ABSTRACT

R. Morgan Daughety, THEOLOGICAL DISCUSSION AND INSTITUTIONAL CHANGE AT A CHURCH-RELATED INSTITUTION (Under the direction of Dr. David Siegel). Department of Educational Leadership, April 2012.

This study explores the relationship between theological discussion and organizational change within a church-related institution. The qualitative case study examines the dialogue on a campus that received a Lilly Endowment grant through their Program for the Theological Exploration of Vocation to engage its campus community in the theological discussion of vocation. The study makes correlations between theological discussions and institutional changes that occurred as a result of those discussions. The college in the study is a private, church-related institution. Organizational change theory provides the framework for analysis.

THEOLOGICAL DISCUSSION AND INSTITUTIONAL CHANGE

AT A CHURCH-RELATED INSTITUTION

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CHURCH-RELATED INSTITUTION

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CHAPTER 1: INTRODUCTION

Astin and Lee (1972) completed a Carnegie Commission study of small, private colleges and labeled many of them "invisible colleges." According to their research, a college's visibility is directly and positively related to its size and selectivity. Astin and Lee summarize their research by suggesting that invisible colleges are the "outsiders" of higher education. Many small, private, church-related colleges are handicapped because they get only limited support from the state and, because they are unknown, they do not fare well in competition for federal grants. Additionally, limited financial resources make it difficult to make attractive offers to students needing financial help. Although their study was completed nearly 40 years ago, Astin and Lee also articulate something that continues to distinguish church-related colleges today, when they write, "because the invisible college is often church-related in a society that is increasingly secular, it must grapple with the question of retaining affiliation or severing the bonds with its parent church. These are problems public colleges never encounter" (Astin & Lee, 1972, p. 11)

Church-related colleges and universities have a unique platform from which to offer religion as a major influence in the educational process. The teaching, learning, discussing, and valuing of religion have been among the top priorities of church-related institutions of higher education in years past. Whether it should be or will be a priority in the future remains to be seen and will be influenced by myriad factors that surface when there is intentional dialogue about the relationship between religion and intellectual pursuits. This study examines one aspect of the dialogue that is evoked when a college campus community engages in intentional conversation about a religious or theological

idea. Specifically, the study considers the role of theological discussion on a church-related college campus; how, where, and when it takes place; and what changes the discussion may or may not instigate regarding the institution's church relationship.

Background and Context

Church-related colleges and universities have faced many challenges and experienced many changes over the last several decades. For many of these institutions, religion is no longer the organizing principle, as it has long since been replaced by a host of competing priorities. A number of specific changes helped to erode the church-related schools' focus on religion since about the 1960s, including changes in the educational market, efforts to be open to all students, (and not just to those from particular denominations or traditions), and pressure from external funding sources to be less sectarian. Additionally, a number of other factors have caused changes for these institutions. One is the notion that colleges are at the mercy of a consumer-oriented client. Students are seen as customers and colleges feel great pressure to offer students what they want. Curricular and co-curricular programming has been heavily influenced by these consumer demands (Benne, 2001; Burtchaell, 1998; Hersh, 1997).

For many, and especially for small church-related schools, life became difficult when the competition for students and for funding began to clash with other priorities closely connected to the college's or university's sponsoring church tradition. There has been a dramatic reduction over the past century in the percentage of students that attend church-related colleges and universities. Both external forces (e.g. the changing educational market) and internal forces (e.g. cultural accommodation) have contributed

to the present day situation of many church-related institutions. The educational market place has become an environment that has created bane and blessing for all institutions, including those that are church-related. Church-related colleges reaped the benefits of increased enrollments when they sought to open themselves to a broader variety of students. However, most of these schools also realized a diminishing relationship with their sponsoring churches as they de-emphasized the institution's church connection in order to attract students who were uninterested in, or repelled by, the religious component of the school's heritage. Combined with these changes in the educational marketplace, were the effects of cultural accommodation. From the 1960s, many church-related colleges were operated on the assumption that the surrounding culture was sufficiently steeped in Christian ideals and ideas that it would provide all that was necessary for entering students to identify with the college's church-related identity. Consequently, not much was done to accentuate the church-relatedness of these institutions, and as a result, over time that relationship with the church has diminished (Burtchaell, 1998; Hersh, 1997).

Higher education's move away from sectarianism has also been attributed to a broadly based suspicion of religion and an entrenched post-Enlightenment attitude, which held that religion should have no influence over intellectual pursuits; those were the domain of science and scientific processes. A number of stress factors, including the need to be perceived as rigorous academic institutions, the need to compete in the recruitment of students, and the competing priorities associated with individual academic disciplines, have preempted religion as the organizing and guiding force of church-related colleges and universities. Consequently, many church-related colleges

have officially severed their ties with the sponsoring denomination, or they have gradually altered their mission and purpose in a way that places the influence of the church on the periphery of their communal life (Burtchaell, 1998; Marsden, 1994).

Among all the institutions of higher education, many have succumbed to the necessity of change or face the prospect of becoming extinct; survival has become the driving force behind strategic planning. Kingsley (1992) has offered a perspective on this phenomenon.

> But survival talk misses the point, largely in speaking of the challenge of leadership in the church-related college of the present. More crucial is the examination of character, not of existence. The major question is not whether an institution *can* survive but whether it *should* (Kingsley, 1992, p. 72).

This perspective is helpful when examining the mission and purpose of any institution, and will be especially pertinent to this study of church-related institutions. Burtchaell, Hersh, and Benne are among those who believe that church-related colleges will be aided significantly by a reexamination of their origins, including their relationship with their sponsoring denominations.

In 1999, the Lilly Endowment launched its Program for the Theological Exploration of Vocation, and has provided a rich source of information for furthering the conversation espoused by Burtchaell, Hersh, Benne, and others. Since then, the Endowment has given $218 million in grants to 88 church-related, liberal arts colleges and universities. The program began with three major aims: to encourage students to consider Christian ministry as their life's work, to help students utilize the teachings of their faith traditions as they planned their careers, and to enhance the ability of

members of the faculty and staff of participating institutions to mentor students in these areas. Follow-up by the Lilly Endowment revealed that a number of institutions incorporated the language of vocation into many facets of institutional life, including internships and travel experiences. The Lilly Endowment has received feedback from faculty, students, administrators and even parents about the effectiveness of these programs that encouraged reflection on the idea of vocation. A number of the schools, especially those that were funded in the first or second years, have had sufficient time to plan and implement the grants and to begin reflecting on the impact the grants have had on the overall life of the campus.

The grants the participating schools received were intended to foster dialogue on church-related campuses between and among students, faculty, staff, and trustees related to the relationship between religious faith and vocation. For the purposes of this study, the term "vocation" will be defined in an inclusive way as both a career and a calling. It is not limited to specifically religious vocations, but rather is intended to encompass all of one's life pursuits that are driven by religious faith and by a sense of divine calling. This is in keeping with the Lily Endowment's definition of the term, as its goal was not only to encourage the exploration of ministry as a life's work but also to assist students as they examined the relationship between their faith and their chosen vocation. The grant project was aimed more at creating dialogue than at arriving at a single, prescriptive answer to the question of vocation.

This study examines one institution that received a PTEV grant. By exploring the dynamics involved after the implementation of the PTEV grant, I have attempted to

uncover the effects on the church-relatedness of a school that becomes intentionally engaged in discussion about religious and theological ideas.

Purpose of the Study

The purpose of this study is to explore the effects of theological dialogue upon a church-related institution of higher education. The study focused on the following research question: How does planned, intentional dialogue between and among faculty, staff, students, administrators, and trustees about a theological issue affect the organization's understanding of its identity as a church-related college? Additional questions related to the overarching question are: (a) How is that understanding articulated in the institution's formal self-identification? (b) What forces and factors (for example, cultural, historical, and relational), are at work when this conversation ensues? For example, does the college have a strong, viable connection to its sponsoring denomination, or is this relationship viewed as more peripheral and expendable? (c) Among the various sectors of the organization, (faculty, staff, administration, students, trustees, community members, and other stakeholders) are there similar or differing ideas about the importance of, or the role of, the college's church affiliation? How do these ideas affect the institution's mission, purpose, or self-identity? (d) What does institutional theory contribute to our understanding of the change that a college or university is experiencing as a result of theological conversations?

Significance of the Study

The Lilly Endowment PTEV grant impacted some 88 church-related institutions around the country. There was no template for the implementation of the grants. Officials at each school were free to design their own approach in light of the

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institution's mission and history. These institutions provide a rare, if not unique, opportunity to learn more about higher education institutions through an investigation of what happened as a result of their efforts.

All organizations experience change, whether intentional or unintentional. This change is brought about by, among other things, the dynamic relationship between an organization and its environment, the natural and organic growth of the institution through the life cycle, and the constant struggle for power that goes on internally (Kanter, Stein, & Jick, 1992). Understanding and managing lasting change is integral to an institution's success.

This study attempts to facilitate a greater understanding of the impact of planned, intentional, formal dialogue about theological ideas and how that dialogue affects the organization's identity as a church-related college. Consequently, the contributions of this study are two-fold. First, the study yields information about the impact of religious and theological ideas upon a church-related institution of higher education. Second, the study illuminates the place of dialogue in the life of an organization. Specifically, the study has created an opportunity to examine how dialogue relates to organizational self-understanding, and possibly how it relates to organizational change. An overview of theory and models for institutional change is included in chapter 2 of this study.

Overview of Methods

This study utilizes a single-case qualitative approach. Analysis of the institution was done following a case study tradition of inquiry. This was done principally through an examination of narrative information collected through interviews, as well as through

the examination of additional documents and artifacts. Interviews were conducted with key personnel in order to make an assessment related to the study's research interest.

Once the data were gathered, it was coded and analyzed. Interviews were transcribed and the data were organized. Utilizing reflective, structural, and organizational analyses, the data were interpreted in order to determine what relationship, if any, exists between the formal theological discussions that were held within the institution and any effectual changes that occurred as a result of those discussions.

Chapter Preview

Chapter 1 provided an introduction to the study including background information about church-related institutions, contextual information about the Lilly Endowment's Program for the Theological Exploration of Vocation, (PTEV) purpose of the study, significance of the study, and an overview of methods. Chapter 2 provides a review of pertinent literature, including a review of recent scholarship about church-related higher education, taxonomy of church-related institutions, and organizational change theory, as well as practical and philosophical considerations. Chapter 3 outlines the methodological approach as well as the protocol for the actual research. Chapter 4 presents the findings from the face-to-face qualitative study. Chapter 5 provides reflections and conclusions based on the research, as well as suggestions for future research.

CHAPTER 2: REVIEW OF THE RELEVANT LITERATURE

The purpose of this research is to consider the effects of theological dialogue in a college or university campus community. Specifically, the focus herein is on colleges with ties to a religious denomination. Through the years, these church-related colleges have faced many challenges. Some of these challenges were the same as those faced by all institutions of higher education, and some were specific to the college's church-related status. Consequently, locating these colleges within the landscape of higher education will be helpful.

During the decade of the 1990s, there was a renewal of interest in examining church-related colleges and their place in the future of higher education. Significant studies were completed (e.g. Benne, 2001; Burtcheall, 1998), and a number of scholars and practitioners (e.g. Cuninggim, 1994; Marsden, 1994; Sloan, 1994), plied their hand to the tasks of analyzing the recent history of church-related colleges and universities and forecasting the place of these unique institutions in the future of higher education. Therefore, this review of literature will include, in addition to a brief history of church-related higher education, an overview of recent literature regarding the current and future status of church-related colleges in the world of higher education.

The literature review is divided into four categories, and each section is guided by one of four questions or sets of questions. The first two sections provide context and background for the study through a survey of the development of church-related higher education and the relationship of faith and reason. The third and fourth sections provide theory and grounding for the study itself through a description of a post-modern paradigm and the symbolic-interpretive perspective.

What Are Church-Related Colleges?

Taxonomy of Church-Related Institutions

Over the years, efforts at classifying church-related colleges have revealed that these institutions, as a group, are not homogenous and they can be categorized in a variety of ways. A 1964 study documented 528 four-year church-related colleges, which could be grouped into several categories. This group represented 41 Protestant denominations, and included 196 Roman Catholic Institutions and one Jewish institution. Their individual enrollments ranged from 25 to 3,190. There were also 137 two-year schools that were identified as church-related, and these represented 27 Protestant denominations and included 31 Roman Catholic institutions. In the fall of 1961, the total enrollment of all 665 four-year and two-year colleges was 456,973 (Wicke, 1964).

In addition to categorizing them by enrollment, denomination, and whether they are two-year or four-year schools, church-related institutions can also be classified by their disposition to the church. Some church-related schools are more parochial and may have as their mission, in addition to education, the conversion of students to a particular kind of faith commitment and relationship with an ecclesial body. Other schools may have a primary commitment to education, but they also have a relationship with a particular denomination. These two types represent extremes on a continuum, with many colleges falling somewhere in between. A number of factors contribute to where a college or university falls on this continuum, including whether the board of control includes members of Church and/or members nominated and/or elected by the Church body, whether the institution is owned by the religious body, the nature and

amount of financial support by the religious body, acceptance by the institution of denominational standards or use of the denominational name, whether the institutional statement of purpose is linked to a particular denomination or reflects a religious orientation, whether the Church membership is a factor in selection of faculty and administrative personnel, and whether the Church has a dominant voice in proscribing campus conduct and policies (Cuninggim, 1994; Magill, 1970; Pattillo & Mackenzie, 1966).

Given this diverse list of taxonomical categories, Cuninggim (1994) has compiled a list of church-related institutions that includes both an official list and an unofficial list, along with a significant disclaimer, which states that "the National Council of Churches, the World Almanac, the Association of American Colleges, the Directory of Higher Education, the individual denominational lists, all say different things" (Cuninggim, 1994, p.78). Nevertheless, Cuninggim's best effort to catalogue these institutions includes a list of 804 colleges and universities that are church-related.

In order to understand church-related colleges, it is also helpful to have some idea of how this genre of institutions fits into the larger picture of higher education in this country. In 1991 there were 720 church-related colleges and universities in the United States. At that time nearly one fourth of all two- and four-year institutions were church-related, church-related colleges were represented in each sector of the Carnegie classification, and more than one half of these institutions were classified as liberal arts (Guthrie, 1992). The 2009 edition of the Higher Education Directory lists 728 church-related institutions that are affiliated with 61 different Protestant denominations, Judaism and Roman Catholicism.

From Where Did Church-Related Colleges Come?

When discussing the role of church-related higher education in today's context, it is important to have a sense of the history and development of these institutions. As with most institutions, the life of a college or university, and thereby its contribution to higher education, is not static. Church-related colleges have persevered through the last two centuries with strong resiliency. However, they have not been unaffected by the surrounding culture.

It is a well-established fact that the beginnings of higher education in the United States took shape in very close association with the church. The church was prolific in creating institutions of higher education, and this organic relationship has had an influence on higher education until the present time (Rudolph, 1962).

Any description of the birth of higher education in America must consider the colonial context. Cohen (1998) describes the characteristics of colonial America that most affected the development of the culture of the time: the settlers were determined to forge a new way of life, one different from the one they had known in England; the limitless amount of land made for seemingly infinite possibilities; and, the religious spirit of the time was also a dominant force.

Of course, not everything in the new world would be completely different from their European antecedents. The first colleges that were established in the colonies were modeled on the educational system and philosophies that were developed in Europe. The establishment of Harvard, for instance, followed the European model. However, although European models shaped American colleges, they developed in their own way, specifically with regard to curriculum and the student-teacher

relationships. Established by graduates of Emmanuel College in Cambridge, Harvard was designed to be a place where control was to be in the hands of the church elders rather than the students. The focus of the college would be on teaching, not on the advancement of learning, and the goal of the college would be to prepare immature young men, "to take their place as public officials and as ministers in a community where church and state were closely aligned" (Cohen, 1998, p. 17).

And, while the colleges were related to the churches, they were seen more as educative institutions, not evangelical ones. Early in the process, a model took shape that combined the teaching of the classics with moral development. The earliest colleges had as their primary mission the training of clergy. At that time clergy members were among the most prominent of community leaders. So, it seemed natural to the colonial mindset to educate clergymen and statesmen together. Often, they were one and the same. There was a symbiotic relationship between the desire of the colonists to have an educated clergy and laity and the desire to prepare professionals to lead a civil society. Religion and civil society were conjoined entities (Cohen, 1998).

Our oldest and, often considered, prominent institutions of higher education had their beginnings in this colonial environment. Harvard University was established in 1636, and the College of William and Mary was opened in 1693. In 1701 the colonists founded Yale. Six more would be established before the end of the century (Cohen, 1998; Rudolph, 1962).

During the eighteenth century, there were a number of external influences that helped to shape colonial higher education. The Enlightenment and religious revivalism, specifically what is referred to as The Great Awakenings, were the two major influences

in this regard. Additionally, the growth of the merchant class, and the colonial insistence on the separation of church and state all played important roles in fashioning the way the colonists applied their minds and hearts to the task of education (Cummins, 1987).

The Enlightenment introduced a component of rationalism and logic to the exploration of knowledge, including religious knowledge. Kant, Locke, Newton, and others began to formulate questions about humanity, nature, and religion in terms of pure reason. The Enlightenment inherited a significant portion of Puritanism's discipline and rationalism, but little of its inner spirituality. Consequently, Enlightenment faith, having been imbued with a large dose of empiricism and rationalism, was increasingly confident in the ability of humanity to improve and advance. Soon these qualities would begin to influence the college curriculum (Cummins, 1987; Smith, Handy, & Loetscher, 1960).

The Colonial response to the Enlightenment was the Great Awakenings. This extreme revivalism took place en masse across the new frontier beginning around the middle of the eighteenth century. The revivalist movement placed a great deal of emphasis on conversion, the devotional life, and religious zeal. Proponents of the new revivalism held a significant distrust of religion that placed too much emphasis on reason, and sought to balance the effects of Enlightenment knowledge with a heavy emphasis on inner spirituality. Their attacks on reason and rationality resulted in the criticism that they eschewed education. As a result, they set out to found colleges of their own. The upshot of this clash over religion and reason was that between 1740 and 1769 six colleges were founded. The University of Pennsylvania, Princeton, Columbia, Brown, Rutgers and Dartmouth were all founded, each by a different religious

denomination or sect, over a period of about 30 years (Cohen, 1998; Cummins, 1987; Smith et al., 1960).

Over time, the study of the classics, religion and philosophy, logic, science, and arithmetic all came to be a part of an accepted curriculum. Gradually, the emphasis in education shifted from one dominated by religion, to an education that emphasized the development of morals and character. The goal of colleges evolved to focus more on the preparation of good leaders to fill the needs of a civil society, and from there to institutions focused on the exploration of humanity as social and biological beings (Cohen, 1998; Cummins 1987; Rudolph, 1962).

