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A COMPARATIVE STUDY OF CAMPUS ENVIRONMENTS
AT THREE CHURCH-RELATED COLLEGES

by

William K. Stob

A Dissertation
Submitted to the
Faculty of The Graduate College
in partial fulfillment
of the
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Western Michigan University
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A COMPARATIVE STUDY OF CAMPUS ENVIRONMENTS
AT THREE CHURCH-RELATED COLLEGES

William K. Stob, Ed.D.

Western Michigan University, 1975

The purpose of this study was to investigate, compare and contrast the perceptions and expectations of second-semester freshmen in regard to several aspects of the campus environment at three church-related liberal arts colleges in western Michigan.

The review of the literature traced the origins and the development of private church-related higher education and outlined some rationale for the continuation of pluralism in American higher education. The review further indicated that church-related higher education appears to be caught in a period of self-doubt and uncertainty. Some studies have been conducted to assess the condition of church-related higher education in America today, but a great deal more must be done to make an adequate assessment.

As a means of assessing the environments of the three colleges in this study, The College and University Environmental Scales (CUES) by C. Robert Pace (1963, 1969) were adapted to measure the responses of the students. In addition to the five scales of the CUES (Practicality, Community, Awareness, Propriety and Scholarship), a Religious scale was developed. Added to the five major scales from the CUES and the newly created Religious scale were two of Pace's subscales, Campus Morale and Quality of Teaching and Faculty-Student Relationships.

Two forms of the instrument were used. Form A was designed to measure student perceptions of the campus environment while Form B was designed to measure student expectations of the campus environment. At each of the colleges, approximately 20% of the freshmen were selected as the sample. Ten percent were asked to give their perceptions of the campus environment, using Form A, and 10% were asked to share their expectations for the campus environment, using Form B.

The data generated by the study were assessed in several ways. Student perceptions and expectations regarding their campus environments were assessed. Comparative data among the colleges in the study and between the two forms of the instrument were examined. Finally, comparative data among the three colleges in the study and similar colleges in the national reference group of Pace were discussed.

The study revealed that all three schools in the study scored low on the Practicality scale. It also showed that students at all of the colleges in the study have come to expect sound scholarship at their colleges and have found it.

The scores on the Community scale indicated that a sense of community was fair to good on the three campuses in the study, while the scores on the Awareness scale were somewhat lower than those at similar schools in the national reference group. Of particular concern was the fact that expectation scores on this scale were considerably higher than perception scores. The colleges scored very similarly regarding perceptions and expectations on the Propriety scale.

The religious dimension, as defined by scores on the Religious scale, was important at two of the schools; and it would seem very

important for the moderately denominational school and the strongly denominational school to maintain their religious commitment and identity. The religious dimension was not nearly as important in the nominally denominational school.

In conclusion, while the scores on the scale Quality of Teaching and Faculty-Student Relationships appeared to be high at all three schools, the scores on the Campus Morale scale appeared to be sufficiently low to cause concern.

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William K. Stob

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CHAPTER I

THE PROBLEM AND ITS BACKGROUND

Introduction

The purpose of this study was to investigate, compare and contrast the perceptions and expectations of second-semester freshmen which are focused on several aspects of the campus environment at three church-related liberal arts colleges in western Michigan. The study, which examined eight aspects of the campus environment, was conducted in the last month of the school year 1974-75. The study was designed not only to gather and compare data on freshmen students at the three colleges, but also to serve as a catalyst for institutional self-evaluation for the participating colleges. The perceptions and expectations of freshmen students at a given college could, hypothetically, differ significantly from those held by college faculty and administration at that college. Such differences could indicate considerable disparity about the goals of the college among the several populations which constitute the college community, could indicate the amount of satisfaction or dissatisfaction about several aspects of the college as reflected by college freshmen, or could indicate how successfully the college is meeting the expectations of a segment of its student body concerning campus atmosphere and life. The results of this study might possibly cause a college community to re-examine seriously its mission, its image, its program, or any component part thereof. In short, this study examined a segment of the college community with

a view to gaining new insights and information about several aspects of that community. These data, in turn, may assist top-level college administration to chart a more enlightened, successful course, both for the institution involved and for the students who may be spending an additional 3 years at their chosen campuses.

