and Universities assessment project: "Taking values seriously: Assessing the mission of church-related higher education.")

In writing his analysis of the CCCU interviews collected during the initial year of the assessment project, Baylis[13] reported the results of the quantitative data collected through the completed Student Information Forms of the Cooperative Institutional Research Project (CIRP) of the Higher Education Research Institute (HERI) of the University of California at Los Angeles (UCLA). In addition, Baylis provided an analysis of the interviews of the sample of incoming students from the participating CCCU institutions. Approximately 1000 interviews were transcribed and copies of the transcripts were forwarded to the coordinators of the assessment project from the participating institutions These "transcripts were analyzed for

[13] Bayard Baylis is Associate Dean, Messiah College and Co-Director of the CCCU Assessment Project. This information was gleaned from his "Review of the first 18 months of the project," a copy of which was provided me by Dr. Vera Hance, of the Psychology Department, Southern Nazarene University. The project was partially funded by the Fund for the Improvement of Post-Secondary Education (FIPSE, grant number P11B40838-95). The Coalition of Christian Colleges and Universities is located at 329 Eighth Street, NE, Washington, DC 20002, (202) 546-8713, http://www.cccu.org

Marcia's Ego Identity Statuses and certain other minimal content analysis" (Baylis, p. 14)[14].

Marcia's (1980, as cited in Baylis, p. 14)[15] work on *identity status* was based on Erikson's (1968) research, which introduced the concept of *identity formation*. Erikson posited that young adulthood or adolescence is marked by an "identity crisis" when each individual must deal with the question, "Who am I?" During this crisis experience, the individual is confronted with a *crisis* experience that leads to making a *commitment* to a particular role or ideology. This process of crisis → commitment may proceed gradually or the crisis may be caused by a traumatic event, but the event is primarily characterized as a period of uncertainty. Taking Erikson's *crisis* and *commitment* one step further, Marcia identifies four identity statuses, each representing a coping status in the development of identity.

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[14] The date of this report is not included on the copy the researcher was provided. Therefore, the bibliographic references are included in these footnotes. Dr. Hance received this report while attending the CCCU sponsored seminar, "All those statistics: What do they mean," which occurred March 6-7, 1998. This seminar included workshops designed to assist the participating CCCU institutions to prepare for collecting data during the fourth and fifth years of the assessment project.

[15] Marcia, John (1980). Ego identity development. In J. Adelson (Ed.), Handbook of adolescent psychology. New York: John Wiley. Also, Erikson, Erik H. (1968). Identity: Youth and crisis. New York: W. W. Norton.

Marcia's Identity Statuses Related to Erickson's *Crisis* and *Commitment*		
	Commitment: Selection of goals and beliefs from among alternatives	
Crisis: Critical exploration of goals and beliefs	***No Commitment***	***Commitment***
No Crisis	*Identity Diffusion* Not having critically explored goals and beliefs and not having a commitment.	*Identity Foreclosure* Not having critically explored goals and beliefs and having a borrowed commitment.
Crisis	*Identity Moratorium* Being in the middle of the critical exploration of goals and beliefs on the way to or searching for a commitment.	*Identity Achievement* Having critically explored goals and beliefs and made a commitment to the chosen goals and beliefs.

Based on this theoretical framework, Baylis states that the assessment project is "essentially trying to determine whether students' beliefs are 'owned' by those individuals students" (p. 16). In other words, do the reported beliefs and values of students belong to them because they have critically analyzed the alternative perspectives and made an informed decision about the conclusions drawn from their analysis? The first set of interviews was rated, and students were placed in the four statuses for each of the four categories of questions which the students were asked: occupational identity, religious identity, political identity, and overall identity. The results of this categorization indicate that CCCU students are primarily *identity foreclosed* (on average 75-76 percent fit this category), which was defined by Marcia (1980) as "not having critically explored goals and beliefs and having a borrowed commitment."

These results cause Baylis to wonder, "Do Christian colleges and universities have a greater number of students with *foreclosed* identities than do most secular institutions?" (p. 19). In comparing the current studies' findings with those of Waterman and Goldman (1976)[16], Baylis notes that "the percentage of foreclosed occupational, religious, and political identities were 37.0, 40.0, and 33.3 respectively. These [percentages] are significantly lower than the 1994 CCCU percentages of 66.1, 85.1, and 65.2 respectively" (p. 19). Several explanations are suggested as to why these percentages indicate that CCCU institutions have more foreclosed students than comparable secular institutions. First, the students at Hartwick College are different from those who attend CCCU institutions. Second, there might have been a bias toward foreclosure among the coders, who sometimes combined rates when they were adjudicated in an attempt to reach a rating for each interview coded. Third, CCCU students may have been telling the interviewers "what they thought we wanted to hear. If the CCCU students thought we wanted them to have convictions when they came as freshmen, then they as dutiful Christians would have convictions" (p. 19). In comparison, the Hartwick students may have been doing the same thing -- attempting to appear as the interviewers wanted them to appear, searching for knowledge and commitment. Fourth, it may be that CCCU institutions attract foreclosed students primarily because of the homogeneity represented by these institutions. Among the

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[16] Note the time difference between the current study (1994-2000) and the previous study (1976) to which Baylis compares the results. Waterman and Goldman sampled Hartwick College freshman, which Baylis classifies as a small, independent, secular liberal arts institution that is similar to CCCU institutions. See Waterman, A. S., and Goldman, J. A. (1976). A longitudinal study of ego identity development at a liberal arts college. Journal of Youth and Adolescence, 5(4), 361-369.

CCCU institutions, Baylis reports that students appear to "want to attend college with students with which they can identify" (p. 20). Finally, CCCU institutions are "seen as 'parent figures' by students (and parents) because of a greater commitment (or at least a greater perceived commitment) to 'in loco parentis'" (p. 20). In other words, students perceive CCCU institutions as providing nurture similar to the way parents provide this for their children.[17]

In response to these explanations for the high percentage of foreclosed students at the participating Coalition of Christian Colleges and Universities, Baylis first provides theoretical methods for dealing with foreclosed students. Often Christians avoid all doubt or raising questions of faith because these actions are seen as "antithetical to the claim that one can know God and be assured of salvation" (p. 21). Because of this tendency to avoid questioning or doubting the worldview of their parents, students often merely "borrow" their parents' worldview and adopt it without critical analysis. Chickering (1969) suggests three methods for helping foreclosed students to advance their level of identity development. These methods focus on the influence peers and faculty have on students. The first method concerns community. "Identity formation is greatly assisted when students can live in close interaction with persons of diverse backgrounds where close friendships can be forged and meaningful, spontaneous discussions occur" (Baylis, p. 21).[18] Second, "students develop identity better when the educational experience does not pressure

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[17] Baylis notes that the CIRP data collected thus far in the assessment project indicates that "religious affiliation or orientation was the strongest influence on the particular college choice for CCCU students" (p. 20).

students into a highly competitive environment where academic achievement is everything," rather "identity development is best fostered when students experience substantive feedback regarding personal strengths and weaknesses" (p. 21). The third suggestion is that faculty should be accessible to students, authentic in their relationships with students, and should know something about the students they teach.

Finally, Baylis provides practical methods for dealing with foreclosed students. The theoretical suggestions for dealing with these students focused on the interactions of peers and faculty. Chickering (1969), Astin (1990, 1993a, 1993b), and Parks (1986) "all suggest that the learning style most compatible with identity development is *active learning*" (Baylis, p. 23). This learning style focuses primarily on students' being intrinsically motivated to learn, rather than being more passive or extrinsically motivated. In order to motivate students intrinsically, Baylis suggests structural changes in academe. The first change he suggests is a move away from the current "education paradigm" to a "paradigm of learning." This means a change from the focus on the teacher and the program to a focus on the student. The emphasis of the "paradigm of learning" is primarily focused on getting the student actively involved in the learning process so that the ideas stimulate new ideas and identity development. Baylis suggests that three examples of this type of instructional strategy include: service learning, experiential education, and interdisciplinary learning. He concludes his analysis by stating that this change "may be the greatest educational challenge facing the academy" (p. 24), primarily due to the current focus

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[18] Baylis notes that there is a lack of "diverse backgrounds" among CCCU institutions, which tend to have a primarily homogeneous student body.

on "publish or perish," "front-loaded general education," and "Take your general education courses early to get it out of the way."

The study by the Coalition for Christian Colleges and Universities has implications for this current study in that it provides background information for a better understanding of the interview data collected which will consider the communicative behaviors of members of the SNU organization. Based on Baylis' report that students within CCCU institutions see their university as a parent figure, "providing nurture similar to the way parents provide this for their children" (p. 20), the research data collected from a member-CCCU institution will allow for rich descriptions of participants' understandings and experiences from their perspectives as student members of the organization. The descriptions of the participants' perceptions will enable the researcher to identify the ways students explain their experiences as socialized, fully participating members of the organization. Through the analysis of the participants' descriptions, this study will consider the messages of the students to determine how they talk about the culture of the organization and whether their statements reflect the philosophical perspective of the institution.

Methodology

This section describes the procedures used in the present study. Subsections include a description of the design, subjects, and procedures of the current research project.

Design

For this research project, data was collected using various qualitative methods, including: collection of participant observer field notes, consideration of previously

collected interview data, and the collection of post-exit interviews. The overall goal of any research agenda is to collect the richest possible data (Lofland & Lofland, 1995). Through the direct observation of SNU, this researcher was able to attain face-to-face interaction with participants of the community, which "is the fullest condition of participating in the mind of another human being" (p. 16). In addition, the researcher conducted intensive post-exit interviews with participants via audiotaped telephone interviews. In order to acquire social knowledge about another person, or to take on the role of that person, it is necessary to participate in the mind of the other person. The ability to fully understand the ways of the natives of the SNU culture is accessible primarily through ethnographic methods.

Lofland and Lofland (1995) write of two interrelated methods for collecting naturalistic data: participant observation and intensive interviewing. These are the two methods of data collection to be used in this current research project. There are, of course, additional means of gathering information about the SNU organization. These could include consideration of the history of the institution through both institutional documents and gathering narratives from those who have been associated with the organization. In 1999, SNU celebrated its 100th anniversary with many activities, including the compilation and production of a book, From many came one in Jesus' name: Southern Nazarene University looks back on a century. These historical documents are utilized for additional analysis but are not the primary focus of this current project.

Subjects

In order to collect data through the two interrelated naturalistic methods, participant observation and intensive interviewing, this study will utilize the subject pool available for observation in the naturalistic setting of SNU. For the observations, the subjects involved in this study include persons who have achieved some level of membership in the SNU community, either as faculty, staff, or student. In addition, the subject pool includes persons who may have been involved with SNU in the past as alumni, either as students who have graduated from SNU, students who have attended SNU but not graduated, or faculty or staff who have left the institution.

For the intensive interviewing, the participants included this same subject pool of past, present, and continuing SNU students. A total of forty-nine interviews were conducted. Twenty of these interviews were conducted by this researcher and another graduate student during the initial year (1994) of the research project sponsored by the Coalition of Christian Colleges and Universities titled "Taking values seriously: Assessing the mission of church-related higher education." This first set of interviews occurred during the entry/encounter phase of the students' socialization into the organizational culture. During the first set of interviews, collected during the 1994-1995 academic year, the subjects were incoming first year students at SNU. There were eight females and twelve males who participated in the first set of interviews. The second set of the previously conducted interviews were collected in 1998 by a psychology professor[19] from SNU, when the subjects were in their fourth

[19] Dr. Vera Hance, Southern Nazarene University, Department of Psychology, 6729 NW 38th Expressway, Bethany, OK 73008, vhance@snu.edu, 405-491-6373.

and, usually, graduating year of school. This second set of interviews occurred during the metamorphosis phase of the students' socialization in the organizational culture. These interviews included fourteen seniors (eight males and six females) from the same class cohort group participating. Of the initial group of twenty participants (from 1994), eight students participated in the second group of follow-up interviews. Therefore, there were six participants in the second set of the interviews who did not participate in the initial set of interviews. The replacement of participants from the original data set was due to two reasons. First, some of the initial set of students did not complete their education at SNU, and second, some students chose not to participate in the follow-up interviews. This caused some concern about the retention rate of the study. Additional students were recruited to replace some of those who had dropped out of the study between the first and second sets of interviews. The first and second sets of interviews were transcribed and made available for use in this current research project. The interview participants progressed through their academic career at SNU in four years. The initial set of twenty students was enrolled in the first year of their academic program and agreed to participate in the collection of interviews for research being conducted by the University in conjunction with the Coalition of Christian Colleges and Universities. These students were informed that they would be requested to participate in follow-up interviews during their final year at SNU as well as two years later when they became alumni.

In addition to the interviews collected in 1994 and 1998, for this current research project, fifteen additional interviews were collected during 2000, two years

after the cohort group had graduated from SNU. The subjects, leavers from the organization, for these additional interviews, collected post-exit, included ten female and five male alumni who were members of the SNU community. These final interview participants were recruited primarily due to their membership in the cohort group of students who studied at SNU beginning in the fall of 1993 through graduation in the spring of 1998. Those who participated in these interviews were made accessible to the researcher based on their prior commitment to the project and were provided by the SNU Alumni Association to participate in this on-going study. The subject pool included one participant who was involved in the first and the last set of interviews (1994 and 2000); three participants who were involved in the second and last set of interviews (1998 and 2000); five participants who were involved in all three sets of interviews (1994, 1998, and 2000); and six participants who were not previously involved in either of the first two sets of interviews. In retrospect, there were a total of thirty-two different subjects involved in this interview process, creating a total of forty-nine separate interviews.

Frequency Table
Indicating Number of Interviews Per Set

1994 ONLY	1994/ 1998	1994/ 2000	1998 ONLY	1998/ 2000	2000 ONLY	1994/ 1998/ 2000	TOTAL # OF PARTICIPANTS
11	3	1	3	3	6	5	32
M = 8 F = 3	M = 2 F = 1	F = 1	M = 3	M = 1 F = 2	M = 2 F = 4	M = 2 F = 3	M = 18 F = 14

Procedures

The design and subjects of the study have been discussed. The next section provides a brief description of how data for the current project was collected and of how the data analyses will be conducted.

Data Collection

The collection of participant observation field notes and intensive interviews proceeded by first considering the previously collected data, which included extensive field notes about the SNU community, as well as the first two sets of interviews conducted by SNU in conjunction with the Coalition of Christian Colleges and Universities. In addition to the field notes and existing intensive interviews, the researcher gathered various official institutional brochures, catalogs, and recruiting literature. These documents were used as supplemental materials for analysis of the perspective of the institution. The researcher collected field notes from participant observations as well as solicited interviews with members of the SNU community, primarily with students. The subjects involved in the most recent interviews (2000) were briefed about the nature and the purpose of the interview prior to the interview. Interviews were conducted over the telephone and were audiotaped. Upon completion of the post-exit interviews, the tapes were transcribed for further analysis.

The interviews collected for this research followed a similar format to those conducted by the previous study sponsored by the Coalition of Christian Colleges and Universities, in which SNU has been participating since 1994. The format of those interviews included questions related to: family, occupation (career and major), politics, religion, gender, and future considerations (see Appendices for interview

questions). In addition, these interviews asked the participants to identify specific cultural qualities about the SNU organization. Throughout these post-exit interviews, the researcher focused on directing the participants to discuss their perceptions about their experiences as members of the SNU community and to provide a self-analysis of their own involvement in the University culture.

Data Analyses

Data analysis will be conducted based on the various types of ethnographic data collected. For each research question, the data collected will be considered separately. The analysis builds from the SPEAKING acronym (Cooper, 1995; Hymes, 1974; Schiffrin, 1994) mentioned in chapter two – **S**ituation, **P**articipants, **E**nds, **A**cts, **K**ey, **I**nstrumentality, **N**orms of interaction and interpretation, and **G**enre. There are four areas on which the analysis will focus. In each area discussed, the SPEAKING acronym will be discussed as it applies to that area of analysis.

The first research question, RQ1, addresses the message of the organization, SNU, which is being conveyed through institutional artifacts and official documents. This area of analysis will consider these documents to illuminate how they express the espoused organizational values (Deal & Kennedy, 1982; Schein, 1999), and relevant constructs, facts, practices, and vocabulary (Pacanowsky & O-Donnell-Trujillo, 1982) of the organization as well as the basic underlying assumptions (Schein). These documents explain how and what the institution expects members to integrate in order to become fully participating, assimilated members of the organization. Thus, the first research question posed is:

RQ1: What are the beliefs, values, and customs reflected in Southern Nazarene University's documents that define its philosophical perspective and culture?

This first area of analysis considers several components of the SPEAKING acronym (Cooper, 1995; Hymes, 1974; Schiffrin, 1994), including the Situation, Ends, and Genre. The Situation to be analyzed in this area consists of the SNU community and the communicative behaviors which illustrate the culture of the setting. The Ends to be analyzed in this area are the institutional statements about purposes and goals for development of students. The Genre to be analyzed in this area will focus on the institutional documents which provide textual data about the culture. In order to identify the philosophical perspective and culture of SNU, institutional documents and field notes will be analyzed. Schein (1999) identifies three levels of culture: artifacts, espoused values, and basic underlying assumptions. In addition, culture is composed of various components including language, communicative behaviors, values, beliefs, attitudes, and participants. Van Maanen (1988) also states that the cultural characteristics include: "some understanding of the language, concepts, categories, practices, rules, beliefs, and so forth, used by members of the written-about group" (p. 13). In order to illuminate the philosophical or cultural perspective of SNU it will be necessary to focus on the beliefs, values, and customs which are found in institutional literature, which are artifacts representative of the organization. Both of these types of documents identify some of the jargon unique to this institution as well as provide a glimpse at the religious connotations of the other institutional communication. This question will be analyzed based on a search of the SNU Web

Page as well as consideration of the official institutional literature. Several documents from among the official institutional literature will be considered, including the *Student Handbook, Drumbeat / Forecasts*[20], and *Echoes*[21]. The *Student Handbook* will illuminate the sanctions against inappropriate behaviors, which exist for students as members of the SNU culture. In addition, the *Forecasts* and *Echoes* will report organizational events in which members of the community (students) are involved. The reporting of these events will include both announcements of up-coming events and post-event reports of the activities which occur during the events. These announcements and reportings will identify the norms of behavior for student members of the institution.

The next area of research builds from the definition of the philosophical perspective of the organization established in response to the first research question. Once the cultural characteristics of SNU are clearly depicted, then it will be necessary to analyze the student interviews for statements made about the cultural nature of the organization. This will be done by focusing on the use of language about common practices and beliefs of the members of the group. The second and third research questions are as follows:

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[20] *The Drumbeat*, which is now called *the Forecast*, is a publication, which is distributed on Monday, Wednesday, and Friday to various campus locations. It contains information about upcoming events, including a chapel schedule, as well as bulletin information of which members of the SNU community need to be made aware in a timely fashion.

[21] *The Echo* is the weekly school newspaper, which is published and distributed for students each Friday. The Echo provides prior notification of upcoming events for students as well as after-the-event reports of interesting campus news. The campus newspaper is distributed at various campus locations as well as at various locations within the Bethany area.

RQ2: What do the interviews with Southern Nazarene University cultural members reveal about their socialization into the culture of the organization?

RQ3: How do the interviews with Southern Nazarene University cultural members compare to the institution's philosophical perspective and culture?

The analysis of the students' interviews will focus on how the messages of the students reflect the philosophical perspective of the organization. Reflections of the culture of the organization are displays of integration or socialization. In order to answer this question, an analysis of the field notes and intensive interviews will consider the existence of any themes from among the statements made by the participants, in comparison to the institution's motto. A comparison will be made between the communication of the members of the institution and the official literature of the institution (including such publications as brochures, catalogs, recruiting literature, the *Student Handbook*, the *Drumbeat/ Forecast*, and the *Echoes*). This analysis will illustrate the consistency between the values the university socializes its students to adopt and the students' statements about their educational experience while at SNU. In addition, the students' statements about their identity illustrate their sense of community. This area for analysis considers the Participants, Acts, and Key components of the SPEAKING acronym (Cooper, 1995; Hymes, 1974; Schiffrin, 1994). The Participants to be considered in this area consist of members of the SNU community – students and alumni. The Acts to be analyzed in this area are the message content of the students – what topics they discuss and how they describe

their experiences as members of the culture. The Key to be analyzed in this area will focus on the students' communicative behaviors of the students reflect the institutional motto: Character, Culture, Christ.

The next area of analysis builds from the first area, which identified the beliefs, values, and customs of the organization. The following research question considers the students' statements about their experiences as members in the organization to identify displays of maintaining their individual perspective separate from the institution. These displays are examples of their individualization during the socialization process. The research question for this area of analysis is as follows:

RQ4: What do the interviews with Southern Nazarene University cultural members reveal about their individualization separate from the culture of the organization?

The analysis of the students' interviews will focus on the how their messages reveal their attempts to remain separate from the culture while maintaining membership in the organization. These will display their individualization of the educational experience as they were socialized as members of the culture. In this area of analysis, consideration will be given to the components of the SPEAKING acronym (Cooper, 1995; Hymes, 1974; Schiffrin, 1994). Those represented in this discussion will include the Acts, and Norms of interaction and interpretation. The Acts to be analyzed in this area are the students' message content. The Norms of interaction and interpretation focus on the communicative behaviors the students identify as appropriate or inappropriate as compared to the rules of conduct of the organization.

The final area of analysis builds from the previous areas and considers any additional themes that emerge from the students' discussion of their membership in the organization. Specifically, the emergent theme discussion will highlight the cultural notion of masculinity and femininity through the students' messages in response to the questions about their views on the roles of men and women in marriage, in the church, and in the workplace will be analyzed[22]. This discussion will be based on the students' responses to interview questions and will be compared to the socially accepted norms for each of the three contexts. The final research question is as follows:

RQ5: What do the interviews with Southern Nazarene University cultural members reveal about the cultural notion of masculinity and femininity through their discussion of gender role expectations in marriage, the church, and workplace?

In order to answer this question, the students' interviews will be analyzed for any emergent themes which appear as a result of the analysis for reflections of the philosophical perspective of the organization. As a participant and an observer, the researcher will analyze the interviews for any commonalities among the students' statements characteristic of the organizational culture of SNU. This area for analysis considers the components of the SPEAKING acronym (Cooper, 1995; Hymes, 1974; Schiffrin, 1994) which include the Situation, Participants, Acts, and Norms of interaction and interpretation. The Situation to be analyzed in this area will be the

[22] The interview questions in this area are: What is your view about men's and women's roles in the workplace? In leadership in the church? Concerning authority in marriage?

three contexts: marriage, church and workplace. The Participants to be analyzed in this area include both the student and alumni members of the organization but also their perspectives on the roles of men and women within the three contexts. The Acts to be analyzed in this area are the message content of the students – what topics they discuss and how they describe their experiences as a cultural members including their views about gender role expectations in these three contexts. The Norms of interaction and interpretation analyzed in this area focus on the students' statements that identify expectations of appropriate and inappropriate gender roles in these three contexts.

Throughout the discussion of the data collected for this project, the analysis will build off Hymes' (1974), Duranti's (1988), and Schiffrin's (1994) research concerning the use of language as an expression of culture. This analysis will provide a link between the various components of the SPEAKING grid and the official institutional literature of SNU. The components of the SPEAKING grid illustrate the culture of the organization. The analysis of the messages of the students of the SNU community will determine how they construct meaning and shared understanding through their talk about the culture and whether their statements are reflections of the culture of the institution – accomplishing socialization as fully participating members by becoming committed to, integrating into, and identifying with the organization (Jablin, 1984; Van Maanen, 1976).

Summary

In summary, this research, a qualitative analysis of participant observation field notes and intensive interviews, examines the messages of the students of the

Southern Nazarene University (SNU) community to determine how they construct meaning and share understanding through their talk about the organizational culture to reveal whether their statements reflect the culture of the institution. The students' messages will be examined to determine whether their statements are reflective of the philosophical perspective: beliefs, values, and customs; of the organization, indicating their integration or internalization of an understanding of the shared reality of the social structure of SNU. This research is based on two pilot studies of the SNU community. The first pilot study was a preliminary consideration of the cultural factors of SNU as an organization, applying Goffman's (1961) conceptualization of a *total institution*. The second pilot study, conducted by the Coalition of Christian Colleges and Universities, focused on the development of student values, the development of student identity, and the determination of whether students own their beliefs or have borrowed them from others, such as parents, teachers, or peers.

Next, this chapter focused on the collection of data by describing the design, subjects, and procedures to be used in the present study. The ethnographer believes that the understanding of this speech community will provide an opportunity to collect the richest possible data. This will allow for maintaining intimate familiarity with the SNU speech setting, as well as providing an opportunity to engage in face-to-face interaction with members of the speech community in order to understand them more fully (Lofland & Lofland, 1995). This analysis will focus on illuminating the cultural dimensions of the organization (including an examination of masculinity and femininity through the students' statements about their views of gender role expectations), on studying the use of language among organizational members, and

examining the socialization and individualization of members of the organization into the institution.

CHAPTER 4

ORGANIZATIONAL SOCIALIZATION OF SNU CULTURAL MEMBERS

This intent of this chapter is to compare the organizational culture of Southern Nazarene University with the members' messages about their experiences with the institution. This chapter will begin by explicating the culture of SNU, then discussing the students' messages as they compare with the beliefs, values, and customs upheld by the institution. The institution specifically states to students an expectation to conform to and accept the beliefs, values, and customs of the organization. These expectations are stated in the SNU mission statement and motto that students receive with their admission packet of information[1]. This chapter looks at students' statements about the beliefs, values, and customs of the institution, as elicited through interviews, and juxtaposed against the explicitly stated beliefs, values, and customs of the institution, as found in the SNU mission statement and motto.

First, this chapter examines the notion of culture and its relationship to communication. Next the chapter links the communicative behaviors of cultural members with the philosophical perspective or worldview of the organization. The link between communication and worldview considers several factors involved in behaving as a fully participating member of the organization, for this study those who have completed the socialization process as students and become alumni, having left the organization. The first factor is the effects of symbolic interaction and the influence of individual perceptions on becoming a fully participating member of the

[1] The mission statement and motto appears in the SNU Student Handbook, Student Catalog, Graduate Bulletin, and on the web page.

organization. The next factor is the integration of the organization's beliefs, attitudes, values, and cultural patterns into the individual's communicative behaviors. In support of these factors which link the communication of cultural members with the philosophical perspective of the organization, this chapter discusses two additional areas: the effects of the researcher as both participant and observer; and the values orientations of the organizational culture – as influenced by the church, family, and country. Once these factors have been established, then the philosophical perspective of the organization is presented and the statements of the students of the SNU community are considered to determine how they talk about the culture and whether their statements reflect the cultural of the institution. Finally, the components of the SPEAKING acronym (Cooper, 1995; Hymes, 1974; Schiffrin, 1994) – **S**ituation, **P**articipants, **E**nds, **A**cts, **K**ey, **I**nstrumentality, **N**orms of interaction and interpretation, and **G**enre – are considered relative to both the philosophical perspective of the organization and the statements of the students. The first research question to be answered from this analysis is as follows:

RQ1: What are the beliefs, values, and customs reflected in Southern Nazarene University's documents that define its philosophical perspective and culture?

In order to identify the philosophical perspective and culture of SNU, institutional documents and field notes are analyzed. These documents represent the components of Schein's (1999) three levels of culture: artifacts, espoused values, and basic underlying assumptions. In addition, culture is composed of various characteristics including language, communicative behaviors, values, beliefs,

attitudes, and participants. Van Maanen (1988) also states that the cultural characteristics include: "some understanding of the language, concepts, categories, practices, rules, beliefs, and so forth, used by members of the written-about group" (p. 13). In order to illuminate the philosophical or cultural perspective of SNU, it is necessary to focus on the attitudes, beliefs, values, customs, and cultural patterns found in the institutional literature, which are artifacts representative of the organization. These documents identify some of the jargon unique to this institution as well as provide a glimpse at the religious connotations which may be found in other institutional communication. Answers to RQ1 come from both a search of the SNU Web Page as well as consideration of the official institutional literature. Several documents from among the official institutional literature are considered, including brochures, catalogs, recruiting literature, the *Student Handbook*, the *Drumbeat / Forecasts*[2], and the *Echoes*[3]. The *Student Handbook* illuminates the mission statement and motto of the organization. In addition, the *Drumbeat / Forecasts* and *Echoes* report organizational events in which members of the community (students) are involved. The reporting of these events includes both announcements of up-coming events and post-event reports of the activities that occur during the events.

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[2] *The Drumbeat*, which is now called *the Forecast*, is a publication, which is distributed on Monday, Wednesday, and Friday to various campus locations. It contains information about upcoming events, including a chapel schedule, as well as bulletin information of which members of the SNU community need to be made aware in a timely fashion.