The Yale Report of 1828 was influential in this regard. During this time there had developed a divide among college leaders about the nature and purpose of a college education. Some wanted to remain faithful to the classics, while others believed that the new sciences, including mathematics, astronomy, grammar and rhetoric, should be included in the curriculum. The Yale Report articulated a position that was inclusive of both camps, suggesting that a breadth of knowledge was required for a person to be truly educated.

> In our arrangements for the communication of knowledge, as well as in
> intellectual discipline, such branches are to be taught as will produce a proper
> symmetry and balance of character. We doubt whether the powers of the mind
> can be developed, in their fairest proportions, by studying languages alone, or
> mathematics alone, or natural or political science alone (Hofstadter & Smith,
> 1961, p. 279).

Colleges across the nation were influenced by the report, and most chose to emulate its philosophy. One effect of the influence of the Report was that the conversation about what is essential to education evolved in such a way that religion was no longer at the center. This had a direct affect on church-related schools, "providing them with a way of justifying a curriculum that straddled the liberal arts and experimental science while holding to Latin and Greek as proper studies for the educated man" (Cohen, 1998, p.76).

As important as it is to acknowledge and understand the colonial origins of church-related higher education, it is also important to recognize how church-related institutions have changed since then. There is a significant qualitative distinction that must be made about the founding of the colonial colleges and their relationship to church-related colleges of today. Present-day colleges do not stand in a direct line of succession with the colonial colleges and their heritage. It was the intention of those who founded colleges during the colonial period to serve the whole community. Colleges "were established to serve the public interest as then conceived, to serve the common good, and to be involved with society and its problems by providing leaders" (McCoy, 1970, p. 50). Our present church-related colleges are not direct descendants of the colonial period as much as they are connected to the nineteenth century and the proliferation of sectarian colleges from that era (McCoy, 1970).

This relationship of religion and higher education carried in its pre-colonial genetic makeup the markers of conflicts yet to come. Some of its significant tensions date back at least to the Middle Ages (Marsden, 1994). In fact, one can trace back to Christian antiquity the task of working out the relationship between the pagan

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intellectual teachings of Athens and the divinely inspired, theological truths of

Jerusalem.

> How could educators fully serve the church with its particular theological
>
> commitments while at the same time serving the whole of society? Closely
>
> parallel: how could they be true to the Protestant principle that the Bible alone
>
> was the supreme authority yet at the same time gain the respect of the world by
>
> being open to the highest other intellectual authorities of the day, whether ancient
>
> or modern? As the inherited assumption in Christendom had been that the
>
> interests of church and state should coincide, so it was assumed that the truths
>
> of Scripture would not contradict the best of science or knowledge which humans
>
> had gained on their own. As ideas of Christendom faded, though only slowly
>
> even in America, these assumptions were put under increasing strain (Marsden,
>
> 1994, p. 44).

This tension between faith and reason was significant, and it would prove to be a

defining element for this unique genre of institutions.

The Propagation, Demise and Evolution of Church-Related Institutions

There was a profusion of church-related college starts during the nineteenth

century, and there were several things that fueled this surge. One was the wide-open

frontier. The availability of land made it possible, and the expansion of civilization

created a need for educated leaders. The other was the landmark United States

Supreme Court decision of 1819, *Dartmouth College v. Woodward*, which held that the

state could not take over an existing college. This left private bodies, including the

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church, free to establish their own colleges without the fear of losing the college to a wealthier, more powerful state (Cummins, 1987; Cunninggim, 1994).

Interestingly, many of these colleges did not survive, having been started many times with fewer resources than were needed. The period from 1830 to 1860 became very competitive with regard to building colleges, and some 133 permanent institutions were begun during this time. Mainline Protestant churches established the large majority of these. During approximately the same period more than 700 colleges had died, primarily because of the tenuous nature of the resources required for their continued existence. Some 80% of the colleges founded before the Civil War had disappeared by 1932, largely because of financial inflexibility. This was a turbulent time for American higher education and the public had become increasingly suspicious of tax-supported, private institutions fueled by changing ideas regarding the separation of church and state (Cummins, 1987; Haynes, 2002; Rudolph, 1962; Wicke, 1964).

Additionally, the tension between faith and reason continued to affect the development of higher education. These were competing priorities in nineteenth century America. During a time of phenomenal growth in the number of institutions, there was an ongoing debate between faith and reason, between those who saw education as a function of the church and those who thought it should be a function of the state and the will of the majority (Cummins, 1987).

The advances in science and the growing influence of rationalism influenced many Colonial leaders, including Washington, Jefferson, and Franklin. These leaders were more strongly advocates of political philosophy and rationalist ideas than they were of organized religion. Thomas Jefferson, a student of Enlightenment teaching and

a proponent of its virtue, was not an adherent of Christian orthodoxy, and believed that religion was an individual and private matter. His views about religion, and Christianity in particular, are evident in his documented advocacy of religious freedom, and his personal efforts to found a university that was free from religious sectarianism. Jefferson's university, The University of Virginia, opened in 1825 as a state supported institution with an express purpose to offer instruction in ancient languages, modern languages, mathematics, natural philosophy, natural history, anatomy and medicine, moral philosophy, and law. Several other states, including North Carolina and Georgia, opened institutions in the early part of the nineteenth century that were among the first state supported, public institutions in the country (Cohen, 1998; Marsden, 1994; Rudolph, 1962).

Following closely behind this activity came the College Land Grant (Morrill) Act of 1862. The Morrill Act and the Servicemen's Readjustment Act to come later, were "the two most important pieces of legislation ever enacted by the U.S. Congress in terms of their influence on the course of higher education" (Cohen, 1998, p. 97). These two important changes led to a larger, more sweeping embrace of higher education by the general public. This shift in public sentiment along with the establishment of additional state-supported institutions led to an ideological shift away from the idea that post-secondary education was only for the societal elite and more toward democratic notions of education (Haynes, 2002).

Once this separation occurred, there was room for other competing priorities to become dominant concerns. These can be placed into three general categories that are related to the state of higher education today, particularly to the state of church-related

higher education: (a) forces related to the demands of a technological society (b) forces related to ideological conflicts, and (c) forces related to pluralism and cultural change (Benne, 2001; Marsden & Longfield, 1992).

On technology, Marsden (1994) writes:

More than anything else, what transformed the small colleges of the 1870s into the research universities of the 1920s and then into the multiversities of the late twentieth century was money from industry and government for technical research and development. Universities became important in American life, as earlier colleges had not been, because they served the technological economy, training its experts and its supporting professionals, and conducting much of its research (p. 20).

Echoing Marsden's view on the close ties between higher education and American culture, Smith (2001) says that the most potent force in the secularization of the modern world has been the Western advances in technology. And, he asserts, "…universities have been key agents in that project" (Smith, 2001, p. 81).

At the beginning of the twentieth century, faith and reason, the church and higher education, were still inextricably woven together. Churches were starting and supporting colleges, and colleges were supporting a culture that was predominantly religious. Religion, morality, and the relationship between faith and knowledge were not just a concern for ministers and professors of religion, but for the entire educated establishment, including college teachers. However, in about 50 years, all of this would change, and the reason was the split between faith and reason. With the flourishing of the scientific worldview, there came a serious reordering of priorities for institutions of

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higher education. Serious intellectual tasks were now the primary concern of higher education, and church-relatedness was moved to the periphery (Sloan, 1994).

The Enlightenment viewpoint that was central to this change was its understanding of the relationship between revelation and reason. The overall effect of the Enlightenment was that people moved away from a supernatural understanding of religion. That version of things spiritual came to be seen as superstition. A more moderate version of faith, and one that seemed reasonable to the emerging culture, was one in which reason would come to play an increasingly prominent part. "Nineteenth-century presidents of elite private institutions modulated classical Christianity into a liberal 'non-sectarian' formulation that could more easily accommodate the Enlightenment faith. The Christian moral vision could guide the newly liberated scientific enterprise to produce untold good for humankind" (Benne, 2001, p. 26). Dogmatic theology gave way to natural theology.

The Uneasy Partnership of Faith and Reason

Eventually, an evolutionary viewpoint would become dominant and what once had seemed like a natural coupling of science and religion would come undone, leaving science, and the seemingly unfettered abilities of human reason, to take the lead. Ideologically, there was a "Comptean positivism" that was espoused by some university faculty members. This is the idea that human society had evolved through three stages: that of superstition or religious dominance, that of metaphysical ideals and, finally, the era of enlightened science. What eventually happened, from an ideological perspective, is that the influence of religion gave way to the more secular influences of Western ideals, including democracy. Secularists and liberal Protestants were united in their

belief in the perpetual improvement of society and humanity. Both groups believed that the scientific age had brought our society to the precipice of a new frontier – of learning, of enlightenment, of morality, and of our continued improvement (Marsden, 1994).

The divinely ordained evolution of society was a burgeoning mind-set during the middle of the nineteenth century. Almost like a Trojan horse, this new way of understanding history and the world ushered in an era that the church thought would surely make it more relevant and, instead, the hidden surprise of this philosophy was that it made the church less so. Enlightenment reasoning, empirical science, and the effects of positivism all conspired to suggest that the world was evolving naturally toward some pre-ordained apex. The problem was that it was not clear just exactly how religion had anything to do with that (Sloan, 1994).

For decades, the relationship between faith and reason had been taken for granted. For many years, there was little need to spend time enumerating the college's express purpose, as that purpose was clearly evident, or so it seemed, to any casual observer. Benne (2001) writes:

Because there seemed to be little need for theological articulation of each college's identity and mission, there was little or none. Because there seemed little need for each denomination's specific tradition of thought to be taught, it wasn't. Because the basic moral meanings of the larger culture seemed to undergird what each college itself was attempting to do, little effort was made to project a specifically Christian moral vision that was more than a bit countercultural (p. 35).

The theological responses to all of these changes were less than helpful to colleges who intended to keep the church and academy connected. One of the responses to this cleavage between faith and reason was that religion became more of a private affair. The emergence of pietism as an approach to faith became more dominant. Pietism's approach is to make religion into something more appropriate to the interior life, a "religion of the warm heart" (Benne, 2001, p. 36). The Enlightenment had taken mastery of the external world, so pietism's approach was to retreat to the inner world. The effect of all this is that it would strip religion of its intellectual content and of any authority or relevance with regard to public life or social learning (Benne, 2001; Burtchaell, 1998).

In addition to the pietist approach to religion, there were also difficulties when it came to theology proper. The scientific worldview had created problems for modern theology that it had never faced. The central question in this was epistemological: If our primary way of knowing is now to be a scientific, empirical one, then how exactly do religion and revelation figure into our experience of the world?

Liberal theology attempted to address this issue. Writers and clergymen such as Henry Ward Beecher, George A. Gordon, Lyman Abbott, and John Fiske began to theologize anew in the wake of evolutionary science.

> The central concept … was that of the immanence of the Divine in the whole process of cosmic and social evolution. All of creation was seen to be gradually but ineluctably advancing, under the guidance of the divine presence in the human being and in nature, toward an ever-increasing realization of human ethical and religious ideals and social harmony (Sloan, 1994, p. 7).

The upshot of this was there seemed to be a bridge between the religious and the scientific for a while. And, the benefit to the university was it allowed it to be seen as a major participant in the synthesis of faith and knowledge. However, this synthesis was not to last. The idea of a progressive social optimism was short lived. When it began to dissipate, so did the place and status of religion. "The purely quantitative and mechanistic assumptions of science began to come increasingly to the fore, shorn now of their idealistic trappings. This nonidealistic view of science was being embraced by more and more persons as desirable" (Sloan, 1994, p. 10).

The neo-orthodox theologians came along in the early twentieth century and created a theology that re-emphasized the distance between God and humans. Karl Barth's emphasis on God as "wholly other" and Reinhold Niebuhr's *Moral Man and Immoral Society* (1932) are examples of just two of the European theologians that began to have a heavy influence on American ways of understanding faith and knowledge. These theologians sought to emphasize the importance of reason without succumbing to what they believed were the temptations of the liberal theologians who came before them. They emphasized the human capacity for evil, and rather than see God at work in the progressive growth of humanity and society, they emphasized the crisis situation and the need for divine judgment and intervention. Although they made concerted and heroic efforts, they would fall short of the task of preserving the place of religion beside scientism as the predominant mode of discovery and the primary way of understanding the world and our place in it (Sloan, 1994; Smith, 2001).

There are at least two consequences that have developed as a result of these changes to the relationship between science and religion. The current state of affairs is

that at many institutions campus power and politics is ruled by the assumption that science and rational argument have the upper hand. Power is concentrated in those places on campus that emphasize science and empirical, rational learning.

Although these parts of the university may be burdensome in terms of money and administrative time, and are by no means without their own problems, it is easy for administrators to make the case that this is the kind of knowledge that universities should be producing. The other part of the university – the part that deals with history and tradition and ethnic identity and religion – is a necessity, and is recognized as such by most administrators of liberal arts institutions. But it is often a political necessity more than anything else (Wuthnow, 2008, p. 37).

The second consequence is that religion and faith have largely been relegated to the areas of culture and tradition. In other words, they are important because they are a part of some individual's past or some group's history. Because of that, they are no longer seen as legitimate forces in the search for truth. Based on these observations, Wuthnow (2008) concludes: "Both the politics and the epistemology of higher education suggest that the study of religion and personal expressions of faith will remain on the margins" (p. 39).

Perhaps a third consequence of this marginalization is that it has also created an environment where "secularism" can thrive. Secularism is different from secularization, in that it is not neutral when it comes to religion. Secularism is actively hostile to religion and works to hasten the end of the influence of religion in society (Jacobsen & Jacobsen, 2008).

External forces have had an influence on the internal life of church-related institutions, and changes in the culture are among those that have had the greatest impact. After World War II, there were significant changes in society with regard to religion, including a growing pessimism brought on by our changing culture. War raised questions about the sovereignty of God, modern technology raised questions about the place of human beings in the larger scheme of things, and the urban explosion raised questions about traditional values. Additionally, the ever-present threat of a nuclear holocaust, the weakening of the importance of church doctrine, and a growing civil religion created a turbulent time (De Jong, 1990).

Additionally, among other external pressures on church-related institutions, one of the most significant was the rapid growth of higher education from the 1950s through the 1970s. During this same time period, the educational market created a substantial amount of competition for students. Church-related colleges had relied heavily on getting students from their own religious traditions. However, this source for students did not last indefinitely, and many colleges began to seek students from any place that they could recruit them. Many added professional programs such as nursing and social work to their curriculum in order to attract more students. Additionally, they began to de-emphasize the one aspect that made them distinct (i.e. their church affiliation), in order to appeal to a broader coterie of students (Benne, 2001).

Paradoxically, the rapid growth experienced by church-related colleges had a negative affect on the success of these colleges, as it led to a change in their identity and mission – from small, value-based institutions, to larger colleges preoccupied with rising to the challenge of growing enrollments. Coupled with these were also the

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changes to many of the requirements that helped to sustain the mission and ethos of church-related colleges (e.g. required chapel). The student rebellion in the 1960s, and the emergence of the research university as the predominant model for higher education also had a profound effect on church-related colleges and universities. These colleges, following the example of the larger, more prestigious university, also changed their structures to fit the old paradigm: colleges were organized into separate disciplines and academic departments, new faculty members, having been educated at public universities, brought with them the idea of a value-free education, professors stopped sharing their personal ideas and values with students, and even the architecture of campuses began to reflect the compartmentalization of ideas as separate buildings were created for separate functions. The efforts of chaplains and other directors of religious life on campus were cloistered in an environment that denied or did not understand transcendence (De Jong, 1990; Sloan, 1994).

In an attempt to keep up with the changing environment, virtually all colleges attempted to diversify their offerings in order to attract more students. Burtchaell (1998) notes that:

> In their competitive drive to appeal to all available students, the single-gender schools became coed, liberal arts campuses pullulated vocational training, technical schools began to offer general education, universities added on more professional schools, junior colleges began to build up baccalaureate programs, undergraduate campuses begot graduate courses, then programs, then degrees (p. 832).

Issues related to academic recruiting, professional development for faculty, and curriculum also became concerns for church-related institutions. For example, the need to standardize course requirements became an issue for all colleges because of their need to meet transfer requirements from other schools and those of the accrediting agencies. These requirements placed church-related colleges in a position of having their curriculum dictated to them, to some degree. Pressure to find highly qualified faculty members also functioned as a detriment to the mission of church-related colleges. The need of young, new professors to publish creates for them a priority that may not allow them to focus on teaching, which is often a priority especially at small church-related colleges. Additionally, economic factors are an issue. Most church-related colleges are tuition driven and dependent on enrollment and philanthropic giving in order to meet their budgets. Donors can often drive departmental priorities, and faculty salaries are often significantly less ($5,000 to $10,000) than at other institutions (Shipps, 1992).

The paradoxical outcome was that the need to compete with one another resulted in a forfeiting of their differences. Church-related schools, as a group, became much more homogenous, as many of them sought to emulate the same university model. This isomorphic tendency is a phenomenon that has been identified by institutional theorists. Institutional theory will be discussed in more detail later in this chapter.

In summary then, it is evident that for many years there was a general cultural climate that helped to accommodate church-related institutions. Colleges were founded for religious purposes and were populated with a significant number of persons from the

sponsoring denomination. For many Protestant as well as Catholic institutions, the schools were very similar to their sponsoring denominations, both ethnically and religiously. Their intention was to provide an atmosphere with a Christian ethos that would be edifying for all students (Benne, 2001).

But this atmosphere was not to last indefinitely. By the 1930s, a different kind of higher education system was emerging, one that was privately funded, focused on research, and made up of a network that brought together universities, foundations, and industry. Scientific efficiency and standardization carried the day. And several large and influential philanthropic foundations supported the universities they deemed could best help to reach their goals (Sloan, 1994).

The church-related colleges were not impervious to the effects of these trends and, consequently, the religious lineaments became less influential over time. These changes helped to shape the landscape of higher education and to provide the environment in which church-related colleges would have to learn to live. This cultural accommodation is, in large part, responsible for the current climate among church-related colleges and universities. Through the years, the churches and colleges came to be "uneasy partners" (Burtchaell, 1998; Cunninggim, 1994).

Theological Ideas and Institutional Identity

Secularization and secularism "intertwined" during the twentieth century and caused higher education to be dramatically reshaped, so that religion was actively pushed to the periphery of the academic domain. Institutions were less and less interested in religion and, when religion was studied, it was treated much the same as any other subject. As early as the late 1970s, the practice of religion had been extracted

from the objectives of higher education and major colleges and universities. However, we are now living in a "postsecular age" that is characterized by "the simple fact that secularization as a theory about the future of human society seems increasingly out of touch with realities on the ground" (Jacobsen & Jacobsen, 2008, p. 10).