Rationale for the Study

Since the end of World War II, educators, scientists, politicians and common citizens have watched with awe the burgeoning growth of higher education. With the return of veterans from the wars in the 40's and 50's, higher education, with all of its promises of benefits, became big business. Government generously assisted college students by offering attractive bonuses and liberal financial aid packages. The G.I. Bill was specifically designed for the nation's returning veterans while the National Defense Education Act of 1958 inaugurated the first major governmental financial aid program for students. Higher education began to expand very rapidly.

The decade of the 1960's was characterized by an even more dramatic growth in higher education. Studies by Thompson (1970) and Shell (1973) indicated that enrollment in higher education almost doubled in the 1960's. New schools were built, old schools were expanded, new faculties were hired, and higher education clearly became a major growth industry.

With the coming of the space age, there was widespread concern about the quality and direction of American education as well as the availability of technical expertise. Leading citizens, including

the influential Admiral Hiram Rickover, were highly critical of American higher education. To whom could America now look in order to catch up to the Soviet Union and improve its technology? How could the United States begin to cope with all the unknowns of the space age? Education suddenly became very important to the American people who viewed it as the best hope for solving scientific, technological, and national problems and concerns.

Another phenomenon was beginning to surface in America as well. Community and social problems, such as the decay of the cities and race riots, began to surface to such a degree that government officials, politicians, philosophers and sociologists were hard pressed to find adequate answers to very tough questions. Once again education was called upon to give leadership.

But as the 60's further developed, there was growing disillusionment with higher education. Many people became convinced that education could not solve the problems of race, war and poverty. The problems of society were so complex that colleges and universities could neither adequately provide the required leadership nor solve the dilemmas of a diversified and fragmented society. Furthermore, there was growing antagonism between the academic and business community.

As the United States entered the 1970's, there was an abrupt change in the public's attitude toward higher education. Institutions of higher learning were no longer filled to capacity, and a vastly changed economy indicated trouble for the nation and for higher education. A special labor force study entitled Employment

of High School Graduates and Dropouts (U.S. Department of Labor, Bureau of Labor Statistics-October, 1972) reported that after attaining record enrollments in 1968 proportionately fewer numbers of high school graduates went on to college. The writer of an article in the Chronicle of Higher Education (October 1, 1973) declared that both the Federal Government and the Carnegie Commission on Higher Education expect that college enrollments, "both in the near future and over the next 3 decades, will fall short of earlier projections if present trends continue" (p. 1).

Educational institutions began to vie with one another as intense competition for the educational dollar grew and student enrollment dropped. Who would now support the vast educational enterprises? If faculty were to be laid off, who would be cut first? Which research projects would be deemed a waste of money and time? Education, which for so long had strong support from legislators and the general populace, now came under severe criticism for its failure to solve deep-seated social problems and for not delivering what supposedly it had promised.

In the years since World War II, higher education had grown enormously, but it had also become increasingly diversified. Community colleges were established, proprietary schools gained increased credibility in the eyes of many observers, and private schools continued to flourish. But with decreasing student enrollments, a sluggish economy, and intense competition for both students and government money, each type of higher educational institution now had to defend vigorously its programs and energetically articulate

its needs. American pluralism, which had been highly regarded for many decades, was now being boldly challenged, and opponents of private education charged that the nation could no longer afford the luxury of private education. A number of observers now judge that all of higher education, but particularly private higher education, may well be in a struggle for survival. The Carnegie study More Than Survival observes "that much of the higher education discourse today is couched in terms of survival. For many institutions, survival is the main current imperative. But for all of higher education, the challenge is to do more than survive" (The Carnegie Foundation for the Advancement of Teaching, 1975, p. 4).