[3] *The Echo* is the weekly school newspaper, which is published and distributed for students each Friday. The Echo provides prior notification of upcoming events for students as well as after-the-event reports of interesting campus news. The campus newspaper is distributed at various campus locations as well as at various locations within the Bethany area.

These announcements and reports identify the norms of behavior for student members of the institution.

The second and third research question builds from the definition of the philosophical perspective of the organization established in response to the first research question and are as follows:

RQ2: What do the interviews with Southern Nazarene University cultural members reveal about their socialization into the culture of the organization?

RQ3: How do the interviews with Southern Nazarene University cultural members compare to the institution's philosophical perspective and culture?

Once the cultural characteristics of SNU are clearly depicted in response to RQ1, it is necessary to analyze the student interviews for statements made about the cultural nature of the organization. The purpose of this analysis is to reveal the students' integration of the organizational message which constructs the objective reality of the social structure of the institution. This discussion will be compared with the institution's philosophical perspective and culture and is done by focusing on the use of language about common practices and beliefs of the members of the group. This area for analysis considers components of the SPEAKING acronym (Cooper, 1995; Hymes, 1974; Schriffin, 1994), including the Participants, Acts, and Key. The Participants considered in this area consist of members of the SNU community – students and alumni. The Acts analyzed in this area are the message content of the students – what topics they discuss and how do they describe their experiences as

members of the culture. The Key analyzed in this area focuses on the communicative behaviors of the students, which reflect the institutional motto: Character, Culture, Christ.

In order to answer these questions, an analysis of the field notes and intensive interviews considers the existence of any themes from among the statements made by the participants, in comparison to the institution's motto. A comparison is made between the communication of the members of the institution and the official literature of the institution in order to illustrate the amount of consistency between the values the university socializes its students to adopt and the statements the students make about their educational experience while at SNU. In addition, the statements the students make about their identity illustrate their sense of community.

Culture and Communication

Following the discussion of the notion of culture, this chapter analyzes the institutional documents in order to establish the philosophical perspective of the organization, SNU. Based on the explanation of culture, an analysis of the students' expressions, as collected through intensive interviews, follows. The analysis focuses on the messages of the students of the SNU community to identify how they talk about the culture of the institutions and to determine whether their statements reflect the philosophical perspective of the organization.

To begin, it is important to state the link between culture and communication. As stated previously in this research project, Hall (1959) claimed that "culture is communication and communication is culture" (p. 169). Culture consists of a shared system of understanding based on common symbols, values, beliefs, and customs. By

this statement, Hall meant that our culture determines our communication behaviors. We are taught from childhood the language, rules, and norms of our culture. We learn *how* to speak, *when* to speak, *what* to speak, and to *whom* we are permitted to speak (Gumperz, 1972; Hymes, 1972). We are enculturated (having learned our own culture through observation, interaction, and imitation [Samovar & Porter, 2001]) to behave in socially appropriate ways. According to this perspective, "communication and culture are inseparable. The way people communicate reflects the way they live. It is their culture" (Klopf, 1998, p. 19). Culture consists of several characteristics. Culture is learned, shared, based on symbols, subject to change or dynamic, systemic, and adaptive.[4]

An understanding of the relationship between communication and culture leads to a better understanding of communication. Many definitions of communication have appeared throughout the literature (e.g., Dance and Larson, 1972), yet the definition provided by Ruben and Stewart (1998) encompasses many of the common themes of those various definitions. They define human communication as: "the process through which individuals – in relationships, groups, organizations, and societies – respond to and create messages to adapt to the environment and one another" (p. 16). Communication is characterized as (a) a dynamic process – ongoing, transitory or unable to be retracted, the elements interact with each other, and inattention brings change; (b) symbolic – the use of symbols is discretionary, arbitrary, and subjective; (c) systemic – all of the elements (setting, location, occasion, time, number of people, and cultural setting) of communication

[4] Compiled from Klopf, 1998; Martin & Nakayama, 2000; Samovar & Porter, 2001; and Wood, 2000.

interact and interconnect, each shaping the understanding in a different way, and involves making inferences – the interactants have no direct access to each other's thought and feelings so they draw conclusions from their observations of evidence or premises; (d) self-reflexive – interactants are able to think about the encounter, their own existence, their communication and their behavior – behaving as both participant and observer; (e) consequential – having biological impacts which occur as a result of communication including responses and reactions to the receipt of messages; and (f) complex – involving the whole person both physically, cognitively, and psychologically (Samovar & Porter, 2001). The characteristics of culture and the characteristics of communication appear to be parallel or similar to one another.

Culture	Communication
Learned	Dynamic Process
Shared	Symbolic
Based On Symbols	Systemic
Subject To Change or Dynamic	Self-Reflexive
Systemic	Consequential
Adaptive	Complex

While these lists are not identical, the concepts are similar. Both are learned through time and shared with other members of the group using them. Both are based on symbols. Both have a tendency to change through the dynamic nature of both culture and communication. Both are systemic – involving many components in order to accomplish both culture and communication. Both are highly complex in their nature

while also being flexible enough to reflect the changes to their systems. Communication is different from culture in that communication is a paradigm which includes culture. Communication may occur across cultures and/or within a culture. The existing similarities between these definitions of culture and communication strengthen the argument that "communication is culture and culture is communication" (Hall, 1959, p. 169).

Communication and Worldview

Symbolic Interaction

The next step in building this frame linking communicative behaviors of cultural members with the philosophical perspective or worldview of the culture is the construction of shared meaning and understanding. Blumer's (1969) symbolic interaction perspective focused on the interaction between humans, meanings, objects, and symbols. Spradley (1979) furthered this theory by stating, "if we want to find out what people know, we must first get inside their heads. ... People everywhere learn their culture by observing other people, listening to them, and then making inferences" (p. 8). Therefore, in order to accomplish the goal of understanding a culture, it is necessary first to observe the communicative behaviors of the cultural members and then to make inferences about the culture based on these observations. The observations, as well as interactions with members, should lead to an understanding of the group's communication.

Perception

Through the observation of the communicative behaviors of cultural members in order to gain an understanding of the culture or organization, observers may consider the use of symbols, both verbal and nonverbal. It is important to remember, as Gudykunst and Kim (1997) state, "that symbols are symbols only because a group of people agree to consider them as such. There is not a natural connection between symbols and their referents: the relationships are arbitrary and vary from culture to culture" (p. 6). Samovar and Porter (2001) indicate that symbols allow individuals the opportunity to share their own personal realities. Each of us has an understanding of reality based on our perceptions of the world around us. Our perceptions, which help us make sense of our physical and social world, are based on our selection, organization, and interpretation of the sensory data that we receive from the world around us. Individually, we convert the physical energy of the world outside of us into meaningful internal experiences. This conversion process occurs solely from the perspective of the perceiver, who encodes, converts, or translates the information received based on the symbols, things, people, ideas, events, and ideologies previously acquired. The perception created through this encoding process transforms not only the observation into meaning, but it also influences the perceiver's understanding of reality. Each person's perception becomes that person's reality. Then observers behave according to those perceptions of the world outside themselves.

As a result of the socialization process, when individuals learn the rules, norms, and expectations of a culture (Eisenberg & Goodall, 1993), individuals have

moved from perceptions about the organization or group to an understanding of the reality of the culture of the organization or group. Each newcomer perceives the organization uniquely, but those perceptions provide an understanding of how to behave as a fully participating member of the culture through the acquisition of "the task, social knowledge, and behaviors needed to participate" (Bauer & Green, 1998) in the organization or group. Once a newcomer to an organization has assimilated into the culture of the organization, she or he will have learned the values, norms and required behaviors in order to fully participate in the organization (Van Maanen, 1976). The newcomer will know *how* to speak, *when* to speak, *what* to speak, and to *whom* she or he is permitted to speak (Gumperz, 1972; Hymes, 1972). The cultural member is able to cope with interactions with others based on their association with the organization.

Behaving as a Fully Participating Cultural Member

As stated, the behaviors of fully participating members of the culture are influenced by members' perceptions of reality, which reflect each individual's unique place in the world. Each student talks in ways that present self as a fully participating member of the culture, which is accomplished by reflecting the worldview of the institution as well as each student's own individual worldview. Perceptions are representations of the world made from both sensory data but also each participant's unique experiences that are supplied by membership in a particular culture. Each participant's and each observer's unique experience is analyzed in comparison to the worldview of the cultural values placed on the event. Each individual chooses some of these events or experiences to attend to, while others are ignored. The reasons for

the selection of experiences for attention vary for each individual. Those events or experiences given attention are either more highly valued or of most concern as compared to those that are ignored. Those experiences that are most highly valued or of most concern are categorized as such based on the worldview of the organization. "Perceptions are stored within each human being in the form of beliefs, attitudes, values, and cultural patterns" (Samovar & Porter, 2001, p. 54). These beliefs, attitudes, values, and cultural patterns are the elements we use to interpret our own communication behaviors as well as the behaviors of others.

Based on our observations of others' behaviors, we infer their beliefs, attitudes, values, and cultural patterns. These four elements are intertwined. Beliefs are defined as statements or understandings of truth. Rogers and Steinfatt (1999) state that "beliefs serve as the storage system for the content of our past experiences, including thoughts, memories, and interpretations of events. Beliefs are shaped by the individual's culture" (p. 81). Beliefs are reflected by individual actions and are at the core of our thoughts. Beliefs are learned just as culture and communication are learned. In addition, beliefs are subject to cultural interpretation. Second, Osborn and Motley (1999) state that attitudes are "a combination of beliefs about a subject, feelings toward it, and any predisposition to act toward it" (p. 206). Attitudes are an individual's dispositions or mental sets toward people, places, things, or subjects. In addition, attitudes are learned and subject to cultural interpretation. Third, values are deeply held beliefs about the way the world *should be*, not necessarily the way it *is* (Martin & Nakayama, 2000, p. 337). Values (based on beliefs and attitudes) are shared with others in the culture and underlie the cultural patterns that guide social

groups in response to the physical and social environment within which they reside (Nanda & Warms, 1998). Values are also learned and subject to cultural interpretation. Each individual has a unique set of values, while each culture has a set of values that permeate the group. These cultural values may be attributed to the larger social group and are derived from the philosophical perspective of the group. This philosophical perspective may also be known as a worldview. Fourth, cultural patterns are "both the conditions that contribute to the way in which a people perceive and think about the world, and the manner in which they live in that world" (Samovar & Porter, 2001, p. 58). A cultural pattern consists of the shared perceptions, beliefs, attitudes, and values of members of a social group or an organization. The cultural pattern influences the behaviors of each cultural member and is a reflection of the philosophical perspective of the group. Cultures differ in their beliefs, attitudes, and values toward many categories or classifications including: individualism or collectivism, uncertainty avoidance, power distance, masculinity and femininity, work, human nature, the perception of nature, time, activity, relationships, context, informality and formality, and assertiveness and interpersonal harmony. The cultural notion of masculinity and femininity will be further considered in the discussion of the students' statements about their perceptions of gender role expectations in marriage, the church, and the workplace.

Mutual Influence of the Culture and the Individual

Beliefs, attitudes, values, customs, and cultural patterns provide foundational support for the philosophical perspective or worldview of a culture. According to Haviland (1993), a worldview is defined as "the conceptions, explicit and implicit, of

a society or an individual of the limits and workings of its world" (p. 337). The conceptions societies and individuals use to make sense of their world include the beliefs, attitudes, values, customs, and cultural patterns that are characteristic of the ideology of each culture, organization, or group. A worldview consists of two parts, the encoding components and the decoding components. The encoding components are made of three deep structure institutions – religion (or God), family, and country or state – that influence the members of the culture. The decoding components consist of observations of the behaviors of participating members that reflect the values, beliefs, and customs of the cultural group (Samovar & Porter, 2001). These observations are then interpreted through inferences made about the behaviors of the cultural members.

We make inferences about others' behaviors as we draw conclusions from the evidence we see performed. Each individual has two ways of performing as a cultural member, either through verbal or non-verbal expressions (Goffman, 1959). Expressions "involve verbal symbols or their substitutes which [are used] admittedly and solely to convey the information that [the communicators] are known to attach to these symbols" (p. 2). The expressions of consequence to this study are the verbal statements taken from the SNU students' interviews. Nonverbal expressions, on the other hand, include "a wide range of action[s] that others can treat as symptomatic of the [cultural member], the expectation being that the action [is] performed for reasons other than the information conveyed in this way" (p. 2). These nonverbal expressions were not visually evidenced in the audio-recorded interviews conducted for this project. However, through the ethnographic data collected from SNU events, some of

the nonverbal expressions are visually evidenced for analysis or inference in order to draw conclusions about the culture.

When individuals communicate either through verbal and non-verbal expressions, both the recipients and the senders co-construct meaning based on the message. For the recipients of the information the message may intentionally convey misinformation, deception, pretense, or false impressions. The decoding of misinformation is aided by the fact that if recipients as perceivers are unable to or incapable of attending to all portions of the message, then they will selectively attend to parts of the messages received through their senses. Since both the sender and the recipient of a communicative behavior are unable to attend to the entire message, then it is understandable that portions of the expressions may be used to make inferences about the cultural members' behavior as embodying the values, beliefs, and attitudes of the culture. Each communicator will feel secure in making inferences about others based on their prior knowledge of the performer, but this prior knowledge does not "entirely obviate the necessity of acting on the basis of inference" (Goffman, 1959, p. 3). Goffman refers to William I. Thomas'[5] suggestion that:

> It is also highly important for us to realize that we do not as a matter of fact lead our lives, make our decisions, and reach our goals in everyday life either statistically or scientifically. We live by inference. I am, let us say, your guest. You do not know, you cannot determine scientifically, that I will not steal your money or your

[5] In The Presentation of Self in Everyday Life, Goffman (1959) quotes William I. Thomas, which was previously quoted in E. H. Volkart, editor, Social Behavior and Personality: Contributions of W. I. Thomas to Theory

spoons. But inferentially I will not, and inferentially you have me as a guest.[6]

We make inferences about others' behaviors based on our prior knowledge about the other person, or our prior knowledge about observed behaviors. The conclusions drawn from the others' behaviors lead us to an impression about the observation – both the communicator and the communicative behavior.

Participant-Observer Effects

In contrast to Goffman's statement that we use inference to create understanding and share meaning, Schein (1999) writes that "you cannot infer the assumptions *just* from observing the behavior" (p. 25, emphasis added). Schein implies that we need additional data in order to confirm the inferences we make about the assumptions observed from communicative behaviors. In order to draw conclusions about subjects' verbal statements from the interviews, inferences about these messages are made, based on the understanding of the content of the message, as well as on the researcher's prior knowledge of the SNU setting. As previously stated, the researcher is both participant in and observer of this culture, in that she is a fully participating member of the institution – as former student, alumni, and former adjunct faculty. Through the frame of an insider's perspective, the researcher is better able to understand the values and the assumptions that are passed from generation to generation of the group within the organization.

It is important to clearly identify the researcher's position as both participant in and observer in ethnographic research since this can be vital to achieving a glimpse

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and Social Research (New York: Social Science Research Council, 1951), p. 5.

of the insider's perspective as well as understanding based on insider's knowledge. According to Lofland and Lofland (1995), participant observation allows the researcher the ability to establish and sustain a credible position within the naturalistic setting. The use of intensive interviews provides an opportunity for participants to give rich, detailed descriptions of their experiences as members of an organization. The use of participant observation and intensive interviewing together provides the researcher the advantage of already knowing how organizational members behave and interact as well as understanding their taken-for-granted shared underlying assumptions. In addition, tension exists between the participant and observer roles in that the researcher asks questions in order to attain distance while at the same time maintaining closeness in order to understand the meaning of the cultural member.

It is important to acknowledge the role the researcher plays in "creating" the results. As the observer, this researcher is unable to bracket any prior knowledge of the culture since she has previous knowledge as a cultural participant. Geertz (1973) states, "that what we call our data are really our own constructions of other people's constructions of what they and their compatriots are up to..." (p. 9). He further explains that "there is nothing really wrong with this, and is in any case inevitable." The inevitability of the co-construction of knowledge as both participant and observer provides a unique opportunity for the researcher to engage in meaningful research.

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[6] Ibid.

Values Orientation and The Organization

From the insider's perspective, as the researcher considers the communicative behaviors of the cultural participants, she needs not only to understand the values of the culture, but also to be able to explain those values to others. Cultural values have been classified by several researchers, including Hofstede's (1980) value dimensions; Bond's (1987) Confucian dynamism; Hall's (1976) high- and low-context orientation; and Kluckhohn and Strodtbeck's (1960) value orientations. Hofstede's value dimensions include: individualism-collectivism, uncertainty avoidance, power distance, and masculinity and femininity. Bond's Confucian dynamism focuses primarily on work-related values, including long-term orientation, perseverance, ordering relationships by status, being thrift centered, having a sense of shame, and emphasizing collective face-saving. Hall's high- and low- context orientations depend on the degree to which meaning comes from the settings or from the words being exchanged.[7] Kluckhohn's and Strodtbeck's (1960) value orientation asks five questions about cultures.

1. What is the character of human nature?
2. What is the relation of humankind to nature?
3. What is the orientation toward time?
4. What is the value placed on activity?
5. What is the relationship of people to each other?

Each of these questions focuses on a different orientation. A simplification of these orientations explains them as points on a visual continuum, with one point on each end and a mid-point identified. The first orientation, the character of human nature,

considers human behavior along a continuum between evil and good, with a mid-point of good and evil. According to this orientation, humans' behaviors are motivated by one of these three perspectives. The second orientation, the relation of humankind to nature, considers human beings as either subject to nature or controlling nature, with cooperation with nature as the mid-point. The third orientation is toward time, focusing on humans' perspective about time. The continuum has past and future orientations as its endpoints, with present orientation as the mid-point. These three perspectives value time differently and these values influence human interactions. The fourth orientation is the value placed on activity, with three common understandings of activity expression: being, being-in-becoming, and doing orientations. In addition, there is an activity orientation which affects the pace of activities as reflections of these three activity orientations. Finally, the fifth orientation is the relationship of people to each other socially. The three dimensions of this continuum focus on authoritarian, collective, and individualism orientations. The authoritarian orientation focuses on the cultural members as following an authoritarian leader (either a ruling family, organization, or institution) who guides the social group. The collective cultural orientation sees the group as the most important entity among the social organization. The collective perspective focuses on group affiliations. The individualism orientation believes that all people should have equal rights and complete control over their destiny. Kluckhohn's and Strodtbeck's (1961) value orientation has the best fit for the analysis of the SNU.

Of the three types of deep structure institutions [religion (or God), family, and country or state – that influence the members of the culture], religion has the most

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[7] See Samovar & Porter, 2001 for extended discussion of cultural patterns.

visible influence on SNU and the student members of the organization. The Church of the Nazarene is one of the three deep structure institutions that influence the student members of the SNU culture. The University was founded as an extension of the Church and the two entities are tied through similar beliefs, attitudes, and values. In order to understand the observations of the communicative behaviors of the participating members, it is necessary to begin with the construction of understanding about the cultural nature of the organization.

The deep structure institution of religion based on the Church of the Nazarene and carried out by how SNU influences its participating members to value Character, Culture, Christ, and the mission statement. These values are reflected in the expressions of the students who participated in the final set of interviews compiled in 2000, which are the focus of this project. These students consider themselves to be fully participating members of the SNU culture primarily because they have graduated and are now considered alumni members of the institution. During the socialization process, SNU prepares students for the future to be active members of the larger, western, American society, to be active members of their religious community, and to demonstrate the values and beliefs of the institution through their communicative behaviors. Both students and faculty are expected to integrate their faith with the learning process. This expectation stems from the institution's mission statement. The inclusion of faith in the learning process is used as a socializing tool to assimilate students into the Church of the Nazarene as leaders, missionaries, ministers, and lay members. As faculty attempt to integrate faith and learning, they utilize many strategies, including in-class devotionals, prayer time, and moments of

reflection. Students are encouraged to speak about their faith in relationship to the learning that is occurring each day. The use of these communicative events or strategies is not mandatory, but it is highly encouraged.

The values of Christian faith, academic excellence, service to humanity, and life-long learning as identified by the SNU mission statement can be linked to three of Kluckhohn's and Strodtbeck's (1961) Value Orientations: reflecting the character of human nature, the relation of humankind to nature, and the relationship of people to each other. The first of these three value orientations, the character of human nature, identifies humans as basically good, good and evil, or evil. Cultures that perceive humans as innately good, such as those that follow the philosophies of Confucianism and Buddhism, maintain that people are good and their culture makes them evil. Cultures that perceive humans as a combination of good and evil take a position that where and how they end up depends on the events of their lives and how they handle those events. The third position on this continuum, which perceives humans as innately evil, moves beyond that premise to a position that humans cannot be trusted. Cultures that maintain this position seek to control the actions of their members through institutions that provide salvation or a means of being saved from their human imperfections. These institutions may be either religious or political organizations and include Christianity (Samovar & Porter, 2001). Christians believe that God is the "Father" and he provides a means for humans to be made perfect, to be saved from our evil nature. According to Christianity, God made humans as rational beings with self-consciousness, and free choice – providing us the opportunity to move from being corrupt, or evil, to being good. SNU's roots in the

Church of the Nazarene, which is a Protestant, Christian religion, also hold to this perspective that each human has free choice and the ability to make rational, moral decisions about his or her behaviors. The focus on Christian faith included in the SNU mission statement is a component of this value orientation.

The second of the three value orientations to be considered is the relation of humankind to nature, which also maintains three points along a continuum, including human beings subject to nature, in "cooperation" with nature, and controlling nature. Cultures that maintain the perspective of humans as subject to nature believe that the most powerful forces of life are outside their control – such as fate, magic, or a god. A person is incapable of overcoming this force and must learn to accept the dictates of this uncontrollable force. Cultures that maintain the cooperative view perceive that nature is part of life and not a hostile force waiting to be subdued, therefore, humans should learn to live in harmony with nature. The third point on this continuum perceives humans as capable of controlling nature – able to conquer and direct the forces of nature. This is primarily characteristic of the Western perspective that values technology, change, and science. In conjunction with the first continuum and this third point on the relation of humankind to nature continuum, there is a belief that it is God's intention for us to make the earth our private domain and to control the forces of nature. As an institution of higher education, SNU clings to this Western perspective valuing technology, change, and science. As part of the SNU curriculum, students are encouraged to embrace these three components of the perspective that humans are able to conquer and direct the forces of nature. The focus on academic

excellence and life-long learning in the SNU mission statement are components of this value orientation.

The last of the three value orientations to be considered is the relationship of people to each other within their social circles. This continuum also has three primary points: authoritarian, collective, and individualism orientations. These three points consider the hierarchy of society, who has power and dominant position as well as who is most highly valued. Within the authoritarian orientation, a single entity or leader is considered to have the powerful, dominant position which is most highly valued among members of the culture. Within the collective orientation, the group is the most important social entity rather than any single, specific person or entity. The individualism orientation values individuality and equality, and perceives that each person possesses the ability to control his or her own destiny completely. SNU appears to value all three of the points on this continuum at different levels. On the authoritarian point, SNU explicitly delineates specific behaviors required of members of the community, in conformity to the guidelines set by the Church of the Nazarene. On the collective orientation, SNU values the group membership of the Church of the Nazarene as an over-arching guide to the social group. The individualism orientation is valued by SNU primarily in the idea that individuals have the ability to decide their own destiny, their own behaviors, and their own success along the educational path they choose. The focus on service to humanity included in the SNU mission statement is a component of this value orientation.

Illustrations from Students' Statements

For this project, the fifteen post-exit interviews, which were conducted during 2000, were analyzed for expressions or statements made by the participating students, "leavers," focusing on the goals mentioned in SNU's mission statement. These goals include: building responsible Christian persons or the development of people who pursue truth through Christian faith, academic excellence, service to humanity, and life-long learning. In analyzing the interview data, the participants illuminated these goals through their statements about religious affiliation and involvement, accountability, and service activities. Additional themes of interest emerged which illustrate the students' individualization and highlight the cultural notion of masculinity and femininity through the students' views of gender role expectations in marriage, the church, and the workplace. These emergent themes will be discussed in the following chapters. The following is a discussion of the statements made by the participants focusing on the achievement of the goals mentioned in SNU's mission statement.

Christian Faith

The first goal listed in the SNU mission statement is "building responsible Christian persons," which is stated again in the same paragraph as "the development of people who pursue truth through Christian faith." As the post-exit interviews were analyzed, the themes about Christian faith emerged from students' talk about involvement in Christian activities, both within and outside the church setting. In analyzing the interviews for statements of Christian Faith, two thematic threads emerged: religious affiliation and accountability.

Religious Affiliation

The first of these two emergent thematic threads dealing with Christian faith was religious affiliation. These messages expressed by the participants were given in response to the interview questions: "What is your current religious affiliation? What specific ways have you been involved in religious activities since graduating from college? Has your religious affiliation or involvement changed significantly since graduating from college?" In response to these questions, many of the participants stated that first they were Christians and second they were affiliated with a denomination. Of the fifteen participants in the third set of interviews, all stated that they are currently attending a Christian church. Of those fifteen, there was one male attending a non-denominational church. There were two females and one male attending Baptist churches. Of the remaining eleven who reported attending a Church of the Nazarene, there were three male and eight female participants.

The male who reported attending a non-denominational church stated that he attended this church prior to going to SNU, while he was at SNU, and after he graduated. During his interview in 1998, BN reported that he had chosen to come to SNU because he felt that God was leading him to this school. He had been home schooled prior to reaching college and applied to "a couple of the state universities," and been offered scholarships to some of the local universities. But, "two weeks before class started [he] was enrolling at one of them and it [sic] just wasn't at peace with [him]. And [he] looked over and told [his] mother that and she was like, 'I was feeling the exact same thing.' And [they] came [to SNU] and [they] were just like, it was like God was leading them to SNU]. And it was like if this is your plan then

you'll provide a way. And within a couple of weeks we started getting scholarships and grants and that type of thing for my freshman year. So it was, God led me [to SNU]."

The three who reported attending a Baptist church included one male, NL, and two females, RV and SK. Each of these identified different reasons for being affiliated with a Baptist church. The male, NL, reported that he "grew up in the Nazarene church." However, after graduating from SNU he had moved to Waco, Texas where he was currently enrolled at Baylor University studying immunology and bio-medical studies. While in Waco he began attending a Baptist church and reported that the Church of the Nazarene in Waco had recently been "going through pastor after pastor after pastor, for various reasons, and I guess up in Oklahoma it's a big hub for the Nazarene church – having that college there -- around there a lot of Nazarenes. But Waco is a big Baptist place." Since "Baylor is Baptist," he reports, "there are tons of phenomenal churches. I'm not – you know, I'm not big on 'I have to be a Nazarene'." In addition, NL reported that he had relatives in Waco with whom he attended the Baptist church.

Both RV and SK reported attending a Baptist church prior to attending SNU and becoming actively involved with a Baptist church upon graduating from SNU. Only one of these participants stated that she, RV, continued to attend a Baptist church while at SNU. In her 1998 interview, RV stated that "not being Nazarene, [being involved in religious discussions] was very educational for [her] ... because [she] never knew anything about what their beliefs were and everything." She stated that being involved in religious discussions while at SNU helped her "kind of work

the bugs out" of her own religious beliefs. In comparison to RV, SK reported that while at SNU she attended a Church of the Nazarene. During her time at SNU, SK reported that she was often involved in religious discussions "at first everyone wanted [her] to explain why [she] believed that once you are saved that always you are saved – this is the main difference between Baptist and every other Protestant religion." She got tired of this "heated religious debate," but encountered it frequently in the general education core requirement courses emphasizing a Biblical perspective (e.g., Introduction to Biblical Interpretation; Christian Thought; Science, Technology, & Society; and Contemporary Social Issues).

Of those who reported attending a Church of the Nazarene, two mentioned that they were committed to their religious beliefs, but did not particularly believe it necessary to attend church every Sunday. These two participants, LN and DN, are married to each other. He is the son of a Nazarene pastor, whom "he really enjoys always listening. ... He thinks everybody else is [not good enough]." LN reported that her husband, DN, perceives that many of those attending their current church are hypocrites, but that she "does not think that they're hypocrites – I mean a lot of the people down here are showy. ... That's what we haven't enjoyed about it." DN reported that he is probably more committed to his religious beliefs than a lot of other people even though he reports not going to church every Sunday. He did not consider himself a "Sunday Christian," because he prefers to avoid people who are hypocritical and attempts not to live like the people at church, about whom he states, "I have a lot of problems with people at church" who do not live consistently throughout the week.