The Cartesian-Newtonian paradigm suggested that the world, or reality, was primarily conceived of as being like a machine. Given this metaphor or paradigm, scientists and others have assumed that the universe was made of many parts; parts that can be isolated and controlled. Additionally, an assumption was made that the universe was closed or fixed. These assumptions, not only heavily influenced the world of physical science, but also had a significant effect upon our explanation of the metaphysical as well (De Jong, 1990).

This way of understanding the world has also heavily influenced the shape of the public university. First, because the Cartesian-Newtonian paradigm breaks all knowledge down into its smallest parts, it has led naturally to the separation of knowledge and of disciplines within the university. Specialized knowledge has led to a university that is separated into its constituent parts and has created teachers, students, and administrators who have a limited understanding of the big picture and of the way all knowledge fits together. This has led to the burgeoning influence of individualism, and has caused ideas of connectedness and interdependence to evanesce (De Jong, 1990).

A second influence of the old paradigm has been felt due to the paradigm's suggestion that the universe is closed. This has led to the idea that only empirical knowledge is valid. Unless something can be observed and verified, it does not exist.

The real casualty of this way of thinking is the loss of the idea of transcendence, mystery, and awe. Consequently, due to the influence of the Cartesian-Newtonian paradigm, theology was pushed to the periphery, and "God became a problem and theology had to work in an increasingly hostile environment" (De Jong, 1990, p. 74).

Consequently, church-related colleges lost their "historic *raison d'être*." Having lost touch with the church, the colleges had little to help them keep their sense of identity and mission. Contained within an increasingly secular society, church-related colleges were not able to seize the moment to contribute something unique to a country in crisis. De Jong (1990) sets the idea in bold relief:

Silence from the church within the chief marketplace of ideas is an abdication of responsibility. An easy acceptance of the prevailing point of view within higher education by the church suggests that the church is captive to our culture. To be duped into thinking that higher education is somehow neutral is a continuing tragedy. To believe that starting from Christian assumptions is somehow less desirable or wrong is to fall prey to our secular society. To be timid about offering an education built upon Christian tenets is to succumb to the influence of secularism and the value-free myth (De Jong, 1990, p. 88).

If church-related colleges are to overcome this tendency, they will need to not be obdurate to the idea of distancing themselves from research universities. Church-related colleges could be institutions that place a significant emphasis on providing a liberal education. Defined by the content of its curriculum, a college's emphasis could legitimately be more on the "how-to" than the "what" of education. "An institution is not truly a college, no matter what subjects it offers, unless it insists on understanding

instead of merely memorizing" (Cunninggim, 1994, p. 96). Cunninggim further makes the case that church-related colleges ought to be invested in providing a liberal education.

> It follows, then, that the aim of the college is not simply a duplicate of the research university's aim, but has a somewhat specialized mandate. The old tripartite purpose – discovery, transmission, and public service – needs rephrasing for the college. Relinquishing most of the first role, discovery of knowledge, to the research university, the college can concentrate on the latter two, transmission of knowledge and service to society. In the pursuit of these two tasks, the college's special concern is for the students that they may learn, think, feel, and serve (Cunninggim, 1994, p. 97).

The Future of Church-Related Colleges

Epistemology

The shift now taking place with regard to the predominant worldview is a critical issue for church-related higher education. Scientists are now changing the paradigm by which they approach the world and which they utilize to understand reality. Since the time of the Second World War, we have been operating under the assumptions of the "Cartesian-Newtonian paradigm." However, with the advent of post-modernism and with the help of writings by people like Thomas S. Kuhn, Ian Barbour, and Harold K. Schilling, we have begun to make changes in how we understand the world, society, and our place in it (De Jong, 1990).

Church-related colleges and universities have a unique platform from which to contribute to the public conversation. However, there is a great diversity among church-

related schools when it comes to the place of religion. There are some that are extremely sectarian, and this causes them to become inwardly focused, requiring faculty and students to sign statements of faith, and/or affirm the inerrancy of the Bible, even inasmuch as it extends to science and nature. The problem with these schools is that they have little in common with, and consequently, little to say to the public (Marty & Moore, 2000).

At the other end of the spectrum, there are church-related schools that are so far removed from their beginnings that any relationship with the church has been all but severed. These are schools that have been shaped, through the years, by an intention to be strong academically, and they have worked to keep up with emerging scholastic discoveries and trends. This is not an unworthy goal in and of itself, but it has led many church-related schools to forfeit their connection to their sponsoring denomination (Marty & Moore, 2000).

Church-related colleges could offer a fertile place for students to explore religion. College chaplains and religious studies faculty members could encourage such exploration by students who are "searching" in their own spiritual journeys. Church-related schools can be places where focus is placed on responsible citizenship, social justice, diversity, and interfaith and intercultural understanding. A post-modern paradigm that moves away from the machine metaphor of reality and toward a more organic, open model of the universe is much more conducive to the inclusion of religion, theology, and spirituality among the dominant ways of knowing in the academy (De Jong, 1990; Dilulio, 2008; Marty & Moore, 2000).

The New Paradigm

Church-related colleges could begin operating from within the new, post-modern science paradigm. As established earlier in this chapter, this new paradigm sees the world as more of an organism than a machine, and sees the universe as more open and, consequently, more readily embraces diversity, transcendence and mystery. There is growing respectability for, and interest in religion. Logical positivism, as an epistemological creed, has lost ground, while at the same time, there are more philosophies of science that are welcoming of the relationship between faith and reason. Additionally, more and more major foundations, like the John M. Templeton Foundation, the Pew Charitable Trusts, and the Ford Foundation, are funding teaching and research related to religion (De Jong, 1990; Dilulio, 2008).

There are a number of ideas and paradigms from the Christian tradition that may serve as the foundation for Christian education, and as a principled alternative to the public university. The relationship between faith and learning might be a priority for church-related institutions, and it could be formulated through reflection on educational philosophies and their relationship to a variety of philosophical and theological ideas. These might include: (a) the value of the natural world as the work of a good God, (b) the importance of the humanities, arts and sciences, (c) the finite character of human beings, and (d) the idea of redemptive love. Questions and answers arising in these areas should be those that grow out of a vision that is rooted solidly within the history and traditions of the church-related genre (Benne, 2001; Shipps, 1992).

Religion is also of growing importance to students in the higher education system. Survey results delivered by Harvard University's Institute of Politics (IOP)

reported in a 2006 survey of 1,200 college students (sampled randomly from 5.1 million students), that 70% of students said religion was important or very important in their lives. Many students surveyed said they had become more spiritual since entering college.

In a summary of the research related to the religious and spiritual lives of college students, Braskamp (2008) finds that the latest research indicates religion and spirituality are important to today's college students. He also goes a step further in saying, "there is little evidence to suggest that this interest in religious faith in any way undermines the educational purposes of higher education; faith and learning can go hand in hand" (Braskamp, 2008, p. 117).

There is also a relationship between how leaders of educational institutions deal with spirituality and how they affect change in their organizations. That relationship exists possibly because issues of spirituality have deep roots within the people (read faculty and students) who comprise campus communities. A 2004 survey of over 100,000 students found that incoming students believe that the interior dimensions of their lives are a significant priority, and half of the respondents indicated that a desire to find their purpose in life was a significant factor in their decision to attend college. The survey also found that many of the entering students who were surveyed not only placed a high degree of importance on the interior dimensions of their lives, but also fully expected their educational institution to play a significant part in nurturing their spiritual development (Lindholm, 2007).

In light of these findings about students, what Lindholm also discusses from a 2004-05 HERI Faculty Survey is interesting. "Within today's professoriate, four in five

faculty members describe themselves as 'a spiritual person'" (Lindholm, 2007, p. 15).

Additionally, more than two-thirds of the faculty surveyed view as important the task of

"developing a meaningful philosophy of life" (Lindholm, 2007, p. 15). However, research

also indicates that though faculty view spirituality as important and were generally open

to having classroom conversations about spirituality, most felt "constrained by the

structural and cultural limitations that both their profession and their institutional work

environment impose" (Lindholm, 2007, p. 15). Although there may be a number of

explanations for this conundrum, what Lindholm says about its implications for

institutional leadership and organizational change is clear.

> A fundamental reason for concerning ourselves with the spiritual dimension of
>
> educators' lives, their views on students' spiritual development, and associated
>
> behavioral implications is that the attitudes and behaviors of faculty, staff, and
>
> administrators shape many of the structural and cultural characteristics of
>
> campus life. In return, the campus life they create shapes them. Ultimately,
>
> values and beliefs represent the standards by which institutional decisions are
>
> made and priorities are set (Lindholm, 2007, p. 14).

Within the new paradigm, the antireligious bias can be minimized, not by laws

and programs, but by creating an environment where more people are willing to publicly

discuss religion, to defend a nonsectarian principle, and to discuss the role of religion in

concert with people from all religions. Rather than being antithetical to one another,

religion and science can be seen as working partners (Dilulio, 2008; Polkinghorne,

2006).

Additionally, the post-modern paradigm for church-related higher education has certain implications. First, it will allow church-related colleges to shape their own model of higher education and no longer follow the model of public universities that operate under the influence of the Cartesian-Newtonian paradigm. Second, church-related colleges can begin educating the public about the implications of working within the Cartesian-Newtonian paradigm. Third, church-related colleges can embrace transcendence and the possibility that God's creative activity is at work in the world and beyond. Fourth, colleges can model the integration of faith and learning, allowing faith to play a central role in the process. In summary, church-related institutions can use the new paradigm to work toward a model that focuses on integration and wholeness (De Jong, 1990).

Vocation and the Educational Mission

This section will explore the question of how a discussion of theological ideas, in particular a theological exploration of vocation, can serve as a catalyst for affecting the institution's self-understanding of its identity as a church-related college.

The topic of vocation may be a good bridge between the academy and the faith community, as both communities have a stake in its meaning. Gallagher (2007) has written a summary of the Lilly Endowment's Theological Exploration of Vocation (TEV) program. She writes from the perspective of an English professor and director of Seattle Pacific University's Lilly-funded TEV program. She suggests that the TEV program is one way for church-related colleges to help students to "think outside themselves" (Gallagher, 2007, p. 33). She also clarifies the meaning of the term "vocation" for those

who may attach to it definitions related to training for a trade or other skill-centered occupations. Vocation, as it is employed here, means something significantly different.

A theological approach to vocation involves a sense of the transcendent, of purpose, and of community. To receive a call means someone or something outside the self is calling; what an individual is to do in response to that call provides the person with purpose; and this call and response occurs within, and is guided by, the larger community. In the fullest sense of the word, a vocation includes an occupation (whether in church or parish ministry or as a gardener or physician), but it also involves civic responsibilities, family life, church participation, leisure practices, and consumer habits. These are all pivotal issues with which students wrestle during their college years and about which they make life-defining decisions. Discerning one's vocation involves identifying one's gifts and abilities, listening to the reflective wisdom of one's community, and recognizing the needs of the world (Gallagher, 2007, p. 34).

Although the exploration of vocation can be a means of bringing together religious tradition and academic freedom, it has long been a difficult issue for academic institutions. While there is nothing new about emphasizing the notion of vocation, the idea of "calling" has escaped Protestantism as a result of the forces of antitraditionalist religious ideals over other religious ideals. Christian confessionalism has been shunned by the academic establishment because of its propensity for conjuring intolerance. A reexamination of this approach could open up new possibilities for church-related institutions to hold on to their distinctive character (Williams, 2006).

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Understood in this way, the topic of vocation is one that can bring together both spiritual and academic ideas. Within higher education, "academia has for far too long encouraged us to lead fragmented and inauthentic lives, where we act either as if we are not spiritual beings, or as if our spiritual side is irrelevant to our vocation" (Astin, 2004, p. 38).

Institutional change is organically related to our interior lives and culture. Exterior structures such as programs, policies, resources, and facilities should not necessarily trump the shared beliefs and values of the faculty that constitute the culture of the institution. In fact, if bringing about change in an institution necessarily means changing the academic culture of the institution, then we will be required to engage these internal and shared beliefs and values, since this is the seat of institutional culture (Astin, 2004; Williams, 2006).

Part of this cultural shift means changing our understanding of academic freedom. A broad understanding of the term will include the freedom to be religious. Within that freedom, the language of vocation may provide a bridge between faith and knowledge. A covenantal language focused around the idea of vocation will assist us in moving away from an academic enterprise that is isolated and objective to one that is communal, covenantal, and heuristic (Newman, 2002; Williams, 2006).

Organizations in Context and Organizational Change Theory

Understanding organizations and how they work is itself an evolving process. For many years, theorists operated within a frame of reference that understood organizations as machinery. Utilizing this machine metaphor, theorists and managers

alike operated out of a number of assumptions that were predicated on the characteristics of an industrial society.

Post-modernist perspectives regarding change theory brought new understandings. Modernist assumptions about organizational theory grew out of their definition of organizations. This definition was rooted in Enlightenment ideas and understandings of things ontological and epistemological and in "seventeenth- and eighteenth-century European philosophy associated with Descartes, Locke and Kant" (Hatch, 1997, p. 36). Their emphasis on the empirical and rational was formative for much of the modernist understanding of organizational theory. Consequently, early modernists tended to focus on how to stabilize, routinize, and rationalize, and organizations were defined over against the idea of disorganization. In light of this kind of understanding of organizations, one in which organizations were designed to be unchanging, Kurt Lewin's theory of organizational change involving "unfreezing – movement – refreezing" is a logical outcome (Hatch, 1997, p. 295).

Change occurs naturally throughout the lifecycle of an organization. If it is true that organizations are "institutions facilitating the production of dilemmas," then perfecting organizations may not be possible precisely because of their nature as organizations (Kanter et al., 1992, p. 5). Solving a problem of one kind or in one area will inevitably lead to new problems of different kinds or in other areas.

Additionally, because organizations are systems, change needs to be firmly rooted within the organization. It is necessary to grasp this truth, especially if one is interested in more than "surface changes." Lasting, effective changes must encompass the whole of the organization. Simply implementing the proven practices of other

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organizations may not be successful without interpreting them and fitting them to the institution's culture. Organizational cultures provide the boundaries within which administrative processes take place. By providing symbols and myths for interpreting reality, these cultures allow the members of an organization to establish norms for understanding and behavior (Birnbaum 1988; Eckel & Kezar, 2003; Kanter et al., 1992; Tierney, 1989).

Environmental forces that shape organizations include the competition for resources. Organizations compete for survival, which raises the issue of fitness. Organizations often survive if they are the strongest. However, researchers have raised questions about what exactly is required in order to be the strongest or to prevail. It is possible that being efficient, or being lucky, or being similar to others in the market, or being different from others in the market all might play a role in survival and, consequently, would play a role in determining the approaches to leading change within organizations (Kanter et al., 1992).

Symbolic-Interpretive Approach and Social Construction Theory

A new way of understanding organizations came about with the birth of the "symbolic-interpretive" perspective. This perspective has its origins in the field of anthropology and owes its beginnings to the emergence of new questions among anthropologists that came about as a result of what Hatch (1997, p. 42) calls the "crisis of representation." For symbolic-interpretivists, organizational realities are socially produced, and the meanings that people take from any reality depend upon their subjective experiences and their methods of communicating. "Because meaning is embedded in human interactions and in symbols and artifacts that may be interpreted

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differently by different people, we need to address multiple interpretations, and the role context plays in shaping how situations and events are interpreted by those who experience them" (Hatch, 1997, p. 43). Consequently, symbolic-interpretivists are particularly sensitive to language.

Social construction theory plays a critical role in the symbolic-interpretive model because, "all symbolic-interpretive researchers assume that we construct the social realities within which we live out our lives" (Hatch, 1997, p. 43). This notion is predicated upon the work of Peter Berger and Thomas Luckmann, German sociologists who suggested that the socialization process is greatly influenced by our interpretations of what is happening around us. Reality is not so much objective as it is "objectified." In other words, reality is socially constructed in a way that makes it seem objective.

Berger and Luckmann (1966) theorized that every human being is engaged in both primary and secondary socialization. Primary socialization takes place for most of us as children, when our primary caregivers communicate to us, mainly through language, the shape of our world, and consequently, the reality that we come to know and accept.

Because socialization is an ongoing process, humans also are affected by what is called "secondary socialization" or "the internalization of institutional or institution-based 'subworlds'" (Berger & Luckmann, 1966, p. 127). These subworlds are shaped by the complexity of the division of labor as well as by the social distribution of knowledge. In other words, a person's subjective reality is affected not only by general knowledge and understanding of the world, but also by specific knowledge and understanding that

come through our social location as determined largely by primary socialization and vocation.

Given this premise, Berger and Luckmann go on to explain how language is a primary, if not the, influential factor in shaping and maintaining subjective reality. For example, being a Catholic is less difficult and in many ways taken for granted when one is living in a society made up primarily of Catholics. However, when a person of a particular faith is no longer surrounded by people of that same faith, the reality of that faith becomes less fixed, more malleable, and more subject to change. It is the conversation that becomes important. "In order to maintain subjective reality effectively, the conversational apparatus must be continual and consistent. Disruptions of continuity or consistency ipso facto posit a threat to the subjective reality in question" (Berger & Luckmann, 1966, p. 142). Therefore, subjective reality is always dependent upon certain social structures and processes.

This notion of subjective reality has been explored by a host of theorists, and a thorough discussion of the details of subjective sociological theory would be too lengthy to include here. What is important to note is that its theoretical and philosophical grounding provides an important vantage point from which to study organizations and organizational change. It is into this context that institutional theory has become situated.

Birnbaum's (1988) treatise on how colleges work is reflective of Berger's and Luckmann's (1966) theory of social construction in that he focuses to a significant degree on the role of language. Birnbaum (1988) explains how organizing takes place and suggests that it does so through a four-stage process involving "change,

enactment, selection, and retention" (p. 66). Organizations react to changes in the environment by recognizing them, acting on them, and then remembering that action so that it can be repeated when necessary.

> At Huxley College, for example, people now talk about "new learners." The college had always enrolled some older students, but no one had ever thought of them as different from other students. Defining and naming specific elements such as new learners have now permitted Huxley to make sense of them, to talk about them, and to make them socially "real." Talking is a critical part of sense making, because it permits people to discover what they are thinking about (Birnbaum, 1988, p. 67).

Institutional Theory

Institutional theory has advanced the proposition that organizations not only depend on their external environment for survival, but also that they depend on the environment in ways that are significantly different than those suggested by a model that gives primacy to resource dependence, fitness, and the ability to compete. Moreover, institutional theory departs from theories of organizational change that are rooted in behavioralism. Rather than understanding organizations as the sum of individual parts and properties, institutional theory puts far more emphasis on the larger, collective life that exists in the environment. This environment consists of multiple "institutions" that have direct and indirect influences on the organization. Institutions are often defined broadly enough to include regulatory structures, governmental agencies, laws, courts, and professions, as well as interest groups and public opinion. Defined in this way, organizations depend not only on resources for survival, but also on the ability

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to conform to and benefit from external rules and norms. And although resource dependent theories and institutional theories share some of the same assumptions about organizations, they also diverge in important ways. While resource dependence theory emphasizes an organization's desire for power and control, institutional theories emphasize the role of conformity as a means to organizational stability (DiMaggio & Powell, 1991; Oliver, 1991).