The evidence forewarning difficult days for higher education is coming from many quarters. The Carnegie studies report that

Higher education in the United States is undergoing the greatest overall and long-run rate of decline in its growth patterns in all of its history. It is historically more acclimated to advances: 1) after more than doubling in the 1960's, enrollment growth is slowing down and is likely to reach a zero growth rate within a decade; 2) the demand for additional faculty members follows the trend. It rose to about 27,500 per year in the late 1960's and early 1970's. It will approach zero in the 1980's; 3) the percentage of the GNP spent on higher education (not including capital construction and certain other accounts) doubled from 1960 to 1972--from 1.1 to 2.2 percent, but it fell to 2.1 percent by 1975; 4) federal research funds that rose at 8 percent a year in the 1960's, and up to 15 percent in single years, now are static in amount in constant dollars; 5) new colleges were added in the 1960's at the rate of one a week; now, in the early 1970's, colleges are failing, or merging, or changing from private to public status, and the overall increase in the number of campuses has slowed down; 6) federal outlays for construction have been cut by 90 percent and construction funds from state and private sources have also decreased substantially. (TCFAT, 1975, pp. 1, 2)

The publication Higher Education and National Affairs reports

A special census study of American youth shows that the number of persons 14 to 24 years old will peak in five years and decline by three million in 1985, the Census Bureau reported this week. The bureau said that its projections indicate that the group will total 45.2 million in 1980, falling to 42.2 million by 1985. An analysis by age group shows that. . . . The college-age population (18-21) was 16.1 million in 1974, will rise to 17.1 million by 1980, and then drop to 15.4 million in 1985. (May 2, 1975)

The April 18, 1975 issue of the same publication reported that the number of young people from New York state planning to attend college is declining.

The percentage of New York state high school graduates going on to some form of post-secondary education, both degree-granting and non-degree-granting institutions, declined last fall for the third consecutive year, New York's Education Department reported. The rate last fall was 66.6%, compared to 68.1% in 1973, 69.2% in 1972, and the peak of 70.7% in both 1970 and 1971.

Despite the decline, the department said, New York still has a higher percentage of students going on to post-secondary education than the national average. The national percentage reportedly was 60.7% in 1974. (HEANA, 1975)

Such statistical studies inform college administrators that higher education is due for some significant changes.

Obviously, such predictions as those cited above have wide implications for all of higher education. But they have particular implications for private education, especially for church-related liberal arts colleges. Can such colleges survive? Can private, church-related higher education remain competitive with state supported schools? The cost factor alone is sufficient to cause alarm among those who ponder the future, particularly the future

of private education. Gay Pauley, News Reporter for U.P.I., comments,

Costs of higher education are climbing sharply, and one business leader figures that by the 1980's, the cost of a four-year college course could well be \$50,000.00, or double today's already high price tag. (The Grand Rapids Press, May 13, 1975)

She quotes W. Scane Bowler, Chairman of the Board and chief executive officer of Pioneer Western Corporation as saying, "Keeping pace with the inflationary spiral, college costs annually are rising by at least 10, and as high as 12%." She further observes, "Currently, parents can count on paying \$20,000 to \$25,000 or more if a youngster attends private school for four years."

Underlying this study is the strong conviction that the time for careful self-evaluation for higher education has arrived. Many colleges and universities are at a critical juncture and students of higher education indicate that the next decade will be strategic in terms of charting the future of our schools. No doubt, many aspects of higher education should be carefully evaluated. The particular focus of this study is private, more particularly, church-related higher education. Can the church-related college maintain its distinctiveness and its viability in the light of the pressures under which it is operating in the mid-70's? What is the proper route to follow for a religiously oriented college? Should it remain distinctive? Or should it become all things to all men? How can it begin to compete with public education which is offered for about a third of the price? These, in brief, are some of the concerns which motivate this study.