BF reported being very committed to her religious beliefs and that she does not expect these beliefs to change in the future primarily "because the Bible is the Handbook for life...and that's never going to change. I mean, I may sin or mess up – but that's never going to change. So that's an absolute I have. And I like the Nazarene church because it's a holiness denomination and it's so close to the Bible I think. And – I mean – we have brother and sister denominations that are wonderful, but I just like the Nazarene church."

In summary, when discussing their current religious affiliation, the participants first identified themselves as Christian and second affiliated with a specific church.

Religious Affiliation	Male *(n=5)*	Female *(n=10)*
Church of the Nazarene	3	8
Baptist	1	2
Non-Denominational	1	0
TOTAL *(n=15)*	5	10

The second thematic thread to emerge about developing through Christian faith focused on accountability.

Accountability

In response to the interview questions, "What specific ways have you been involved in religious activities since you graduated from SNU?" all fifteen participants reported being actively involved in some religious activity. These activities included various types of involvements such as attending church on a weekly basis, teaching a Sunday school class, working with children or youth, or

being a paid ministerial employee. Several of the participants used the term *accountability* or *accountability group* as they described their religious activities. Clayton (2001) states that accountability is holding members of the group accountable for their actions, supporting "each other through struggles, temptations and shortfalls" (p. 1), and growing together toward Christ-likeness" (p. 2). As the participants discussed their involvement with accountability groups, NL reported that since leaving SNU and going off to graduate school he has been participating in a co-ed organization called Life Group. This group meets weekly and is involved in "a lot of prayer, getting into the Word, ... a Bible study in the middle of the week. ... I really was [learning a lot from it]."

When asked about her current involvement in religious activities, BF spoke of being involved with a "church group" that holds members of the group accountable for their actions. She is often involved in discussions with her "church group. . . because we have Bible study and it's a real intense discussion about books of the Bible and things like that." In addition, her "church group" also talks about things that are "political – well, not so much political, but moral issues – things that we're dealing with," which might include talking about being "20-somethings who are single and trying to stay sexually pure. We talk about sexual purity, and things that are ethically right – how you handle situations at work." BF also reports being very committed to her religious beliefs and that she does not expect these to change (see previous quote).

RV reported being involved in religious discussions both at work and in church. She stated that "with non-believers you pretty much talk about why you're a

Christian, and why you believe the things you believe, and why you feel it's important ... and what your relationship to God means. . . . When talking to Christians – I talk about accountability and what it means to support each other in Christ. And sometimes we get into heated arguments . . . about the nitty gritty things. But primarily it's about accountability – I'm praying for you – we're supporting each other." When involved in conversations about accountability, BN spoke about reporting "this is what God did for me today, or this week, or how God's opened some other doors, or how I've learned a new aspect about Christ." MD spoke of sponsoring a weekly accountability group in her home, which holds each member accountable for different things, focusing on "a set of five topics – tithing, fasting, praying, Bible reading, and church attendance."

In summary, all fifteen research participants reported involvement in some religious activity, which included: regularly attending church, teaching Sunday school, working with children or youth, or being a paid ministerial employee. When discussing their religious activities, several mentioned *accountability* or being involved in an *accountability group*. These activities focused on holding fellow group members accountable for their daily activities, including supporting each other, tithing, fasting, praying, Bible reading, and church attendance.

Academic Excellence

The second goal listed in the SNU mission statement is "the development of people who pursue truth through ... academic excellence." There is evidence of this goal provided in the institutional documents available to students. However, the participant interviews did not clearly or specifically identify this value through the

statements made. In some of the interviews, participants identified encounters with faculty who influenced their perspective on the world and on life, but none specifically identified an attainment of academic excellence per se. Among the documents provided to current undergraduate students is a letter from the Dean of the College of Arts and Sciences, which highlights SNU's commitment to a "stimulating intellectual journey."[8] This journey includes experiences that occur both in and out of the classroom setting, which SNU hopes will challenge students "to learn and to think discerningly about the issues that matter most." Faculty are advertised as "being enthusiastic and personable," willing to assist students "to accomplish more than [they] ever thought possible," and to provide support as students explore important ideas, perspectives, and their dreams.

An analysis of the interview transcripts to identify narratives in which the participants spoke of experiences or involvement with faculty who assisted them in exploring important ideas, perspectives, and dreams, reveals that the students do talk of their experiences. For example, HM talks of two specific faculty members, one in Sociology and the second in Religion, who required her to consider issues such as capital punishment, abortion, and homosexuality. As a result of the course requirements for these two professors, HM went through a time of "soul-searching time" considering what she thought and believed about these issues. In discussing this period of reflection and contemplation, HM reported "it would have been a lot more difficult to soul search some of those things if I hadn't been in a Christian

[8] Included in the Appendix is a copy of a letter written by Martha L. Banz, Ph.D., Dean, Arts & Sciences, to Undergraduate Students. This was acquired from Southern Nazarene University's web-page on Academics for

environment." Another participant, SD, reported that a philosophy professor presented coursework that intrigued him and caused him to examine the perspective he had been taught by his mother and father. This experience revealed some new ideas he had never considered and challenged his previously held beliefs. RV stated that while she was at SNU, attending Chapel was an important reminder that she was continuously around Christian people and heightened her awareness of her own spiritual walk as well as that of those with whom she interacted. She reported that there were three business professors who "did a remarkable job of tying into this is how you relate your Christian life and your Business life together. This is how you melt [sic] them together. . . . They were very instrumental in kind of molding – not just [her] education, but [also her] spiritual growth." SB reported that her experiences at SNU were very influential because it was "a wonderful environment for [her] to sort through some stuff and deepen [her] relationship with God spiritually, and [her] education, and the friends [she] made."

Service to Humanity

The third goal listed in the SNU mission statement is "the development of people who pursue truth through ... service to humanity." In addition to the focus on building responsible Christian persons who pursue truth through service to humanity included in the mission statement, the SNU web page also indicates that service opportunities are a priority under the subheading - Service Opportunities:

> Students, faculty and administrators at SNU feel a responsibility to reach out and serve those outside the Christian community. To provide

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Undergraduate Students, retrieved on March 3, 2001 at: http://web.snu.edu/sm/current_students/undergraduate/academics

> students with a variety of avenues of service, SNU sponsors many volunteer service programs. Student organizations, academic clubs, honor societies and various ministry groups engage in service projects in the local community as well as around the world. The importance of service is emphasized by incoming students' participation in a major service project as a part of their orientation week at SNU. Graduates are also challenged to serve one year in voluntary Christian service before beginning their professional careers. Students quickly come to know their university as a place where service to others is a priority (SNU Prospective Students, 2001).

Near the President's Office in Bresee Hall, the signature and remaining original building on the SNU campus, there is a "Wall of Missions" on which are inscribed the names of SNU alumni who, over the past one hundred years, have gone to missionary assignments on six continents. There is a "strong emphasis on missions at SNU [which] has provided a climate in which hundreds have answered the call to full-time missionary service" (SNU Alumni and Friends on Missions, 2001). In addition, SNU's Wall of Missions illustrates "the school's rich heritage and the sacrificial legacy of her alumni. The names[9] on the Wall of Missions call us to be faithful. They challenge us to respond to God's urgent commission, even to the end of the age" (SNU Wall of Missions, 2001).

> The names on the Wall of Missions are Southern Nazarene University alumni who made a significant commitment to sharing the love of

[9] The researcher's father, Albert Zabel, is listed on the Wall of Missions as a member of the class of 1958.

> Jesus Christ with a culture not their own. This includes those who served through the traditional foreign missions programs as career missionaries as well as those who gave at least a year of their lives to urban, village or work and witness ministries (SNU Wall of Missions, 2001).

The student interviews highlighted the service activities each participant has been involved in either while at SNU or since leaving the institution. Of the fifteen participants, all mentioned some sort of service activities either while enrolled at SNU or since graduating. The illustrations of service to humanity include activities that occur in the workplace, in the church, and in the home. These may occur anywhere throughout the world, either in domestic or international contexts. Throughout the third set of interviews, each of the participants mentioned that they were involved in service to humanity either in a current service project, a service career, or an on-going service commitment to the church or the community.

Those involved in service careers included teachers, medical professionals (a nurse, a bio-medical researcher, and an osteopathic medical student), public service officials (a Worker's Compensation Adjuster, and a Social Worker), a nanny, a youth minister, and a secretary. Those involved in service in the church included a sound technician, Sunday school teachers or workers, and Children or Youth Workers. In seeking to build responsible Christian persons, SNU seeks to throw itself into world mission outreach. This outreach includes The Mission Crusaders (a musical traveling group) who represent SNU's "passion for missions in churches and youth groups on

the educational region"[10] (SNU Alumni and Friends on Missions, 2001). The focus on missions was illustrated by involvement in several types of international mission activities through programs sponsored by the Church of the Nazarene, including Work and Witness[11] Trips to Italy, Philippines, and Australia, Commission Unto Mexico[12], a Youth-In-Missions[13] Trip to Portugal. Two participants mentioned they had summer jobs at youth camps, one for Young Life[14] and the second for Pine Cove Camp.[15]

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[10] The educational region includes the South Central Region of the USA: Oklahoma, Texas, Louisiana, Arkansas, Colorado, and New Mexico.

[11] The Church of the Nazarene sponsors Work and Witness Teams who travel to another location (these may be either international or domestic) to help with a building project of some sort. Some have built churches, schools, or hospitals. Others have built homes or assisted in some other type of work as needed by those receiving the assistance.

[12] Commission Unto Mexico is an annual mission trip sponsored by the Church of the Nazarene. This trip occurs during the Winter Break / Christmas Holidays and is usually attended by several students, faculty, and alumni of SNU. During the January 1998 trip, while LN was on the trip, as they were leaving the week-long mission trip from Tampico, Mexico, a van driven by Rev. Jim Johnson veered off the road into an embankment. Both Johnson and Dr. Fred Siems were killed, leaving behind families. Johnson and his wife, Mary, had served as missionaries to Mexico and as missionaries in residence at SNU. At the time of the accident, Johnson's daughter, Carrie, was a student at SNU (Murray, 1998).

[13] The Church of the Nazarene sponsors the Youth-in-Missions programs as an opportunity for high school and college students to participate in a short-term mission trip. These trips may include assisting with an inner-city mission program, such as in San Diego, California or Detroit, Michigan.

[14] The Young Life programs are a non-denominational Christian organization program, which focuses on reaching middle school and high school students. The summer camps are located throughout the United States and Canada (Young Life, 2001).

[15] "Established in 1967, Pine Cove is a non-profit independent Christian summer camp, year-round conference center, and rental facility located near

In addition to reporting their service activities, several of the participants mentioned that they believe their mission in life or their driving passion in life is to be actively involved in religious evangelism. For example, one woman, MD, who sponsors a weekly "accountability group" in her home, stated that she believes her mission in life is "to lead others to Christ." SB, whose husband works as a Youth Pastor in a Church of the Nazarene, stated that her driving passion is to focus on God, to "let go and let God," or to be in ministry. SB works as a secretary for her husband's employer (a Nazarene church) and is involved in Women's Ministries, Bible Studies, Sunday school, Children's Camp, and Youth Camp. A third woman, BF, talked of "servanthood" and stated that "the Bible is a Handbook for Life," which provides moral absolutes and is non-changing. She reported that since completion of her degree at SNU she has become more involved in service activities through "churchmanship," primarily because she has more time to volunteer and be involved. When asked to define churchmanship, BF stated, "I would be the one to stay and put up the tables or do things that no one else wants to do. I think I've learned the servanthood part of it from my Dad, I think. I've seen that demonstrated in the way he lives his life...so, just kind of – what I enjoy doing."

From the interviews with the men involved in this study, three of the five reported their employment as connected to some service activities: Youth Pastor, Physical Education/Trainer, and Worker's Compensation Adjuster. The other two identified being actively involved in service activities such as an accountability group

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Tyler in the heart of the pine forests of East Texas. . . . [Pine Cove] desire[s] is to minister to families, youth and children, consists of four separate facilities on forested acreages, all within 4 miles of each other" (Pine Cove Christian Camps, 2001).

or as a Youth Camp worker. CB, the Youth Pastor who works primarily with middle school students, stated that he is "a shepherd for the kids." He sometimes meets with the youth of his church during their school lunch hour. In addition to focusing on their employment as being connected to service activities, the men also identified being involved in accountability groups, Bible studies, Sunday school, and one reported service as the "sound technician" for two Nazarene churches (on alternating Sundays). When asked to define what it means to be a servant, SD stated that he believes it is "helping where needs exist."

Life-Long Learning

The fourth goal listed in the SNU mission statement is "the development of people who pursue truth through ... life-long learning." While none of the participants mentioned *life-long learning* as one of their current goals, the researcher considered the responses that included talk of continued education as displays of *life-long learning*. Of those who responded, all five males mentioned pursuing graduate school work: Masters of Business Administration at the University of Central Oklahoma, Bio-Medical Research/Immunology at Baylor University, Juris Doctorate in California, Masters of Religion at SNU, and one had already completed one semester studying for a Masters in Social Work at the University of Oklahoma. Of the females who responded, seven mentioned continuing their education: Osteopathic Medicine at Oklahoma State University; continued teacher certification or education (4), Masters of Social Work at the University of Oklahoma, and Masters of Human Relations at the University of Oklahoma. One of those who did not mention continuing her education was working as a public school teacher and will eventually

be required to continue her coursework in order to maintain her employment. Of the fifteen participants, there were only three who did not at this time mention continuing their education. However, it is difficult at this point in their experiences to determine if these participants will continue their pursuit of life-long learning in the future since many of them are either in or will be in graduate school at this time. Their life span has not progressed sufficiently to accurately analyze this behavior.

SPEAKING Acronym

The final area of discussion about RQ1, RQ2, and RQ3 focus on the components of the SPEAKING acronym (Cooper, 1995; Hymes, 1974; Schriffin, 1994) first introduced in chapter two – **S**ituation, **P**articipants, **E**nds, **A**cts, **K**ey, **I**nstrumentality, **N**orms of interaction and interpretation, and **G**enre. The components of the acronym are related to both the philosophical perspective of the organization and the statements of the students.

Using three of the components of the SPEAKING grid, the analysis for RQ1 focuses on three areas: Situation, Ends, and Genre. The first component, Situation, consists of the SNU community and the messages of the participants illustrating the culture of the setting. The SNU community analyzed in this research project includes faculty, students, and alumni. These participants interact in order to co-construct meaning about the organization. The context in which they are situated is defined by the guidelines of the Church of the Nazarene, the sponsoring denomination of the institution. The second component, Ends, consists of the institutional statements about purposes and goals for development of students. The ends or goals included in SNU's mission statement consist of a commitment "to building responsible Christian

persons," and to shaping "the development of people who pursue truth through Christian faith, academic excellence, service to humanity, and life-long learning." This goal is stated in documents which can be identified as illustrative of the third component in this area: Genre. This component consists of the institutional documents that provide textual data about the culture. The institutional documents discussed in this analysis include the SNU Student Catalog, Graduate Bulletin, Student Handbook, the *Drumbeat/ Forecast*, the *Echoes*, and the web page.

The discussion of RQ2 and RQ3 considers the Participants, Acts, and Key components of the SPEAKING acronym (Cooper, 1995; Hymes, 1974; Schriffin, 1994). The Participants discussed in this area consist of members of the SNU community – faculty, students, and alumni. Those faculty included are the adjunct faculty/alumni researcher who conducted the interviews. The students/alumni included are the interview participants. The Acts discussed in this area of analysis are the message content of the students – what topics they discuss and how they describe their experiences as members of the culture. During the analysis of the interviews the acts analyzed for this research question identified ways the students talk about achieving the goals stated in the institutional literature. The Key in this area focuses on the communicative behaviors of the students that reflect the institutional motto: Character, Culture, Christ. In analyzing the students' statements about their behaviors as fully participating members of the organization, the statements reflective of the institutional motto were identified and illuminated.

Findings

The answer to RQ1 defines the philosophical perspective and culture of SNU by reviewing the institutional documents to identify the organization's beliefs, values, and customs. SNU is influenced by its sponsoring organization, the Church of the Nazarene, which establishes the institution's underlying assumptions (Schein, 1999). These assumptions are conveyed through the institution's beliefs, values, and attitudes toward developing cultural members who are prepared to be active members of the larger, western, American society; to be active members of their religious community; and to be active carriers of the values and beliefs of the institution to others. As part of the SNU mission statement, fully integrated members into the culture should "pursue truth through Christian faith, academic excellence, service to humanity, and life-long learning."

The discussion of RQ2 and RQ3 focused on the messages of the students of the SNU community to determine whether their talk is reflective of the institutional culture. The reflection of the institutional values, beliefs, and customs illustrates the students' successful socialization through the internalization of the objective reality of the social structure of SNU. Once the institution's underlying assumptions and espoused values were established, the student interviews were analyzed for statements about the cultural nature of the organization. These statements focus on the values, beliefs, and customs of the organization as reflections of its culture. In considering the transcripts of the post-exit interviews, the students' statements reflect pursuit of truth through Christian faith and service to humanity. However, the students' statements about the pursuit of truth though academic excellence and life-

long learning do not clearly reflect the institution's expectation. When talking of their pursuit of truth through academic excellence, the students did not clearly address this topic. Their statements reflected that they were influenced to achieve by their involvement with faculty during their education. Since none directly discussed the topic of academic excellence, we may interpret their lack of discussion as either to their not being committed to that goal as members of the SNU culture or to the interview questions not adequately addressing this issue. Further information about their perspective and academic achievement is necessary to determine whether their performance illustrates excellence.

When talking of their pursuit of truth through life-long learning, the students' life-span is not sufficient to determine if they have achieved this goal. Currently many of the participants are involved in continuing education activities. However, it is not clear if this is a long- or short-term commitment to life-long learning. A consideration of their statements about life-long learning revealed that only three of the 15 participants did not mention continuing their formal education, although all fifteen identified involvement in Christian education, through Sunday school, Bible Studies, or Accountability groups of some sort. In addition, life-long learning may not necessarily be defined as active involvement in academic pursuits. Rather it may be defined as continuous learning through pursuit of knowledge through other channels. In retrospect, the data collected for this project may not accurately assess this category.

The study participants appear to have made a commitment to the values of Christian faith and service to humanity. Since this commitment has transcended their

SNU experience and they appear to have made choices about becoming "responsible Christian persons" and pursuing "truth through Christian faith, academic excellence, service to humanity, and life-long learning," it seems that they have moved from Marcia's Identity Status[16]: identity foreclosure category in two of these areas. This identity status category occurs when the participants have not critically explored goals and beliefs and have a borrowed commitment. The apparent commitment to Christian faith and service to humanity displays identity achievement – a stage at which the participants have critically explored goals and beliefs and have made a commitment to the chosen goals and beliefs. In contrast, since the statements of the students do not confirm the appearance of having made a commitment to the values of pursuit of truth through academic excellence and life-long learning, the participants remain in the identity foreclosure commitment in these two areas. The students display a lack of commitment to these two pursuits of truth, but this may not be an explicit statement about their values since they did not specifically discuss these two areas. Further study is necessary to determine their commitment to these areas.

This chapter first considered the institution's documents to analyze its philosophical perspective and cultural beliefs, values, and customs. These findings were compared to the students' messages about their experiences as members of the organization to determine whether these two messages are tantamount to each other. Based on the fact that the students successfully completed their relationship with the organization by graduating, we may infer that since they successfully internalized the subjective and objective realities of the social structure sufficiently to become committee to, integrated into, and identified with SNU, then they were successfully

[16] See chapter three for additional discussion of Marcia's Identity Statuses.

socialized as fully participating members of the organization. Their commitment is displayed in many ways including their completion of their degree program. Their integration into and identification with the SNU culture is displayed by their interview statements which reflect the institutional goals identified in the mission statement.

In addition to their commitment to the institution through the socialization process – becoming integrated into and identifying with SNU – the study participants were not only influenced by the institution's values, beliefs, and customs, but they were also influenced by their own individual experiences, which caused them to question the message of the institution (to be discussed in Chapter 5). Miller (1999) explains that socialization involves the influence the organization has on the individual, and individualization (Jablin, 2001) is the influence the individual has upon the organization. This mutual process of socialization allows both the newcomer and the organization to influence and change each other to varying degrees. The study participants internalized the institutional message, but they also maintained their own identity and some of their previously held views. They were integrated into membership in the institution, but it is not clear whether they critically explored their goals and beliefs about the pursuit of truth through academic excellence and life-long learning. In the next chapter, the students' statements will be considered for displays of additional emergent themes from their discussion of their experiences as members in the organization to identify displays of maintaining their individual perspective separate from the institution. These displays are examples of their individualization during the socialization process, when the students maintain

their previously held individual perspective rather than those specified by the SNU mission statement.

CH 5

SNU CULTURAL MEMBERS INDIVIDUALIZATION OF ORGANIZATIONAL CULTURE

The first area of analysis discussed in chapters 3 and 4 was to identify the culture and philosophical perspective of the organization, SNU, based on institutional artifacts and official documents.

RQ1: What are the beliefs, values, and customs reflected in Southern Nazarene University's documents that define its philosophical perspective and culture?

This chapter builds from that area and considers the students' statements about their experiences as members in the organization to identify displays of maintaining their individual perspective separate from SNU. These displays are examples of individualization during the socialization process. As discussed in chapter four, the ethnographic interviews, collected from conversations with the student/alumni interviews reflected the philosophical perspective of Southern Nazarene University (SNU) and the culture of the institution. The students' expressions were discussed as illustrative of the four goals identified by the SNU mission statement: building responsible Christian persons or the development of people who pursue truth through Christian faith; academic excellence; service to humanity; and life-long learning. As the post-exit interviews progressed and students discussed their experiences as members of the SNU community, their statements illustrated not only the culture of the community but also their individual, unique concerns (apparent only to insiders of the culture). The interviews provided an opportunity for study participants to tell

their stories and led to additional themes being revealed that warrant consideration and discussion as displays of the students' maintenance of their previously held individual perspectives – individualization – while adopting the institutional perspective – socialization – in other areas. In this chapter the interview analysis will consider any additional aspects of the SNU culture that emerged from the students' post-exit interviews about their membership in the organization.

RQ4: What do the interviews with Southern Nazarene University cultural members reveal about their individualization separate from the culture of the organization?

In order to answer RQ4, the students' interviews were analyzed for any further emergent themes depicting students' individualization separate from the culture of SNU. These emergent themes focus on four central ideas: (a) the nature of SNU as a sheltering place, (b) institutional sanctions given for inappropriate behaviors, (c) the seeking of God in everyday life, and (d) perceptions of gender role expectations[1]. In addition to the discussion of the emergent themes, this chapter will consider the components of the SPEAKING acronym (Cooper, 1995; Hymes, 1974; Schiffrin, 1994), including the Acts, and Norms of interaction and interpretation. The Acts to be analyzed in this area are the message content of the students – what topics they discuss and how they describe their experiences as members of the culture. The Norms of interaction and interpretation will be derived from the students' statements

[1] The discussion of this theme, the students' perceptions of gender role expectations as it applies to the cultural notion of masculinity and femininity is analyzed separately in chapter 6.

identifying appropriate and inappropriate behaviors as compared to the organizational rules of conduct.

As mentioned in Chapter 2, during the socialization process newcomers encounter several phases which help them to make sense of the organization and their role in the organization. During this process, the individual will receive rewards and punishments to modify or reinforce their behavior in order to conform to the institutional underlying values, beliefs, and behavioral expectations. The use of rewards and punishments in the socialization process is part of *social learning theory*, and has been used to explain conformity to role expectations learned through reprimands and rewards and indirectly through observation and imitation (Lindsey, 1994; Bandura, 1986). Also during this process, both the organization and the individual adapt to each other – the organization influences the individual to adopt cultural values and beliefs; while the individual influences the organization, adapts their role expectations to those of the organization, and maintains an individual identity separate from that of the institution. During this process of mutual influence, the organization is socializing the individual, who is encountering an *individualization* phase in the process of adaptation. This *breaking-in* period (Van Maanen, 1976) involves the newcomer's tension between (a) maintaining autonomy and separate identity (as individual) from the organization, and (b) maintaining connection with the organization (fulfilling role expectations) as a fully participating member. This dialectical tension (Baxter & Montgomery, 1996) involves the interplay between the polar opposites: interdependence-autonomy or separate-together; the pull between wanting to be connected with another or asserting

individuality and separateness from another. As a result of this tension, in order to become integrated into and to internalize an understanding of the realities of the social structure of the organization, then newcomers choose to adopt or adapt to the organizational culture, thus achieving successful organizational socialization.

SNU as A Sheltering Place

As the participants talked of their experiences as fully participating members, there were several who mentioned the notion of SNU's providing shelter apart from the larger society for student members of the community. According to their descriptions, this notion of shelter allows students to feel protected[2] from the "real world" as well as excludes them from participating[3] in the "real world." This notion of SNU as a shelter from the larger society augments the findings of the pilot ethnographic study of the institution, which examined the cultural dimensions of the organization (as mentioned in Chapter 3). The field notes collected in that study were analyzed and compared to Goffman's (1961) description of a total institution, which provides participants a physical separation from the larger society for a specified length of time. In a total institution, physical barriers prevent members from interacting with those outside of the organization. As previously stated, SNU does not maintain physical barriers to prevent members from interacting with those outside the institution; however, psychological and emotional barriers exist. These barriers

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[2] From an insider's perspective, the "protection" from the real world is considered a positive characteristic of SNU as a sheltering place. This protection is illustrative of the connection with the organization that occurs during the *breaking-in* period of the socialization process.

act as a means for members of the institution to "retreat from the world" (Goffman, 1961, p. 5) allowing SNU to be a place for students to be "set apart from the world" (SNU Graduate Catalog, 1993-95, p. 7). The notion of being set apart provides shelter from the outside world for members of the organization.

In addition to being set apart as a *soft total institution* that maintains boundaries and barriers between SNU and the outside world, characteristics of the SNU culture are created to help maintain those boundaries. Schein (1999) states, "the essence of culture is [the] jointly learned values, beliefs, and assumptions that become shared and taken for granted as the organization continues to be successful" (p. 20). In order to maintain the cultural values, beliefs, and assumptions of SNU, students are expected to behave as fully participating members of the organization, which includes specific responsibilities of membership. According to SNU's Student Handbook (2000-01, 1999-2000), which is updated and published annually, there are specific responsibilities of membership in the University community. By choosing to enroll at SNU, students "indicate their desire and willingness to live in harmony with these responsibilities of membership" (p. 2). The handbook delineates the specific behavioral expectations for membership in this "community committed to Christian scholarship." The basic premise for these "regulations" is to create unity not only on campus, but also to "build Christ-like character. People on the outside looking in should glimpse the promise of a more wholesome, more selfless lifestyle – one that brings honor to God" (p. 2). This statement reflects a spiritual barrier which exists

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[3] From an insider's perspective, the "exclusion from participation" in the real world is perceived negatively. This is illustrative of the individual member's tension to maintain autonomy and independence from the organization.

between the institution and "people on the outside." In order to regulate this spiritual barrier, three broad categories are designated in the Student Handbook (1999-2000):

1) Some regulations reflect God's moral law.

2) Some regulations reflect civil law.

3) Some regulations involve judgments and prudence about the effects of certain practices (p. 2).

The first regulations category has been adopted based on "SNU's "theological and moral perspectives," which "regard the Bible as the final rule of faith and practice and believe that it must serve as [the] 'view finder' in developing regulations." The second category focuses on upholding the civil laws of the local, state, and federal governments. The third category is based on the University's belief that "it is unwise to engage in some behaviors, not because they are intrinsically wrong, but because of the potential for damaging consequences" of the members' actions toward themselves and toward the community (Student Handbook, 1999-2000, p. 2). Included in the explanation of the premise of the regulations, there are Biblical Principles[4] and

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[4] From the 1999-2000 Student Handbook, the Biblical Principles are listed as the following:

> The Bible establishes basic principles fundamental to Christian behavior and lifestyle. These include the following:
> -- A personal commitment to the Lordship of Jesus Christ.
> -- The need to love God with our whole heart, mind, body, and soul, and love our neighbor as ourselves.
> -- The need to exercise our freedom responsibly within the framework of God's Word, with loving regard for the sensitivities of others.
> -- Participation in the worship and activities of the church which forms a necessary context for Christian living (p. 3).

Christian Lifestyle[5] statements which "identify the essentials of our Christian life and should remain the desire of those who affiliate with" SNU.