Some institutional theorists have suggested that organizations actually gravitate in an isomorphic direction consistent with their environment, rather than differentiating themselves as they develop. These theorists (DiMaggio & Powell, 1983; Meyer & Rowan, 1977) posit that the relationship between an organization and its environment is of crucial importance in understanding the nature of organizational change. Although individual actors within an organization are responsible for the organization's direction, existing cultural institutions largely determine this direction. Organizational success, therefore, depends less on internal factors like efficiency and coordination, and more on environmental factors and the ability of organizations to become "isomorphic with these environments" and to "gain the legitimacy and resources needed to survive" (Meyer & Rowan, 1977, p. 352).

Environments that are highly institutionalized dictate that survival is mitigated by the ability of organizations to adapt and conform. Furthermore, "organizations that incorporate societally legitimated rationalized elements in their formal structures maximize their legitimacy and increase their resources and survival capabilities" (Meyer & Rowan, 1977, p. 352). The activities of organizations have ritual or ceremonial

significance, and this is just as important, if not more so, than efficiency and performance regarding the validity of an organization.

There are three mechanisms of isomorphic change. "Coercive isomorphism" is defined as isomorphism "that results from both formal and informal pressures exerted on organizations by other organizations upon which they are dependent and by cultural expectations in the society within which organizations function" (DiMaggio & Powell, 1983, p. 150). An example of coercive isomorphism might be when an organization makes changes or adaptations because of new state or federal laws or requirements, or because of changes to industry-wide standards.

"Memetic isomorphism" refers to the practice of one organization modeling itself after another organization. This will tend to happen when the modeling organization finds itself in an uncertain environment, and modeling organizations will tend to model themselves after organizations that they perceive to be legitimate or successful (DiMaggio & Powell, 1983, p. 151). Chapter three will provide some detail regarding how institutional theory is specifically related to this study.

A third source of isomorphism among organizations is normative pressure and stems primarily from the tendency of all occupations to "professionalize" themselves by "defining the conditions and methods of their work" (DiMaggio & Powell, 1983, p. 152).

Organizational Change and Dialogue

Intrinsic to cultural and organizational change is the practice of dialogue and discussion. Dialogue is an essential part of virtually all case studies involving significant organizational change with a view to embracing the internal and external cultures of an organization. Curriculum changes have a natural connection to institutional culture.

Because of that connection, "change must encompass not only the structure of the curriculum but also the values, ideologies, and basic assumptions of members of the institution" (Pittenridge, 2007, p. 34). One experience at Montana State University demonstrates how the success of the implementation of a new core curriculum was dependant upon dialogue among and between students, faculty, and staff. The six-year plan for the core curriculum changes was based on only two activities: the introduction and assessment of experimental courses, and campus-wide dialogue (Pittenridge, 2007).

Others have argued that lasting, significant organizational change is also tied to dialogue. Many scholars have advocated that there are three levels of organizational learning. The first level of learning is learning that brings about some change but does not alter values or beliefs. Second level learning goes deeper to change values and beliefs. And, finally, level three learning involves a process of change that alters values and beliefs through a process that "shifts how organization members view themselves and how they view the organization" (Awbrey, 2005, p. 13). Organizations are able to reach this level of learning through dialogue.

Leaders in education also need to be cognizant of the larger context of their work. Understanding that relationships are foundational to the work of educational leaders is essential. Dialogue that allows us to reflect on our values and beliefs will play a vitally important role in increasing our self-understanding, bringing about a more democratic society and a more holistic approach to educational leadership (Shields, 2006).

Learning through dialogue was also a prevalent component of a partnership between Webster University and Pattonville School District in Missouri. In this experiment, the goal was to develop a Professional Development School Partnership. The project met with a number of challenges, including negotiating power relationships among individuals and institutions. The achievement of collaboration and the move from independence to interdependence came about through a number of strategies, including dialogue (Morgan, Fyfe, Garner, Lee, Hailey, Robertson, & et al., 1997).

A more fundamental basis and justification for dialogue is that it will help provide the bedrock for the defining values of education. Palmer (2007) has articulated the need for our society to reprise the role of the professional and to define it in a new way. In Palmer's vision, a "new professional" will be a person of integrity, who holds fast to the values of her profession even amidst a larger culture that threatens to compromise her core values. Central to what is involved in educating this new professional is the idea that we "must help our students uncover, examine, and debunk the myth that institutions are external to and constrain us, as if they possessed powers that render us helpless – an assumption that is largely unconscious and wholly untrue" (Palmer, 2007, p. 9). As a means for accomplishing this goal and several others, Palmer suggests the need to provide students with an opportunity for reflection and dialogue where students are invited to give voice to their observations and where faculty and administrators are moved to respond to them.

Summary and Synthesis

This review of literature has highlighted several things about church-related higher education and organizational theory that are critical to the purpose of this study.

Church-related institutions have evolved over the years, and this unfolding has resulted from the influence of both internal and external factors. Competition, ideological changes, institutional pressures, as well as the actions of a host of internal and external institutional constituencies brought about the changes. Included in these ideological perspectives are theological ideas about the nature of the church, the nature of education, and how, or whether, religion and education can be partners. Cunninggim (1994) and Sloan (1994) have described the role of theology in bringing about changes to church-related institutions. The uneasy relationship between faith and reason has been a constant factor in helping to shape these institutions.

Additionally, De Jong (1990) and Dilulio (2008) have argued for a move away from modernist perspectives to a post-modern orientation with regard to church-related higher education. It is time to move away from the old "Cartesian-Newtonian" paradigm, toward more organic, holistic models of understanding these organizations. Because these models are more open, this change may lead to new insights about the place of church-related institutions in our society.

The literature on organizational change theory is also grounded in post-modern ideas and has provided a context in which this history of church-related institutions can be interpreted. Social construction theory (Berger & Luckmann, 1966) furnishes a theoretical grounding for institutional theory, and recent theories of organizational change are anchored in post-modern epistemological assumptions. Subjectivity, our use of language, dialogue, and dominant metaphors for understanding organizations all play a role in shaping the organizations we build. Organizational change theory, specifically

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institutional theory, is one lens through which to view these institutions and interpret their history and evolution.

Opportunity for Research

Although much has been written about the evolution of church-related higher education, the existence of the Lily Endowment's Program for the Theological Exploration of Vocation presents a new opportunity. Many of the schools have recently completed either a three-year or five-year grant project that has included institution-wide involvement. The nature and purpose of the grant program called for an extensive amount of planned, formal dialogue organized around a subject laden with theological meaning and implications. This has provided a rich context for exploring the environments of one these church-related institutions of higher education. Additionally, it provided an opportunity to discover qualities that are intrinsic to the character of church-related institutions.

The PTEV program has also furnished an opportunity to view these institutions through the lens of institutional theory. A review of the literature on church-related colleges and universities demonstrates that the influence of sponsoring denominations of church-related colleges has evolved over the years. In most cases, the influence of the church has diminished but, in some, it has increased. Additionally, the church-relationship is often seen as having a delimiting influence on the college. However, as Jepperson (1991) and Scott (1991) have pointed out, "all institutions simultaneously empower and control" (Jepperson, 1991, p. 146), and institutions influence organizations both through "structural linkages" and "cultural systems" (Scott, 1991, p.

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181). This study is an opportunity to discover, more precisely, how a college or

university understands its identity as a church-related institution.

CHAPTER 3: METHODOLOGY

Introduction

De Jong (1990) asserted that church-related colleges have lost their "raison d'être." Astin and Lee (1972) claim that church-related colleges are part of a group of "invisible colleges," which struggle in order to survive. They go on to suggest that, because our society is growing increasingly secular, church-related colleges must grapple with the viability of their church affiliation. Although the religious and secular qualities of our society in general can be debated, the presence of religion at church-related colleges and universities is conspicuous (whether it is embraced or ignored), and the tension it creates with regard to the institution's mission, purpose, and survival is palpable. These tensions can arise around any number of issues including, but not limited to, funding, academic programs, leadership, orthodoxy, and even campus life. Additionally, sometimes a church-related college may discover that there is tension between its church-related mission and the surrounding culture. More than one church-related college has implemented a name change in order to remove the word "Christian" from its name. (e.g. Barton College, formerly Atlantic Christian College, in Wilson, NC, and Chapman College, formerly California Christian College in Orange, CA). While these name changes may not have resulted in a severing of the ties between the church and college, they probably do signal, or portend, significant strain on the relationship (Burtchaell, 1998; Cummins, 1987; Cunninggim, 1994). This study seeks to explore that tension in order to begin to discover some of its sources and, possibly, some insight into the relationship between church-related colleges and their sponsoring denominations.

Purpose of the Study

This study addresses the tensions that exist in the relationship between church and college by exploring the relationship between theological discussion and organizational change. The focus is on the dialogue that took place as a result of the Program for the Theological Exploration of Vocation (PTEV) grant and what, if any, affect this dialogue has had upon the institution.

Design of the Study

Utilizing a single case study design, I explored the dynamics involved when church-related institutions are engaged in formal theological discussions about the topic of vocation. The case study design utilized in-depth interviews with participants whose institution was involved in these discussions, as well as analysis of appropriate documents, records, and artifacts. The benefit of a case study is that it allows for "in-depth data collection involving multiple sources of information rich in context" (Creswell, 1998, p. 61). All of this was completed in an effort to discover any links between theological discussions and organizational change in the institutions.

The impetus for this study is largely derived from three assumptions. The first is the assumption that discussion of theological ideas will propel a college community into a discussion of the nature and purpose of its church relationship. The second is that reflection on this relationship will result in the college becoming more intentional about its relationship with the sponsoring Church, choosing either to embrace or reject this relationship. Finally, the third is that the institution has changed in some ways as a result of these conversations, and that these changes can be explained

through one or more theories of organizational change, either behavioral or environmental.

Specifically, my study seeks answers to the following question: How does planned, intentional dialogue between and among faculty, staff, students, administrators, and trustees about a theological issue serve to bring about change in the organization's understanding of its identity as a church-related institution? Additional questions related to the overarching question are:

1. How is that understanding articulated in the institution's formal self-identification? (e.g. in its mission statement or strategic plan)

2. What forces and factors (for example, cultural, historical and relational), are at work when this conversation ensues? For example, does the college have a strong, viable connection to its sponsoring denomination, or is this relationship viewed as more peripheral and expendable?

3. Among the various sectors of the organization, (faculty, staff, administration, students, trustees, community members, and other stakeholders) are there similar or differing ideas about the importance of, or the role of, the college's church affiliation? How do these ideas affect the institution's mission, purpose, or self-identity?

4. What does institutional theory contribute to our understanding of the change that a college or university is experiencing as a result of theological conversations?

This fourth question corresponds to one of the theoretical propositions listed above, and is necessary in order to provide some framework for understanding and

interpreting the research findings. Utilizing organizational change theory has enhanced the external validity of this case study.

Case Selection and Participants

I elected to do this research as a single-case study. The institution chosen is a representative case from among all those institutions that have participated in the Program for the Theological Exploration of Vocation (Yinn, 2009, p. 48). Each institution that received a grant from the Lilly Endowment was free to design its own program within the broad guidelines provided. No two institutions designed and implemented grants in exactly the same way. Consequently, I worked with an institution that served as a representative case, rather than attempting a comparative study. Creswell (1998) warns that multiple cases can dilute the overall analysis, since exploring more than one case will result in a lack of depth within the study. Additionally, the single-case study design allowed for more in-depth exploration (Creswell, 1998, p. 63).

The institution selected was from a pre-determined list of institutions that participated in the Lilly Endowment's Program for the Theological Exploration of Vocation (PTEV). Purposeful sampling of this institution was determined by the potential for providing varying perspectives on the issues being explored and by accessibility. The essential criteria for case selection were as follows:

1. The institution will have participated in the Lilly Endowment's Theological Exploration of Vocation Program.

2. The institution is a private, church-related institution.

3. The key leaders involved in the PTEV initiative are available for interviews.

4. Appropriate documents and artifacts are available for review.

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5. The institution is accessible through limited travel resources.

There are five schools that fit the profile described above and the school that is utilized in this study was chosen from among them. They include one Lutheran college in the mid-western United States, one college in the mid-western United States formerly affiliated with the Congregational Church, one college affiliated with the United Church of Christ and located in the mid-western United States, one college affiliated with the Christian Church (Disciples of Christ) and located in the southeastern United States, and one Roman Catholic University located in New England.

Data Collection

The data were gathered through in-person interviews and observations. Interviews were conducted with key personnel who were integrally involved in the implementation of the institution's PTEV grant as well as with those who were asked to share their perspectives on the nature of the university's church relationship. Interviewing the grant writer as well as the director who supervised the implementation of the grant was helpful in gathering data about the reasons for seeking the grant.

Individual interviews were sought with those who could best provide information about the institution, as well as about the institution's relationship with the external environment and institutions. This group included the university president, a past president, and vice president of institutional advancement/development. I also sought interviews with participants who could best provide a perspective on the institution's internal environment. These included the university chaplain/campus minister, chief academic officer, chief student affairs officer, and the chair or representative of the department of religion. I also received assistance from key leaders at the institution in

identifying persons and groups who can provide insight into the institution's past and

present with regard to change in the church relationship. This allowed for additional

voices, and for gathering data from those who have alternate views about the grant's

purpose, usefulness, and outcomes.

An interview protocol was prepared utilizing Yinn's (2009) approach to case

study questions. Yinn suggests that there are two levels of questions. Level one

questions are those that are asked of participants. Level two questions are the actual

questions to which answers are being sought (see Appendix A: Interview Protocol, for a

list of interview questions). These are the questions that provide the overall direction

and guidance for the study.

Audio recordings of interviews were made with the permission of the study

participants. In addition to interviews, I also gleaned data from pertinent documents and

artifacts, specifically from the grant application, reports and evaluation materials, college

catalogue, strategic plan, and mission statement.

Data Coding and Analysis

Creswell (2003) suggests two processes for analyzing qualitative data. One is to

incorporate a process of continual reflection, "asking analytic questions, and writing

memos throughout the study" (Creswell, 2003, p. 190). The second is to be cognizant of

the fact that this process uses "open-ended data," of which general questions can be

asked in order to aid analysis.

My interview protocol was designed to get participants to talk about the factors

that led to the decision to seek the PTEV grant, as well as the process of planning and

implementing the grant. The expectation was that having them talk about the process

would lead to the discovery of some of the change dynamics that were intrinsic to the process.

The overarching consideration for data coding and analysis for this study was how the data relate to institutional theory. Institutional theory emphasizes that organizations exist within a larger environment made up of institutions, and this larger environment exerts a significant influence on the organization with regard to how it behaves and survives. Through the research, I sought to discover to what extent the university experienced change and in what ways these experiences were consistent or inconsistent with institutional theory. Specifically, I looked for data relevant to isomorphic change theory, and theories about dialogue and change. For instance, an example of isomorphic change would be a shift in the university's position with regard to its church-relatedness brought about by its attempt to be more similar to other institutions that are church-related. An example of change related to dialogue would be a change to the language in the university's mission and purpose statement, or its strategic plan, that may indicate that the dialogue brought about by the PTEV grant had an influence on how the university understands itself and its mission.

In order to accomplish this, during my interviews I listened for indicators of these dynamics. For instance, mindful of Birnbaum's (1988) example of change dynamics at Huxley College, I listened for words, phrases, and practices that were introduced into the university community or emphasized as a result of the implementation of the PTEV grant. Examples of such words and phrases are those related to the university's church-relatedness, including words and phrases such as: "spirituality," "vocation," "sectarian," "interfaith," "social justice," "faith and learning," and "philosophy of life." Such words and

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phrases may be key indicators of how the university community evolved as a result of the PTEV program. Similarly, revelations that the university worked with or followed the example of other colleges or universities may be indicators of memetic isomorphism. And in the same way, significant influence upon the university by the sponsoring denomination or by other community institutions may be indicators of coercive isomorphism. The interview protocol was designed to open possibilities for the sharing of information relevant to these theories.

Creswell (2003) also suggests several steps for preparing data for analysis. The first step includes transcribing interviews, typing field notes, and sorting data into different types. The second step includes gathering a general sense of the data and reflecting on what the information means. A third step involves coding the material so that it can be more easily divided into categories.

Analysis of the data included several types of analysis of qualitative research data, including structural analysis, (i.e. organizing data into categories or identifying themes) interpretational analysis, (i.e. organizing data in a way that allows for the extraction of meaning from the data) and reflective analysis (i.e. incorporating the researcher's field notes and observations into the data stream). The overall aim of analysis in this case study was to develop a descriptive framework and, utilizing an iterative, explanation building process, relate the findings back to the research questions and hypotheses (Yin, 2009, pp. 141-144).

Validity and Reliability

This qualitative research project utilized a measure of validity and reliability that is appropriate to this method of study. Creswell (1998) views verification "as a distinct strength of qualitative research" and suggests that using the term verification, rather than validity or reliability, underscores the distinct nature of qualitative research (p. 201). Creswell also provides an overview of scholarship related to verification over the last 30 years. His synopsis is helpful in understanding how qualitative researchers have sought to redefine "validity" in a way that is more in keeping with the epistemological underpinnings of qualitative research. Whereas traditionally researchers have sought to secure within their processes "internal and external validity," as well as "reliability" and "objectivity," qualitative researchers have envisioned validity as something different. For instance, Lincoln and Guba (2005) suggest that authenticity is a more fitting measure for judging the appropriateness of the methods and findings in qualitative research. Other terms that have become mainstays of qualitative research with regard to validity include credibility, transferability, dependability, and confirmability. Credibility corresponds to internal validity and, in this case, will have to do with the truth value of the findings. Ensuring credibility means making certain that the findings of the study make sense intuitively. Transferability refers to whether or not the findings are transferable to other contexts, whether the findings can be informative in another setting. Dependability has to do with the process of the study. Controlling for dependability is about quality control with regard to all aspects of the study's design. Confirmability is about ensuring that the study is bias free. Neutrality is another way to

express confirmability. In other words, the results must be dependent on the subjects of the study and not on the researcher (Miles & Hubermann, 1994).