Hopefully, this study will yield some insight into the thinking of freshmen students, clients for 3 more years at their respective colleges, and will prompt the three colleges in the study to re-examine the present status of their schools as well as to chart an enlightened course for the future.

Statement of the Problem

The purpose of this study was to investigate, compare and contrast perceptions and expectations of the campus environment by second-semester freshmen at three church-related private, liberal arts colleges in western Michigan. These colleges have a number of similar characteristics. They are also dissimilar in some ways. Each of the colleges is church-related, but they differ significantly in relationship to their sponsoring religious body. These three schools were classified in terms of their affiliation with a recognized Protestant denomination as either strongly denominational, moderately denominational, or nominally denominational. This investigation will provide information about students' perceptions and expectations of several aspects of campus life and will hopefully shed light on students' satisfaction or dissatisfaction with selected aspects of their college's characteristics or attributes. Furthermore, the study will point toward the kind of college characteristics students would really like to experience at their respective campuses. These findings will be made available to all three schools and should be interesting and valuable for college officials to examine. College officials at the three schools in the study

may wish to compare their own perceptions of and expectations for their respective institutions with the perceptions and expectations of freshmen students at these schools. They may wish to evaluate whether students at their particular schools see their institution similarly or differently from the way in which school officials see the college. They may wish to ascertain the consistency between what students expect and what faculty and administrators are willing and able to provide in terms of curriculum and programs. Is there any relationship between student expectations for a college and the admission prospectus for the next school year? Is there any relationship between students' expectations and the attrition rates at the colleges under study? Hopefully, this study will provide some accurate, documented evidence as to the thinking, satisfaction, dissatisfaction and evaluation of students who potentially have 3 more years on the campus of the schools under study.

In order to proceed with this study a number of procedures had to be adopted and implemented: 1) an instrument had to be found or designed to measure the perceptions and expectations of freshmen students; 2) certain attributes of the college environment, such as the level of scholarship and the degree of community experienced on campus, had to be defined and made measurable; 3) the characteristics to be measured had to be typical and representative of the college experience at the campuses of the four-year, church-related liberal arts colleges in the study. In order to develop and adopt appropriate procedures students were interviewed, higher education literature was surveyed, college faculty members

and administrators were interrogated and experts on testing and research were consulted.

The major objective of this study was to ask second-semester freshmen on three college campuses about their perceptions and expectations of the college they were attending, having been on campus almost a full year and having gained some experience on the campus. (The students were polled in the last 30 days of their freshman year.) The areas in which perceptions and expectations were investigated were measured along five dimensions of scales authored by C. Robert Pace and developed by factor analytic methods. A sixth scale was developed and tested by the author of this study and integrated with the Pace scales. They are: 1) Practicality; 2) Scholarship; 3) Community; 4) Awareness; 5) Propriety; 6) Religious.

Areas of Inquiry

There are certain areas of inquiry which are of special interest to this researcher. All three of the schools in the study have reputations for sound scholarship. Students' assessment of scholarship on their campuses will be examined carefully. Secondly, small colleges reputedly have a fine sense of community. This study will carefully assess data regarding campus community. Thirdly, all three of the schools in the study seem to have good campus morale. This study will seek to verify this observation. Fourthly, all three schools are church-related--but to different degrees. This study will attempt to assess the religious climate on the campuses.

Definition of Terms

For clarity the following terms required definition. The terms carry the attached definition.

Strongly denominational college

A private four-year liberal arts church-related college in western Michigan which has strong and intimate ties with a particular Protestant denomination, a college which receives substantial financial support from that denomination, which receives most of its students from that denomination, and whose faculty members must be members of that particular denomination. Furthermore, it is answerable to that particular denomination.

Moderately denominational college

A private four-year liberal arts church-related college in western Michigan which is affiliated with a particular Protestant denomination, but is not owned and operated by that denomination. About one-third of its students may come from that denomination, but students from a variety of religious backgrounds attend this school as well. The denomination has an interest in the well-being of the college, but has no real power over controlling the destiny of the college. The college is actually independent of that particular denomination.