In addition to erecting a spiritual barrier, the statements of "Biblical Principles" and "Christian Lifestyle" reflect psychological and emotional barriers which provide shelter from the larger society for students. These barriers are not as clearly defined as the spiritual barriers; however, they may be seen in the behavioral

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[5] From the 1999-2000 Student Handbook, the Christian Lifestyle are described as the following:

> The SNU community attempts to make Christian principles the basis for corporate life and individual behavior. Therefore, living in accordance with such principles is expected of all members of the University Community.
> -- Love for God and others is the primary motivation for Christian conduct as taught by Jesus Christ.
> -- Life within a Christian community must be lived to the glory of God and in the service of one's neighbors.
> -- Consistent with the example and command of Jesus Chris, humility, love, honesty, faith, hope, and forgiveness, must be the determinative factors in the life of a Christian.
> -- The community collectively, and each member individually, is responsible for the effective stewardship of abilities, opportunities, and institutional resources.
>
> Attitudes the Bible condemns as morally wrong are contrary to a Christian lifestyle. These attitudes include greed, jealousy, pride, envy, lust, bitterness, uncontrolled anger, and prejudice based on race, sex, or socioeconomic status. Although these attitudes are personal in nature, they are subject to the judgment of God as are outward forms of sin. The Bible also condemns such practices as drunkenness, dishonesty, profanity, stealing, and certain sexual activities. These sexual activities are those which are held to be incompatible with sexual integrity, including fornication, promiscuity, adultery, homosexual acts, and perversions. Southern Nazarene University affirms these Biblical principles and admonitions as lifestyle expectations for members of the SNU community (p. 3-4).

expectations identified as "University Concerns[6]." The "University Concerns" are further outlined in the "General Policies: Standards of Conduct" statements included

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[6] From the 1999-2000 Student Handbook, the University Concerns are described not as

> Moral absolutes but they are responsibilities of all members of the SNU community. These guidelines help [members] live comfortably together. It is intended the rules for community living strike an important balance between individual autonomy and group consensus.
>
> These rules embody such foundational Christian principles as self-control, avoidance of harmful practices, and sensitivity to the heritage and practices of other Christians. The University requires members of its community to abstain from tobacco, alcoholic beverages, illegal drugs, gambling, social dancing, and attendance at establishments or activities at which such behaviors are the focus. Individuals granted enrollment at SNU are students and thereby agree to support and abide within the SNU community *Standards of Conduct* whether their physical presence is on or off campus.
>
> To help put these principles into practice, we have summarized our lifestyle expectations in a *Lifestyle Covenant.*
>
> Eight areas of personal responsibility *(The Lifestyle Covenant)* are:
>
> 1) I will endeavor to live in the spirit of honesty, integrity, and fair play, respecting the rights of others.
> 2) I will abstain from the use of profanity or crude language.
> 3) I will abstain from the use and/or possession of alcoholic beverages, illegal drugs and tobacco in any form, nor will I collect or display alcoholic beverage or tobacco paraphernalia.
> 4) I will abstain from immoral sexual behavior, as outlined in the *Christian Lifestyle* section of this Handbook.
> 5) I will abstain from viewing or displaying obscene or pornographic material.
> 6) I will abstain from gambling.
> 7) I agree to not have persons of the opposite sex in my room except during open house or with the permission of the Residence Director.
> 8) I will abstain from "unauthorized" visitation in motel rooms, apartments, or homes of persons who are of the opposite sex. "Unauthorized" visitations include behavior that is approved under the *General Policies for Residential Living "Visitation"* policies.

in the Student Handbook, which address specific issues such as: academic integrity, alcohol—drugs and tobacco, appearance and dress, ethnic diversity, profanity, and sexual integrity. The psychological and emotional barriers can be related to the restrictions placed on individuals who choose to become members of the institution. In the "University Concerns," members of the institution are expected to practice "self-control, avoidance of harmful practices, and sensitivity to the heritage and practices of other Christians" (p. 4). As the regulations state, there are restrictions from "morally wrong" attitudes including greed, jealousy, pride, envy, lust, bitterness, uncontrolled anger, and prejudice based on race, sex, or socioeconomic status. These "morally wrong" attitudes may arise after choosing to become a member of SNU and be manifest in behaviors identified on the Handbook's list of condemned practices, which include "such practices as drunkenness, dishonesty, profanity, stealing, and certain sexual activities. These sexual activities are those which are held to be incompatible with sexual integrity, including fornication, promiscuity, adultery, homosexual acts, and perversions."

As the student participants reflected on their experiences at SNU, their discourse included talk about the institutional rules, regulations, and expectations (Jablin, 1987), some spoke of these behavioral expectations in positive ways, while others spoke of them as restrictive. The positive perceptions about the regulations

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> While we understand that not every person holds the same convictions, we expect students to understand why we have these regulations. We also expect their integrity in keeping them as well as their cooperative efforts in improving them. We hope students will discuss and evaluate the University standards as part of the growth process that should take place at SNU (p. 4-5).

focused on how SNU "provides shelter," acts as a "bubble",[7] and separates members of the institution from the "huge world out there." In addition, when members leave they may encounter feelings of "missing out on something" or being separated from their community. In contrast, the more restrictive perception of these behavioral expectations focuses on the behaviors identified as "morally wrong." In reflecting on their experiences at SNU, the students mentioned instances when the threat of encountering "morally wrong" behaviors or attitudes kept them separate from the rest of society. For example, LN reported that she feels that the SNU shelter prevented her from being independent while she was in residence at SNU. BF reported that she felt the shelter of SNU created "this Nazarene-dom world," where members live in a bubble[4] separate from the "huge world out there," where people have different opinions from those of the members of SNU. She stated that this bubble "is not bad," but it does not prepare members to venture out into the "huge world" – where people "have different ways of believing and looking at things." On the same idea of separation between the Nazarene-dom world and the "huge world out there," CB stated that while he attended SNU he worked at a bank, which he described as "a secular world job that was not affiliated with the Church of the Nazarene." However, since graduating, CB stated that he has moved into the Nazarene-dom world - he

[7] A "bubble" can be interpreted both as positive and negative. Positively, a "bubble" protects and provides shelter for students from the larger, outside world. Negatively, a "bubble" prevents students from activities conducted in the outside world in which they choose to be involved. The "bubble" is both a protective and a preventative device. The "bubble" is a representation of the *soft total institution* – acting as a barrier between organizational members and the larger society, allowing members to "be set apart."

works at a local Church of the Nazarene. He felt his time working in the secular world was invaluable and talked of "surviving" that experience.

In reflecting on the notion of shelter, SK stated, "I guess it opens my eyes to the real world – I mean I know after I graduated from SNU and being a flight attendant and having other jobs – SNU is a very sheltered, little atmosphere" that was "very different from the real world." She believed, "that's the way Christians are supposed to be – it's not bad. It was very nice to be a part of that – and very shocking to be not a part of that anymore." SK reported that there are people who go to SNU who do not "want to be there, that [do] not enjoy the Christian atmosphere – but they were very few." She reported that "everyone got along and everyone knew everybody, and everyone was friendly, and if you needed someone to help you – and everyone was involved in some sort of ministry and furthering themselves...and getting an education." When SK left SNU she reported that she worked at a local Italian restaurant, where her colleagues "live[d] from paycheck to paycheck and party to party, . . . [with] absolutely no motivation in life." Some of these people she classified as "rather casual Christians." She talked of life at SNU as being "on a spiritual high" similar to church camp, where everything in "life revolved around church." She stated that when a member leaves SNU and is unable to fully participate in ministry or church activities (due to work-related or other-related limitations), then that cultural member may encounter feelings of "missing out on something" or being separated from their community.

Another positive note about SNU's sheltering nature was identified in NL's statement of how this sheltering begins when first-year students arrive on campus. At

their arrival on campus, newcomers are required to participate in a New Student Institute (NSI) group[8]. In talking about NSI groups, NL stated that he thought they were "actually a good idea." NSI provides an avenue for newcomers to encounter the organization. It's not – [the newcomer is] just not thrown in – well, welcome to college. [Rather the newcomer is] thrown into a group, and it almost forces [the newcomer] to get to know people . . . and make new friends." NSI is designed to assist the newcomer, both first-year and transfer students, to learn the values, norms, and required behaviors that will allow them to become fully participating members of the organization (Van Maanen, 1976) and to help the newcomers assimilate into the academic and social aspects of life in the educational institution. Students are assigned to a group which is involved initially in helping students adjust to life at SNU, but which continues to meet periodically throughout their first semester. The NSI group is considered a "family" and is designed to provide a sense of community for students, where they can find resources of information and assistance for problem solving.

This same student, NL, further reflected on the sheltering environment at SNU as restrictive. He stated that the University is "very slow to change," or to adopt "new ideas." NL reported that some of the rules sheltered students from the world and were confining. For example, among the housing regulations is the requirement

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[8] New Student Institute is a newcomer training program implemented to help socialize incoming students, both first-year and transfer students, into the academic and social aspects of life within the educational institution. Students are assigned to a group which is involved initially in helping them adjust to life at SNU, but which also meets periodically throughout their first semester. The NSI group is considered a "family" and is designed to provide a sense of

for "single students under 23 years of age ... to live in residence at the University, in one of its residential facilities" (Student Handbook, 1999-2000, p. 19). The exceptions to the residential requirement include: students who are married or over 23 years of age; students living at home with parents in the metropolitan area; fifth year seniors; those living with a family who provides free room and board; those living with a family who provides room and board in exchange for domestic work within a family setting; and students who have achieved junior status (57 hours), and are enrolled for six (6) hours or less. NL stated "There's no option at all of living off campus – unless you're in Asbury[9]. There's different sort[s] of things that they call off-campus, but that's really not" living off-campus. Another restrictive regulation NL spoke about was the requirement to attend Chapel. "All students carrying nine (9) hours or more of University credit are automatically enrolled in 'Chapel'" (p. 29). The exemptions to Chapel attendance include "students who carry 'non-typical-enrollments patterns' (graduate students, under-graduate students over 23 years of age, part-time students with less than nine (9) hours, students who have successfully completed eight (8) semesters of Chapel) and students who have conflicting academic requirements (student teaching etc.)" (p. 30). The Chapel attendance requirement states that students must attend 33 chapels per semester in order to receive "credit" for chapel. Students are required to complete attendance cards which are collected during each Chapel meeting. Records of attendance are posted weekly in the Student

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community for students, where they can find resources of information and assistance for problem solving.

[9] Asbury is an apartment complex owned by SNU where students, and others associated with the school, may live. This complex is located approximately one block north of campus.

Commons, in the building where Chapel is held, and in each of the residence halls. These regulations do not exempt students who are of a different religious persuasion than Nazarene, which concerned NL who stated that there have been some students who were Muslim who were required to attend chapel, which he did not believe was fair.

Another part of SNU life that NL focused on when discussing the notion of shelter was "social life." He stated that it was rare when men and women were seen together in public without other cultural members making "something" out of their togetherness. When this occurs, the "something" is often the assumption that the man and woman are seriously involved in a romantic, dating relationship to the exclusion of others. In addition, rules are implemented which prevent "something" from happening, including curfew.[10] SNU has rules that protect members from the "party

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[10] Among the "General Policies for Residential Living," is a section entitled "Closing Hours and Privileges," which states that

> The residence halls are closed and secured at midnight on Sunday through Thursday and at 1 am on Friday and Saturday nights. Freshmen (defined as any student who was in high school the previous year) are required to be in their respective halls at these hours. Fifteen one-hour extensions are available for freshmen to use as needed or a desired one on a given night.
>
> The University residence hall is the primary place of residence for students during the academic year. Students are expected to remain overnight in their assigned residence hall. Overnight checkouts are a privilege designed primarily for visiting family, attending school-sponsored activities, and for occasional visits to friends living off-campus. These checkouts are intended to occur on the weekend nights of Friday and Saturday. Weeknight checkouts are discouraged and are allowed only with the advance approval of one's Resident Director.

scene ... and immoral stuff."[11] The "General Policies For Residential Living" as well as the "Lifestyle Covenant" provide regulations about sexual immorality, drug and alcohol use, and social dancing.[12] All three of these behaviors can be inferred from NL's use of the words "party scene." But if members "want to [break the rules], they're going to do it. . . .There are ways around [the rules]." NL's expressions about "breaking the rules" leads the analysis to a second emergent theme on the notion of sanctions for inappropriate behaviors.

Sanctions for Inappropriate Behaviors

As we learn to communicate, we are taught communication rules, which Shimanoff (1980) defined as "a followable prescription that indicates what communication behavior (or range of communication behavior) is obligatory, preferred, or prohibited in certain social situations" (p. 57). As newcomers to a culture are socialized to be fully participating members of the organization, they are taught the appropriate communication behaviors which are obligatory, preferable, or prohibited by the organization. The response to the breaking of a communication rule (a rule violation) is not explicit punishment or negative behavioral modification techniques as may be seen given to children when they behave inappropriately and receive a spanking, a "time-out," or are "grounded" from some favored behavior, such as the use of the telephone or a video-game. Since communication rules are not explicitly written in a fashion that informs members of the culture of their existence, the primary method of identifying the rules occurs when the rules are violated. When

[11] The "something" NL was referring to included pre-marital sex, dancing, and drinking.

rules violations occur, they may be met with conversational sanctions. In addition, the frequent repetition of a violation, may receive a sanction. Within a specific conversation, a sanction may take the form of rejection, frustration, puzzled or disapproving looks, avoidance, reprimands, or a simple facial expression (Knapp & Vangelisti, 2000).

Within the SNU environment, members are expected to conform to the social norms established by the institution. The institution has established an itemized list of prohibited behaviors, as is typical of a *total institution* where barriers are designed to maintain distance between members of the organization and those outside the organization (Goffman, 1961). According to Goffman (1974), the social framework, in this case SNU, provides a "background understanding for events that incorporate the will, aim, and controlling efforts of an intelligence, a live agency, the chief one being the human being" (p. 22). The social framework is used as a standard against which human behaviors are compared for members within the frame being analyzed. For this analysis, the social frame, SNU, is a cultural perspective to guide members' behaviors in order to conform to the standard and the expectations of the institution.

As mentioned above, when incoming students enter the social environment of SNU, they are presented with several informational tools designed to expose and train newcomers to the behavioral expectations of members of the culture. During the NSI newcomer training program, first year and transfer students are presented with the SNU Student Handbook and a brochure entitled Life-style Expectations which explicitly states some of the behavioral expectations of members of the culture. The

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[12] See footnote 6, "University Concerns."

Life-style Expectations brochure briefly restates some of the general areas identified in the Student Handbook and identifies the most compelling issues as: academic integrity, chapel, cooperative living, dress guidelines, entertainment, residence life, and the campus judicial system. In addition to these general areas of concern, there is a section of the brochure entitled, "Seven Areas of Personal Responsibility: The Life-style Covenant.[13]" Students are expected to follow the list of "Seven Areas of Personal Responsibility: The Life-style Covenant," which identifies behaviors considered inappropriate for members of the SNU community. This list of explicitly identified behaviors provides a guideline for living reflective of the worldview of the institution. The worldview of SNU is reflected in the University's motto: Character, Culture, Christ[14], and mission statement[15]. This worldview provides the frame

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[13] The "Life-style Expectations brochure includes "Seven Areas of Personal Responsibility: The Life-style Covenant," which are as follows. These are seven of the eight statements included in the "University Concerns" portion of the Student Handbook (1999-2000, See footnote 3.).

1) I will endeavor to live in the spirit of honesty, integrity, and fair play, respecting the rights of others.
2) I will abstain from the use of profanity or crude language.
3) I will abstain from the use and/or possession of alcoholic beverages, illegal drugs and tobacco in any form, nor will I collect or display alcoholic beverage or tobacco paraphernalia.
4) I will abstain from immoral sexual behavior.
5) I will abstain from viewing or displaying obscene or pornographic material.
6) I will abstain from gambling.
7) I will not have persons of the opposite sex in my room except during open house or with the permission of the Residence Director.

[14] The SNU motto expresses statements about three areas, Character, Culture, and Christ. These are as follows:

Character: The conviction that sound moral Character is a pressing need in our world. This is achieved by: accepting personal responsibility; developing habits that lead to emotional and physical well-being; committing to high moral standards with integrity; building family life on Biblical principles; serving others and the

against which members of the SNU culture compare their behaviors. In the post-exit interviews, NL spoke at length comparing his observations of the behaviors of his fellow cultural members with the frame of SNU's cultural standards. There were others who spoke on this topic, but NL's discussion is most compelling.

NL spoke about ways around the rules, or ways to break the rules, which caused members to feel they were living within the shelter of SNU. In his discussion of SNU as a sheltering place, he focused on the ways the rules for conduct restrain students to conform to the institution's worldview. NL noted that when students choose to act in inappropriate ways, in violation of the seven areas of responsibility, they are forced to go "underground." For example, he stated that SNU students

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church; providing leadership to the Church and society; and exercising stewardship of God's creation.

Culture: The conviction that true Culture makes moral character attractive and effective. This is achieved by: valuing the best of civilization's contribution to the arts and sciences; thinking analytically and communicate effectively; valuing and appreciate all people and their cultures; practicing appropriate refinement and maturity in all social settings; committing to responsible citizenship; understanding and appreciating the heritage of the United States; and becoming shapers, not merely reflectors, of culture.

Christ: The conviction that the transforming power of Christ is indispensable in the building of true personhood. This is achieved by: making a personal commitment to Christ and to service in the Church; committing to study of the Bible as the foundation for contemporary life; accepting the role of Christians as servant-leaders; nourishing the development of the Christian community; and pursuing Christ-likeness through a deepening commitment to holiness of heart and life.

(As taken from the Southern Nazarene University's page on Student Life, retrieved on 3/3/01 at: http://web.snu.edu/sm/current_students/undergraduate/snu_student_life and the web-page for Prospective Students in the Adult Studies program, retrieved on 3/3/01 at: http://web.snu.edu/sm/prospective_students/adult_studies/about_SNU)

[15] The SNU Mission Statement appears in Chapter 4.

participate in "partying" behaviors, just like students at other public institutions such as Baylor University (where NL was attending graduate school at the time of the interview), but they usually do it when a student's parents are out of town. These parties may occur in parent-sponsored apartments, about which he explained:

> "Let's say a parent has signed that the child is living with them – but they really have an apartment; some parents you know really just flat out don't care – so they'll sign a waiver – that yes, they're living with me – but in all actuality that child is living in an apartment somewhere else. They'll have an apartment – they'll go. . . . I've seen people – I haven't seen actually – I've heard about people just going out drinking at the horse stables[16]. You know, [the University] own[s] a horse farm – the stables out there. I find that kind of humorous!"

NL reported that he had attended off-campus "parties" while at SNU where people gathered with their alcoholic beverages. Those attending these parties might include both SNU students as well as students from other local universities. In addition, NL reported that SNU students go to other local universities to attend "big parties." However, the SNU participants are most concerned about "being caught" by "somebody in Student Development."

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[16] The horse stables are located on SNU property where the University President, Loren Gresham, resides. The stables house the horses which are used for the Equine Science courses as well as during the summer Excel Camp programs. The Excel Camp programs invite children to campus for specific week-long activities, such as Horseback Riding, Basketball, or Drama. The camps may occur with the children sleeping on campus (in the dorms) or they may be day camps, with the participants going home each night and returning to campus each morning.

The Student Handbook (1999-2000) specifies the "Consequences for Violation of SNU ... Standards of Conduct." These consequences or sanctions are designed to affect "a student by being redemptive and corrective, and not merely punitive" (p. 17). The stated goal of these consequences, or disciplinary actions, is "to increase a students' [sic] development through the assessment and acceptance of responsibility for one's choices and actions" (p. 17). The list of possible disciplinary sanctions include: verbal and written warnings, dismissal from the University, fines, participation in educational programs, counseling, service work for the University community, notification of parents, loss of residence hall and/or community life privileges, dismissal from the residence hall, suspension from the University for a specific period of time, and disciplinary dismissal from the University. When a violation that warrants disciplinary action occurs a council consisting of student, faculty, and Student Development staff representatives determines the sanction. While NL spoke of "breaking the rules," he also spoke of students involved in drinking, smoking, and social dancing. He stated, "There's a lot of drinking at SNU." He reported that "parties" occur frequently, but they are "very hush-hushed." When someone from SNU attends a "party," that person perceives that the others in attendance are observing their behavior, they might be "there to snitch or whatever." Once this person begins to "party," the observer may relax because, NL stated, "then you have something on them – they have something on you. ... 'cause it's a big deal if you get caught up there."

From the post-exit perspective, in addition to NL, HM also spoke of spending two and a half years of her college education while at SNU "drinking, ... and partying,

and just being this wild person." She also stated that since graduating she engages in activities which she would not have done while attending SNU, such as "country dancing with some friends," where she met the person she was dating at the time of the post-exit interview. When speaking of this activity, HM stated, "that's one place I differ from the Nazarenes. I don't think you're a sinner if you go dancing every now and then." However, she also spoke about choosing not to tell her parents of her dancing activities when she stated, "they realize I'm old enough to make my own decisions. My Mom and I agree to disagree on [some] topic[s], and they know who I used to be in college – as far as going out to party a lot." HM's parents were aware of her behaviors and she states that they "understand now that when [she] go[es] out it is 'innocent.'" HM claims that while at SNU she was involved in or attended several activities at which the use of tobacco, alcoholic beverages, illegal drugs, and social dancing occurred. In addition, she stated that she "would never drink in a public place where someone might see [her] that [she] went to church with," primarily because she would not want "to cause somebody to stumble," or to offend someone. In recalling the rebellious activities in which she engaged while at SNU, HM remembers them as being fun, a turning point in her development, and "it's made [her] more compassionate to people who go through" similar events. She states that

> "it was just like pride went before [her] fall. . . . [She] went through hell and back trying to give that up – because there was a part of [her] that really wanted to keep doing it – it was fun – but just knowing that

God couldn't complete what He had for me as long as I was taking that road."[17]

This statement demonstrates HM's desire to know God's direction for her life or to seek God in everyday life events.

The Seeking of God in Everyday Life

Throughout the post-exit interviews, many of the participants made statements about their desire to seek God in their everyday life, in the mundane aspects of being. When HM states that she "went through hell and back" trying to give up her rebellious behaviors (drinking and partying), she also states that she knew that "God couldn't complete what He had for [her] as long as [she] was taking that road." This example displays HM's desire to allow God to lead her toward a specific "road" or over-arching plan. In Chapter 4, the messages expressed by the student members of SNU were analyzed to consider the beliefs, values, and customs upheld by the institution. In accomplishing this goal, the analysis considered the philosophical perspective of the University, whose mission statement lists as its goal "the development of people who pursue truth through Christian faith, academic excellence, service to humanity, and life-long learning." In support of the goal to develop people who pursue truth through Christian faith, the SNU students made statements in their interviews about religious affiliation and accountability. The theme, the seeking of God in everyday life, goes beyond the goal of pursuing truth

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[17] It should be noted that while several students spoke of being involved in or attending activities from which the "University Concerns" requires abstinence, none of them reported receiving any "Consequences for Violation of SNU ... Standards of Conduct."

through Christian faith to consideration of how the participants' "current outlook on life is completely shaped by God" (as stated by MD).

As previously stated in Chapter 4, BN reported (in his 1998 interview) that he had chosen to come to SNU because he felt that God was leading him to this school. Other participants also stated that "God knows what I want," or they were seeking "God's leading," and "God's plan" for their lives. These comments about God's directions for their lives concerned various aspects of everyday life, including: relationships, employment, future plans, and sense of meaning. For example, when talking about his future mate, NL stated: "God knows what I want. ... [I have] a high standard. And it's – I have faith that I'm going to meet this person." Another example of talking about relationships in everyday life occurred when CB was describing the experiences that affirmed his sense of meaning. His statements focused on being involved with the youth at his local church.

> " . . . we're all together as a community – what God has called us to be is a community. And seeing them involved in that, and actually seeing that God has called me to be the one to step out and help lead this."

This statement illustrates the importance of being a community as a method of relationship development.

An example of seeking God in the realm of employment occurred when RV was speaking about how she obtained her first position after graduation. RV stated that she had gone home during Spring Break and

> "talked to different people about things that were available, but [she] wasn't necessarily looking for a job at the time. And [she] talked to

> the President of the bank, and his assistant called [her] three weeks later and offered [her] the position. . . . (Her hometown) is not a very big town . . . and [she] was really concerned about not being able to find a good job, . . . and (she) know[s] that it was God, because of the way He led [her] to talk to the President of the bank."

RV stated that the position at the bank was "pretty much created ... for [her]." RV also attributed the maturation she achieved while at SNU to the fact that she "HAD to rely on God, because [she] didn't have anything else to rely on. [She] thinks that that really helped to strengthen [her] and to show [her] how to grow and to have God as more of a companion."

The comments made by the participants that illustrate the seeking of God in everyday concerns about future plans reflected the notion that members of this community seek to "rely on God" for leading them through life. For example, when asked about the driving passion in his life, BN stated, "God's given me this incredibly huge vision." The comments about this vision focused on funding a ministry. BN stated, " I'm talking pouring a lot of money – like supplies – and not just necessarily overseas missions, but missions here in the States. Different things like that – a lot of charitable organizations. I do a lot of that stuff anyway. But, I'm talking significant financial impact. So, God's given me some huge vision ideas, and he's given me some opportunities. He's opened one door after another. I've already got financing for my picture – my first full-length feature [film] . . . and God's opening door after door."

The participants' comments that illustrate ways of seeking God in everyday concerns in order to make sense of or understand the world reflect the notion that members of this community seek a relationship with God. For example, RV spoke in relational terms when describing mature faith as "walking with God and actually [having] a companionship relationship with God," or as "where you and God are in it every step of the way . . . good or bad. He is your companion, as opposed to just your lifeline." She also spoke of her desire to "grow and to have God as more of a companion." Another example occurred when BN talked about how God opens doors for his followers when he discussed his involvement in conversations about religion. He stated that his accountability group focused on "what God [has done] for me today, or this week, or how God [has] opened some other doors, or how [the members of the group have] learned a new aspect about Christ." MD simply stated "God reveals things to me through His word, and through His spirit ministering to minds," and this revelation helps her to make sense of her life.

SPEAKING Acronym

The final area of discussion about this area of analysis focuses on the components of the SPEAKING acronym (Cooper, 1995; Hymes, 1974; Schriffin, 1994) mentioned in chapter two – Situation, Participants, Ends, Acts, Key, Instrumentality, Norms of interaction and interpretation, and Genre. The components of the acronym are related to both the philosophical perspective of the organization and the statements of the students from the interviews.

This chapter discusses RQ4, which builds from RQ1 and specifically considers any additional themes that emerged from the students' discussion of their

membership in the organization. In each area for analysis this project considers components of the SPEAKING acronym (Cooper, 1995; Hymes, 1974; Schiffrin, 1994). Those identified by this question include the Acts and Norms of interaction and interpretation. The Acts discussed in this area are the message content of the students – what topics they discuss and how they describe their experiences as members of the culture. The four specific areas of discussion which emerged as common among the interviews were (a) the nature of SNU as a sheltering place, (b) institutional sanctions given for inappropriate behaviors, (c) the seeking of God in everyday life, and (d) perceptions of gender role expectations (to be discussed separately in chapter 6). The Norms of interaction and interpretation in this area focus on the communicative behaviors of the students in their identification of appropriate and inappropriate behaviors as compared to the rules of conduct of the organization. In the section of this chapter discussing sanctions given for inappropriate behaviors, SNU's rules of conduct were discussed and compared to the statements of the students. These rules of conduct do not focus totally on communicative behaviors; however, the discussion here focuses on how the students talk about abiding by those rules of conduct.

Findings

This chapter has discussed the emergent themes that were revealed through the analysis of the interviews collected for this project. These emergent themes resulted as an analysis of the discourse between the participants and the researcher through ethnographic interviews posing specific, directed questions to the participants. In Chapter 4, the student discourse revealed ways the participants reflect

the organization's mission statement. The reflection of the institution's worldview demonstrates that the participants were enculturated and integrated some of the beliefs, values, and customs of the organization, which indicates their internalization of an understanding of the reality of the social structure of SNU, thus their successful organizational socialization. This chapter moved beyond the reflections of SNU to additional, tangential themes that appear to be common among members of the organization, which reveal the students' individualization separate from the organizational culture. These themes were not specifically evident through the discussion of the post-exit interviews in the previous chapter; they demonstrate the uniqueness of being a member of in SNU.

Socialization vs. Individualization

Throughout the discussion of these emergent themes the students' statements display the tension that is characteristic of the sense-making process – the *breaking-in* period (Van Maanen, 1976). During this period in the socialization process, newcomers are confronted with the reality and expectations of their participation in the organization and are faced with a choice to fully integrate into the institution or to maintain their individuality. Both the organization and the individual adapt to and influence each other during this process. The tension between behaving according to the cultural standards of the organization – *socialization* - and maintaining individual identity – *individualization* - is characteristic of *unfreezing* (Jablin, 1987), which helps the newcomer redefine self as separate from the organization. This is illustrated in the discussion of the first two emergent themes, the nature of SNU as a sheltering

place and sanctions for inappropriate behaviors, but not in the third theme, the seeking of God in everyday life.