In keeping with these criteria for evaluating case studies, I employed strategies and techniques that reflect thoroughness with regard to both data collection and analysis. Creswell (1998) suggests using at least two techniques from the following list. Triangulation is the technique of using different data sources of information to build themes. In this case, data sources other than interviews were utilized and included the PTEV grant proposal, reports to the Lilly Endowment, the University Internet site, University catalogue, alumni magazine, and student recruitment publications. Peer debriefing is an external check of the research process. I utilized two peer debriefers, one of whom is a colleague at a church affiliated institution, and the other a colleague and administrator at a state supported institution. Negative case analysis refers to refining themes or hypotheses in light of negative or non-confirming information. Clarifying researcher bias seeks to provide information about the researcher's position and any biases or assumptions that he or she brings to the research. In this case, I have been especially cognizant of my past affiliation with church-related schools, my association with a denomination that is affiliated with a number of institutions of higher education, and my past and present positive feelings about and advocacy of church-related higher education. Rich, thick descriptions seek to provide information in great detail. I have employed several of these strategies, in order to ensure the study's authenticity.

Uniqueness of the Study

The Lilly Endowment's Program for the Theological Exploration of Vocation was created in 1999. Consequently, there has been a relatively short time for anyone to engage the program from a research perspective. Drummond (2005) completed a study that intended to analyze PTEV institutions with regard to organizational change. However, her study focused on the planning for the grant requests as it was conducted before institutions had completed their grant programs. Her study also emphasized a narrow strand of institutional life related to campus religious activities. This study will be unique in its strategy to analyze institution-wide organizational change as it relates to the institution's church-relatedness.

Limitations of the Study

This study has been limited, in part, by my own subjectivity. As with any case study, I come to the research with assumptions and preconceived notions that must be held in check. As an alumnus of two private, church-related institutions, I have experience that could cause some bias. As an "insider" to church-related higher education, I have strong feelings about the role and influence of the church on a college's or university's mission. Acknowledging these assumptions and utilizing good qualitative method has provided some checks and balances for these potential biases. Utilizing peer debriefing, has been helpful in screening for my own biases in data collection and interpretation.

The study is also limited by the fact that there is a finite pool of possible cases. Although the case was chosen based partially on accessibility, it also was chosen with regard to its potential for providing insight into the research questions.

It is also a fact that each institution involved in the PTEV was free to design its program within broad guidelines. So, no two colleges carried out the same program although they all had the same formative goals, which were to involve students in dialogue with their respective faith traditions in making career choices and to enhance the ability of college and university leaders to teach and mentor students in these areas.

Summary of Chapter

This chapter provided an outline of the methodology employed to carry out this case study research concerning church-related colleges and universities and organizational change. It described the overall epistemology in which the study is couched, the design of the study, the participants, limitations, the data collection procedures, analysis, reliability, and uniqueness of the study.

CHAPTER 4: FINDINGS

In this chapter I present the findings of my study. Background and context for the findings will include a recollection of the purpose of the Lilly Endowment's grant program, the design of the PCRU grant request, and an overview of the history of PCRU's relationship with its sponsoring denomination. Findings supporting the original research questions will be presented here. Discussion of the findings and implications will be reserved for chapter five.

Introduction

This single case study focused on one institution that received a Program for the Theological Exploration of Vocation grant from the Lilly Endowment. The purposes of the Lilly Endowment's grant program were to: (a) encourage young people to explore Christian ministry as their possible life's work, (b) help all students draw on the wisdom of their faith traditions in making career choices, and (c) enhance the capacity of the schools' faculties and staffs to teach and mentor students in these areas. Each school participating in the PTEV program had the freedom to tailor the program to its own situation, rather than following a plan prescribed by the Lilly Endowment. The institution studied, henceforth referred to as Protestant Church-Related University (PCRU), received a one-year, $50 thousand planning grant, and then a five-year, $1.5 million grant. Finally, it received a three-year "sustainability grant" to follow-up its efforts, resulting in a grant program that lasted nearly a decade.

The design of the grant program at PCRU was grounded in a three-fold understanding of vocation. The University's proposal defines the term "vocation" as referring to: (a) the inner drive that all persons have to discover the purpose of their life

and to live a meaningful life, (b) the purposes of God in our lives, whatever we interpret them to be, and (c) for some, a calling to a life of ordained ministry. Based on this philosophical foundation, the PCRU grant proposal included three goals: (a) to create a campus ethos that encourages students to understand their future work in light of their life's commitments and in terms of vocation; (b) to identify and nurture the next generation of church leaders, both lay and ordained, and (c) to strengthen existing partnerships and invite dialogue with [our denomination's] institutions that share the commitment to identify and nurture the next generation of leaders for church and society.

The purpose of this study was to explore effects of theological dialogue upon a church-related institution of higher education. The study focused on the following research question: How does planned, intentional dialogue between and among faculty, staff, students, administrators, and trustees about a theological issue affect the organization's understanding of its identity as a church-related college? Additional questions related to the overarching question are:

1. How is that understanding articulated in the institution's formal self-identification?

2. What forces and factors (cultural, historical, and relational), are at work when this conversation ensues? For example, does the university have a strong, viable connection to its sponsoring denomination, or is this relationship viewed as more peripheral and expendable?

3. Among the various sectors of the organization (faculty, staff, administration, students, trustees, community members, and other stakeholders), how do

ideas about the importance of, or the role of, the university's church affiliation differ? How do these ideas affect institutional mission, purpose, or self-identity?

4. What does organizational theory contribute to our understanding of change experienced as a result of theological conversations?

Interviews were conducted with 10 members of the University community: two faculty members, four senior administrators (including current and past presidents), three staff members, and one trustee. Three respondents are alumni of PCRU and members of the Church with which PCRU is affiliated. Two of those three are ordained ministers in the denomination. A fourth is neither a graduate nor a member of the Church, but has a background in church-related higher education. A fifth and sixth have theological backgrounds, and one of those is ordained in the related denomination. A seventh has a nearly 30-year tenure at PCRU. An eighth has been employed at PCRU less than a year. The ninth and tenth are neither graduates of PCRU nor members of the denomination.

PCRU is an appropriate and representative case for this study because the relationship with its sponsoring Church typifies the patterns and experiences of many other church-related institutions. Like many others, the relationship with the Church was a part of the institution's foundation, but over the years it went through a series of transitions, and throughout the 1950s and 1960s the influence of the Church diminished. For instance, one of the most significant changes that led to the diminishing influence of the Church was the relocation of the seminary from the campus of PCRU. Along with that change, the institution went through a series of presidents who served

for very short terms. This "revolving door" in the presidency allowed for the emphasis on church relations to experience entropy. From the 1970s to about the mid-1980s, the University had a series of briefly tenured presidents. Then, in 1985, a new president appointed a dean of the chapel. With this appointment came a renewed emphasis on the University's relationship with the Church, manifest through the office of the dean of the chapel and through the creation of new programs and initiatives intended to strengthen the relationship with the Church. Examples include a program designed to reach out to high school students interested in ministry as a career choice, as well as the creation of a full-time position for campus ministry.

Context

General Historical Overview

According to a history of the institution published in 1980, PCRU was chartered in the latter part of the eighteenth century, and managed to survive an era when many of its contemporaries were closing. Supported for a time by the state, as well as by several different Protestant denominations at different times, the University emerged in the early part of the nineteenth century with a clear vision regarding its mission and purpose, which was to pursue its educational goals free of constraints from the church or state. Through most of the nineteenth century, PCRU lived out its mission and purpose diligently, drawing clear distinctions between the pursuit of its educational goals and the restraints of both civil and ecclesiastical power. Included among its alumni from that era are United States vice presidents, United States senators, representatives, and ambassadors, and governors. PCRU was aligned with two different Protestant denominations and, after the Civil War, became permanently affiliated with a third

denomination. This realignment is not unusual, since the establishment of church-related colleges suffered through turbulent times early on, especially with regard to financial hardship and the effects of serious sectarian debates within the churches (Cummins, 1987).

During the latter part of the nineteenth century, largely as a result of political and religious differences among its leaders and supporters, PCRU was split into three institutions: a college of agricultural and mechanical arts (which was supported by the state), PCRU, and a seminary. The seminary and PCRU functioned well together, even sharing a campus until about the middle of the twentieth century. At that time, they deliberately separated, and the seminary moved to a different location. This experiment that had been conducted by attempting to join together public and sectarian institutions had failed. However, it represents the commitment of institutional supporters to wrestle with tensions created when commitment to both the church and academic freedom are joined.

From the 1960s until today, PCRU has followed the trajectory of many universities affiliated with mainline denominations affected by shifts in American culture. After decades of having close ties with the Church, embodied mainly through individuals who were members of the Church serving in such key positions as president, trustee, dean of the chapel, etc., PCRU began to change. In the 1970s, PCRU hired the first president who was neither a member of the affiliated Church, nor an ordained minister. Compulsory chapel was ended and the predominance of student religious groups began to wane, as did the pervasiveness of Church influence, since required chapel and student religious groups were among the primary catalysts of the institution's church

relationship. Without these institutional vehicles in place, the Church's impact on the student body and on the institution generally, diminished significantly.

Historical Relationship with the Church

The University's grant proposal includes an historical overview of the institution's relationship with the Church, characterized by two different models at different times in the institution's history. Until the 1960s, the pervasive model, in which the church-relatedness of the University is a de facto part of the University's life, was in place. This model was incarnated mainly through a host of individuals, from administrators to faculty and trustees, who were connected to the Church and who affirmed the Church's place in the University community through their involvement in or support of the University, the seminary, and the Church. In the years prior to the relocation of the seminary, the seminary shared with PCRU both faculty members and members of their respective boards of trustees. Historically, this was a time when the University's Church-relatedness was viewed as "a part of its DNA." Campus proponents of this model believed that a Church-related institution of higher education should offer a liberal arts education together with religious and moral formation. During this time, there was a palpable campus ethos that shaped the character of the University, resulting in an extensive dialogue on campus about life questions related to purpose and meaning. This ethos and dialogue were largely the result of an institutional faculty who held in common a belief system about the relationship of faith and reason and who felt it part of their job as faculty members to engage students in that same dialogue.

In the 1960s, this pervasive model diminished as social and cultural changes off and on campus began to affect the life of the institution and the relationship with the

Church. For instance, students, affected by changing social mores, began to question the validity of required chapel. One respondent provided a succinct description of other relevant changes.

> In the 1960s, the institution was beginning to turn to the federal government for a lot of its funding and resources. And, [PCRU] began to look to broaden its perspective, not only for recruiting students, but also for recruiting funds and resources, often looking to people who were not church-related but who had resources to fund liberal education.

Over time, the pervasive model was replaced with something described in the PTEV proposal as a "dimensional model," in which responsibility for Church relations was located in a single office, such as the dean of the chapel. This office (usually occupied by a single person) has had the responsibility of facilitating the University's connection with the Church, as well as the religious education and nurture of students. This responsibility has been defined such that it has included a broad swath of programming, from promoting cultural diversity to engaging students in the consideration of the Christian ministry as a career choice. Additionally, this position also had much, if not all, of the responsibility of attending appropriate Church conferences and events and interpreting the institutional mission to Church constituents. No longer did faculty members and trustees share these responsibilities, but now, they were part of a single person's job description and, consequently, were dependent upon that person's talent, commitment, energy, and availability. During the time this dimensional model was in place, the relationship with the Church inevitably became increasingly marginalized, according to the self-assessment included in the University's PTEV

proposal. In the years leading up to the implementation of the PTEV grant, the office of the dean of the chapel was occupied by a person with a Ph.D., whose responsibilities were divided between a half-time teaching load and half-time responsibilities for religious programming.

The PTEV Grant and the Application Process

It is noteworthy that PCRU was invited to apply for the PTEV grant largely because of church-relations programming that was already in place. PCRU had begun a program in 1993 that involved working with churches within the denomination to invite high school students to campus to explore the possibility of ministry as a vocation. Officials at the Lilly Endowment became aware of this programming at PCRU and, as a result, invited PCRU to be among the first schools to apply for and receive a PTEV grant in 1999/2000.

The process of applying for the PTEV grant involved utilizing a planning grant. This planning grant led to a nine-month study, funded with $48,000.00 from the Lilly Endowment. This planning process led the grant writing team and steering committee to seek out others who could help them with the task of creating their proposal. Their approach to this task was to seek out and interview individuals at other institutions who, (a) had experience working with the Lilly Endowment, (b) had campus programs related to vocation, (c) were successful at connecting to young people, (d) had a healthy relationship with the sponsoring denomination.

The grant writing team also sought input from a broadly based population on campus and within the Church. Over a period of six months, the team held meetings with a variety of constituency groups, including: (a) student focus groups, (b) alumni and

clergy focus groups, (c) a meeting with the University's humanities division, d) a meeting with the full faculty, and e) a meeting with a faculty subcommittee. Additionally, individual meetings were held with: (a) the dean of students, (b) director of career development, (c) coordinator of community service, and (d) director of a liberal arts program. Other constituencies involved in the planning conversations include select undergraduate colleges and seminaries and Church judicatory officials. Before the final grant proposal was drafted, an outline of the proposal was distributed to the entire University community.

The decision to apply for the grant had broad support among the University's senior administrators. The president, academic dean, and dean of the chapel spent time together considering the possibility. This group, led by the president, understood the "value added" nature of what was being proposed in the grant application, and the complementary way that the proposed goals of the grant worked with the existing mission and purpose of a University committed to a providing a liberal arts education. According to one informant, the purpose of the grant was to "institutionalize that you can be church-related and be a liberal arts college." The purpose of the grant also had enthusiastic support from other areas, including student affairs, alumni, and institutional advancement. In particular, the dean of students believed the grant to be a good fit with the existing student affairs "outcomes" that were providing guidance for the student affairs professionals on campus. These outcomes include: self-awareness, responsible citizenship, effective interpersonal relationships, healthy lifestyle, embracing diversity, and leadership.

One primary purpose of the grant was to influence students and their values related to vocational calling. From the outset, enhancing the relationship between the University and the Church was a goal for PCRU through their implementation of the PTEV grant. More specifically, the goal was to have a positive impact on the attitudes of members of the faculty and to change their opinions of the University's relationship with the Church. Throughout the time that the grant was being implemented, there was a direct and significant connection between the student-related goals of the grant and the grant's impact on the way many constituents of the University perceived and understood the University's relationship with the Church. This fact was emphasized by multiple informants who spoke frequently about the beneficial relationship between the goals and purposes of the grant and the goals and purposes of a liberal arts education. One informant gave an example of the impact of this relationship in speaking about the changes in employee interviews before and after the implementation of the PTEV grant.

A new person would come in for an interview and would ask about the relationship with the Church, and the response would be, 'Oh, don't even worry about that. It's not a part of who we are.' And now, I think we would say, 'Yes, we are a part of the … Church, and it is very open to exploring one's faith and one's values, and who they are in their life, etc.' So, something like that would be more of the conversation now.

<p style="text-align:center">Forces and Factors</p>

Historical Forces

The literature review for this study identified several eras in the development of church-related higher education. PCRU is an exemplar of how church-related

institutions evolved from the eighteenth to the twenty-first century. Throughout its history, there has been an appreciable tension in the relationship between faith and reason. As the institution has evolved, this relationship has influenced that evolution, and, in turn, the Church relationship has also been influenced by changes in the institution brought on by both internal and external influences. For instance, through the years, the sheer number of people connected to both the Church and the University, (i.e. staff, faculty, and trustees who are members of the Church with which the University is affiliated) who have a positive regard for the relationship between the two, has helped to keep the affiliation with the Church intact. However, this research has revealed the number of people who fall into that category has decreased precipitously since about the 1950s. One informant, with a 30-year history with the institution, described a decline in both "programming and recognition" associated with the institution. In this case, he was referring to a decrease in the University's emphasis on its relationship with the Church and, specifically, how that lack of emphasis impacted the students. According to one other informant, an event closely associated with this decrease was when the seminary that was part of the institution relocated and became a separate entity. At the same time, the institution has evolved to look more like other non-sectarian institutions, as it has responded to external influences like student recruitment, resources, and funding. This tendency among church-related institutions of higher education is well documented in the literature (De Jong, 1990; Marsden, 1994) and is supported by informants' descriptions of the evolution of the Church relationship at PCRU.

Speaking about the years between the 1950s and 1980s, one informant spoke of the "implicit" understanding among faculty that "their role was to mentor students," and that church-relations at PCRU was "relational" and could not be accurately described as a "delivery system." What is meant by "relational" is that during this period, faculty members routinely shared their own values, and even their faith, with students. The perception of this informant, as well as others, is that this has changed significantly so that now, the institution must be intentional about how it will preserve this part of the institution's history. Maintaining this historical identity may not be easily accomplished, especially in light of the current institutional ethos, as described by one informant. He suggested that church-related colleges, including PCRU, are

> …looking for ways in which they can get the Church to support them. I think we haven't moved out of a 1950s model, so they don't see themselves as providing leaders for church and society that reflect [denominational] values and ethos.

Cultural Forces

The history of PCRU includes a significant struggle between those who pushed for a more sectarian approach and those who favored separation from the Church. In the early nineteenth century, the progressives, in favor of academic freedom, had won that battle. The school's ties to the Church were not severed, but a more independent culture had been established when proponents of academic freedom garnered more support than those who favored traditional orthodoxy.

The outcome of this struggle between faith and reason is evident on the campus of PCRU. Most of the twentieth century had involved the ongoing task of perfecting a recipe that would include religion in the mix of ingredients necessary for a degree in

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higher education. Differences of opinion about required proportions along with seismic shifts in American culture have contributed to an unsettled environment that exists even today. As the grant was introduced in 2001, there was a strong undercurrent across campus, primarily from faculty members, who were concerned that the purpose of the grant was to change the campus culture from one that espoused traditional liberal arts values to one that was dominated by a "dogmatic" or "sectarian" view of higher education. Several interviews suggest that at the heart of this concern was a deep-seated commitment to academic freedom in a liberal arts setting. One informant said of the faculty attitudes:

> One of the things that struck me as I continued to learn about PCRU is that faculty truly, truly value this idea that the liberal arts, the process of thinking critically and being creative, in a classic sense of the liberal arts was important.

The significance of this aspect of PCRU's culture is not lost on the Lilly grant team members. The first annual report to the Lilly Endowment included a section outlining the institutional context. The report indicated that the team leaders were aware that this project was being launched in a community that had a distinctive relationship with the Church. "With a noteworthy religious heritage since its inception, [PCRU] has been affiliated with the [Church] since 1865. Continued ties with the Church show a commitment to core values, which emphasize tolerance and freedom of inquiry." This emphasis on "tolerance and freedom of inquiry" is a hallmark of PCRU's church-relatedness. Individuals who spoke supportively of the institution's relationship with the Church often pointed out this aspect of the Church's heritage and suggested that it was a good match for a liberal arts institution of higher education.

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Comments from a number of informants indicate discomfort in the campus community with regard to the influence of the Church. One informant spoke of the intention of the writer of the grant proposal as including the aim of getting "around the idea of a dogmatic relationship." Several of those interviewed described faculty who spoke openly about their fear of the University being turned into a very conservative, fundamentalist institution. When asked about the campus reaction to implementation of the grant, several informants described a negative reaction, especially on the part of the faculty. When asked directly to describe campus members' response to implementation of the grant, the project director responded:

> Fear. I had focus groups with faculty, small and big, and the biggest fear was we were going to turn PCRU into a mini seminary. The fear of non-church people was that we would change the character of the campus and make it sectarian.