Nominally denominational college

A private four-year liberal arts church-related college in western Michigan which was originally founded by a particular Protestant denomination, but now has very little vital connection with that denomination. Its students come from a variety of backgrounds, and a relatively small segment come from the original founding denomination. Faculty members hold to a variety of religious beliefs. Its relationship to a particular denomination is only historic and remote.

The study utilized an instrument called The College and University Environmental Scales (Pace, 1963, 1969). The CUES measured the college environment along five dimensions or scales developed by factor analytic methods. Added to the five scales of CUES is a religious scale, developed in cooperation with the three participating colleges, making a total of six scales in all.

Practicality

To what extent does the campus atmosphere emphasize the concrete and realistic rather than the abstract and speculative? A high score on this scale indicates that organization, system, and procedure as well as practical benefit are important. Also, it indicates that order and supervision are characteristic of the administration and of the classwork.

Scholarship

This scale reflects interest in scholarship, in academic achievement and competition for it. A high score on this scale indicates emphasis upon intellectual speculation, interest in ideas as ideas and in the pursuit of knowledge for its own sake.

Community

Is the environment cohesive and supportive? Does a concern for group welfare and a feeling of group loyalty pervade the campus? A high score on this scale indicates a supportive and sympathetic environment; a low score suggests one where privacy is important and detachment prevalent.

Awareness

How much concern is there for self-understanding and identity? How much active interest is there in a wide range of aesthetic forms? How pronounced is personal involvement with the world's problems and the condition of man?

Propriety

Decorum, politeness, consideration, thoughtfulness and caution are elements of this scale. A low score on this scale would indicate an atmosphere that is relatively demonstrative and assertive, more impulsive than cautious, more free-wheeling than polite and mannerly.

Religious

Are religious concerns and issues on campus prominent or obscure? Are they communal or individualistic? A high score on this scale indicates an environment sympathetic to and supportive of active religious concerns; a low score suggests that religious concerns are private, that religious detachment is prevalent.

In addition to the six major scales, two of Pace's subscales were used. They are defined as follows.

Campus morale

This scale indicates acceptance of social norms, friendly assimilation into campus life, group cohesiveness and a commitment to intellectual pursuits and freedom of expression.

Quality of teaching and faculty-student relationships

This scale defines an atmosphere in which professors are perceived to be scholarly, where they set high standards. It further indicates that professors are clear, adaptive and flexible in their teaching. At the same time, this academic quality of teaching is characterized by warmth, interest and helpfulness toward students.

Scope and Limitations of the Study

This study was designed to investigate the expectations and perceptions of second-semester freshmen students in three church-related, four-year liberal arts colleges in western Michigan and to devise and adapt an instrument for their measurement.

The study was limited to freshmen who had already made the initial adjustment to college and who will hopefully complete their college careers on their chosen campus. The freshmen were polled during the last 30 days of their freshman year on campus. By this time, they had had considerable experience with campus life and, therefore, were equipped to make judgments based on adequate exposure to the college community. Furthermore, these very freshmen were the clients for 3 more years of education on their respective campuses, a matter of no small importance to college administrators and faculty.

Although the expectations and perceptions of sophomores, juniors, and seniors may very well have yielded interesting and useful results, they are deliberately excluded from this study. The study was focused on freshmen since most of them will continue to be on their chosen campuses for 3 more years. This fact will allow for subsequent studies on this student group. Furthermore, freshmen students represent many dollars generated or lost by the college either by virtue of their remaining or their leaving as students. The satisfaction or dissatisfaction of this group has considerable impact on not only the mission of the college but also on its budget. A study on sophomores, juniors, and seniors was judged to be too broad.