In the discussion of the first emergent theme, the nature of SNU as a sheltering place, the tension between autonomy and connectedness is displayed in talk of SNU as a "bubble" – both a protective and a preventative device. The students appreciate the separation SNU provides from the "huge world out there," as a protection from outsiders. This appreciation focuses on the connection between the students and the institution, displaying the socialization of the individuals into the organizational culture. In contrast, when the students talk about SNU preventing them from "being independent" from the larger society, their statements indicate a desire to maintain their autonomy and independence from the organization. This independence is a display of the individualization between the organization and the students, which allows the member to define self separate from the organization.

In the discussion of the second theme, sanctions for inappropriate behaviors, the examples of "breaking the rules" or disobeying the institutional rules and expectations are displays of the students' maintaining their individuality rather than conforming to the cultural norms as stated in the SNU mission statement. In NL's discussion of SNU as a sheltering place he focused on ways the institutional rules were restraining for students and that those who chose to "break the rules" had to do so "underground." These are expressions of individuality and maintaining separation between the cultural member and the organization. There are institutional sanctions employed when the rules are broken, but both NL and HM indicated that the rules may be broken by going "underground" and avoiding being caught. Going

"underground" is a display of individuality rather than conformity to the cultural expectations.

Application of Cultural Norms to Outsiders

In addition to illustrations of the tension between autonomy and connectedness members encountered, the students appeared to believe that the cultural rules and behavioral expectations transcend SNU's boundaries to the "huge world out there." For example, in the discussion of this first theme, SK appears to carry the organizational rules and expectations to those outside the organization when she talks about her experience working at a local Italian restaurant. In this discussion, she indicates that some of her fellow employees were "rather casual Christians" because they did not seem to follow the norms of SNU – being "on a spiritual high," with life revolving around the church. In the discussion of the third theme, the seeking of God in everyday life, the participants spoke about God's influence in the mundane aspects of being, including His leading in relationships, employment, future plans, and sense of meaning. In addition, the comments reflected the notion of relying on God for direction through life, for opening doors, for companionship with them, and for making sense of life. These indicate that God's influence is life-long rather than only through the experience as cultural members of SNU, transcending the institution's boundaries.

Speaking Acronym

In addition to these emergent themes, the components of the SPEAKING acronym (Cooper, 1995; Hymes, 1974; Schiffrin, 1994) were discussed. The specific components of the acronym represented in this area of analysis include the Acts and

Norms of interaction and interpretation. These two components focus on the content of the students' message about their membership in the organization and on the communicative behaviors the students identified as appropriate or inappropriate as compared to the rules of conduct of the organization.

The following chapter considers the fourth emergent theme, perceptions of gender role expectations. During the post-exit interviews, the participants were asked questions which focus on their views about gender roles concerning authority in marriage, the church, and the workplace. The students' responses to these questions are an interesting combination of their socialization as members of SNU, with ties to Christianity and the Church of the Nazarene, and their socialization as members of "the huge world out there."

Ch 6

CULTURAL NOTION OF MASCULINITY AND FEMININITY: GENDER ROLE EXPECTATIONS

The first area of analysis, discussed in chapters 3 and 4, was to identify the culture and philosophical perspective of the organization, SNU, based on institutional artifacts and official documents.

RQ1: What are the beliefs, values, and customs reflected in Southern Nazarene University's documents that define its philosophical perspective and culture?

Next, for RQ2 and RQ3, the students' statements about membership in the organizational culture were compared to the institution's philosophical perspective and culture in order to reveal what they say about their socialization into the culture of the organization. The students' statements were compared to the specific goals identified by SNU's mission statement: to build "responsible Christian persons" and "the development of people who pursue truth through Christian faith, academic excellence, service to humanity, and life-long learning." Next, for RQ4, the students' statements were analyzed to reveal what they say about their individualization, maintaining separate identity from the culture of the organization. The analysis of the students' statements for RQ4, considered any themes that emerged from the students' discussion of their membership in the organization in addition to those compared to the goals identified by SNU's mission statement. The emergent themes which answer RQ4, discussed in chapter 5 included (a) the nature of SNU as a sheltering place, (b)

sanctions given for inappropriate behaviors, and (c) the seeking of God in everyday life.

Through the qualitative analysis of the ethnographic interviews, a fourth theme emerged which highlights the cultural notion of masculinity and femininity (mentioned in chapter 4) as revealed through the students' statements about their perceptions of gender role expectations. Thus, RQ5 is as follows:

> RQ5: What do the interviews with Southern Nazarene University cultural members reveal about the cultural notion of masculinity and femininity through their discussion of gender role expectations in marriage, the church, and workplace?

The emergent theme was evident through responses to post-exit interview questions that asked for participants' views about the role of men and women concerning authority in marriage, the church, and the workplace. The students' discussion of gender role expectations, based on post-exit interview questions, demonstrates one way the students make sense of and understand the world. Their perspective illustrates the messages they have integrated through the socialization process as influenced by parents, peers, the Church of the Nazarene, SNU, and the "huge world out there."

This chapter begins with a discussion of the cultural notion of masculinity and femininity and its impact on the organizational culture of SNU. Second, this chapter compares the students' responses to these interview questions to the philosophical perspective of the religious-sponsoring organization of SNU, the Church of the Nazarene. Third, the participants' responses are considered based on muted group

theory (Clary & Smith, 1999; Griffin, 2000; Kramarae, 1981; Littlejohn, 1996). Fourth, the components of the SPEAKING acronym (Cooper, 1995; Hymes, 1974; Schiffrin, 1994) that apply to this area of analysis are discussed. Finally, this chapter summarizes and discusses the findings based on the analysis of the students' statements about their perceptions of gender role expectations.

The Cultural Notion of Masculinity and Femininity

As stated in chapter 4, there are several cultural patterns which are characteristic of the shared values, beliefs, attitudes, and customs of a social group or organization. At the societal level these categories include: individualism or collectivism, uncertainty avoidance, power distance, *masculinity and femininity*, work, human nature, the perception of nature, time, activity, relationships, context, informality and formality, and assertiveness and interpersonal harmony. The cultural notion of masculinity and femininity (Hofstede, 1998) pertains to distinctive behaviors that are categorized as masculine or feminine which guide the social structure of an organization or social group. Masculinity pertains to "societies in which gender roles are clearly distinct (namely, men are supposed to be assertive, tough, and focused on material success whereas women are supposed to be more modest, tender, and concerned with the quality of life)" (Hofstede, 1991, p. 82). Femininity pertains to "societies in which social gender roles overlap (i.e., both men and women are supposed to be modest, tender, and concerned with the quality of life)" (Hofstede, 1991, p. 82-83). Thus, "masculine" cultures emphasize complementary and distinctly different gender roles, while "feminine" cultures emphasize flexible gender role behaviors.

This cultural notion of masculinity and femininity permeates the various aspects of the social structure: family/home/marriage, church, school, and workplace. According to Ting-Toomey (1999), masculine families teach boys to be assertive, ambitious, achievement- or task-oriented, domineering, and tough while girls learn to be nurturing, modest, and relational-oriented. In feminine families both boys and girls learn to be caring and concerned with both facts and feelings as well as to be consensus-oriented. In feminine cultures, sexual equality, androgyny, and interdependence are upheld while both people and the environment are valued. By implication, masculinity and femininity influence communication. In masculine cultures, men do most of the talking, take an active role in decision making (Samovar & Porter, 2001), and there are distinct norms and rules of complementary sex role behaviors (Ting-Toomey) to which men and women are expected to conform. In addition, focus is placed on achievements and accomplishing tangible results. In feminine cultures, both men and women have flexible gender role norms and roles and focus is on the importance of quality of work/life balance issues and concern with community and environmental issues.

Within the social structure of SNU, there are no explicit, specific gender role distinctions based on only men or only women being permitted to accomplish specific tasks. However, there are implicit gender roles which men and women fulfill. While there are few women who hold positions of power within the organizational structure (13 percent), men hold the majority of these types of positions (87 percent).

	Male *(n = 71)*	Female *(n = 11)*
Administrative Officers (n = 8)	7	1
Administrative Departments (n = 12)	8	4
Academic Departments (n = 8)	6	2
Board of Trustees (n = 54)[1]	50	4
TOTAL (n = 82)[2]	87 %	13 %

The implication of this organizational structure is that men are actively involved in the decision-making process, while women are not as highly represented in that power structure. In addition, the majority of the female employees are relegated to support service – caring and nurturing – roles within the social structure of SNU, while primarily male employees hold the decision-making positions. This categorization within the SNU social structure indicates the value placed on masculinity rather than femininity. According to Calloway-Thomas, Cooper, and Blake (1999), "masculinity as a characteristic of a culture opposes femininity" (p. 197). Thus the masculine, patriarchal nature of the SNU culture opposes femininity.

The following discussion of the students' statements about their perceptions of gender role expectations includes consideration of the structure of SNU and the Church of the Nazarene as it applies to each context they discuss: in marriage, the

[1] The numbers for the Board of Trustees members were provided by Susan Bressler, University President's Secretary (personal communication, January 8, 2002).

[2] This information was compiled from the SNU web-site: http://web.snu.edu/sm/ faculty_staff/administration.

church, and the workplace. The students' statements will be considered juxtaposed against the cultural notion of masculinity and femininity.

Statements about Gender Role Expectations

In the post-exit interviews, the students were asked questions designed to better understand their perspective on the roles of men and women in three contexts: marriage, the church, and the workplace. These three areas were included as part of the interview designed by and for the Coalition for Christian Colleges and Universities study, "Taking values seriously: Assessing the mission of church-related higher education." The responses provide interesting insight into how these cultural members view gender roles. While both SNU and the Church of the Nazarene do not explicitly socialize members to conform to specific gender role expectation; historically, Christianity has guided the role expectations of men and women who are members of this religion. According to the Bible, men have been placed in a position *over* women,[3] which is characteristic of a masculine cultural perspective. As people

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[3] For example: Ephesians 5:21-33 [New International Version]:
21 Submit to one another out of reverence for Christ.
22 Wives, submit to your husbands as to the Lord.
23 For the husband is the head of the wife as Christ is the head of the church, his body, of which he is the Savior.
24 Now as the church submits to Christ, so also wives should submit to their husbands in everything.
25 Husbands, love your wives, just as Christ loved the church and gave himself up for her
26 to make her holy, cleansing her by the washing with water through the word,
27 and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless.
28 In this same way, husbands ought to love their wives as their own bodies. He who loves his wife loves himself.
29 After all, no one ever hated his own body, but he feeds and cares for it, just as Christ does the church--

are socialized to be members of the Church of the Nazarene, they are taught to conform to Biblical norms, such as the hierarchical roles of men and women. This hierarchical placement has been applied differently in marriage, the church, and the workplace. Each of these contexts focuses on a different arena of life. Marriage occurs primarily within the private sphere of life. The church lies on the margin between the private and public spheres, while the workplace is primarily a public sphere. Each of these arenas, public and private spheres of life, are influenced politically and economically by the social structure of the culture. Within the western, American culture, the private sphere is based primarily in the home and includes production from within the household – women are expected to maintain the household and are excluded from positions of power within this primarily patriarchal, masculine social structure. The public sphere is based primarily on public sites such as employment and the state. In the public sphere, there is greater opportunity for representation and voice for women.

This section considers the participants' responses to the post-exit interview questions focusing on the cultural notion of masculinity and femininity as illustrated through the discussion of gender roles expectations concerning authority in marriage, the church, and the workplace. Included in the discussion of each context is reference to existing literature concerning gender role expectations of the social norms for that

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30 for we are members of his body.
31 "For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh."
32 This is a profound mystery--but I am talking about Christ and the church.
33 However, each one of you also must love his wife as he loves himself, and the wife must respect her husband.

area. This is provided as background information as the students' statements are considered to see if they conform to or reject the social norms of the context.

In Marriage

Historically, marriage in American society has been idealized (Lindsey, 1994) and followed a primarily masculine cultural perspective. Traditionally, the wife has been responsible for caring for the domestic tasks and the children. She has been the primary nurturer – responsible for raising the children and caring for the husband's needs, while the husband has been the primary breadwinner – responsible for providing for the financial needs of the family. In this traditional model, the family consisted of a wife, husband, and dependent children – the nuclear family – who live together in their own residence. This has been considered the "norm" for family structure and living arrangements. This norm was once practical, but is no longer sensible, fair, or functional (Wood, 2000).

As the U.S. economy has moved away from the Industrial Revolution into this technological era creating social change, the structure of family is being modified. In addition, the number of women in the workforce has increased – allowing women to enter the breadwinning category; while the number of men who choose to become more actively involved in the care-giving role is increasing also. This shift in economic social structure illustrates a change away from the strictly masculine social structure with distinct, complementary gender role expectations to a feminine social structure with more fluid gender role expectations.

Pervasive social and economic changes have dramatically affected the structure of the family. When writing a definition of family, Turner and West (1998) state,

> A family is a self-defined group of intimates who create and maintain themselves through their own interactions and their interactions with others; a family may include both voluntary and involuntary relationships; it creates both literal and symbolic internal and external boundaries, and it evolves through time: It has a history, a present, and a future (p. 7-8).

This definition is broad enough to allow for the many variations of family structures that Americans have created besides the nuclear family. A few examples of the variety of family structures[4] include: (a) the binuclear family – two divorced parents in two different households, with each sharing responsibility for the children; (b) the blended family – two adults who provide continued care for at least one child who is not the biological offspring of both adults; (c) the extended family – includes

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[4] According to the U.S. Department of Commerce (1998), fewer than half of the 70.9 million family households in the United States had their own children under 18 living at home in a nuclear family setting. This Census Bureau report, based on an update conducted in March 1998, noted that 27.3 percent (approximately 19.3 million) of the family households with their own children under 18 living at home were maintained by single parents. Of the single-parent households, 2.1 million consisted of father-child and 9.8 million consisted of mother-child households. That equates to approximately 3 percent of the total family households in the U.S. consisting of father-child relationships, while approximately 14 percent consist of mother-child relationships. In the mother-child family groups, 42.2 percent of the mothers had never married which represents approximately 4.1 million households, or 5.8 percent of the total number of family households. These statistics do not specifically delineate the consistency of American family types; however,

parent(s) and children living together, as well as other relatives such as aunts, uncles, grandparents, and cousins; (d) the single-parent family – with one adult and at least one child; and (e) co-habiting couples – two unmarried adults living together in romantic relationship.

While the traditional model is the ideal that many Americans would like to be a member of (Lindsey, 1994), it appears not to be the reality of the family today. Katrowitz and Wingert (2001) state, "today's single mothers may be divorced or never-wed, rich or poor, living with men or on their own. But with traditional households in decline, they're the new faces of America's family album" (p. 46).[5]

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they do indicate the large number of households consisting of families as well as those consisting of a single parent and children under 18 living at home.

[5] In support of this statement, comparisons are made between past census data and that collected more recently.

- In 1950, 22 percent of householders were unmarried, while 48 percent were in 2000.
- In 1960, 13 percent of households were occupied by one person, which is compared to 26 percent in 2000.
- For children living in two parent households, the statistics were separated among whites, blacks, and Hispanics. For white households in 1970, 90 percent consisted of children living with two parents while only 74 percent in 1998. For black households in 1970, 58 percent consisted of two parents with children, while in 1998 only 26 percent were in this category. For Hispanic households in 1970 there were 78 percent in comparison to 64 percent in 1998 in this category.
- In 1970, 40 percent of the householders were married with children, while 24 percent were in 2000.
- In 1970, 5 percent of households were run by single mothers. This number increased to 9 percent in 1999.
- In 1990, 14 percent of same-sex female householders had children. This percentage has increased to 17 in 1998 – only an eight-year difference in the statistical data collected, but this number is increasing.

These statistics highlight some of the variations of the family structure which exist in the U.S. today.

Contrary to national trends, of the fifteen students who participated in the last set of interviews (2000), all but two reported that their parents were still married and living together (i.e., "nuclear"). Of the two whose parents were no longer married, one couple was divorced while one member of the other couple was deceased. The one participant whose parents are divorced lived with her mother after her parents separated.

The question posed to the participants during the 2000 interviews was: "What are your views on male and female roles, especially concerning authority in marriage?" In analyzing their responses, three themes are evident. The first is that the majority of the interviewees believe that the husband should be the spiritual leader of the household and ultimate decision-maker, while the wife should be submissive to his leadership. This perspective is characteristic of a masculine cultural perspective. The second theme that emerged within these responses was that the women tend to "really struggle with" this issue; while none of the men used this word, they openly admitted actively considering this issue. This struggle is illustrative of the beginning of a shift away from the traditionally masculine cultural perspective to a feminine perspective with fluid gender role expectations. The third emergent theme was that the tasks should be distributed between the couple based on ability.

The first theme, which emerged from the question about gender roles concerning authority in marriage, is that the majority of the interviewees believe the husband should be the spiritual leader of the household and ultimate decision-maker, while the wife should be submissive. In masculine cultures, men are expected to do most of the decision making (Samovar & Porter, 2001). For example, NL stated that

he believes the guy should be the head of the household, while wives are to be submissive to their husbands. In discussing this, NL referred to his parents' relationship, as "awesome." His Dad is the head of the household, while his "Mom is, you know, submissive – pretty much unconditionally to my Dad, but my Dad treats her like a queen." Three of the females, BF, RB, and MD, made statements about the husband as "head of the household" while wives are to be submissive to the husband. BF stated, "ultimately, the Bible says he's the head of the household...but it also says in the next verse to treat your wife like you would the Lord's church."[6] RB believes "that the man is to be the spiritual leader." MD believes "that God has given the husband authority, and that He desires wives to be submissive. ... I think that means that I know that my husband loves God and if it is his better judgment for something to be done one way, then it is my responsibility to acknowledge that and go with it." It is interesting to note that those who made statements in support of this perspective were all single, while the two married couples identified themselves as believing in a more egalitarian relationship (see the third theme).

The second theme that emerged from the interviews was that the four single female participants tend to "really struggle with" this issue. While none of the three single male respondents used the word, "struggle," some of them admitted that they had actively considered the issue of male and female roles in marriage. The "struggle" is characteristic of a shift from the dominant, masculine cultural perspective to femininity. As BF talked of her perceptions about the roles men and women should play in marriage she stated, "this is one I struggle with. And I'm sure

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[6] See footnote 1: Ephesians 5:23-25.

when I meet the man of my dreams – I'll be like, oh, you can do anything....but, I just think that it should be – ultimately, the Bible says he's the head of the household." In addition to BF, HM also talked of struggling with this issue.

> [She] really think[s] that when the Bible talks about being submissive it is talking about being submissive to one another, and that submission isn't something that someone asserts on you – it's a choice. And, you know, when I'm married – I don't think that there are specific roles as far as you do this – you do this – you do this. . . . So, I really do want someone that's a spiritual leader though. That we edify each other and encourage each other spiritually ... I've heard people say it's a joint thing, but he has the final word. I don't agree with that. I don't think there should be like a final word. We have a disagreement, so we're going to do it my way!

In addition to the statements of the women, some of the men stated that they had actively considered the issue of male and female roles in marriage. Specifically, one single man made an explicit statement displaying a similar perception about the roles of men and women in marriage. This statement displays dissonance between the belief in the husband as the spiritual leader of the household and ultimate decision-maker, while the wife is to be submissive. SD stated that

> [He thinks that husbands and wives] will play different roles depending on the personalities – but that's the thing about marriage – you take two people and they're supposed to complete each other. That means that where one person's weak, the other person is supposed to pick up. And I really think there are certain areas where

> just there would be a natural tendency one way or the other. ... I think most women look to the male in their life for security....just to know there's a guy around that's going to take care of them. ... provide physical security. ... That just means if we get jumped, that I'm going to do something about it...you know what I'm saying? That kind of security...and I mean...an emotional blanket – a security blanket, as well as the interrelationship – a non-threatening relationship. ... If I can have open and honest communication with the person, then I'll know what they want. If they can openly communicate what they want – then it's not as hard to make those decisions and make you both happy.

Although none of these three participants was married at the time of the interviews, each of them made statements that illustrate a struggle, or cognitive dissonance, between what they believe and the application of their belief to their desired way of life. The dissonance inferred by these statements seems to be resolved when they imply the equal distribution of responsibilities, but it is not clearly addressed by any of the three statements.

The third emergent theme – distribution of tasks – based on abilities was evidenced primarily between the two couples participating in this project. The distribution of tasks is characteristic of fluid gender role expectations while are components of a feminine cultural perspective. These two couples appear to be working out the equal distribution of tasks and the nature of equality between themselves. Both of the couples spoke of equal distribution of tasks based on ability.

Within couple, LN and DN stated, "I don't think it's like my role or anything. I'm a little bit more organized than he is . ... So, that's why I'm in charge of the checkbook." While he stated that he "probably do[es] as much cooking as she does, and she probably takes out the trash as much as I do. ... She washes her car more than I wash my car." The second couple, CB and SB, made similar statements about the roles each plays in the relationship. CB stated that he does not "believe one is wrong or right. I believe if a male can fill the position, or a female fill the position – and they are doing good [sic] – and that they are getting the job done – then so be it." While his wife, SB stated that she believes the "husband and wife should respect each other. I think they should treat each other equally, fairly – and that's me and my husband are [sic] totally on the same wavelength as far as that. ... We make joint decisions on everything. We sit down and pay bills together. He doesn't do anything I don't know about, I don't do anything he doesn't know about." It would appear that both of these couples have achieved a compromise about task responsibilities.

In comparing the responses of the participants with the literature regarding gender role expectations in marriage, it appears that the students have a similar perspective about idealizing marriage, with primarily a traditional view of family structure: the wife is responsible for domestic tasks and primary care-giving, while the husband is the primary breadwinner. As described by Fitzpatrick and Best (1979), the traditional model of marriage is based on shared value orientation, shared activities, interdependence, open expressiveness, and affection. It can be inferred that the students' desire for the ideal marriage is also a search for this traditional model –

looking for shared values, shared activities, interdependence, and a desire for open expressiveness and affection.

In The Church

Throughout the history of the Christian church there have been arguments about the role of women in ministry. Some denominational groups, based on Biblical passages, argue that women should not speak in public without authority (1 Corinthians 14:33-35); preclude women from prayer and prophecy in a church meeting (1 Corinthians 11:3-12); or restrict the teaching roles of women to exclude any influence over men by appealing to the order of creation (1 Timothy 2:9-15). Those groups who oppose this position refer to the apostle Paul who wrote, "There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus" (Galatians 3:28 [New International Version]). This argument continues today even though many from our western cultural perspective advocate that men and women should both be permitted equal voice in all settings (Foss, Foss, & Trapp, 1991). While this perspective is an ideal objective, historically it has not been the reality of our patriarchal, hierarchical society. The following is a brief history of the role of women in leadership within the Church of the Nazarene. This is provided as background to illuminate the students' perspective on the role of men and women in the church.

From the beginning of the Church of the Nazarene, women have been encouraged to prepare themselves for Christian ministry. The 1898 Constitution of the Los Angeles Church of the Nazarene, which is considered the "mother church," states: "We recognize the equal right of both men and women to all offices of the

Church of the Nazarene, including the ministry".[7] The regional holiness groups that merged in the early 1900s included many women in positions of leadership and service (Ingersol, 2000). The first three groups included the Los Angeles Church of the Nazarene of California, the West Coast Nazarenes, and the Central Evangelical Holiness Association (CEHA) of New England. These groups met in Pilot Point, Texas in 1908 to formally create the denomination: the Church of the Nazarene. The Pentecostal Mission of Nashville joined the denomination in 1915 adding a strong missionary focus.[8]

According to Ingersol (2000), in 1908 "one-sixth of the 178 ordained ministers" (p. 5) in one of the regional groups that comprised the early Church of the Nazarene were women. "In 1908, when East, West, and South united in Pilot Point, Texas, 13.8 percent of the ordained elders and 15.1 percent of the licensed ministers were women" (Laird, 1993, p. 144). Many of the other denominational groups of that era prevented women from participating in church governance and ministry, even within the local church. However, early Nazarenes stated that they were open to

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[7] According to Laird (1993), this statement was included in the Manual of the Church of the Nazarene (Los Angeles, 1898, p. 16).

[8] A few of the many women who were ordained in the early days of the denomination included Anna Hanscome of Malden, Massachusetts (ordained in 1892); Mary Lee Cagle of Abilene, Texas, and Elliott J. "E. J." Sheeks of Western Kentucky and Tennessee (both ordained in 1899); Martha Curry of Lowell, Massachusetts, and Elsie Wallace of Spokane, Washington (both ordained in 1902); Lucy Knott of Los Angeles (ordained in 1903); Maye McReynolds of Los Angeles, California (ordained in 1906); Susan Fitkin of Quebec, Canada (ordained in 1907); Olive Winchester of the Northeast U.S. (studied at Radcliffe Ladies College of Cambridge, MA; and ordained in 1912); Frances McClurkan of Charlotte, Tennessee (ordained in 1920); Leila Stratton of Lebanon, Tennessee (began evangelistic work in 1902); and Leona Gardner of middle Tennessee (Missionary to Colombia, Cuba, Guatemala, and Honduras).

women in every clergy and lay office, both at the local, district, or regional levels. In the early Church of the Nazarene, women were placed in various positions including: evangelist, missionary, and ordained pastor. In many cases these women worked in conjunction with their husbands who were also ordained.[9] The number of women serving the Church of the Nazarene increased until the late 1930s and early 1940s when a decline occurred due to societal influence. Throughout those early years, the women who were in leadership positions faced opposition from other denominations as well as from the male-dominated society. "The church officially said yes to women seeking ordination while the middle-class culture that dominated the pews said no" (Laird, p. 146).

As of 1992, only 5.8 percent of the total ministerial force (both ordained and licensed) of the Church of the Nazarene in the United States and Canada was comprised of women. While this number is a decrease from that reported for 1908, it is not reflective of the trend for women to enter seminaries that has occurred since 1972. According to Seaberry (1999), the number of women entering seminaries in 1972 was 10.2 percent. In 1996, the number of women entering seminaries was 33.9 percent, which is an increase of more than 300 percent. Seaberry notes that "today, more women are becoming pastors and clergy leaders in Protestant churches" (p. 4). The problem with the increase in the number of women entering seminaries is that there are few pastoral positions open to women (Robinson, 2000). Robinson notes that despite the initial acceptance of women in pastoral and evangelistic roles within

the Church of the Nazarene, the decline in women in the ministry follows the trends of society.

> We have followed the pattern of institutionalization, so that authoritative women at the front of our dynamic movements have been slowly but surely replaced by men in organizational positions of authority, including the pastorate. Our biblical and theological convictions didn't demand this shift. The shift was sociological and cultural. And our present hesitance and opposition to women in pastoral and church leadership roles aren't biblical or theological, but cultural, pure and simple. It's time for our culture to live up to its convictions (Robinson, p. 4).

More recently, during the 25th General Assembly of the Church of the Nazarene (held at Indianapolis, Indiana in July 2001) elections were held for several leadership positions. The results of this election continue the complementary nature of gender role expectations typical of a masculine cultural perspective. As a result of these elections, two of the six general superintendents were replaced due to retirement of previous position-holders. Both of the new superintendents are male. The General Board was elected and the members, who were nominated by their respective geographic regional areas, were placed on four committees: Finance Committee, Sunday School/NYI Committee, U.S.A./Canada Committee, and World Mission Committee. The Finance Committee includes ten male representatives one from

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[9] Of the twelve women listed above, half of them accompanied their husbands in ministry, including: Mary Lee Cagle, Elliott J. "E. J." Sheeks, Elsie Wallace, Lucy Knott, Susan Fitkin, and Frances McClurkan.

Education, and one from each of the following regions: Canada, Southeast U.S.A., Central U.S.A., East Central U.S.A., Southeast U.S.A., Northwest U.S.A., Caribbean, South Central U.S.A., and Southwest U.S.A. The Sunday School/NYI Committee which is responsible for Sunday School and youth programs consists of two females (17%) and ten males (83%). Of these members one represents the NYI (Nazarene Youth International) organization, and the following regions: Caribbean (1), Mexico/Central America (2), East-Central U.S.A. (1), Asia-Pacific (1), Central U.S.A. (1), Africa (2), South America (2), and Southwest U.S.A. (1). The U.S.A./Canada Committee consists of eight members (one from Canada, and seven from the various U.S.A. regions), one of whom is female (12.5%). The World Mission Committee, which represents the non-U.S.A. regions, includes twelve members: two females (17%) and ten males (83%). Overall, the General Board consists of forty-two members, five of whom are female (12%). In addition to the General Board elections, elections were also held of leadership of both the Youth and Mission Divisions of the Church. Both the NYI President and the General NMI (Nazarene Missions International) President are female. The NYI Global Council consists of thirty members with representatives from all of the regions both across the U.S.A./Canada and globally. Of these thirty members, six are female (20%) and twenty-four are male (80%). The NMI General Council, which was originally the Nazarene Women's Missions Society, includes delegates from the fifteen regions of the Church. Of these fifteen members, thirteen are female (86%) and two are male (14%). Overwhelmingly, the General Board and the Global NYI Council consist primarily of males (11 females [15%] and 61 males [85%], 72 total members), while

the Missions Organization, which is considered a support group for the missionaries, consists primarily of females.