This fear was prevalent enough that the Lilly grant team members described the first year or more as the time they spent explaining the purpose of the grant and interpreting the meaning of the language. The team leaders attended staff and faculty meetings to make presentations and engaged faculty members in informal conversations in an effort to clarify the language of the proposal. For instance, the term "vocation," especially when used together with the term "theological exploration," did not have the same meaning for all members of the community. For some, the word "vocation," in that context, signaled a focus on the call to ministry. For others, the word vocation referred to a skill set one might learn at a trade school or technical college. For still others, the purpose of the grant was lost in confusion caused by what was meant by the term "calling" as it relates to vocation. In other words, for some in the campus

community, the term "calling" signified the priesthood or Christian ministry. What the writers of the grant meant by the word "calling" was more universal and applicable to every vocation. What had to be interpreted was the assumption of the grant writers, which was that the term "calling" could apply to anyone, regardless of the nature of the work they are called to do. One informant described the process as, "education, education, education." For instance, the academic dean frequently received articles from the program director that were intended to help elucidate the purpose of the grant. This was part of an overall effort to "provide resource material to the people who would then have conversations with faculty members." Additionally, the program director and other members of the team attended faculty meetings and the annual faculty retreat in order to interpret the grant. A third aspect of the grant team's educational efforts included the speakers who were invited to campus and paid with grant funding. Each speaker was asked to talk not only about their area of expertise, but also their own understanding of vocation, and their presentation was accompanied by a recitation of the role and purpose of the PTEV funding. Consequently, campus culture directly affected implementation of the grant.

Responses from campus constituents were varied. One informant suggested that members of the campus community could be plotted on a continuum, where some members of the community "got it right away" and others remained "cynical" about the purpose of the grant. Other interviews revealed this disparity among members of the campus community, whereby some campus community members embraced the goals of the Lilly grant, and others did not, suggesting there is a mix of attitudes toward the value of the University's relationship with the Church. According to one respondent, "I

would not say that the campus is now fine with being a church-related college. There are still people who think it's the worst thing it could possibly be for a liberal arts college."

Analysis of respondent interviews and my own in-vivo observations suggest there may be two different cultures on campus, or at least a bilateral culture, with regard to the University's relationship with the Church and with regard to the purpose and effectiveness of the Lilly grant. More than half of those interviewed indicated they believed the Lilly grant had been successful and that it had significant impact on the nature of the relationship between the Church and University. One respondent said, "I think that [PCRU] is a different place today because of the impact of the Lilly grant." This opinion is based on this person's observation of the grant's impact on students. During the grant period, there was an increase in the number of students who made a decision to attend seminary. It is also based on his observation that faculty attitudes regarding the department of religion changed from viewing it as sectarian and extraneous to the work of the University, to understanding it as an integral part of the educational experience at PCRU. When asked directly about the grant's impact, another respondent said, "we scraped the rust off the bridges." This metaphor was followed by a description of how the University had become more involved in the life of the sponsoring denomination, principally through the addition of two staff members funded by the grant. Additionally, the student life staff had become much more knowledgeable of the church-relationship and values of the sponsoring denomination during this time. In the context of our interview, I understood the metaphor to mean that the grant had enabled a

beginning to the work of improving the University's relationship with the Church, but there was much more work to be done.

Two very different responses to the same question capture contrasting perceptions about the grant and the Church. When asked to speak to any changes brought about by the grant's implementation, one response was that although not everyone on campus perceived a positive impact through the implementation of the grant, a "critical mass" appeared to assess the grant's implementation as positive. This positive reception was experienced by faculty members in the natural sciences and humanities, as well as in the area of student life, as evidenced by new programming brought about through the impact of the grant. The importance of this is related to the creation of, or changes to, the campus ethos as it relates to the University's Church relationship. Revealing a less expansive view, one high-ranking official indicated that there is a "finite universe of people who were affected" by the grant. Even supporters of the goals of the Lilly grant readily admit the entire campus was not involved or affected. In particular, students who were involved in programs and projects funded through the grant may not have been aware that what they were doing was a part of the Lilly grant. Some who are steeped in PCRU's relationship with the Church see it as healthy and vibrant and present, as evidenced through the impact on students and the improving relationship with local churches and some other manifestations of the church. Others operate on the campus daily, unaware of the presence of the Church.

Additional observations of this phenomenon can be found in the institution's own self study, included in a report to the Lilly Foundation as a description of the institution's student culture. Similar to other church-related organizations, all students do not fall

neatly within one narrowly focused description with regard to their religious views or practices. Some are studying religion, but the majority of students enroll in the natural sciences, social sciences, and business. While a significant portion of the student body are a part of the institution's sponsoring denomination (more than 10%), the single largest category regarding religious preference is "no religious preference." Additionally, students are more likely to describe themselves as "spiritual" rather than "religious." The conclusion the self-study extracts from these data is that "perhaps it is more accurate to identify various student sub-populations; some are intentionally religious in name and behavior, while others are intentionally spiritual but not overtly religious."

It is also important to note there is a larger context for all these phenomena. One respondent, who is in a position to see the campus culture from a "bird's eye view," provided this perspective:

> The cultural context in which all church-related liberal arts institutions find themselves today, and the cultural context in which the church finds itself today, is that the question remains about whether liberal arts institutions can maintain their church relationship and at the same time survive in the kind of world in which we live today.

This perception is reinforced by a comment from a respondent who described one of the benefits of the grant as having demonstrated that the church relationship with PCRU could be emphasized "without the fear of being overtaken by the Church." This same respondent also perceived that the grant's implementation helped to educate the Church community about the University culture, and vice versa. He explained that this

was done primarily through connecting local congregations with current students through various programming initiatives.

Striated Relational Forces

The data from the interviews in this study indicate that the understanding of "church-related" differs from person to person, and, in fact, the term may have more than one viable interpretation. First, the term is defined in at least two ways with regard to how it is made manifest. Many of those interviewed spoke about the way the University's church-relatedness was made manifest in terms of the impact of specific individuals. For instance, up until 1976, almost all of the presidents of PCRU had been ordained ministers. These presidents, especially those serving the institution from the 1950s until 1976, were often mentioned as playing important roles through their commitment to the Church and their web of individual relationships.

One prime example of the kind of influence these individuals exerted upon the institution is described in this response about a president who served in the early 1950s, whom I will refer to as "Grant Smith."

When [Grant Smith] became the president, basically [PCRU] was down significantly in its enrollment and also in its endowment. Smith basically turned to the Church in those days; through his connection within the life of the Church and his connections with ministers, he began to turn the University around.

In response to a question about the values and goals of the institution prior to the implementation of the PTEV grant, several of those interviewed mentioned specific individuals who, in their opinion, helped influence and shape the University's relationship with the Church. Informants' responses indicate they have a clear

understanding of the significance to the University of select individuals from about the 1950s to about 1980. A composite list includes four different individuals from this time period who typically served either as dean of the chapel or as president of the University, or, in some cases, both. These individuals impacted the University's relationship with the Church by emphasizing the tradition and history of the institution, and how the Church and a liberal arts institution can be natural partners. One example of how this emerged in the life of the University is described in an historical overview of the University. In the historical narrative included in the University's PTEV grant proposal, there is a description of one University president who believed, "a Christian college should offer a liberal arts education within the framework of religious and moral formation."

Respondents also mentioned a total of six different individuals who currently, or very recently, have played critical roles in shaping the University's church relationship. These persons were characterized as having a favorable view of both the Church and the University, being held in positive regard by students and alumni, and as skillful in building relationships with individuals both internal and external to the University.

One trait common to these individuals was their ability to build and maintain relationships with individuals, and through those relationships to garner the respect of University constituent groups, such as faculty, alumni, and local churches. One respondent named four individuals, two from the era of the 1950s to 1980s, and two from the current era, who have influenced positively the University's relationship with the Church, as well as the perception of that relationship among faculty, alumni, and members of the immediate, external community. This short list includes University

presidents, as well as members of the faculty and staff. In a description of primary influences on the University's church relationship, one informant said: "I think it's probably individuals here at the institution who recognized the value that the relationship added through students in relationship with congregations and other constituencies that are associated with the Church."

In characterizing the nature of the relationship with the Church prior to the implementation of the PTEV grant, one respondent suggested that the church relationship was most clearly manifest through the work of the dean of the chapel. Many interviewees mentioned the work carried out through this position. A dean of the chapel position was established in 1962. Its purpose was to create an office where the confluence of church and academy could be embodied. The dean of the chapel had academic standing in the campus community and also responsibility for broadly defined ministry to students, faculty and staff. In the 1960s, for instance, multidisciplinary courses were developed that folded religion into the mix of disciplines required at PCRU for a foundation in the liberal arts. The importance of this individual position is that it was intended to perform, through a single office, a relational function that had been shared by many members of the community up until that point.

The project director gave the most decisive description of the influence of individuals. He said this as he was concluding his comments and summing up the priorities he had identified during the implementation of the grant:

I tell you, the key to this bottom line is simple. I don't care how you slice it, its people. You've got to have strategic, thoughtful, reflective, committed, trusted

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people. You could have the greatest message, but you've got to have someone who embodies that message.

The importance of individuals to the University's mission, and to its church-relatedness, is a noteworthy dynamic in the context of this study. The significant role of individuals will be further explored in the next chapter, especially as it relates to institutional theory.

Informants also referred to the relationship with the Church in terms of programmatic and institutional manifestations. Specifically, the church relationship was referenced with regard to relationships with local congregations, programs that involve students, University staff interactions with the Church at local, regional, and national gatherings, and varying levels of financial support. Additionally, the relationship with the Church is seen as important because it provides a foundation for the values of the institution. Respondents gave various interpretations of what was meant by the Church providing the foundation for the values of the institution. One respondent pointed out that the mission statement of the University is consistent with "Judeo-Christian" values. Another defined "liberal arts" as a process of self-exploration as opposed to the rote learning of a set of facts, where this self-exploration is understood to be significant to both religion and the liberal arts.

That some within the campus community at the University are struggling with this two-fold manifestation of the University's church-relatedness (i.e. church relations performed through the efforts of individuals and through programmatic and institutional efforts), is reflected in the grant proposal. The self-assessment included in the PTEV proposal suggests, in the past, there had been an implicit sense among faculty that their

role included the task of mentoring students, and, through this mentoring process, the relationship with the Church would be realized. Up until the 1980s, the responsibility for church relations was not housed in a specific office but permeated the psyche of the institution. This inbuilt relationship between the University and its sponsoring Church was shaped by at least two things. One was the Church founders' commitment to Enlightenment ideas, including trust in reason and intellectual freedom. The other is the fact that PCRU and the seminary were very closely affiliated, even sharing a campus until 1950, when the seminary relocated. This close affiliation found expression in shared faculty and students, and, ultimately, shared values. The University's self-study and responses provided by participants indicate this has changed over time, and the University has had to become more intentional about how to preserve that part of the institution's ethos.

Some respondents also articulated differences of opinion about whether the relationship between PCRU and the sponsoring denomination is a positive or negative one. Many of those interviewed articulated a positive description of the University's relationship with the Church. They were each asked to describe the University relationship with the Church both before and after the implementation of the PTEV grant. In some cases, the description of the relationship prior to the grant was that it was not very prominent or that it was not a priority for the University, but it was rarely characterized negatively. One interviewee provided a response to this question that typifies others. Describing the nature of PCRU's relationship with the Church before the grant, he said, "Well, it was historic. It had evolved, and I think you could say it evolved in a positive way. But the grant provided a lot more gas in the tank, to really support

some of those activities." This was true when respondents were talking specifically about the relationship of PCRU with the sponsoring denomination. Respondents talked about reaching out to local congregations and creating programs that brought together members of the University community and members of the Church. Another prototypical response to characterize the church-relatedness prior to the grant was, "friendly, personal, kind of person-to-person relationship to the life of the Church, primarily through persons, more than through the institution." As an example, the respondent referenced the number of people on the board of trustees who were also members of the Church, and suggested that the number was as high as it was (about 16 persons) because of relationships built intentionally by some in the Church who valued the University.

Casting the discussion in a larger framework, one respondent said:

I think the [denomination], from our early beginning, had an understanding that liberal arts education was to give students something to think about, to teach them critical thinking, but, in addition to that, to give them the skills and the values they needed in terms of living out a vocation in the world that will improve the quality of life for everybody. That's rooted in our tradition. That comes from our early 19th century understanding of what it means to be a liberal arts institution.

These kinds of characterizations were common, and the overall narrative about the Church was that, while the relationship might not have been receiving all the attention it needed in the years prior to the grant, it was intact, and the two institutions generally had a positive effect on each other.

Coexistent with this narrative was a different understanding of the relationship that was much less positive. Comments of several respondents suggest they believe the relationship between the denominational body and the related institutions of higher education is not as healthy as it could be or that, in their opinion, it needs to be. Referring to University officials, one respondent said, "I don't think they understand the impact they could have on the life of the Church. I think they are still caught in the model that says we can draw from the Church for immediate resources – meaning students – rather than thinking they could make a major impact on the life of the Church and the world."

Concern about the relationship cut both ways. One respondent said that he believed the Church officials have not "recognized the value of the [colleges and universities affiliated with the Church]." Additional insight about the relationship referenced the financial support given to the University by the Church and suggested that it was miniscule in the context of the total University budget. In addition to this low financial support, this respondent indicated that he believes the Church "has not done a good job, in terms of cultivating its relationship with its church-related institutions. In fact, the Church has ignored those institutions, in my opinion, over a period of time."

The overall concern is that neither party has appropriate expectations about what the relationship requires of them. Respondents suggested that officials at PCRU mainly want the Church to be a resource for them for recruiting students and donors. Others indicated they believe the Church has not supported the institution appropriately. A different informant provided some historical perspective for this debate.

Religion figured very prominently in our history in the antebellum period. We

have never had as strong a religious bent as we had in the period before the Civil

War and any time since. The extent to which the [Church] has influenced the

curriculum or the mission has never been too terribly strong, and it has become

less strong with time. That is partly a function of what is going on in the [Church]

and partly a function of the shift in educational institutions away from religious

affiliation.

Church Affiliation

The respondents differ in their perspectives on the church relationship. All but

one of the respondents articulated that they held a positive view of the University's

church relationship. Their view is positive in that they are supportive of the relationship,

and they believe that the health of the relationship is generally good, given the amount

of attention it is currently receiving from both the University and the Church. One

respondent articulated that it is his perception that the relationship with the Church is

currently not as important as it has been in the past. "Religion has not been that

important a part of the culture on this campus for the past three decades, as far as I can

tell."

Critical to the successful implementation of the PTEV program was the support of

the University's top administrators. The president, academic dean, and dean of students

were all supportive of the grant's goals and initiatives, and they all attended multiple

events sponsored by the PTEV grant.

However, even though the majority of the respondents see the church

relationship positively, they describe a campus that is divided on the issue. Faculty

members, in particular, are divided with regard to their view of, and understanding of, the University's relationship with the Church. Some have worked cooperatively with those who promote and nurture the relationship with the Church, and some are leery of the Church's influence.

One respondent suggested that one impact of the PTEV grant was that, for some members of the campus community, existing perceptions of, and attitudes toward, the Church began to be changed. Some faculty members understood the Church only as "evangelical" and, consequently, they believed it to be incompatible with academic ideas and academic freedom. After the implementation of the PTEV grant, some faculty members began to see the Church and church-related programming more positively. This respondent goes on to say, "I would not say that the campus is now fine with being a church-related college. There are still people who think it's the worst thing it could possibly be for a liberal arts college."

Another participant attempted to describe the overall attitude that existed on campus prior to the implementation of the grant. He said that, in the past, the church-relatedness of the University was generally understood to be "historic." However, "it was not really used as a means to engage the outside or the inside, nor was it used as a way to add value to the education." This respondent and others indicated that one benefit of the PTEV grant was adding value to education by "engaging" students in the conversation about vocation. One respondent used the term "social justice" to describe the PTEV grant's beneficial effects on students. This respondent suggested that the inclusion of social justice issues in the scope of the grant would benefit students and would contribute to "buy in" from faculty. Another spoke about the University's distant

past, in which a "model of faith and reason was just a shared kind of common, unwritten assumption." This respondent also described an "incarnational ministry," in which the institution reflects "certain values, principles, and convictions." As part of an explanation of this idea, the respondent said, "So we wanted to create vehicles by which faculty could institutionalize some of those conversations." The term "vehicles" is meant to suggest academic courses or other programming initiatives that would provide "multiple entry points" into the conversation about vocation and purpose.

Another interviewee spoke in more general terms when describing the Church's influence on the University. Rather than "adding value" or anything else to students' education, this respondent described the University's mission and purpose as "consistent with the Judeo-Christian traditions and, certainly, this tradition."

There were other indications that the campus community had not ever intentionally considered what it means that the University is church-related. One respondent compared PCRU to another church-related school where students are required to attend chapel services regularly, saying: "I didn't see it as intentional here. It wasn't negative or frowned upon, I just didn't see that it was intentional." So, involvement in the grant became an opportunity to do so, especially when faculty became involved in PTEV grant activities.

Formal Self-Identification

On the University's Internet site, one can find the following mission statement:

Through an engagement with the liberal arts, [PCRU] prepares its students for a

humane and fulfilling personal and public life by cultivating independent thinking,

open-mindedness, creative expression, and commitment to lifelong learning and

social responsibility in a diverse world.

It is noteworthy that the mission statement includes no mention of the Church-

relationship. It does, however, include in its description the term "liberal arts." A number

of people interviewed in this research indicated that being a liberal arts institution was

an important part of the University's identity. Additionally, on the Internet site in the

pages where the University describes itself, the term "liberal arts" is used 12 times. By

contrast, there is one mention of the University's historic relationship with the Church,

which reads as follows:

In its early years, [PCRU] included a medical school, a law school, a seminary,

and a college of arts and sciences that educated thousands of the young nation's

leaders in government, business, medicine, law, and education.

In the summer of 2009, the University published goals and objectives for the new

strategic plan for 2009 – 2012. An article in the University's alumni publication indicates

that the plan is organized around four general areas: academic and intellectual

community; diversity, globalization, and sustainability; support of campus culture; and

financial resources. More specifically, the plan intends to focus on improvements to the

library, to the University's sustainability efforts, and to the efforts aimed at creating more

diverse student and faculty populations.

An analysis of the University's recruitment materials reveals the conspicuous

absence of a description or explanation of PCRU's historic relationship with the Church.

Two publications contain a list of facts about the University, which include its affiliation

with a Protestant denomination.

Programming Implemented through Lilly Grant at PCRU

During the interviews for this study, respondents were asked to identify specific programs or changes that developed as a result of the implementation of the PTEV grant. Nearly every interviewee named at least one change or new program that they believed was still intact. I have categorized them into the areas identified in the Lilly grant proposal as focal points for the grant. In the area of alumni relations, there has been the creation of a church relations board. Additionally, a student was hired to perform the task of identifying PCRU's alumni who are also members of the affiliated denomination.

In the area of academics, the number of faculty in the department of religion was expanded by one-half of a full-time position. This brings the total faculty in the department of religion to two, within a total, campus-wide, of 123. Additionally, respondents reported that they believed new courses had been developed in the natural sciences and humanities. The grant funding also supported the creation of a "vocation library" within the existing library, and there were substantial changes to the first-year seminar program.

In the areas of student life, the director of community services and civic engagement was expanded from a part-time position to a full-time position. At least one respondent indicated that this was the result of the influence of the PTEV grant. Similarly, the PTEV grant helped to initiate the creation of a new position, director of multicultural affairs. There was also a substantial increase in the number of pre-Orientation service projects, from two to six. Finally, the University hired a full-time

campus minister, which represented a change from a half-time position. This also

constituted a change in the model for this position, from that of dean of the chapel.

In the area of career development, a career fair coordinated through the alumni

office was begun, in order to help emphasize and explore the idea of vocation. The

alumni office also is continuing an internship program that was begun through funding

from the PTEV grant, although the program is funded at a significantly lower level.

Other changes that were discovered through the interview process include

possible impacts on the hiring process and on the recruitment of students. Two

interviewees mentioned these, and categorized them as major changes, although

neither respondent could provide objective data for substantiating their view.

Concluding the Case Study

This chapter has provided some context for this study, including an overview of

the history of PCRU, its historical relationship with the Church, and how that relationship

has changed over the years from a pervasive model to a dimensional model. The

chapter also provided information regarding PCRU's decision to apply for the grant from

the Lilly Endowment and the purpose of the grant from the perspective of the Lilly

Endowment as well as from the perspective of the University. Additionally, the chapter

presented findings related to the forces and factors at work during the implementation of

the grant along with the significant outcomes of the grant's implementation at PCRU.

Chapter five will conclude this case study with a consideration of the study's

findings and suggestions for further research. The conclusion will explore the

implications of the findings related to the conflict between faith and reason, the palpable

concerns about religion within the academy, and the nature of the relationship between

church-related institutions and their sponsoring denominations. These issues will be examined in light of the insights of social construction and institutional theory. Additionally, the chapter will conclude with a discussion of possibilities for future study, as well as a consideration of the implications of the study for church-related institutions of higher education.

CHAPTER 5: CONCLUSION

Introduction

This study was designed to explore the effects of theological dialogue on a church-related university campus. Specifically, I sought to discover whether intentional theological conversation on campus would have an impact on the university's self-understanding, or on the relationship between the university and its affiliated denomination. The framework for the study was organizational change theory and, more specifically, institutional theory. Therefore, since the context of the study was a church-related University campus, and because the analytical framework is institutional theory, the findings in the study have relevancy to the field of organizational change theory and church-related higher education. The study also reveals some overall insights into leadership in higher education.

Methodology and Framework

Organizational change theory provided a framework for evaluating results of this study. Qualitative research does not employ a positivist epistemology, but uses instead an interpretive epistemological approach. Consequently, interpreting research findings is enhanced through the provision of a framework that provides structure for describing, explaining, or evaluating the study (Polanyi, 1974). In addition to providing structure, it is also helpful to have a working theory against which to measure validity, or the degree to which the findings "ring true" (Miles & Huberman, 1994).

Organizational change theory, as utilized in this study, and the interpretivist epistemology employed by qualitative research have in common a post-modern perspective. Organizational change theory has been influenced by new understandings

of the nature of organizations, as well as new understandings of how they change. This qualitative case study research is centered less on measurements and facts, than on values and interpretation. Consequently, this methodology and interpretive framework have been natural complements to one another in this meaning-making process.

Limitations of Theory

Institutional theory is built upon the observation that institutions found within the larger environment in which an organization exists are primarily responsible for the changes that occur within the organization. These institutions make up a broad spectrum of reality, ranging from something with detectable parameters like other organizations, to something as amorphous as the tide of public opinion. Institutional theory suggests that these institutions have more impact on the direction of an organization than does human agency, where human agency is inclusive of individuals, groups, or organizations (Hatch, 1997). Therefore, institutional theory is significantly limited in its ability to explain and interpret the effects of human agency on organizational change, an important caveat for this study, given the emerging evidence pointing to the impact of individuals on the University's relationship with the Church.

A significant contribution of the institutional perspective is the idea that influence for change is exerted upon an organization by the environment through social, cultural, and political means. These kinds of pressures are as important as the technical, economic, and structural demands exerted by the marketplace. Therefore, institutional theory is biased in the direction of the processes of socialization, and less so in the direction of processes associated with the internal environment, and more proficient at evaluating social and political influences than structural and economic factors.

Emerging Themes

Research for this project revealed a number of themes, some that were predictable and others unexpected. Respondents provided insight into the life and culture of PCRU that reveal its historical evolution as an institution and bear witness to the existing tension between the church and the academy. These findings are consistent with that of many other church-related institutions, as documented in the existing literature (Burtchaell, 1998; Cunninggum, 1994; Marsden, 1994). Additionally, the information provided by respondents also shed light on several findings, including (a) the possible existence of a divided culture on campus with regard to the University's church-relatedness, (b) the striated nature of the University's relationship with the Church, and (c) the effects of the PTEV grant's implementation on the University's self-understanding. Finally, there are some issues uncovered in the research that social construction and organizational change theories can help illuminate. For instance, the isomorphic tendencies in the organization, as well as the role of dialogue and the impact of external constituencies, all can be contextualized partly through the interpretive lens of organizational change theory.

The Church Relationship

Tension between Church and Academy

Among other emerging issues in this study is the fact that there is a noticeable tension between the Church and the academy. Historically, there has always been some discord to this relationship and the respective aims of each partner, which sometimes conflict and sometimes coincide. For example, the onset of the Enlightenment created tension between rationalism and pietism. Over time, the

dissonance fluctuated as a debate arose about the place of religion in education, and one's philosophy concerning this question would determine whether religion was placed at the center or at the periphery of the educational scheme. Additionally, there have always been some who believe education should be a function of the church, and others who think it should be a function of the state.

One effect of this study has been the revelation that the community of PCRU carries the genetic markers of this tension between the University and the Church. The priorities of a liberal arts education clash with goals pursued that have an overtly religious value-base. Various members of the community see the primacy of religion on the campus of PCRU differently. Additionally, PCRU's history bears out the significance of the differences of opinion about the role of the state and the role of religion in higher education, as well as the difficulty inherent in attempts to reconcile the two.

A Bilateral Culture

Information provided by informants about the impact of the grant revealed that many individuals in the University community can be placed into one of two groups: the group that has some knowledge of the Church relationship and has a positive regard for it, and the group that knows little or nothing about the University's church-relatedness and is either disinterested in it or holds a negative regard for it. Evidence for this are the various responses to the implementation of the grant that were described by the respondents. Because the title of the grant put the term "vocation" together with "theological exploration," members of the campus community were left to interpret this from their own experience. When various interpretations of these terms caused a wave of fear and misunderstanding on campus, the grant team began to understand that

defining and interpreting the grant would be necessary. Many campus community advocates of the University's mission as a liberal arts institution of higher education were suspicious of the intent of the grant, fearing that it was an attempt to turn PCRU into a "sectarian" institution.

During the study, I asked questions of the informants about the impact of the PTEV grant on the campus of PCRU. Responses to those questions also reveal evidence of a divided community. While some respondents were sure that the grant had a significant and lasting impact on the campus, others were not. Additionally, while some students were involved in programs made possible by the grant funding, respondents suggested that many might have taken part in the programs without knowing about the grant or its purposes. Findings related to the University's self-understanding are also divided. When respondents were asked about the lasting effects of the implementation of the PTEV grant, nearly every one named at least one programmatic change that they believed was continuing, even in the absence of the grant funding. A composite list of these grant-related initiatives shows a total of 15 different programmatic activities affecting six different areas of campus life. However, the University's declarations about mission and vision include almost no references to the historic or current relationship with the Church.

The Striated Nature of Church-Relatedness

The term "church-related" does not carry a singularly clear definition, even when spoken and interpreted within the same campus community. At PCRU, there have been a number of individuals who have nurtured the Church relationship and, consequently, who have helped to define what it means that PCRU is church-related. Based on the

data from interviews in this study, at PCRU church-relatedness is meant to refer to (a) any number of programmatic initiatives that help to relate the University to its affiliated denomination, (b) the historical fact that the University has been affiliated with the Church for many years, and (c) the way in which the relationship with the Church is made manifest in the life and culture of the institution.

In addition to the lack of a clear definition for the term "church-related," there are both positive and negative connotations associated with the term, which varies across constituencies. Respondents sometimes spoke about the relationship from both perspectives. When characterizing the general effects of the church relationship, respondents were generally positive, as they were when talking about the University's relationship with local congregations. However, when referring to the relationship in its institutional forms, several of the respondents spoke much less favorably.

A third manifestation of the divided nature of PCRU's church-relatedness is in the attitudes of the campus community constituents. There are many who see the University's church-relatedness as a positive attribute, but there are others who see it negatively and who would prefer that it was non-existent. What is noteworthy is that these two disparate attitudes exist within the campus community of a University that has been affiliated with the Church for more than 150 years. The findings in this study suggest that this division is a result of the division in the University community between those who have a connection to the Church and those, particularly faculty members, who are steeped in a culture of education that views religion suspiciously.

Organizational Change Theory

What happened over time to PCRU is congruent with both social construction theory and the symbolic-interpretive approach. The symbolic-interpretive theory suggests that organizational realities are socially produced. Given this premise, it is not surprising that as the number of people at PCRU who were steeped in both worlds (academic and ecclesiastical) decreased, so did the conversation and language that was supporting the relationship between Church and university. This is illustrative of the social construction theory of Berger and Luckmann (1966), who wrote "in order to maintain subjective reality effectively, the conversational apparatus must be continual and consistent. Disruptions of continuity or consistency ipso facto posit a threat to the subjective reality in question" (Berger & Luckmann, 1966, p. 142). This theory was demonstrated through the developments at PCRU from the 1950s to the 1980s. As the critical mass of people on campus who shared a philosophical view of the place of religion in the academy decreased, so did the identity of PCRU as a religiously affiliated institution.

The positive effects of the PTEV grant can also be explained through the application of social construction theory. Based on information from interviewees, the implementation of the PTEV grant increased the frequency and intensity of dialogue (both of which are critical factors for shaping reality), about the University's relationship with the Church, especially when it was initially implemented. The negative reaction of some members of the faculty forced a conversation about the intent of the grant and, subsequently, about the nature of the University's church-relatedness.

Isomorphism

The literature describes three causes, or mechanisms, of isomorphic change. These include: (1) pressure and influence from other organizations or from societal and cultural norms; (2) the tendency of organizations to model themselves after other organizations, especially when the organization faces significant uncertainty with regard to its own goals; (3) normative pressures or influences stemming from professionalization (DiMaggio & Powell, 1983).

In this study, I found practices that are consistent with the theory of memetic isomorphism, which occurs when one organization models itself after another. Information gleaned from the grant writer at PCRU revealed that this strategy was utilized even as the University applied for the grant. The grant writing team spent significant time and energy seeking out other institutions that had related programs and initiatives in order to learn from them. The grant writer described their strategy as a "common sense" approach, as they were "doing something we had never done before by talking to others who had done it before." While none of the existing models were utilized in designing the PTEV grant, this strategy is illustrative of the tendency to seek out best practices of peer institutions.

The effects of isomorphism were also noteworthy among the faculty. Several informants described the faculty as having a strong desire to be a part of a reputable liberal arts institution. These faculty believe that "liberal arts" and the values it captures are what PCRU should strive to embody. This "normative isomorphism" can be described as a process of "professionalization," which can be more specifically defined as the desire to "establish a cognitive base and legitimation for their occupational

autonomy" (DiMaggio & Powell, 1983, p.152). While DiMaggio and Powell place this effect within the context of professional specialization, they also write about it as it relates to organizational norms. In the context of an institution of higher education, liberal arts can reasonably be understood to communicate a normative understanding of the role of faculty members within a university, referring as it does to a rigorous and broadly based intellectual curriculum, and differentiated from, for example, a curriculum designed for technical training or professional schools. At PCRU, the value attached to the liberal arts and to "thinking critically and being creative" was at least a significant part of what many faculty members understood to be normative for higher education.

Dialogue

One of the core assumptions of this study was that the theological issue the PTEV grant raised in the community would lead to a significant discussion of the nature and purpose of the University's relationship with the Church. I theorized that, as the campus community delved into the theological issue being presented, a natural consequence would be the inclusion of the University's historic relationship with the Church and what that relationship might mean with regard to the philosophical and practical matters of the University's general education curriculum.

All of the interviewees were questioned directly about the kinds of dialogue that took place on campus as the grant was implemented. The information provided indicates that the conversation on campus was focused primarily on the aims of the grant and the need to engage students in thinking about their career as vocation, in particular, the nature of vocation, including the implications of theological perspectives.

The nature of the church relationship also received attention and discussion, especially at the very outset of the grant's implementation. What I found was consistent with what Awbry (2005), Palmer (2007), Pittenridge (2007), and others have suggested about the importance of dialogue for bringing about real and lasting organizational change, where students not only gain knowledge, but also develop personal and professional value systems. When the grant was announced and described, a significant number of the faculty members reacted negatively because of the assumptions they held about the nature of the Church and its influence on the academy. The general thought pattern was that the reaction to the grant's introduction required the grant team to devote significant and focused energy on interpreting the goals of the grant, which meant intentional dialogue about the religious and theological meanings of the language used in the grant, as well as the intentions of the Church with regard to the University. So, while the implementation of the grant did not result in prolonged discussion of the University's church-relatedness by a large portion of the campus community, it did result in an intensely focused discussion of the relationship with the Church by a significant number of the faculty. The successful implementation of the PTEV grant was dependent largely on this dialogue. The PTEV team described a lengthy process of interpretation and education that came at the outset of the grant's implementation, and which had to take place before the entire community embraced the grant and its objectives.

Accordingly, this study reinforces the idea that curriculum is closely tied to institutional culture, and, consequently, significant change will happen only if values and beliefs are engaged in the process. As observed by Awbry (2005),

Although campus-wide general education efforts may focus on what is best for students, recognizing why faculty hold the beliefs they do about what is best is a much deeper task that involves systematic examination of the cultural context in which the change is taking place (p. 4).

The findings in this study have revealed at PCRU the attitudes and values of the teaching faculty matter significantly with regard to campus-wide initiatives and, in this case, to institutional mission. The cultural context proved to be critically important to institutional change and, in this instance, is exemplified by the critical role of language. The PTEV grant implementation team learned quickly that the institutional culture did not have a common understanding of the meaning of words such as "vocation" and "theological discussion." Consequently, much of the strategic discussion surrounding the implementation of the grant was about values associated with the purposes of higher education in this particular context.

External Constituents

Institutional theory suggests the environment plays a significant role in the development of organizations, and external constituents, or "institutions," can, and often do, have a direct and significant impact on an organization. These institutions may span the breadth of the genre, from regulatory structures and professional organizations to something as malleable and nebulous as the realm of public opinion.

Respondents in this study identified a number of external constituents that include the Church, other church-related institutions, and American religious and political culture. Additionally, something else was identified, something more incorporeal that functioned as an external constituent: the idea that exists in the minds of many

people that the church and the academy are not mutually related; the perception that the Church is a conservative, fundamentalist institution, and that its values are antithetical to the values of the academy.

The concern of the campus community was the ominous potential of the Church to negatively impact University culture. Nearly every informant described the need to mitigate the effects of this perception, in some quarters, that the PTEV grant was a vehicle for changing the culture from one that values academic freedom and the liberal arts to one that is dominated by a narrowly defined, sectarian religious authority.

Institutional Theory

The data produced in this study are congruent with several insights of social construction theory and institutional theory. Over time, the number of people steeped in both the life of the Church and the life of the academy has decreased, and this has led to a commensurate decline in the dialogue regarding the nature and significance of the church relationship. This dynamic is consistent with the social construction theory of Berger and Luckmann (1966), specifically regarding their theory about the need for maintaining the "conversational apparatus" (p. 142). Additionally, it also bears testimony to the tendency of organizations toward isomorphic change, both memetic and normative.

Perhaps the most striking of the findings in this study is related to the role of dialogue and to the influence of external constituents upon organizational change. The research reflects that a significant amount of dialogue did take place around the implementation of the PTEV grant, but not in the areas or in the ways in which I had theorized. The most intense and, perhaps, the most influential dialogue, centered on the

palpable presence of an unexpected external constituent — the idea that the Church is a sectarian institution, and, consequently, its values are antithetical to academic values inherent in a liberal arts institution of higher education.

Institutional theory suggests that organizations survive, at least partially, through their ability to conform to, and benefit from, external rules and norms. Conformity brings about organizational stability. Formal and informal pressures, together with cultural expectations, can be a powerful influence on organizational change. These postulates of institutional theory and, specifically, coercive isomorphism are applicable to the active dynamics at PCRU. Over time, the institutional culture was influenced by constituents, specifically faculty members, who were steeped in a view of higher education predominated by an emphasis on a rigorous, liberal arts academic curriculum. "Liberal arts," as defined by the larger, academic culture and embraced by the Church, was a significant influence on the development of PCRU's curriculum and culture. This is consistent with the definition of coercive isomorphism as "formal and informal pressures exerted on organizations by other organizations upon which they are dependent and by cultural expectations in the society within which organizations function" (DiMaggio & Powell, 1983, p. 150).

One of the most vexing findings in this study is the incongruent relationship between the successful implementation of the grant and the lack of impact on the University's formal self-identification. Although most of those interviewed said they believed the PTEV grant was successfully implemented, and there is an extensive list of programmatic changes to support their opinions, the nearly ten-year project had no effect on the University's mission, purpose, or strategic plan. While programmatic

changes are positive, they do not necessarily impact the organization deeply or broadly, and they can also be easily cut or set aside. This raises significant questions about the role of senior level administrators and PCRU's leadership with regard to the support of the PTEV grant and its impact on the University. It would be reasonable to expect that an initiative funded at this level, for this amount of time, and focused on an area deeply and historically embedded in the University's heritage would result in more than programmatic changes.