The question posed to the participants during the 2000 interviews was: What are some of your views of male and female roles in the church, especially about ordination? In analyzing their responses, three themes emerged. The first theme was that many of the participants immediately linked the question to their own experience and told the interviewer of their involvement in, or lack thereof, attending a church or church service where a female was the senior pastor. The second theme focused on the participants' opinions about the ordination of women and the roles of women in leadership within the church. In connection with this second theme, the participants identified the roles of women in leadership within the churches in which they have been involved and where they expect women to serve. These positions are identified as acceptable by all of the participants.

In considering the topic of females as senior pastors within the Christian church setting, only three of the fifteen participants identified ever attending a church where a female was involved in the preaching ministry. Each of these three participants were visitors to these church services and were not clear as to the denominational group of each church nor if the female were actually the senior pastor of the congregation. Of the remaining participants, eight clearly stated that they had never attended a church service where a female was the senior pastor, while the remaining four implied that they had not attended a church service of this nature.

When asked to discuss their views of male and female roles in the church, especially concerning the ordination of women and the roles of women in leadership

in the church, there were four participants who were adamantly opposed to women being ordained as a senior pastor or to a position of authority over men. This opposition is typical of a masculine cultural perspective, where, generally, men are the decision-makers with power. These four participants indicated their current denominational affiliation to be Baptist and Nazarene. There were three Baptists, one male and two females, and one female Nazarene. These participants each stated that it would be acceptable for women to be assigned other positions of authority in the church, but not the senior pastor position. Specifically, RV stated that she "feel[s] that women have definite and important roles in the church, but as more of supportive roles," and that "women should not be in authoritative roles over men as far as being the pastor of a church." Of the remaining eleven participants, two stated that they were undecided about how they felt about the issue of females being ordained. The remaining nine participants made statements similar to that of MD, who said, "as long as they're doing what God has called them to do – then – God calls, I think, both men and women to different positions in the church – positions of authority, positions of – you know, all kinds of positions."

The leadership roles identified by the participants which women are expected to fill in the church included: Children's Pastor, Church Board Member, Minister's Wife, Prayer Pastor, Missionary Programs Minister, Music Minister, Sunday School Supervisor/Teacher, Women's Pastor, and Youth Pastor. When women are in these positions, it is important, as LN stated, "that their beliefs [be] true." BF noted "that women have been . . . in ministry positions for a long time," and that "the Nazarene Church has been ordaining women for a long time." BN stated that "half the time

women are more capable anyway. And it's not a big issue for me." HM reported that she "think[s] that women could be the pastor – if they want."

In The Workplace

The adage "a woman's place is in the home!" has historically been the perspective held by much of American society: a woman's work role has been in the home rather than in the workplace with her male counterparts,[10] which is indicative of a masculine social structure. In addition, women have been stereotyped as: sex object (defining women based on their sex and/or sexuality), mother (care-giver, nurturer), or child (to be protected and provided for) (Wood, 1997). In contrast, men have been expected to fit into the stereotypes of sturdy oak (self-contained, self-sufficient pillar of strength), fighter (brave warrior who goes to battle, military), or breadwinner (primary or exclusive wage earner for the family) (Wood, 1997). These traditional views of the roles of women and men have limited the opportunities for both groups. First, these stereotypes are characteristic of a masculine cultural perspective; and, second, limit the opportunities available to men and women, without permitting them the ability to move beyond their gender.

In discussing the three stereotypes about women – sex object, mother, and child – these classifications each limit the roles women are permitted to play in society. The first stereotype, woman as sex object, focuses on the sexuality of women, as a group. This stereotype contributes to sex discrimination, sexual harassment, and devaluation based on sexual orientation in the workforce. The

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[10] This is considered the "taken for granted" position of those outside SNU in the "huge world out there". Therefore, it is included as background to illuminate the students' perspective.

second stereotype, woman as mother, perpetuates the idea that women are sources of comfort, sympathy, and support. This stereotype tends to segregate women into "supportive" roles in the workplace, such as clerical/administrative support, service, and administrative/managerial positions. The third stereotype, woman as child, views women as less mature, competent, and/or capable of making decisions than men. This stereotype contributes to the view that women should be protected from the dangers of the world. Typically, the dangers women have been protected from have included voting, working, family planning, and going into combat with the military. Medical professionals use this stereotype to patronize women who report physiological problems and symptoms by dismissing these ailments as female hysteria. "Stereotyping women as children encourages treating them as such" (Wood, 1997, p. 348). All three of these stereotypes limit women in some way both in the workplace as well as other areas of society.

As a result of the various stereotypes given to women and the historical perspective of women in this masculine society, they have been and continue to be paid less than men for the same or for comparable work (Conrad & Poole, 1998). The stereotypes perpetuate the institutionalized view of women as less capable than men who are categorized as: sturdy oaks, fighters, or breadwinners. The first stereotype, man as a sturdy oak, supposes that men are tough, unshakable, in control of their feelings, and unaffected by pain or problems. The second stereotype, man as a fighter, demonstrates male dominance, power, forcefulness, and violence. The third stereotype, man as breadwinner, expects men to be the primary or exclusive wage earner of their families – "success objects." All three of these stereotypes contribute

to expectations of men in their professional performance. The sturdy oak stereotype expects the male employee to have no fear or doubts about his own capabilities – taking risks that may be unwise, preventing men from requesting assistance from others. The fighter stereotype may oppress men in the workplace by communicating to them that they are to put the cause, company, or country first and to fight for it with everything they have – rather than their own or their families' welfare. The breadwinner stereotype links a man's identity and self-worth to his earning ability or his pay-check. This stereotype prevents men from active involvement with their family, primarily because they are forced to focus on their work – or their identity and self-worth (Wood, 1997). Each of these stereotypes illustrate the masculine cultural perspective where men are expected to be tough, ambitious, goal- or task-oriented, and domineering.

The Women's Movement has made strides in opening the door for women so they have the right to the same opportunities as men, no matter the context, moving the social structure toward a more feminine cultural perspective. Through increased awareness of the disparity between the roles of men and women within the workplace, changes have occurred. However, there remains a wage and opportunity gap between those available to men and women. The reality is that women earn about 69 percent of men's salaries and are primarily relegated to positions of support: clerical/administrative positions, service oriented industries, and administrative or managerial positions (Conrad & Poole, 1998). According to Conrad and Poole, "between 1970 and 1985 the proportion of female managers in the American economy as a whole increased from 15 percent to 36 percent, and the number of

female managers grew 400 percent" (p. 350). In addition, "the percentage of women in upper management grew from 3.5 in 1970 to 6.8 in 1980 to 10 percent in 1996" (p. 350).

This information indicates that the "playing field" in the workplace is uneven between male and female employees, who are not paid equivalently and are not equally represented in the workforce. In juxtaposition with the statements from the research participants about their views of gender roles in the workplace, the two positions are similar. The participants were asked the question: What are some of your views on male/female roles, especially concerning women in the workplace?" After reading through their responses to this question, it became evident that all fifteen participants agreed that women and men should have equal roles and be treated equally in the workplace. Some identified specific occurrences of inequality in their workplace experience, but as CB stated, "if a male can fill the position or a female fill the position ... and they are doing good ... then so be it." One example from SK, a public school teacher, who is married to a public school teacher (not a study participant), describes both her perceptions of equality and the inequality which exists within some contexts.

> I think they should have the same roles. I still believe statistically that women do not get paid for the same amount of work that men do. ... That's very across-the-board though. Well, he gets paid a little bit more though, because he's worked longer. But, I mean, when I work that many years I'll have the same pay. So, that's because we work for a state deal. And I think, like government type offices – on a large –

like say, after you've worked this many years, this is how much you get paid. You get paid like that. But maybe not small businesses and locally owned things probably don't.

Some of the students indicated that they had not encountered any inequality in the workplace. For example, DN, noted that he was currently working for a small business, owned by three persons (two women and one man) "and pretty much my supervisor is a woman and I don't have any problem with her. It hasn't affected me really. . . . She's a lot easier to work for than a lot of the male supervisors, from what I understand." NL believes that people should be placed in their employment based on their qualifications rather than their sex or race, even in the military. Further he states that "It's just – I've always – just think of women as equal to me."

In contrast, after HM graduated she took a position at a Christian camp as year-round staff, however she chose to return to her hometown (near SNU) because she felt that "women don't really go anywhere but administrative assistant" while working for this organization. She stated that "working at [the Christian camp] was really a challenge because I do see a woman's rights so liberally...and working at a camp where you have only white males in leadership – and all the women are telephone operators or 'administrative assistants' (fancy name for secretary) – or housekeeping or cooks." Her experiences with her boss at the Christian camp were difficult primarily because he would say to her "'I need this, this or this done.' --- ... there were times when he called [her] and said, "My dogs are out. Can you go get them?" or "I forgot to get my laundry – can you go get my laundry at the dry cleaners?" It was more of this, this, and this.....I need 18 copies of this thing, and no,

you didn't do it the right way – and you need to go back and do this. I need you to go take this over here. It was more of constant [sic] managing whatever he wanted...."

Summary of Gender Role Expectations

As stated previously, the roles of men and women are different in both the public and private spheres. Within the public arena, the workplace, gender equity is the social expectation of today, but it is not reflected in the students' statements about role equity in marriage and the church. The following is a summary of the views expressed by the study participants about gender roles in marriage, the church, and the workplace. First, within the marriage setting, the participants believe that the husband should be the spiritual leader of the household and the ultimate decision-maker while the wife should be submissive to his authority. This perspective depicts the masculine cultural perspective where men are the primary decision maker. In this context, the participants struggle with this issue and those who are married work to equitably distribute the tasks between the couple based on ability. The struggle the participants identified is illustrative of a shift away from the primarily masculine cultural perspective to allow for more fluid gender role expectations, as is typical of femininity. Second, within the church setting, the participants believe that both men and women are called by God to different positions in the church; however, there is disagreement among them about whether a woman may hold a position of authority over a man. Finally, in the workplace setting, the participants all agree that women and men should have equal roles and be treated equally in the workplace. From the researcher's perspective these three standpoints contradict each other. The students' perspective about the first two contexts: marriage and the church, are similar in that

they hold to a primarily masculine cultural perspective with men in the decision making roles and women in nurturing roles. However, the students' perception about gender role expectations in the third context, the workplace, moves away from the masculine cultural perspective toward a feminine social structure which allows for fluid gender role expectations. There seems to be a slow shift among the perceptions about the three contexts moving from a predominantly masculine cultural perspective toward a feminine social structure.

Muted Group Theory

The following section first describes muted group theory (Clary & Smith, 1999; Griffin, 2000; Kramarae, 1981; Littlejohn, 1996), then considers the students' statements against the background frame of this theory.

Explanation of Muted Group Theory

In 1968, Edwin Ardener first proposed the idea of women as a muted group. As a social anthropologist, Ardener noticed that many researchers claimed to understand a culture based solely on one perspective and failed to attend to the perspective of all members of the culture, thereby overlooking some groups including women. After working with a co-worker from Oxford University, Shirley Ardener, he realized that "mutedness" is a by-product of lack of power and is characteristic of any co-culture that is not a member of the dominant culture or group. Shirley Ardener further stated that mutedness does not necessarily equate to silence; rather, it is related to whether people are able to say what they wish when and where they wish to say it or whether they must first alter the way they speak in order to be understood

by the dominant group (Clary & Smith, 1999; Griffin, 2000; Kramarae, 1981; Littlejohn, 1996).

Cheris Kramarae expanded muted group theory by focusing on the male dominant power position within society that guarantees freedom of expression not available to women. The basic assumptions Kramarae asserts regarding muted group theory are:

1. Women and men perceive the world differently because of their unique experiences based in the division of labor in society.
2. Men are politically dominant in society, which allows that their perceptions of the world are dominant. The dominant perception prevents women's perceptions from being publicly adopted by society.
3. Women must change their own perceptions, expressions, and understanding into the terms of the male dominated system of expression in order to participate in public life (Kramarae, 1981; Littlejohn, 1996; Pearson & Davilla, 1993).

According to Griffin (2000), "while women vary in many ways, in most cultures, if not all, women's talk is subject to control and censorship" (p. 461). This allows men the ability to name experiences, to control language, and to frame the discussion in terms acceptable to male ways of seeing the world, as is typical of a masculine culture (Samovar & Porter, 2001). In addition, men have the gatekeeper role to the larger, dominant society simply because of their understanding of the world from the dominant perspective. Because women are not members of the dominant group, they must alter their perspective to fit with that of the group with power. This means that

when women prepare to speak, they must translate their messages so that members of the dominant perspective will be able to understand. Kramarae (1981) listed seven hypotheses concerning female and male expressions which were based on research findings.

1. Females are more likely to have difficulty expressing themselves fluently within dominant (public) modes of expression.
2. Males have more difficulty than females in understanding what members of the other gender mean.
3. Females are likely to find ways to express themselves outside the dominant public modes of expression used by males in both their verbal conventions and their nonverbal behavior.
4. Females are more likely to state dissatisfaction with the dominant public modes of expression.
5. Women refusing to live by the ideas of social organizations held by the dominant group will change dominant public modes of expression as they consciously and verbally reject those ideas.
6. Females are not as likely to coin the words that become widely recognized and used by both men and women.
7. Females' sense of humor – what relationships between persons, places, and things they consider incongruous – will differ from males' sense of humor (p. 4).

These hypotheses are based on a critical, feminist approach to communication theory which focuses on the experience of women in society and exposes

underlying structures causing oppression – lack of voice and expression – and suggests directions for positive change (Littlejohn, 1996).

Application of Muted Group Theory

In applying this theory to the expressions of the participants in this research project, the following considers the overall themes that emerged and explains them in terms of muted group theory.

The historical Christian perspective is patriarchal, typical of a masculine cultural perspective. Many Christian groups have barred women from major leadership positions in the church. Those who practice Christianity tend to expect men and women to fulfill traditionally gender-defined roles in both of the other two areas discussed by the respondents: in marriage and in the workplace. Religion is seen as (a) a set of ideas about life, (b) a reference group that provides members a sense of belonging, and (c) an organization with established roles, rules, and structures (Roberts, 1990). The Christian ideas set forth about women's roles within the religious organization advocate a traditional, supportive position. Some of the ideas that have been used to support the subordination of women have referred to scripture. For example, the creation account in Genesis 1 and 2 has been used to entitle men to exercise authority or leadership over women, or to designate men as "spiritual head" over women. The same scripture can be used in support of the subordinate status assigned to women in relation to men because Adam was created before Eve. The text in 1 Corinthians 11:3 is often used to establish a patriarchal hierarchy (based on the assumption that God is male):

God over Christ --- Christ over man --- man over woman (Bilezikian, 2001).

Each of these instances place women in a lower position than men in this patriarchal hierarchy. The hierarchy applies not only to the religious organization, but it also applies to the marriage and the workplace.

From this hierarchical position, it is interesting to consider the overall themes that emerged from the respondents' interviews. In the marriage context, the first theme the participants discussed was their belief that the husband should be the spiritual leader of the household and ultimate decision-maker while the wife should be submissive to his authority. This belief reflects the religious position of male in a position of power over the female. One premise of the muted group theory is that power comes with voice and the muted group has little opportunity to express its voice. If the women are barred from major leadership positions (where the power resides) in the church and at SNU as illustrated by the previous discussion of the distribution of power, then they are prevented from expressing their voice, perspective, and opinions. If they have no voice, then they have no power. In addition, within this context, some of the participants mentioned that they struggle with this issue within the marital context, while those participants who are married work to equitably distribute the tasks between the couple based on individual ability. The notion of "struggling" with the issue indicates that the participants are actively debating the issue within themselves in order to choose whether to integrate the belief into or to reject it from their cognitive system. In addition, this notion also indicates that the participants "struggle" with the issue of who has the opportunity to speak their voice and hold the power.

The second context discussed by the participants was the church setting. In this context the participants believe that both men and women are called by God to different positions in the church; however, there is disagreement among them about whether a woman may hold a position of authority over a man. This disagreement would indicate that some of the participants have made a decision to reject the previously held hierarchical structure from their cognitive understanding of the church. This rejection would appear to be an integration of the more secular view espoused by feminism: "the belief that women and men should have equal opportunities for self-expression" (Foss, Foss, & Trapp, 1991, p. 275). In addition, this disagreement also reflects the participants' "struggle" with the issue of who has the opportunity to speak their voice and hold the power.

The third and final context discussed by the participants was the workplace. In this context, the participants all agree that women and men should have equal roles and should be treated equally in the workplace. This position is contradictory to the religious hierarchical perspective identified and espouses the more feminist perspective of equal opportunities for self-expression. The position the participants hold for this context reflects a settling of their cognitive debate about who has the opportunity to speak their voice and hold the power.

SPEAKING Acronym

This third area for analysis considers the students' messages about their views on the roles of men and women in marriage, in the church, and in the workplace. As noted in chapter 2, the SPEAKING acronym (Cooper, 1995; Hymes, 1974; Schiffrin, 1994) consists of several components – **S**ituation, **P**articipants, **E**nds, **A**cts, **K**ey,

Instrumentality, Norms of interaction and interpretation, and Genre. This chapter has considered four of these components -- the Situation, Participants, Acts, and Norms of interaction and interpretation. The Situation discussed in this area was the three contexts: marriage, church and workplace. The students were asked to discuss their view of gender roles concerning authority in each of these three contexts. The Participants discussed in this chapter include the student / alumni members of the organization who participated in this research project. The Acts discussed in this area for analysis were the content of the students messages – what topics they discuss and how they describe their views about the roles of men and women in these three contexts. The Norms of interaction and interpretation analyzed in this area focus on the statements of the students identifying appropriate and inappropriate roles for men and women in these three contexts as compared to the socially accepted norms for each context. This question analyzed the students' discussion of this topic in the interviews. Their responses to the interview questions were analyzed for emergent themes and compared to socially accepted norms for each context: in marriage, the church, and the workplace.

Findings

This chapter first discussed the cultural notion of masculinity and femininty and its impact on the organizational culture of SNU. Second, it considered the students' statements concerning their views about the roles of men and women in marriage, in the church, and in the workplace. Third, this chapter discussed muted group theory and considered these statements based on the assumptions of this theory and found that the participants have very different perspectives about each context in

relation to how things should be according to this theory. The following considers how muted group theory explains the participants' statements about each of the three contexts: marriage, the church, and the workplace.

In the discussion of the participants' statements about their views about the roles of men and women in marriage, the three themes that emerged about this context were: (1) the belief that the husband should be the spiritual leader of the household and ultimate decision-maker while the wife should be submissive to his authority; (2) the female participants talked of struggling with this issue, while the males only "actively considered it; and (3) among the couples, the tasks should be distributed based on ability. Muted group theory assumes that men and women have different perceptions; males are politically dominant over women – allowing their perceptions to maintain the dominant position over women and preventing female perceptions from being adopted by society as the norm; and that women alter their perceptions to conform to those of the male-dominated system of expression. These assumptions are illustrative of a primarily masculine, patriarchal cultural perspective. These muted group theory assumptions are verified by the students' statements: husbands are politically and socially dominant over wives; and the women "struggle with" the issue of submitting to their future husbands. The students' statements in support of the belief that the husband should be the spiritual leader of the household and ultimate decision-maker, while the wife should be submissive illustrates their integration of the message from both the Church of the Nazarene and SNU that Christians should follow Biblical teachings.[11] The female participants' statements

[11] See footnote 1: Ephesians 5:23-25.

about "struggling" with the issue of the hierarchical position of men over women displays illustrates their crisis with the cognitive dissonance experienced between adopting the Biblical teachings and adopting the position of the "huge world out there," where men and women are supposed to be equal. This struggle or crisis with cognitive dissonance depicts the confusion within the students' thoughts between the gender role norms they were socialized to believe from their religious and spiritual development and the gender role norms they perceive as appropriate in the "huge world out there." This struggle illustrates movement within the masculinity/ femininity cultural perspective: from a primarily masculine social structure toward a more feminine perspective. Among the couples (LN & DN; and CB & SB), the participants stated that the tasks should be distributed based on ability – this position does not overtly address the issue of who is in the dominant or subordinate position. A position of equal distribution of tasks based on ability is characteristic of a feminine cultural perspective, where gender roles are fluid and dynamic. The statement by SB that the "husband and wife should respect each other" treating each other equally and fairly does not conform to the prediction of muted group theory. Based on their statements, it would appear the couples have accomplished equal opportunity to express voice for both relational partners; however, the evidence is not sufficient to substantiate this claim among *all* participants.

In the discussion of the underlying assumptions of the Church of the Nazarene and SNU about gender role expectations within the church, historically, the Church has advocated women in leadership, pastoral positions. When compared with this position, an analysis of the participants' statements about their views about the roles

of men and women in the church does not reflect this message. Among the participants' statements about their views of gender role expectations in the church, the three themes that emerged about this context included: (1) an immediate link between the question and the participants' experiences; (2) the participants' opinions about the ordination of women; and (3) statements about expected and accepted roles of women in leadership within the church. The students' statements indicated that only three of the fifteen participants had attended a church where a female was involved in the preaching ministry, but not as the senior pastor. When discussing their opinions about the ordination and authority of women in the church, four of the fifteen participants adamantly opposed women being ordained; and two were undecided about how they felt about this issue. Those who adamantly oppose women being ordained take a position characteristic of the masculine cultural perspective. Those who were undecided may be in the process of "struggling" with the issue, dealing with a crisis of cognitive dissonance, which leads to a move toward a feminine cultural perspective. The remaining nine participants made statements in support of the notion that "God calls" individuals to different positions in the church, and each person should fulfill their "calling." The notion of "God's calling" for each individual provides for more fluid gender role expectations: allowing men to hold nurturing roles and women to hold decision-making roles. The expected leadership roles of women included working with children, youth, women, and missions. These gender role expectations for women are characteristic of the masculine cultural perspective where women are the nurturers and men the decision-makers. Based on the historical position of the Church of the Nazarene that women are permitted and

capable of pastoral leadership, the students' statements do not reflect the institution's message. This would indicate that they have not integrated the institution's message inculcating gender role expectations through the socialization process. This could be a result of many factors, including the fact that the institution's message is simply "stated," but not actually implemented; or the students were socialized not to conform to the "stated" position, but rather to the social norm among other Christian institutions. The lack of agreement between the institution's "stated" value and the students' statements could go beyond lack of integration through the socialization process. The cliché, "actions speak louder than words," indicates that others consider behaviors as validation or contradiction of espoused values and beliefs. Based on this idea, the students may simply be reflecting the behavior of the organization rather than the language of the organization.

In the discussion of the participants' statements about their views about the roles of men and women in the workplace, all fifteen students agreed that women and men should have equal roles and be treated equally in the workplace. This statement indicates a position of equal voice for both men and women and equal treatment of both in the workplace. The notion of equal voice and treatment for both genders is characteristic of a feminine cultural perspective. Some of the students indicated specific instances when they either experienced or observed gender inequities in the workplace, but all advocated equality for both men and women. These observations are indicative of a masculine cultural perspective. Based on these two opposing positions, the students' statements may reflect a move toward a more feminine cultural perspective than has historically been implemented in the workplace. The

difference between their statements and their observations of other's behaviors may evidence a difference between the students' gender role expectations as newcomers to the workplace and the expectations of workplace old-timers who have not integrated the same gender role expectations.

The participants appear to be "struggling" with their own debate about who has the opportunity to speak their voice and hold the power. In both marriage and the church, the students' statements, in general, advocate a belief that men and women should hold equal hierarchical positions, indicative of a masculine perspective; while in the workplace, their statements are in opposition to this position. In the workplace, the students' statements advocate equal voice and treatment for both men and women, which is indicative of a move toward a feminine cultural perspective. The students' statements display cognitive dissonance, or a "struggle" among their perceptions of gender equity in each of these three contexts. Their talk of "struggling" is indicative of Erikson's (1968) *identity crisis* and Marcia's (1980, as cited in Baylis, p. 14)[12] *identity status*. During human development, during young adulthood or adolescence, individuals must deal with the question, "Who am I?" This questioning or *crisis* experience leads the individual to make a commitment to a particular role or ideology. The activity of making a decision to commit to a particular role or ideology is indicative of the individual's *identity status* (Marcia). As previously stated, Marcia identifies four identity statuses, each representing a coping status in the development of identity: *Identity Diffusion, Identity Foreclosure, Identity Moratorium,* and

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[12] Marcia, John (1980). Ego identity development. In J. Adelson (Ed.), Handbook of adolescent psychology. New York: John Wiley. Also, Erikson, Erik H. (1968). Identity: Youth and crisis. New York: W. W. Norton.

Identity Achievement[13]. The "struggle" discussed by the research participants about the roles of men and women in marriage could imply that they are dealing with a crisis – the critical exploration of their goals and beliefs – which will lead to a decision about their commitment to the selected goals and beliefs explored. Achieving both a crisis and commitment, according to Marcia's Identity Statuses, are categorized as *identity achievement*.

The "struggle"/crisis the students' statements indicate they are dealing with about gender equity within marriage demonstrates that some of the students have actively considered their beliefs, and made a commitment to the chosen goals and beliefs – accomplishing *identity achievement*. Within this context (marriage), the view of gender role equity among the couples – equally distributing tasks – indicates that these participants have also accomplished *identity achievement*. It is not clear if the students who did not indicate a "struggle" or crisis with the issue of gender equity in marriage have actively considered their beliefs or if they have simply borrowed their commitment from the socializing institutions: the Church of the Nazarene, SNU, or their parents.

When considering the students' statements about their perspective on gender role expectations within the church, it is not clear if they have actively attended to their beliefs and made a commitment or if they have simply borrowed their commitment from the institutional messages they have integrated through their socialization. The Church of the Nazarene advocates equal voice for women in

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[13] See Chapter 3, section on "Pilot study: Coalition of Christian Colleges and Universities 'Assessing Values'."

ministry and ordination; however, it is not clear if this is simply a "statement" the institution makes but does not follow, or if it is a truthful and valid statement about the institution's position. The historical depiction of the Church as including women in pastoral ministry would indicate that their "statement" is truthful. However, current trends and the students' statements indicate that women are not encouraged to assume pastoral ministry positions. Rather women are expected to fulfill the acceptable ministerial positions: Children's Pastor, Church Board Member, Minister's Wife, Missionary Program Minister, Music Minister, Sunday School Supervisor or Teacher, Women's Pastor, and Youth Pastor. These positions are characteristic of the complementary gender role expectations of the masculine cultural perspective. It is not clear whether the students have actually made a critical exploration of their beliefs, or a commitment to their beliefs, based on their statements. The four students who adamantly opposed women being ordained or holding senior pastoral positions in the church would appear to have made a commitment to their belief, but it is not clear whether they have critically explored that belief. Therefore, it is difficult to identify which of Marcia's (1980) identity statuses they have accomplished about their beliefs about gender roles expectations in the church.

When considering the students' statements about their perspective on gender roles in the workplace, their support of the position that men and women should have equal roles and be treated equally in this context would indicate that they have considered the issue to some extent. Based on the fact that some of the students

referred to experiences or observations of gender inequity in the workplace and then advocated the position of gender equity, it would indicate they have made a commitment to their perspective on gender roles in the workplace. This commitment and critical exploration of their beliefs would indicate that they have accomplished *identity achievement* about this context.

CHAPTER 7

CONCLUSION

Discussion

The purpose of this study was to examine the messages of students of the Southern Nazarene University community in order to compare how they talk about membership in the organizational culture with the institution's espoused values and underlying assumptions as presented in official institutional documents. Analyzing the students' statements about membership in this culture illuminates their integration of the organizational culture through the socialization process of those becoming fully participating members of the organization. The integration of the organizational culture into the students' language and understanding demonstrates successful organizational socialization (Berger & Luckmann, 1966) of those cultural members. Through the use of qualitative methods, this study focused on the messages of students and how they reflect the messages of the institution. The data was analyzed against the theoretical framework of the existing literature on symbolic interactionism, dimensions of organizational culture, and organizational socialization. Symbolic interactionism focused on the students' use of language to construct their understanding of the organizational culture of SNU. The dimensions of organizational culture were used to illuminate the espoused values, underlying beliefs, and customs of members of the institution. The discussion of organizational socialization focused on both the students' integration into, becoming socialized as members of, and individualization, remaining separate from, the culture of SNU. In addition, the cultural notion of masculinity and femininity was used to identify the values of SNU

through the students' discussion of their perceptions of gender role expectations in marriage, the church, and the workplace.