Institutional theory provides one useful explanation for this divide through the identification of isomorphism as an agent of change. Meyer and Rowan (1977) suggest that it is helpful to make a distinction between an organization's formal structure and the actual work activities. Formal structure is defined as that part of an organization that contains its organizational chart, with persons, offices, and processes systematically defined and linked together. The effects of isomorphism determine these structures. However, these structures are not always linked directly to the actual end product or service. "To maintain ceremonial conformity, organizations that reflect institutional rules tend to buffer their formal structures from the uncertainties of technical activities by becoming loosely coupled, building gaps between their formal structures and actual work activities" (Meyer & Rowan, 1977, p. 341). Additionally, formal structures are often shaped by social reality.

In the case of PCRU, this loose coupling is demonstrated by the relationship (or lack thereof) between the University's significant and well-funded church-related grant project, and its minimalist treatment of the University's history as a church-related institution within its formal self-identification. Although PCRU is providing a significant

number of programs and services driven by forces stemming from the church

relationship, these same forces are nearly invisible within the University's formal

structure. One explanation for this is that there is a social reality shaping the University's

formal structure. In this case, that social reality, or a part of it, may be the negative

attitude of the faculty members toward the church.

In addition to the influence of social reality and context, institutional formation is

also influenced by the impact of human agency. This study has revealed a significant

role and impact by specific individuals within the PCRU community. According to

multiple informants, individuals in key positions have had a significant impact on the

University, most especially with regard to its relationship to the Church. Informants

identified past presidents, as well as individual faculty and staff members, who played

critical roles in nurturing the relationship between the University and its affiliated

denomination. In some cases, these individual efforts were consistent with the job

description of the position being filled, and, in other cases, the work was the result of

voluntary initiative.

This was an unexpected discovery, as the study was designed to engage and

assess institutional forces. However, in multiple areas the research uncovered

significant contributions of individuals, and, in my estimation, almost all of them have

impacted the Church relationship at least as appreciably as larger social influences.

This raises the question of the respective immutability of changes wrought by one or the

other of these two change agents. A reasonable assumption is that changes instigated

by individuals are less permanent than those that are forced, coerced, or encouraged by

larger forces at the macro level. However, this case study has demonstrated that,

although the overall health of PCRU's relationship with the Church has changed through the years, it has been well serviced through a significant portion of its history by individual effort.

One possible conclusion is that the permanency of change is instilled less by its progenitor within the organization than by the degree to which it is embraced by and embedded within institutional culture. Formal structure (organizational charts, job descriptions, program descriptions, etc.), can be altered single-handedly by an authoritative leader or manager. On the other hand, broadly shared values within institutional culture retreat much less perfunctorily.

Implications for Church-Related Institutions

The results of this study, analyzed through the lens of social construction theory, symbolic interpretivism, and institutional theory, are demonstrative of a significant dynamic within this church-related institution. Consonant with the concepts of social construction theory, interruptions to the conversational apparatus affected the subjective reality. Moreover, the abrupt reintroduction of an intensely focused dialogue regarding the role of the Church relationship brought the issue back into view. Over a period of nearly a decade, the theological dialogue at the center of the PTEV grant implementation took place on the campus and among various campus constituencies. However, after completion of the project, the impact of the grant's execution is open to debate.

The reasons for this outcome can be illuminated through a symbolic interpretivist approach. Drawing on this approach, or what they refer to as the "symbolic frame," Bolman and Deal (2003) have used institutional theory to illustrate how organizational

structures and processes can be characterized as "theater," wherein organizations are "constantly buffeted by larger social, political, and economic trends" (Bolman & Deal, 2003, p. 274). Their consideration of this theory of organizational change has implications for church-related institutions. Sometimes, as a result of pressure from the other institutions in the external environment, church-related institutions of higher education become necessarily concerned with their public appearance as much as with educational policy and process. Consequently, the mission, purpose, and other public manifestations of the institutions do not include a prominent display of their relationship to the Church, perhaps reflecting what institutional leaders believe to be the dominant or prevailing cultural norm. It is perhaps reasoned that a public narrative that contains too much emphasis on the church relationship will have a negative effect on various important constituencies, including prospective students and donors. In light of this perception of reality, the work of the institution that is informed by its church-relatedness continues to go on, but is not immediately evident, since it is relegated to a confined space. Church-related institutions may contain departments of religion, employ chaplains, encourage the formation of student religious groups, and attend to relationships with alumni who are part of the Church, while at the same time providing little, if any, acknowledgement of the church-relationship in their formal self-identification.

One purpose of this study was to examine the effects of a college or university's church-relationship to the institution. Of necessity, the evaluation of this relationship involves a consideration of the place of religion generally within higher education. While there is no reason to expect church-related colleges and universities to be the only

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institutions with an interest in these questions, these schools do occupy a unique place in the landscape of higher education. Consequently, it may be that the future holds for them a choice. On one hand, it is not the job of the institution to change the culture or public opinion, but only to operate within it. Therefore, isomorphic tendencies may be indicative of the fact that the institution is doing what is necessary to operate in the environment in which it exists. On the other hand, it is also reasonable to ask if something significant is being sacrificed when, what could be considered core values are not visible for all to see, nor providing direction for the mission of the institution.

Implications for Higher Education Leadership Practice

In the case of PCRU, the minimal impact of a nearly ten-year grant implementation process on the formal self-identification of the institution is puzzling. Observers are left to wonder why the lengthy process and the infusion of $1.5 million resulted in no changes to the University's mission statement or strategic plan, and little, if any, significant, lasting change to the organization. In this case, the lessons for higher education leadership exist in the interplay between cultural change and formal or structural change.

In order for change to become long lasting, leadership must continue to manage, support, and nurture the change process. All the forces for change are in motion simultaneously and constantly, and require leaders to be vigilant in monitoring both macro- and microclimates. While lasting change will almost always involve cultural and political forces, it is also the job of administrators to cultivate and reinforce change, to prevent the organization's culture from losing form and structure (Birnbaum, 1988; Bolman & Deal, 2003; Kanter et al., 1992).

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Although it would be misleading to characterize this initiative at PCRU as having resulted from a grassroots effort, the project was begun through the efforts of a faculty member. Through the efforts of this one person, and a small team of like-minded individuals, the project received the support of members of the upper administration, and eventually the support, or at least acceptance, by a wide swath of the campus community. Additionally, the project was meticulously planned and implemented in a way that involved multiple areas of the campus community. These are all positive factors for organizational change. However, significant and lasting change to the organization has not occurred because the positive effects of the grant's implementation were not institutionalized.

Change theory suggests that lasting changes must encompass the whole of the organization. Although PCRU attempted to weave the PTEV grant through multiple segments and levels of the institution, they achieved results that are uneven and open to interpretation. In some respects, the achievements are significant, in that the impact of the grant resulted in new programmatic initiatives in a variety of areas on campus. Additionally, there was a significant conversation among faculty about the purpose of the grant and, subsequently, about the nature and purpose of the University's historic relationship with its affiliated denomination. However, the dynamic related to this initiative, in which some areas of campus were affected dramatically and other areas only slightly or not at all, is perplexing and serves to highlight the importance of the relationship between organizational culture, administrative leaders, and constituents, both internal and external. Neglecting formal and structural adjustments is as costly as ignoring the cultural and political elements involved in the change process.

Although institutional theory emphasizes the larger environment, this study has revealed that the actions of key individuals have been crucial to the successful implementation of the PTEV grant, as well as to the maintenance of the institution's relationship with the Church over the years. Nearly all of the informants in this study identified one or more individuals who, in their opinion, contributed to the success of the grant. Chapter four provides some detail regarding the perceptions of informants about the impact of these individuals. While the contributions of these persons are perceived to be significant, there seems to be a lack of connectivity between their priorities and convictions regarding the values of the institution and the infusion of those values into the formal and structural manifestation of the University. For instance, one informant described a key relationship between a member of the faculty and a person who is a member of the Church, as well as a member of the board of trustees. This relationship was one of mutual trust and friendship, and they share convictions about the nature of the University's church relationship. Over the years, this relationship has been beneficial to the University and the affiliated denomination, but a significant number within the University community have not adopted their convictions.

Other informants provide similar descriptions of the impact of individuals. Faculty members, staff members, and even past presidents are lauded for their efforts to nurture the church/campus relationship, but none of them have been successful at infusing the priority of the church relationship into the fabric of the institution.

For Further Study

The Lilly Endowment PTEV grant impacted some 88 church-related institutions around the country. There was no template for the implementation of the grants.

Officials at each school were free to design their own approach in light of the institution's mission and history. These institutions provide a rare, if not unique, opportunity to learn more about religion in higher education institutions through an investigation of their own grant results.

Our institutions of higher education exist within a larger culture in which religion has been co-opted to the extent that attaching it to an institution's mission and purpose is more often a liability than an asset. Church-related schools are in a position to take the lead in overcoming the impediments to a fruitful discussion of this issue, given the prevalence of religion within their history and development. Their historic connection to the church provides them with a distinctive constitution that offers an unequaled context for the exploration of values related to higher education. However, given the complexity of our religious traditions and the current environment of higher education, they will do so at great risk. Consequently, many church-related institutions that choose not to become sectarian have curtailed the role of religion in the overall life of the institution. For many of these colleges and universities, religion does not appear, either explicitly or implicitly, in their statement of mission and purpose, strategic plan, or marketing materials. This conspicuous absence, the reasons for it, and ramifications for higher education policy offer significant opportunities for further research.

Further research will contribute insight into the organizational dynamics of church-related institutions of higher education and, more specifically, into the various factors (e.g. faculty attitudes toward religion, organizational culture and change, church-related mission and purpose), that contribute to educational policy. The replication of this study on other campuses that received a PTEV grant from the Lilly Endowment

presents opportunities to contribute to the credibility and transferability of this study's findings, especially regarding the attitudes of faculty, the definition of "church-related," and the campus culture regarding the institution's relationship with the sponsoring Church. Studies involving multiple sites would further contribute to these ends. Given the findings related to the role of human agency, or individuals, ethnographic studies may also prove beneficial.

The place of religion in higher education is the subject of much debate, and persuasive arguments can be made for its inclusion in the classroom, the core curriculum, and the on-going dialogue of the academy. These arguments are well justified, in that religious perspectives are removed from traditional college programs and traditional liberal arts curriculums at some cost to the institutions, and to higher education generally. The ubiquitousness of religion in society (especially post 9/11), the historic and profitable inclusion of religion in a liberal arts curriculum, and the role of religion in the search for meaning are all compelling and consequential arguments for this perspective. It also may be that a more critical argument includes the fact that religious truth and religious ways of understanding the universe are as necessary for growth and learning as are discoveries begotten from a scientific viewpoint.

Consequently, it would also be advantageous to conduct similar studies, but with different ideological perspectives. For instance, critical-theory research may be particularly productive proceeding on the assumption that negative attitudes toward the role of religion in education have been privileged, especially in higher education environments, as a result of the larger, hegemonic influence of prevailing societal attitudes toward religion. The criticalist assumption, in this case, would be that

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individuals and groups who favor the influence of religion on education are in need of emancipation.

Conclusion

The benefit of this study is related directly to the telling of PCRU's story. The engagement with the Lilly Endowment through the PTEV grant created a nearly decade-long chapter of the University's history related specifically to its relationship with the Church. In keeping with the post-modern, symbolic-interpretive framework in which this study is constructed, the recording and sharing of the accounts of those who lived through this phase of the University's life will deepen our understanding of the nature of church-related higher education. This study of PCRU specifically contributes to our understanding through the exposure of several things involved in a college or university's church relationship: (a) the bifurcated culture with regard to the church relationship, (b) the striated nature of the definition of church-related, and (c) prevailing attitudes regarding religion and higher education.

This study has demonstrated that the matter of a University's relationship to the Church is complex and multifaceted, as evidenced in the multiple definitions and the divided culture regarding the matter. The process of extracting meaning from these phenomena is a subjective task.

In this study, institutional theory sheds light on the tendency of an organization to succumb to institutional pressure to conform in order to succeed. One of the effects of this isomorphic tendency is a precipitous decrease in the influence of a church-related institution's denominational relationship and religious history. This study has illuminated the way in which religion and spirituality, and the predominant philosophy of higher

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education in this country, have become disconnected. The relevance of this conclusion to institutional theory is contained within the finding related to attitudes among faculty regarding religion and higher education. The study has shown that a prevailing notion or assumption, for example the belief among faculty that religion is inimical to education, can function effectively as an external influence on institutional development. This idea among some faculty at PCRU caused a significant and negative reaction to the introduction of the PTEV grant on campus.

An overview of the history of church-related higher education, which is the larger context for this study, reveals a long-standing schism between faith and reason, the church and the higher education establishment. A perennial issue for church-related colleges and universities, and for higher education generally, this conflict continues to contribute to contemporary understandings of the church, the academy, and their relationship. These factions are so far removed from reaching consensus, that, as recently as 2001, an initiative with the bona fides of the Lilly Endowment was met with wildly disparate reactions by faculty members and other members of the campus community. The application of institutional theory within a post-modern interpretive framework to studies performed in the context of church-related higher education is beneficial, in that these tools and methodologies are helpful in challenging existing assumptions and discerning what we value regarding higher education.

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APPENDIX A: INTERVIEW PROTOCOL

1) Opening/Introductions and expression of appreciation for participants' time

2) Explanation of interview process and request for permission to record interviews

3) Institutional background prior to Program for the Theological Exploration of Vocation (PTEV) (These questions will be used with participants who were associated with the university prior to the implementation of the PTEV grant.)

   Question: (Level 2) What were the values, mission, and goals of the university prior to the implementation of the PTEV grant?

   Prompts: (Level 1**)**
   a) How would you characterize the significance of the university's church-relatedness prior to the implementation of the PTEV grant? On what are your perceptions based?
   b) What observations or experiences helped to form your opinion about the significance of the university's church relatedness?
   c) In your opinion, what were the primary influences (i.e. ideas, individuals, groups, etc.) that shaped the university's relationship with the church?

4) Description of PTEV engagement (These questions will be used with participants who were associated with the university both before and during the implementation of the PTEV grant.)

   Question: (Level 2) How was the PTEV grant implemented?

   Prompts: (Level 1)
   a) What provided the impetus for pursuing the PTEV grant from the Lilly Endowment?
   b) Aside from the Lilly Endowment guidelines, what determined the specific content and plan of the grant? (e.g. persons, groups, organizations, ideas)
   c) As you understand them, what were the goals of the grant for the university? Do you believe they were accomplished? On what, specifically, are you basing your opinion?
   d) What was the response to the grant's implementation (i.e. when the grant money began to be used) from the campus community?
   e) In the conversation about vocation, what points or issues were the most frequently discussed?
       i. Which ones were discussed with the most fervor?
       ii. Who had the most vested interests in these points of discussion?
   f) In the conversation about church-relatedness, what points or issues were the most frequently discussed?
       i. Which ones were discussed with the most fervor?

ii. Who had the most vested interests in these points of discussion?

Question: (Level 2) What kinds of dialogue took place within the campus community as a result of the implementation of the grant?

Prompts: (Level 1)

a) Were there formal meetings within the university for the purpose of creating dialogue around the issue(s) that were raised by seeking the grant or by its implementation?
b) Aside from formal dialogue, what kinds of other conversations were stimulated by the grant? (e.g. What was the nature of the "campus buzz" that was created by the grant?)
c) Who facilitated the dialogue?
d) Who participated in the dialogue?
e) Describe any changes that you feel took place following the dialogue.

Question: (Level 2) What groups (e.g. faculty, staff, students, administration, trustees, community groups and organizations) were involved in the dialogue and/or helped to affect any changes within the university?

Prompts: (Level 1)

a) To what extent was the campus community involved in the process?
b) To what extent was the surrounding community involved in the process?
c) What factors, from your perspective, caused people and groups to be involved or uninvolved in the dialogue and/or decision-making process?
d) To what extent did the university seek information or assistance from other colleges or universities or other organizations when planning and implementing the grant?
e) To what extent was the university responding to external expectations, pressures, or requirements, in the formulation or implementation of the grant?

5) Description of changes wrought by PTEV (These questions will be used with all participants, including those who were not affiliated with the institution until after the implementation of the PTEV grant.)

Question: (Level 2) What changes are attributable to the implementation of the PTEV grant? Why?

Prompts: (Level 1)
a) What changes to the formal structure of the college have been implemented as a result of the campus-wide dialogue? What meaning do you associate with these changes?

b) Describe your perception of the values, mission, and goals of the university after the implementation of the PTEV grant, or since you have been associated with the university. To what do you attribute these changes? Can you provide examples and/or tangible evidence to support your perceptions?
c) How would you characterize the significance of the university's church-relatedness after the implementation of the PTEV grant or since you have been affiliated with the university? Describe changes and the causes for those changes, you have perceived in:
   i. The relationship between the university and the church with which it is affiliated;
   ii. The perception, in various quarters, (e.g. faculty, administration, students, etc.) of the nature, purpose, and importance of the university's church relationship.

APPENDIX B: INSTITUTIONAL REVIEW BOARD APPROVAL LETTER

EAST CAROLINA UNIVERSITY
University & Medical Center Institutional Review Board Office
1L-09 Brody Medical Sciences Building• 600 Moye Boulevard • Greenville, NC 27834
Office 252-744-2914 • Fax 252-744-2284 • www.ecu.edu/irb

TO: Morgan Daughety, Doctoral Candidate, 714 Trinity Dr., W., Wilson, NC 27893

FROM: UMCIRB

DATE: February 25, 2011

RE: Expedited Category Research Study

TITLE: "Theological Discussion and Organizational Change at a Church-Related Institution"

UMCIRB #11-0129

This research study has undergone review and approval using expedited review on 2.24.11. This research study is eligible for review under an expedited category number 6 & 7. The Chairperson (or designee) deemed this **unfunded** study **no more than minimal risk** requiring a continuing review in **12 months**. Changes to this approved research may not be initiated without UMCIRB review except when necessary to eliminate an apparent immediate hazard to the participant. All unanticipated problems involving risks to participants and others must be promptly reported to the UMCIRB. The investigator must submit a continuing review/closure application to the UMCIRB prior to the date of study expiration. The investigator must adhere to all reporting requirements for this study.

The above referenced research study has been given approval for the period of **2.24.11** to **2.23.12**. The approval includes the following items:
- Internal Processing Form (dated 1.14.11)
- Interview Protocol
- Informed Consent (version date 2.18.11)

The Chairperson (or designee) does not have a potential for conflict of interest on this study.

The UMCIRB applies 45 CFR 46, Subparts A-D, to all research reviewed by the UMCIRB regardless of the funding source. 21 CFR 50 and 21 CFR 56 are applied to all research studies under the Food and Drug Administration regulation. The UMCIRB follows applicable International Conference on Harmonisation Good Clinical Practice guidelines.

IRB00000705 East Carolina U IRB #1 (Biomedical) IORG0000418
IRB00003781 East Carolina U IRB #2 (Behavioral/SS) IORG0000418
IRB00004973 East Carolina U IRB #4 (Behavioral/SS Summer) IORG0000418
Version 3-5-07

UMCIRB #11-0129
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