Symbolic Interactionism

The theoretical framework upon which the students' statements were examined began with symbolic interactionism, which Blumer (1969) defined based on the interaction between humans, meanings, objects, and symbols. People use symbols – both verbal and nonverbal – to create understanding and share meaning through their interactions about "things" – physical objects, social (people), and abstract concepts (see also Spradley, 1979; Wood, 1992; and Littlejohn, 1996). Within the SNU community, fully participating members use symbols (e.g., chapel, Lip Sync, and "God's calling") to discuss their experiences within the organization. These symbols help student members to share meaning about their experiences with the organization's values, beliefs, and customs; artifacts; rites and rituals; members or heroes; and the cultural network (Eisenberg and Goodall, 1993). Throughout this project, the students' statements have been used to understand their perspective as members of the SNU community. The students' use of language and the researchers' understanding as a cultural member allowed both parties to construct a shared understanding about the experiences of cultural members.

Organizational Culture

The second component of the theoretical framework upon which the students' statements were considered was organizational culture which is comprised of various components, including language, communicative behaviors, espoused values, underlying assumptions and beliefs (Schein, 1999), and participants. In addition, the

culture is characterized from a primarily masculine, patriarchal perspective (as discussed in chapter 6). These variables influence the students' statements about their membership in the organization as they reveal the shared stories of membership and identification with the organization. This project discussed the perspective of the institution, SNU, by looking at the cultural patterns defined by both the institution and the sponsoring organization, the Church of the Nazarene. Specifically, SNU expects members of the community to abide within the social norms of behavior reflective of the values of the Church of the Nazarene, the sponsoring church organization for the institution. Members are expected to behave as "Christians" – followers or disciples of the teachings of Jesus Christ. Throughout this project, the perspective of the organization has been compared to the statements made by the student members of the culture. The comparison of these two ways of understanding the Nazarene-dom world – including both the denomination and the university – were used to illuminate ways the students talk about their membership in the institution.

Organizational Socialization

The third component of the theoretical framework upon which the students' statements were considered was organizational socialization. Once the institutional perspective was established in the discussion of organizational culture, this project then looked at the students' post-exit interviews to reveal what their discussion of membership in the organizational culture indicated about their socialization experiences as fully participating members of the SNU culture and how it reflected the institution's philosophical perspective. The internalization of the understanding of the shared, objective and subjective, realities of the social structure (Berger &

Luckmann, 1966) of SNU is indicative of these students' successful organizational socialization. During organizational socialization, newcomers go through several phases: anticipatory, encounter or entry, metamorphosis, and disengagement or exit (Conrad & Poole, 1998; Jablin, 2001; Jablin & Krone, 1987; Kramer & Miller, 1999; Miller, 1999; Van Maanen, 1976). This study considered the perspective of fully participating members of the organization after they had completed these four socialization phases through post-exit interviews.

The purpose of the acts of socialization is to inculcate the institutional members to reflect the underlying beliefs and espoused values of the organization. This project goes beyond analyzing the acts of socialization to consider the organizational members' statements about their experiences after they have completed the four phases of socialization into the institution. The consideration of the students' post-exit interviews determines whether the socialization process successfully instilled the organizational message into the members' talk of participation in the organization, integrating the organizational message into the members' messages about the institution as a display of successful socialization (Berger & Luckmann, 1966). The study participants' successfully completed their educational relationship with the organization, which is an outcome necessary for commitment to the institution. Based on the discussion of the students' statements, they appear to have made a commitment to part of the SNU mission statement, "building responsible Christian persons ... who pursue truth through Christian faith, academic excellence, service to humanity, and life-long learning." The post-exit interviews demonstrated that the students were committed to the values of Christian

faith and service to humanity, but their statements did not confirm their commitment to academic excellence and life-long learning.

During the socialization process, becoming committed to SNU through the college experience, a time of transformation and transition – from adolescence to the adult "real world," the students were transformed to be able to participate in the "real world" after college through interactions with faculty, peers, and others who influenced their development. The study participants altered their behavior in order to comply with the rules of conduct defined in the Student Handbook and in order to successfully complete their educational experience. Through this process they adapted their behavior to conform to the underlying beliefs and espoused values of the organization. The analysis determined that the study participants were socialized as members of the organization, integrating the institutional message, but in the process they also experienced individualization, maintaining their own identity as well as some of their previously held views. Based on the fact that the students successfully completed their relationship with the organization by graduating, we may infer that they were successfully socialized and integrated into full membership in the institution. The participants' statements indicate a commitment to the values of Christian faith and service to humanity – *identity achievement*, but it is not clear whether they critically explored their goals and beliefs about the pursuit of truth through academic excellence and life-long learning – *identity foreclosure*. The students' commitment to these values will be considered further in the discussion of Marcia's (1980) Identity Statuses.

Individualization

As part of the discussion of organizational socialization, the students' statements were considered for common themes indicative of individualization, maintaining separation between the organization and the individual member. The themes identified are characteristic of the organizational culture but are not necessarily reflections of the organization's mission statement and illustrate the students' individualization from SNU. As the students talked about their membership in the organization, additional aspects about SNU's culture were revealed through emergent themes, which were: (a) the nature of SNU as a sheltering place; (b) institutional sanctions given for inappropriate behaviors; (c) the seeking of God in everyday life; and (d) perceptions of gender role expectations. (The fourth common theme will be considered further in the discussion of gender.)

Students' statements about each of the themes reflect their tensions in each area. The students' statements reflect their tension between behaving according to cultural standards of the organization – socialization – and maintaining individual identity – individualization – which is characteristic of unfreezing (Jablin, 1987), redefining self as separate from the organization. When discussing the nature of SNU as a sheltering place, the tension the students' statement display is between autonomy – independence – and connectedness – interdependence and shelter – with the organization. The connectedness with the institution provides the students shelter from the "huge world out there" and protection from outsiders. The autonomy the students seek is displayed by their desire for independence from the organization. They learned to behave according to the institutional expectations, while dealing with

questions about the rules of conduct identified in the Student Handbook. These students successfully completed their educational experience with SNU, which indicates that they were committed to the institutional expectations and they successfully internalized an understanding of the reality of the social structure (Berger & Luckmann, 1966) of SNU. This commitment may not necessarily indicate complete adoption of the institution's espoused values and underlying assumptions, but it does indicate knowledge of (a) the culture, its norms and rules, (b) how to "pass" as an organizational member, and (c) how to use the norms and resources to get things done (Bullis, personal communication, January 4, 2002). Each of these indicators of knowledge are key outcomes to internalizing an understanding of the reality of SNU's social structure. Thus, the students were capable of functioning as fully participating members of the organization as well as maintaining a sense of separate identity from the institution through their individualization of the educational process.

In the discussion of the second theme, sanctions for inappropriate behaviors, the examples of "breaking the rules" or disobeying the institutional rules and expectations are displays of the students' maintaining their individuality rather than conforming to the cultural norms as stated in the SNU mission statement. The discussion of SNU as a sheltering place focused on ways the institutional rules were restraining for students causing those who chose to "break the rules" to do so "underground" (considered further in the discussion of Marcia's [1980] Identity Statuses). "Breaking the rules" and going "underground" are expressions of the students' individualization, maintaining separation between the cultural member and

the organization. However, when a student chose to "break the rules," there are institutional sanctions (e.g., a fine, being required to write a paper on integrity, or dismissal from the school) employed to draw the student to the organization. The sanctions are employed to reinforce the institutional rules which are explicitly delineated in the Student Handbook as *The Lifestyle Covenant.* The students' statements indicated that the rules are broken when the students go "underground" in order to avoid being caught. Going "underground" is a display of individuality rather than conformity to the cultural expectations.

When talking about seeking God in everyday life, the students appeared to believe that the cultural rules and behavioral expectations of SNU should transcend SNU to the "real world" outside of the "Nazarene-dom world." Specifically, the students indicated that the behavioral expectation of "Christian living" should be displayed in those outside of the SNU environment who also claim to be Christians. When they did not see other Christians behaving in this manner (i.e., according to the SNU guidelines of Christian living), then the students identified the others as "rather casual Christians." In addition, the students talked of relying on God's influence as a life-long guide providing directions for decisions about life, relationships, career; acting as companion; and helping make sense of life. They indicated a reliance on God's guidance for all aspects of their everyday life and expected other Christians to do the same. This reliance on God for guidance is an indicator of maintaining separate identity from the organization, since the institution is separate from God. The institution espouses a cultural worldview which focuses on Christian beliefs, but the Christian experience is an individual process which differs for each member of

the religion. Thus the Christian experience promotes individuality (Samovar & Porter, 2001) by advocating a personal conversion experience. For the Christian, God is a personal God, who desires a personal relationship. This individual relationship and worldview provides each cultural member an avenue for maintaining separation from the organizational culture of SNU, while at the same time adopting the institution's message which is based on the Christian worldview.

Gender Role Expectations

The analysis of the qualitative interviews revealed several emergent themes which indicate students' individualization of their socialization experience with SNU. In addition, the students' were asked questions about their perception of gender role expectations within marriage, the church, and the workplace. The students' responses to these questions were discussed in relation to the notion of masculinity and femininity, a cultural pattern which pertains to the role of gender within the social structure of an organization. Hofstede (1991) indicated that masculinity pertains to a social structure in which gender roles are clearly distinct or complementary, where men are expected to behave assertively and focus on accomplishing tasks and material success, while women are expected to behave modestly, tenderly, and be concerned with the quality of life. Hofstede also indicated that femininity pertains to a social structure in which gender roles overlap, allowing that both men and women to be modest, tender, and concerned with the quality of life. This notion of masculinity and femininity defines an organization's culture and causes members to behave according to the dominant perspective of the culture. Cultural members may not be aware of the perspective which dominates their behavior, but behaving in ways

that do not conform to the social norm will cause them discomfort, dissonance, and sanctions.

Behaviorally, the organizational culture of both SNU and the Church of the Nazarene is primarily patriarchal, masculine: expecting men and women to behave according to the complementary roles where men are assertive, decision makers and women are modest, tender, nurturers. In contrast, both of these organizations have an institutional message promoting gender equality within the social structure. The organizational behavior and message are not tantamount to each other. Both of these organizations, as well as "the huge world out there," guide the perceptions of student members of SNU. In the analysis of the students' statements about their perceptions of gender role expectations, they appear to hold incompatible perspectives about each of the three contexts discussed: in marriage, the church, and the workplace. Their incompatible perspectives illustrate the dissonance between the organizational message and behavior.

In addition to the discussion of the cultural notion of masculinity and femininity, the students' statements about gender role expectations were considered against the theoretical framework of muted group theory. Muted group theory claims that when we research culture, we understand it based solely on one perspective, overlooking some groups. This lack of inclusion in the research cases mutedness and alleviates representation in the understanding of the culture – leaving out the voice of the overlooked groups. Overlooking a social group is a by-product of lack of power of the non-dominant or the non-represented group. In addition, mutedness does not necessarily indicate silence, rather it is related to whether people are able to saw what

they wish to say and where they wish to say it or whether they must first alter their message to conform to the dominant group in order to be understood (Clary & Smith, 1999; Griffin, 2000; Kramarae, 1981; Littlejohn, 1996). When talking about SNU as a masculine culture, the researcher focused on the dominant group whose voice is loudest and most powerful. This overlooks the feminine voice and indicates a lack of power for women.

As the students discussed their beliefs about gender role expectations within the three contexts, marriage, the church, and the workplace, their perspectives reflect the dominant cultural perspective of each context. Their beliefs are guided by their Christian worldview and their integration of the cultural message about gender role expectations. Within the first context, marriage, the students' statements indicate their expect the husband to be the ultimate decision-maker over the wife, a masculine cultural perspective, allowing the male voice dominance within the decision-making process. Within marriage, the students' believe that the tasks should be equally distributed between the man and woman, a feminine cultural perspective. Bilaterally, these two beliefs do not support a view of men and women as equal partners within the marriage relationship: muting the feminine voice from the decision-making process while expecting the woman to accomplish her share of the tasks. This upholds a masculine cultural perspective where gender role expectations are complementary.

Within the church, the students believe that women should work in *acceptable* positions of leadership, which do not include the position of senior pastor, according to "God's calling" for them. According to their statements, God calls everyone to a

specific position and each person should fulfill that "calling." However, the students identified specific roles that are acceptable for women to fulfill, none of which included senior pastor, the position of power within the culture of the church. This position does not support a view of men and women as equal within the church – rather men are permitted to be in the highest ministerial position, but women are not permitted this same position. This is indicative of the representation of the male perspective, and mutedness of the voice of the female, within the power structure of the church. The perspective permitting women in specific leadership positions is characteristic of a masculine social structure, where men and women are expected to conform to specific roles, while the perspective that both men and women should fulfill "God's calling" on their life is more characteristic of a feminine social structure, where gender roles overlap.

Within the workplace, the students believe that men and women should have equal roles and be treated equally. The belief in gender equality in the workplace is characteristic of a more feminine social structure, where gender roles overlap. In addition, the belief in gender equality represents the voices of both men and women equally, preventing one of the two from being muted.

The students' statements about the three contexts, marriage, the church, and the workplace, are not tantamount. Their positions in these three contexts move between a masculine perspective, where men and women are relegated to specific gender roles, and a feminine perspective, allowing for gender role equality. In addition, the students' positions do not allow both the male and female voices to be represented in the power structure of each of the three contexts.

Marcia's (1980) Identity Statuses

A component of the analysis of the pilot study (discussed in chapter 3) conducted by the Coalition of Christian Colleges and Universities "Assessing Values" was Marcia's (1980) identity statuses. Throughout the analysis of the students' statements about their membership in the organizational culture of SNU, their beliefs and values have been examined against the notion of identity status. Marcia's (1980) identity status, based on Erikson's (1968) *identity crisis*, considers identity formation as an outcome of an *identity crisis* and *commitment*. The identity crisis occurs when an individual is faced with an experience that causes them to question their commitment to a particular role or ideology. After the crisis has occurred, then the individual makes a decision to commit to the role or ideology, taking on an identity status. The four possibilities of identity status, *identity diffusion, identity foreclosure, identity moratorium,* and *identity achievement* are based on both the existence of a crisis and commitment to determine what category of status an individual has attained. The first of these identity statuses, *identity diffusion,* occurs when an individual has not encountered a crisis which caused them to critically explore their goals and beliefs and not having made a commitment to a belief or position. Second, *identity foreclosure* indicates a commitment to a role or ideology without having critically explored the belief or position. Third, *identity moratorium* is identified as being in the middle of critical exploration of beliefs and on the way to or searching for a commitment. Finally, by critically exploring a role or ideology and making a commitment to a specific position, an individual experiences *identity achievement.*

The students' statements about their socialization experiences as fully participating, cultural members of SNU, include discussion of their beliefs and values. As previously stated, the students appear to have made a commitment to part of the SNU mission statement, "building responsible Christian persons ... who pursue truth through Christian faith, academic excellence, service to humanity, and life-long learning." Their statements' indicate that they altered their behavior, illustrating a crisis, and made a commitment to the values of Christian faith and service to humanity, which demonstrates *identity achievement.* Their statements do not clearly indicate that they have experienced a crisis, which would cause them to make a commitment to, nor explored their goals and beliefs about the pursuit of truth through academic excellence and life-long learning but their behavior indicates a commitment to this belief. Thus, the students appear to be in *identity foreclosure* about these two goals from the SNU mission statement.

As the students' statements were considered for evidence of their individualization, maintaining separation between the organization and themselves, there were four emergent themes. In their statements about the nature of SNU as a sheltering place, the students did not demonstrate a crisis experience which caused them to question their commitment to SNU, but they did demonstrate a commitment to the organization through their completion of their degree program and through internalizing the institutional message in order to behave as a fully participating cultural member. The students' statements about institutional sanctions for inappropriate behavior indicated a crisis experience, going "underground," which caused them to consider their commitment to SNU through questioning the rules of

behavior identified in the *Lifestyle Covenant*. The students' statements about seeking God in everyday life indicate a commitment to their Christian worldview along with is some evidence of a crisis experience (e.g., going through "hell and back" trying to give up rebellious behaviors) which caused them to make this commitment. When considering these three themes from the students' statements about maintaining separation from the institution, they experienced crisis about their membership in the organization (as depicted in their discussion of institutional sanctions for inappropriate behavior and their seeking God in everyday life). In addition to this crisis, the students appear to have made a commitment to the organization, which is evidenced through their fully participating, integrated membership in SNU and through their internalization of the an understanding of the reality of the social structure of SNU. This crisis along with their commitment to degree completion indicate the student have achieved *identity achievement* as members of the organizational culture of SNU, while maintaining separate identity from the institution (as stated previously).

As stated, the students' statements revealed a fourth emergent theme, perceptions of gender role expectations within three contexts: marriage, the church, and the workplace. In their discussion of the first context, marriage, the students talked of "struggling" with their position about this area. This "struggle" may be indicative of their dealing with the crisis of the variability of their perspectives about their gender role expectations in marriage. The students' statements about "struggling" with the issue of gender roles within marriage indicate a crisis position – critically exploring their beliefs about the subject. This would point toward not

clearly making a commitment to while encountering crisis about their position, thus that they are in the *identity moratorium* category. Those students who appeared to have made a commitment to their ideology about gender role expectations within the marriage were the two participating couples who indicated that they believe that tasks should be equally distributed between the marital partners, thus these individuals reside in the *identity achievement* category about this belief. In their discussion of gender role expectations within the second context, the church, the participants appear to have encountered a crisis causing them to critically explore their beliefs. Their current perception about the church may indicate a borrowed commitment – taking on the commitment of the Church of the Nazarene, SNU, parents, or peers – which would be categorized as *identity foreclosure*. The students' statements indicate that women are not encouraged to assume pastoral ministry positions, but are permitted to hold other acceptable ministerial positions. Based on the students' statements, it is not clear whether the students have critically explored their beliefs in order to make a commitment. There were four students who indicated a strong opposition to women being in senior pastoral positions in the church. The strength of their opposition may indicate a commitment, but not whether they have critically explored their beliefs about this issue. It is difficult to pinpoint an identity status category for the students' perspectives on gender roles in the church context. In the third context, the workplace, the students' appear to be committed to their perspective on gender roles in the workplace when they indicate support of the position that men and women should have equal roles and be treated equally. In addition, the students' statements indicated some experiences or observations of inequality within the

workplace. The commitment to their perspective on gender role expectations in the workplace and their references to inequity in the workplace indicate a commitment to the belief as well as a crisis which caused them to explore their beliefs, thus *identity achievement*. The students' statements about their perceptions of gender roles in the three contexts demonstrates that they have not clearly made a commitment across all contexts, indicating that dissonance exists among the three contexts which displayed: *identity foreclosure, identity moratorium,* and *identity achievement*. Their current identity status would indicate that they have either: borrowed the commitment of others, are in the process of making a commitment, or have achieved ownership of a commitment to their perception of gender roles.

Speaking Acronym

Throughout this project, Hymes' (1974) SPEAKING grid was used as a framework upon which to analyze the students' statements. This tool provided explication of the components of the organizational culture of SNU as well as provided a guide for analyzing the students' statements. The SPEAKING acronym provided a list of global components of the speech community to be analyzed: **S**ituation, **P**articipants, **E**nds, **A**cts, **K**ey, **I**nstrumentality, **N**orms of interaction and interpretation, and **G**enre. Those components of the grid which were discussed in this project included the following:

Situation — The SNU community and the messages of the participants illustrating the culture of the setting, guided by the Church of the Nazarene. The students' discussion of their perceptions of gender role expectations in marriage, the church, and the

	workplace.
Participants	Study participants: faculty, students, and alumni.
Ends	The institutional statements about purposes and goals for development of students
Acts	The message content of the students statements': what topics they discuss and how they describe their experiences as members of the culture.
Key	The students' messages which reflect the institutional motto: Character, Culture, Christ.
Instrumentality	(Not mentioned.)
Norms of Interaction and Interpretation	The students' statements identifying appropriate and inappropriate behaviors as compared to the organizational rules of conduct. The students' statements identifying appropriate and inappropriate roles for men and women within marriage, the church, and the workplace.
Genre	The institutional documents that provide textual data about the culture.

Each of the components of the SPEAKING acronym provides a different area for analysis within the cultural setting. These components were discussed throughout this project as they exist within the framework of organizational culture and organizational socialization.

Pragmatic Implications

Through the discussion of the findings of this project several pragmatic implications were revealed to the researcher. Those will be discussed further in this section.

First and foundational to this study, through the process of this research project a simple definition of successful socialization was used, which was *not* grounded in organizational communication research. As the researcher searched for an explicit, global definition of successful organizational socialization, it was discovered that none exists in previous research, which has been applied to all organizational communication contexts and research. Kramer (personal communication, January 4, 2002) referred to Van Maanen and Schein (1979), who defined socialization as "learning the ropes of a particular organizational role." According to Bullis (personal communication, January 4, 2002), there are many variables or commonly-examined outcomes which are indicators of integration into membership in an organization, including: knowledge of how to do a task; knowledge of culture and norms; knowledge of how to "pass" as an organizational member; knowledge of how to use the norms and resources to accomplish things within the organization; identification with appropriate targets and premises; agreement on newcomers' and veterans' perceptions that the person is a successful "member;" agreement on role expectations; role satisfaction; level of stress of membership; and some indicator of adjustment. Kramer noted "most of the concepts of successful socialization fail to consider assimilation as the combination of socialization and individualization and express an organizational bias (rather than an individual

concern)." As a result of this information, the researcher chose to utilize a Berger's and Luckmann's (1966) definition of successful socialization, which focuses more on a societal frame and does not explicitly focus on the organizational culture, the internalization of an understanding of both the objective and subjective realities of the social structure of an organization. Based on this definition, this project has considered the participants' statements to determine whether the students have internalized an understanding of the reality of the social structure of SNU. Evidence of this internalization was illustrated through the students' identification with, integration into, and commitment to SNU. This project has revealed that an explicit, global definition of *successful organizational communication* does not exist. This study addresses this lack and provides a foundational definition upon which further theoretical analysis of this concept may build.

A second implication, which is also foundational to this study, considers the organizational leavers' perspective. Jablin (2001) noted that relatively little research has been conducted on the study of organizational leavers. Those studies he identified explored communication and organizational disengagement in *retirement, transfers, promotions, job changes resulting from mergers and acquisitions, layoffs as a result of downsizing,* and *the dismissal of individual employees*. Jablin's discussion of organizational socialization focused on the workplace, rather than an academic setting. This study analyzed the perspective of organizational leavers through post-exit interviews of student/alumni members to determine whether the students' messages about membership in the organizational culture reflect the institutional message of the academic setting, SNU. There have been communication studies

focusing on socialization in academic settings, considering Navajo educational communication practices (Braithwaite, 1997), new communication faculty (Cawyer & Friedrich, 1998), nontraditional college students (Ivy, 1987), university freshman (Johnson, Staton, & Jorgensen-Earp, 1995; Jorgensen-Earp & Staton, 1993) dance students in a residential arts school (Oseroff-Varnell, 1992, 1998), and K-12 (kindergarten through high school) students (Staton, 1990), but none of these addressed the perspective of alumni, leavers, who have completed their educational experience in the academic institution as they reflect on their experiences as members of the organization. This study extends to the existing literature considering the leavers' perspective as the study participants discussed their experiences as members of the SNU culture, they reflected on their integration into, internalization of, and commitment to the social structure of this organization.

Based on the end result of organizational socialization which strives to create individuals who reflect the institution's underlying beliefs and espoused values, Southern Nazarene University may be used this research to further understand the outcomes of their acts of socialization. Specifically, the students' statements provide SNU valuable information about how they represent the university to outsiders. SNU may use this information to adjust the institutional message instilled in members so that the students, the end product of the educational process, more accurately represent the organization's values and beliefs.

As SNU competes with other universities for students, the institution may use the information gathered from this research for marketing purposes. For example, the students' statements about SNU as a "sheltering place" may be used to recruit new

students who are looking for a shelter from the "huge world out there." The shelter SNU provides acts as protection from the outside world and assists insiders with refraining from non-Christian activities that exist outside of the institution. The shelter allows those within the institution to remain separate from the outside world. The metaphor of "a sheltering place" may be used to market the institution to prospective students, and their parents, by focusing on the benefits the shelter provides for members. This shelter may also be used to assist with retention issues by emphasizing to "at-risk" students the protection the institution provides for its members. The "shelter" can be seen as a "port in a storm," providing safety from the storm and a warm place to hide while the storms of life pass by. The "shelter" of SNU provides a place of safety from outsiders and a place to grow as Christians while the "huge world out there" continues separate from those inside the shelter.

The institution may use this information to aid in retention of current students by considering the statements about the sanctions received for inappropriate behaviors and about going "underground." Through understanding the students' talk about going "underground," SNU may address the outcomes of rule violators. The institutional literature indicates that SNU addresses rule violators through "redemptive and corrective" consequences. However, the students' statements indicate that rule violations are often ignored. The implications of going "underground," when students act in inappropriate ways separate from the organization, have consequences for the retention of students. SNU should address the issue of rule violators not only through "redemptive and corrective" consequences, but also by better understanding the rule violations process: where,

when, how, and why rules are violated. Based on understanding the violations process, SNU may be better informed about ways to deal with violators.

In addition to understanding the students' talk about going "underground," SNU may use the theoretical framework of organizational socialization to better understand the implications of going "underground." During the socialization process, newcomers are instilled with the organization's espoused values and underlying assumptions. Newcomers are expected to adopt these values and beliefs through the socialization process. During the individualization process, newcomers maintain their individual identity by redefining self as separate from the organization. This unfreezing (Jablin, 1987) provides the members an opportunity to maintain their own identity as well as some of their previously held values and beliefs. Going "underground" is characteristic of this process – finding ways to maintain individual identity separate from the institution without sanctions or consequences for "breaking the rules." During the socialization process, individuals make choices about adopting the organization's values and beliefs. Going "underground" provides a way for individuals to choose not to adopt the organization's perspective while maintaining membership within the institution.

The students' statements about membership in SNU indicate that they have internalized the organizational message as well as integrated into and committed to the social structure of SNU. First, their messages demonstrate their integration into the organization, through identity achievement, by illustrating commitment to two parts of SNU's mission statement, "building responsible Christian persons ... who pursue truth through Christian faith, ... [and] service to humanity...." In contrast, the

students' messages demonstrate individualization through their statements about the nature of SNU as a sheltering place, institutional sanctions for inappropriate behavior, and seeking God in everyday life. The students' chose to maintain membership within SNU – through graduation – but they also encountered crisis between their individual perspective and the organizational message. The students' statements about SNU as a sheltering place illustrated a tension or struggle between a desire to be connected with and seeking autonomy from the institution. In the struggle of this dialectical tension (connectedness-autonomy), the discussion of "going underground" indicates a method of dealing with or struggling with conforming to or adopting the institutional rules (connectedness) and the desire for independence from those rules (autonomy). Theoretically, the tension between connectedness-autonomy (Baxter & Montgomery, 1996) is tantamount to the tension between organizational socialization and individualization. Connectedness, maintaining interdependence and the relationship with, and autonomy, maintaining separate identity and independence from, are communication concepts indicative of an interpersonal relationship. Assimilation, internalizing and being committed to, and individualization, maintaining separate identity and independence from, are communication concepts indicative of organizational socialization (Kramer, personal communication, January 4, 2002). The participants' statements characterize the relationship between the student and SNU as an individual experience with each student encountering tensions between adopting the institutional message (connectedness and assimilation or socialization) and maintaining separate identity from the organization (autonomy and individualization).

In addition to illustrating the participants' assimilation and individualization with SNU, the students' statements illustrated the organizational culture notion of masculinity and femininity through their discussion of gender role expectations in marriage, the church, and the workplace. The cultural notion of masculinity and femininity identifies a cultural pattern which pertains to the role of gender within the social structure of an organization (Hofstede, 1991). Both SNU and the Church of the Nazarene were characterized as primarily masculine: expecting complementary gender roles where men are assertive, decision makers and women are modest, tender, nurturers. The students' perceptions about gender role expectations in two of the three contexts: marriage and the church; followed this same position with complementary gender role expectations. In the workplace, the students' perceptions were illustrative of a feminine cultural perspective, allowing more fluid gender role expectations and equality. In each of these contexts, the students' perceptions indicated that men are permitted voice and power in all three contexts, while women's voices are muted, lacking power, in marriage and the church. The students' perceive that both men and women are permitted voice in the workplace. The pragmatic implications about this finding apply to SNU and the Church of the Nazarene who have both made public statements in support of gender equality, but neither social structure behaves according to those statements. In order to influence students and other members of the cultures of SNU and the Church with their public statements supporting gender equality, it is recommended that both organizations (which influence each other) alter their behaviors to conform to their statements, by behavior tantamount to the public statement.

Limitations

There were several limitations to this project, which arose in the course of the research. These limitations are discussed in this section.

First, this study utilized the research data which was collected primarily as a result of the Coalition for Christian Colleges and Universities (CCCU) study titled "Taking values seriously: Assessing the mission of church-related higher education." The data collected for the CCCU project included interviews of this group of students in their first year, in their last year, and two years after completion of their education at Southern Nazarene University. The interviews were structured to meet the needs of the CCCU project. For this project, additional questions were included in the interview structure. This research project adapted the interview data collected in order to understand the messages of the students of the SNU community to determine how they talk about the culture of the institution and if their statements were reflective of the culture of the institution. The interviews provided a rich description of the students' experiences within the culture. The interview data was limited to the questions of the CCCU project and there was not lengthy elaboration on the responses to all areas discussed in the interviews. Further elaboration of personal perspective on some of the issues discussed in the interviews would have increased the number of topics identified by this project.

A second limitation of the current research project was the lack of accessibility to the statistical data, which was collected by SNU as part of the CCCU project. This data was compiled and included in the research project sponsored by the CCCU; however, it was not provided this researcher for use in the current project.

The statistical data may have extended the understanding about the characteristics of the sample population involved in the CCCU project and the current project.

A third limitation to this research project was the small, biased sample population. Those involved in the interviews were those who completed their education at Southern Nazarene University. This sample does not consider the perspective of students who entered the organization, but who chose to exit prior to completion of the education process. Those who left prior to graduation may have chosen to leave due to disagreement with the expectations of the institution. Those who left prior to graduation may have chosen to leave due to funding difficulties, since SNU is a private institution. Those who participated in this research were not representative of the entire population of members of the institution. There was at least one student contacted who chose not to participate in the project (no reason was given for this choice). The sample population self-selected to be involved in this study and therefore is not representative of those who would not choose to support the university's involvement with the CCCU research project.

Another area that can be considered both a benefit and a limitation to this research project is the fact that the researcher was both participant and observer – both member of the organization and observer of those involved in the research project. This provided an opportunity to gather information from participants that would not necessarily be readily available to non-natives. As a member of the culture, the researcher was able to interpret the participants messages using insider knowledge about the institution and its mission statement and motto. However, cultural membership also posed the problem of remaining objective (looking in from an

outsider's view) about the students' responses to the interview questions. The researcher and the participants discussed this dual identity throughout the ethnographic interviews. As a native of the culture, the researcher was able to facilitate the participants' comfort with talking about many topics, including those focusing on the restrictive nature of the institution. The researcher's cultural membership may have also biased some participants from revealing inappropriate topics of conversation among members of the culture, since both the researcher and the participants may have refrained from discussing inappropriate topics.

A final limitation of note was the fact that the interviews were collected via audiotaped telephone conversations rather than in face-to-face interaction. The opportunity to be in the presence of the participants as they responded to the interview questions would have enhanced the researcher's ability to read the participant's nonverbal cues. The inability to observe the participants as they spoke about their experiences as members of the SNU culture limited the researcher in guiding the interview to topics of interest which may have been generated through face-to-face interaction.

Future Directions of Research

Moving beyond this project there are several directions for future research. First and most importantly, this project provides a foundational definition of successful socialization upon which to build an explicit, global definition to apply to the organizational context. Successful socialization as defined by Berger and Luckmann (1966) occurs with the internalization of an understanding of both the objective and subjective realities of the social structure of an organization, culture, or

society. The definition used in this project does not explicitly address the indicators of integration into membership in an organization identified by Bullis (personal communication, January 4, 2002). Future research could consider this concept in order to provide an explicit, global definition of successful organizational socialization which can be used by other researchers.

Second and equally important, this project considered the perspective of organizational leavers, which has received relatively little research in the past (Jablin, 2001). As such, this study may be used to conduct further research about communication and organizational disengagement in other academic and organizational settings. In addition, this research project will serve as a catalyst for this researcher to pursue additional research beyond this one organizational culture, SNU, to additional academic cultures. Among the many private, religious based institutions of higher education, SNU represents a single population as a case study upon which to consider organizational culture and organizational socialization. This organization may or be used as a representation of other similar institutions that provides an understanding of organizational culture enabling this researcher to move beyond this institution to consider other academic organizations and their culture. This project has provided an understanding of the philosophical perspective and culture of SNU that was revealed through consideration of the artifacts, espoused values, and basic underlying assumptions of the organization (Schein, 1999). This project calls for a move beyond the discussion of organizational culture to a better understanding of additional organizations.

Third, this project may be used as a catalyst to continue research within the Church of the Nazarene, as well as other Christian organizations, to consider the perspective of members about gender role expectations in the three contexts discussed in this project: in marriage, the church, and the workplace. From an outsider's perspective it would appear that the perspective of the members of the SNU culture on gender roles within marriage and the church has not been affected by the women's movement or by feminism – providing equal voice, equal opportunity, and equal access to power to both men and women. It would be interesting to juxtapose these findings with the perspective of other religious groups.

Fourth, since the interviews collected for this project occurred across several years, contacting a cohort from this population in the distant future would extend the current understanding of the group and the culture. This has been a longitudinal study in that the data collected for the CCCU project was gathered from 1994 through 2000. The student population involved in this project has developed and matured through the educational process. To go back to the same student group at some point in the future to ask similar questions to see how their responses have changed and to ask about those changes would enhance the understanding of these students. Additional interaction with these students has implications for their continued internalization of an understanding of the reality of the social structure of this organization. At some point in the future, asking this same student group to examine their perspectives on gender role expectations in marriage, the church, and the workplace would help to determine whether those perspectives change over time, across the life-span.

Finally, this project utilized Hymes' (1974) SPEAKING grid as a framework upon which to analyze the students' statements. This grid provided a conceptual net for analysis of a speech community which includes many more variables than were included in this research project. Further research investigating each element of the acronym would provide additional information about this single culture as well as more fully explaining each component phenomenologically.

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APPENDIX A

Interview Structure of Initial Set of Interviews (1994)

FAMILY:

Number of siblings?

Rank among siblings?

What are your parents' occupations?

Have either parent attended SNU or any of the other family members?

What is your hometown?

OCCUPATION:

What is your major?

What made you choose that major? Why?

How do you see yourself getting to your ultimate goal? Long-range plans?

How committed do you feel to these plans?

What do you think made you choose this goal?

Did your parents influence your choice of major?

If there was something that would make you change your plans, what do you think that would be?

What's you family think about these plans? Are they supportive? indifferent?

POLITICS:

What is your political preference? Do you classify yourself as Democrat? Republican? Or Independent? Where do you see yourself and why?

Have your parents influenced your political preference?

Is there as political or social issue that you feel strongly about?

Have you ever taken action on your political convictions? Or tried to influence anyone else about an issue?

Do you ever try to keep up with the news? Watch tv? Read the newspapers?

How important do you think it is to keep up with what is going on in the news?

Do you think that your knowledge and your views politically are different from your friends and the people around you? Are they similar or different?

Do you think your political views will be changed after having attended SNU?

What might cause you to change a political opinion on something?

How do you think your beliefs about social and political issues will change as you get older?

RELIGION:

What is your religious affiliation?

Were you active in a church before coming to college?

Have you been active in any religious activities while at SNU? (outside of campus and chapel activities)

How do you suppose your religious activities might change when you get away from SNU?

How do you think your religious convictions will be changed during your time at SNU? How do you think the secular world will affect your beliefs?

Do you get into discussions with others about religion?

Do your religious beliefs differ from those of your parents? How do they differ?

How do you resolve those differences?

Do you differ from your parents in the area of doctrine?

What is your worship style? Is it different from your parents?

Do your parents level of participation in religious activities differ from your own (church attendance, participation in activities)?

Have you ever had moments where you have doubted your faith, or your beliefs?

FUTURE:

When you look into the future, do you get nervous or anxious about anything?

When you look into the future, do you get excited about anything?

APPENDIX B

Interview Structure of Follow-Up Set of Interviews (1998)

INTERVIEW w/ student from first group of interviews:

CAREER:

What prompted you to come to SNU?

Had you known anyone else who had attended SNU?

How did you decide on your major?

When you have an important decision or choice to make regarding your life, how do you go about making that decision?

Has there been a major decision recently in your life?

What are you doing this summer?

What are your plans for the future? -- Career? Studies?

FAMILY:

How do your parents feel about your plans? Do they approve?

Are they supportive of your choices?

Would you say that your upbringing was atypical in anyway?

Do you think, or would you say that you have had an experience in your life that has altered your life course in any sense?

How committed are you to your major area? Your vocational direction? What would it take for you to change your plans?

When you think about your future what makes you most uneasy? anxious?

RELIGION:

What is your current religious affiliation?

Is this the same as your parents?

Were you active in your church during high school?

Has your involvement in religious activities changed in any significant way while at SNU?

Has your church attendance stayed primarily the same from high school to your transition here?

Do you have a pattern of personal devotions?

Have you been involved in small Bible study groups or witnessing groups, evangelical groups here on campus?

How do you think your religious involvement might change after you leave college?

While you've been on campus have you been involved in many informal religious discussions?

Have you ever found yourself caught up in any kinds of informal religious discussions?

How have these discussions impacted you?

What do your parents think about your religious beliefs?

How would they feel if you were to choose another denomination? Would that be a problem for them?

Do you differ with your parents over doctrine at all? Over style of worship?

How committed are you to your own religious beliefs? What might cause them to change?

Do you feel that your religious outlook is true? In what sense would you say that it's true?

Has there ever been a time when you questioned the validity of your religious faith or beliefs?

Did it ever trouble you? Did you have doubts? How do you deal with doubts?

Do you believe that religious traditions other than your own can be true?

How would you describe mature faith?

POLITICS:

What are your political preferences?

What are the political preferences of your parents?

Are there current social or political issues that you feel strongly about?

Have you done anything since you've been at SNU to support any of your social or political views?

Have your social or political views changed much while you've been at SNU?

Can you think of ways in which your social or political views are different from those of your parents or close friends?

GENDER:

What are some of your views on male/female roles, especially in things like authority in marriage, or ordination of women?

Have you always thought about the male/female roles in this way?

What would you say the sources are for your views on gender?

Have you ideas of those roles changed at all since you've been at SNU?

How committed are you to these views on gender?

What impact have your experiences at SNU had on your views of gender?

What specific parts of the college experience have been influential in this area?

Would you say there have been anywhere you have had male/female faculty or you saw, do you think in chapel that females and males are used equally? Do you feel it's one-sided?

What relationships seem most important to you, either intimate, familiar or work relationships? What are the most important?

Are there other persons than those discussed so far in the interview who have been significant in shaping your outlook on life?

Have you experienced losses, crises, or suffering that have changed or colored your life in any special ways?

Have you had moments of joy, ecstasy, or breakthroughs that have shaped or changed your life? Peak experiences?

What experiences have affirmed your sense of meaning?

Would you base your meaning in life upon that?

When people are filing past you as you lay in a casket, what do you want them to say about you?

What experiences have shaken or disturbed your sense of meaning?

LISTEN TO OR READ PREVIOUS TRANSCRIPT FROM FIRST INTERVIEW -- FOLLOW UP QUESTIONS:

Based upon your review of the freshman interview, how do you feel you have changed over the past four years in knowledge and commitments in the areas of occupation, your major, your career? How have you changed?

How about in religious views? Do you feel you have changed in knowledge or commitment?

What about politics? -- knowledge or commitment?

Gender roles and relationships?

How have any of the following facilitated your growth and development during your years here? -- General education courses; Major or minor coursework; Elective coursework; Internships or student teaching; an independent study or research practicum?

What special programs have you been involved in? -- Sports involvement; Student leadership roles on campus; Peer interaction; Faculty interaction; Religious or spiritual programs, such as chapel, church, small groups, short term missions, etc.?

Which of the areas mentioned have been most influential or have played the most influential role in your growth and development?

Can you identify any areas of the curriculum or the co-curriculum that hindered your growth or development in any way?

Do you feel you have more self-confidence and self-esteem now than when you entered college?

Can you provide any insights about what you were thinking or feeling during your freshman interview that may not be readily available or apparent? Do you think you are entirely candid with your remarks or were you trying to say what you thought the interviewer wanted to hear?

What would you say is your driving passion in life?

You mission in life is to ...?

Interview Structure of Follow-Up Set of Interviews (1998)

INTERVIEW w/ student who was NOT included in the first group of interviews:

CAREER:

What prompted you to come to SNU?

Did you consider alternatives?

What people and experiences would be important for us to know about your upbringing?

For me to know you as you are, what would I have to understand about you? What makes you who you are?

Had you known anyone else who had attended SNU?

What is your major?

How did you decide on your major?

Did you ever consider another major?

What are your plans for the future?

When you have an important decision or choice to make regarding your life, how do you go about making that decision?

Has there been a major decision recently in your life?

What are you doing this summer?

What are your plans for the future? Career? Studies?

FAMILY:

Have your parents influenced your decisions?

How do your parents feel about your plans? Do they approve?

Are they supportive of your choices?

Would you say that your upbringing was atypical in anyway?

Do you think, or would you say that you have had an experience in your life that has altered your life course in any sense?

How committed are you to your major area? Your vocational direction? What would it take for you to change your plans?

When you think about your future what makes you most uneasy? anxious?

RELIGION:

What is your current religious affiliation?

Is this the same as your parents?

Were you active in your church during high school?

Has your involvement in religious activities changed in any significant way while at SNU?

What types of activities have you been involved in here, with the church?

Has your church attendance stayed primarily the same from high school to your transition here?

Do you have a pattern of personal devotions?

Have you been involved in small Bible study groups or witnessing groups, evangelical groups here on campus?

How do you think your religious involvement might change after you leave college?

While you've been on campus have you been involved in many informal religious discussions?

Have you ever found yourself caught up in any kinds of informal religious discussions?

How have these discussions impacted you?

What do your parents think about your religious beliefs?

How would they feel if you were to choose another denomination? Would that be a problem for them?

Do you differ with your parents over doctrine at all? Over style of worship?

How committed are you to your own religious beliefs?

What might cause them to change?

Do you feel that your religious outlook is true? In what sense would you say that it's true?

Has there ever been a time when you questioned the validity of your religious faith or beliefs?

Did it ever trouble you? Did you have doubts?

How do you deal with doubts?

Do you believe that religious traditions other than your own can be true?

How would you describe mature faith?

<u>POLITICS:</u>

What are your political preferences?

What are the political preferences of your parents?

Are there current social or political issues that you feel strongly about?

Have you done anything since you've been at SNU to support any of your social or political views?

Have you been able to keep up on the news? Do you consider yourself well informed on the news? Has this changed much since you've been in college? What do you think brought on those changes?

Have your social or political views changed much while you've been at SNU?

Can you think of ways in which your social or political views are different from those of your parents or close friends?

Do you think that might change in the future?

GENDER:

What are some of your views on male/female roles, especially in things like authority in marriage, or ordination of women?

What about marriage?

Have you always thought about the male/female roles in this way?

What would you say the sources are for your views on gender?

Are your views different from those of your parents?

Have your ideas of those roles changed at all since you've been at SNU?

How committed are you to these views on gender?

What impact have your experiences at SNU had on your views of gender?

What specific parts of the college experience have been influential in this area?

Would you say there have been anywhere you have had male/female faculty or you saw, do you think in chapel that females and males are used equally? Do you feel it's one-sided?

OTHER / MISCELLANEOUS:

What relationships seem most important to you, either intimate, familiar or work relationships? What are the most important?

Are there other persons than those discussed so far in the interview who have been significant in shaping your outlook on life?

Have you experienced losses, crises, or suffering that have changed or colored your life in any special ways?

Have you had moments of joy, ecstasy, or breakthroughs that have shaped or changed your life? Peak experiences?

What experiences have affirmed your sense of meaning?

What would you say is your driving passion in life? What do you really want to do?

What direction do you feel most intensely drawn or called? What is your mission in life?

How would you say that your mission or calling has changed since you came to this University?

What has most influenced that change?

APPENDIX C

Interview Structure of Final Set of Interviews (2000)

FAMILY:

What stands out for you about the last year or two? Give me a highlight or two.

Describe your current relationship with your parents and siblings? How have these relationships changed over the past two years?

CAREER/OCCUPATION:

Tell me about your current family and living arrangements. How have these changed in the past two years?

What was your undergraduate major?

When did you graduate?

Do you recall what your plans were at the time you graduated from college?

Are you currently working or going to school?

Is this pretty much where you thought you would be when you graduated?

If now, how and why did your plans change?

What are your future vocational plans?

How committed do you feel about these plans? Do you feel more settled about your vocational plans now than when you graduated from college?

What do your parents or close family members think about your plans for both now and the near future?

POLITICS:

What are your political preferences?

Would you consider yourself to be conservative, moderate, or liberal?

Are you registered to vote?

If yes, are you registered as a member of a particular party?

What current social or political issues do you feel strongly about?

Have you done anything to act upon any of the strong social or political convictions that you have?

Do you try to keep up on the news?

In what ways?

How well informed do you consider yourself to be on current events?

Have your social or political opinions changed at all since you graduated?

If so, what might have caused these changes?

Are your social and political views any different from those of your family members or close friends?

How do you think your social or political beliefs might change in the future?

RELIGION:

What is your current religious affiliation?

What specific ways have you been involved in religious activities since graduating from college?

Are you active in a local church at the present time?

Has your religious affiliation or involvement changed significantly since graduating from college? If so, how?

Do you get involved in many religious discussions? If so, with whom?

What kind of things do you discuss?

What have these discussions done for you or others?

Do you think you discuss such matters more ... or less ... now than when you were in college?

Are your religious beliefs any different from those of your family members or close friends? If so, could you give an example or two by way of illustration?

How committed are you to your religious beliefs?

Do you believe your religious beliefs will change much in the near future? Why or why not?

Have you ever experienced a "rebellious period" while living at home? While at SNU? Since graduating?

GENDER:

What are some of your views on male/female roles, especially concerning authority in marriage? Ordination of women? Women in leadership roles in the church? Women in the workplace?

Have you always held these view or perspectives about male/female roles?

What role did SNU play in the formation of this view?

Have your views changed since you left SNU?

How committed are you to these views on gender?

What impact have your experiences at SNU had on your views of gender?

OTHER:

What relationships seem most important to you, either intimate, familiar or work relationships?

Who would you identify as having significant influence in shaping your current outlook on life?

In retrospect, do you perceive your educational experiences as having value in your current occupation or school?

What would you say facilitated your growth and development since leaving SNU?

Do you perceive that you have more self-confidence and self-esteem now rather than while at SNU?

What would you say is your driving passion in life?

Have you experienced losses, crises, or suffering that have changed or colored your life in any special ways?

Have you had moments of joy, ecstasy, or breakthroughs that have shaped or changed your life? Peak experiences? Defining moments?

What experiences have affirmed your sense of meaning?

Would you base your meaning in life upon that?

What experiences have shaken or disturbed your sense of meaning?

APPENDIX D

Southern Nazarene University's page on Academics for Undergraduate Students, retrieved on 3/3/01 at:
http://web.snu.edu/sm/current_students/undergraduate/academics

Academics at SNU

Welcome to the SNU learning community! As we hope you will discover, SNU is a wonderful place where faculty and students join together in a stimulating intellectual journey. Our commitment to the Christian faith, as understood in the Wesleyan tradition, instills in us a deep desire to pursue Truth in all we do. Through both your work in the classroom setting as well as the many learning opportunities outside of class, we hope you will be challenged to learn and to think discerningly about the issues that matter most.

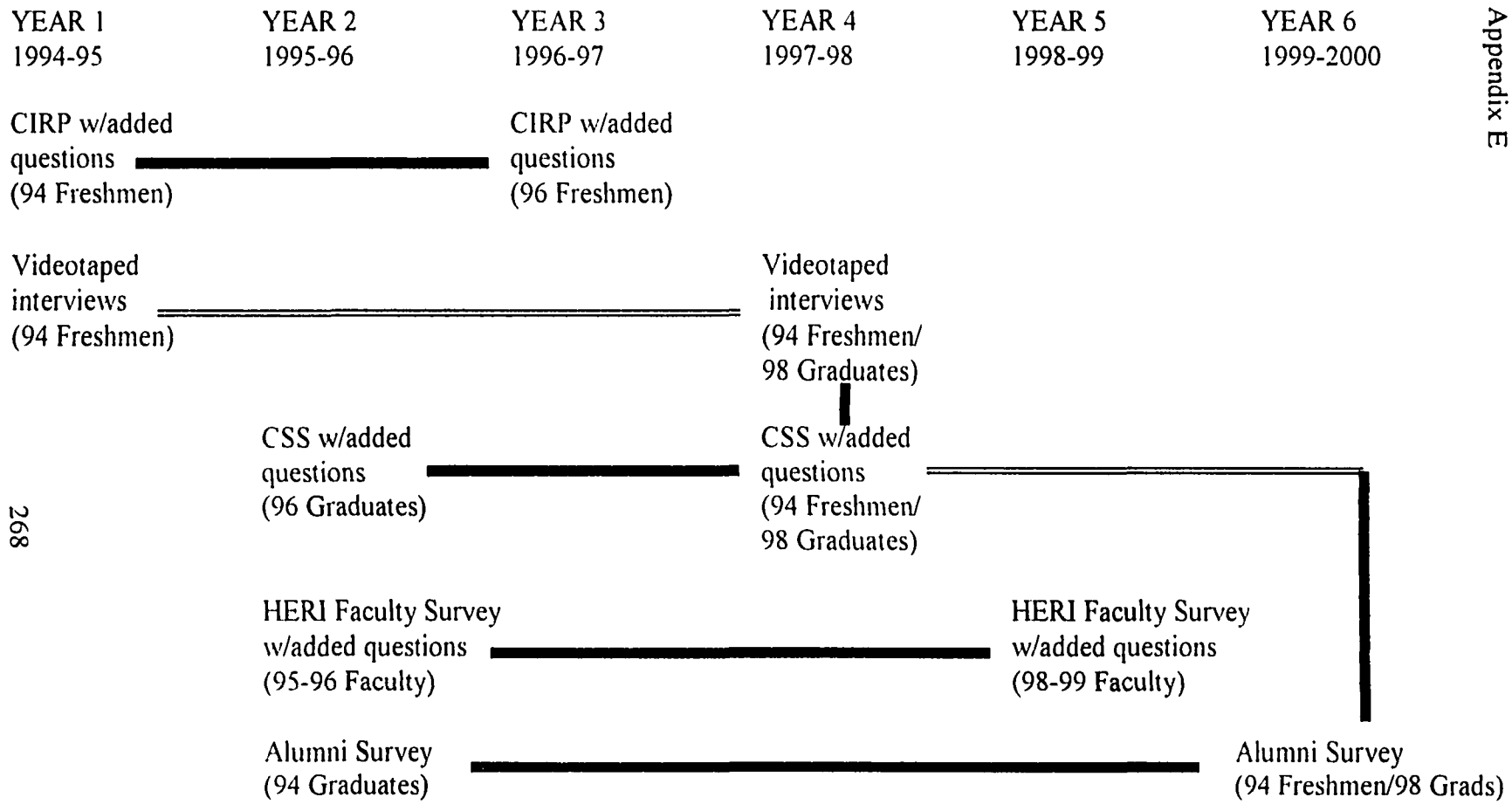
To assist in accomplishing these goals, you will find our faculty members to be both well-prepared and engaging. In addition to being enthusiastic and personable, they will journey together with you in the exploration of important ideas and perspectives. They will assist you to accomplish more than you ever thought possible and will be there to provide support and help as you pursue your dreams.

As you will see, SNU provides several different degrees and a wide variety of program opportunities. We also offer several pre-professional programs to prepare students for continuing on into graduate training. Specific information about the many specific programs we offer is found at the designated locations on our website. We invite you to explore your options here at SNU.

WELCOME TO THE JOURNEY!!

Martha L. Banz, Ph.D.
Dean, Arts & Sciences

RESEARCH DESIGN
COALITION FOR CHRISTIAN COLLEGES & UNIVERSITIES ASSESSMENT PROJECT
TAKING VALUES SERIOUSLY: ASSESSING THE MISSION OF CHURCH-RELATED HIGHER EDUCATION



Key:

Cross-Sectional Data Base

Longitudinal Data Base

CIRP Student information Form of the Cooperative Institutional Research Project of the Higher Education Research Institute (HERI) of UCLA.

CSS College Student Survey from HERI

Alumni An alumni survey designed by cooperating CCCU institutions.

APPENDIX F

Research Project Consent Form

Thank you for participating in this research project. This project is being conducted under the auspices of the University of Oklahoma – Norman Campus. We are interested in developing an ethnographic description and analysis of the culture of an organization, the socialization of members to the organization, as well as elaborating the concepts and procedures for the Ethnography of Interaction as a general way of analyzing communication encounters within an institution. You must be over the age of 18 to participate in this research project. You will be audio-taped during your interaction about your experiences as a member of the organization. The interaction will take approximately 45 to 60 minutes of your time. The interaction will be transcribed and analyzed based on the nature of the discussion. If the discussion is specifically related to this study, then it will be included in this study. This information will remain confidential and any publications resulting from it will maintain individual confidentiality. Your name will remain anonymous and all of your responses will be kept confidential.

Personal Consent

I hereby give my consent to participate in this study. I understand that:

1. My participation in this study is entirely voluntary. Refusal to participate will involve no penalty or loss of benefits to which I am entitled.
2. I may terminate my participation at any time prior to the completion of this study without penalty.
3. I may request the destruction of the audio-tape of this encounter.
4. Any information I may give during my participation will be used for research purposes *only*. In other words, my responses will not be shared with anyone not directly involved with this study.
5. All information I give will be kept confidential. My responses will not be connected to my name or any other identifying information. My name will appear only on this form, which will be kept separate from the transcriptions. The information will not be used in such a way that identification of me as a participation is possible.
6. I understand that there are no foreseeable risks for participating in this study.
7. The investigators are available to answer any questions regarding this research study. In case I have any questions in the future, I can reach the investigator at:
   Sheryl D. Lidzy or Dr. Sandra Ragan or Department of Communication
   101 Burton Hall, The University of Oklahoma
   Norman, OK 73019, (405) 325-3111
8. I understand that if I should have any questions or concerns regarding my rights as a research participant, I may contact the University of Oklahoma, Office of Research Administration at (405) 325-4757.
9. *I understand that I am free to refuse to participate and to withdraw from the experiment at any time without prejudice to me. At the point when withdrawal occurs, I may request the omission of the interaction from the data pool.*

Name: _____

Signature: _____

Date: _____

APPENDIX G



The University of Oklahoma

OFFICE OF RESEARCH ADMINISTRATION

April 10, 2000

Ms. Sheryl D. Lidzy
University of Oklahoma
Communication
CAMPUS MAIL

Dear Ms. Lidzy:

Your research application, "The Cultural Dimensions, Language Use, and Organizational Socialization of Newcomers: A Case Study of the Communicative Behaviors of Student Members of the Southern Nazarene University Community," has been reviewed according to the policies of the Institutional Review Board chaired by Dr. E. Laurette Taylor and found to be exempt from the requirements for full board review. Your project is approved under the regulations of the University of Oklahoma - Norman Campus Policies and Procedures for the Protection of Human Subjects in Research Activities.

Should you wish to deviate from the described protocol, you must notify me and obtain prior approval from the Board for the changes. If the research is to extend beyond 12 months, you must contact this office, in writing, noting any changes or revisions in the protocol and/or informed consent forms, and request an extension of this ruling.

If you have any questions, please contact me.

Sincerely yours,

Susan Wyatt Sedwick

Susan Wyatt Sedwick, Ph.D.
Administrative Officer
Institutional Review Board

SWS:pw
FY00-237

cc: Dr. E. Laurette Taylor, Chair, Institutional Review Board
Dr. Sandra Ragan, Communication

1000 Asp Avenue, Suite 314, Norman, Oklahoma 73019-0430 PHONE: (405) 325-4757 FAX: (405) 325-6029

Appendix H

Institutional Review Board -Norman Campus
Internal Review Notations

PI: Ms. Sheryl D. Lidzy Submission date: March 13, 2000

Title: The Cultural Dimensions, Language Use, and Organizational Socialization of Newcomers: A Case Study of the Communicative Behaviors of Student Members of the Southern Nazarene University Community

Comments: Exempt

Inform the participants that they must be over the age of 18 years to participate in the research project.

Number 8 should read as follows, "I understand that if I should have any questions or concerns regarding my rights as a research participant I may contact the University of Oklahoma Office of Research Administration at 405-325-4757.

Inform the participants of the time involved.

Log Number: FYOO237