The three colleges under study are distinct from one another in terms of their relationship to the denomination which sponsored them at their inception. On the other hand, since these three schools are fairly typical of many church-related colleges across the United States, the study may have relevance for other schools similar to any of the three included in this study.

The sample was comprised of about 20% of the freshmen at each school. Ten percent of the freshmen responded to Form A of the CUES, designed to measure perceptions (the real), and 10% responded to Form B of the CUES, designed to measure expectations (the ideal).

Hopefully, the findings of this study will assist college officials to understand better the students who will continue to be on campus for 3 more years. It may also provide the impetus for college officials to do a careful self-study regarding the image, impact and goals of the college.

CHAPTER II

SELECTED REVIEW OF THE LITERATURE

Purpose of the Review

The review of the literature consists of an examination of the contemporary higher education scene and studies in student personnel research. The particular focus of the review is on the private sector of higher education.

The major objectives of the literature research are several-fold. First, the beginnings and the development of private church-related higher education coupled with some rationale for pluralism in higher education are traced. Secondly, some assessment of the present state of church-related higher education is presented. Thirdly, some studies in the student personnel administration area conducted at church-related colleges are reviewed. Finally, some of the goals and challenges presently before private church-related higher education are outlined.

Development of Church Related Colleges and Some Rationale for Pluralism in Higher Education

C. Robert Pace (1972) asserts that Protestant Christianity has played a central role in the development of higher education in the United States ever since the founding of Harvard. Today, between 450 and 600 colleges and universities in the country have at least some historical roots in that tradition. Any serious student of the

history of higher education could verify this observation by Pace, for private church-related higher education came early upon the American scene and only in recent decades has been overshadowed by the development of massive state supported universities.

Pace acknowledges considerable indebtedness to James Edwin Orr for the virtual entirety of Chapter II in his above mentioned book. Orr was a doctoral student under Pace at U.C.L.A. Orr in a doctoral dissertation entitled "Evangelical Awakenings in Collegiate Communities" (1971) outlines succinctly the impact which Protestant churches had on the formation and the development of American higher education. Orr contends that evangelical Christianity was one of the major forces in the development of higher education in America. History verifies that the American colonies were a refuge for persecuted Puritans. John Harvard, a Puritan landowner who bequeathed a sum of money toward the pious work of building a college, became the pastor of the Congregational Church in Charlestown, Massachusetts. The college, now bearing his name, made a significant impact on American higher education. The College of William and Mary was established for the specific purpose of furnishing a seminary for ministers of the gospel and for training youth to be discerning citizens.

Orr further asserts that out of the evangelical revival of the eighteenth century, spearheaded by Griffith Jones, George Whitefield, and John Wesley, came a movement to develop schools for the illiterate and the poor. George Whitefield's ministries in Philadelphia led to the founding of the University of Pennsylvania.

A statue of this famous revivalist, even now, pays tribute to him as the "inspirer and original trustee" of the university. William Tennent, a Ulsterman and a minister of the Presbyterian church in 1726, taught groups of young men in a log cabin school. Several of the "log college" graduates established other log colleges which, in turn, produced new educational leaders. Among them was the first president of the College of New Jersey, a school founded to succeed Tennent's school. It was later moved to the town of Princeton and developed into Princeton University. Trinity Church in New York contributed a parcel of land to assist in the establishment of King's College, which later developed into Columbia University. The Dutch Reformed Church founded Queen's College in New Brunswick, New Jersey. It eventually became Rutgers University and is now a state university. Congregationalists founded Dartmouth College. Baptists founded Brown University, first known as Rhode Island College.

Between 1807 and 1827, 17 theological schools were founded. "In Ohio, the Baptists founded Denison; the Congregationalists, Oberlin and Western Reserve; the Disciples, Antioch and Hiram; the Episcopalians, Kenyon; the Lutherans, Wittenberg; the Methodists, Ohio Wesleyan, Baldwin Wallace, and Mount Union; the Presbyterians, Franklin, Heidelberg; and the United Brethren, Otterbein. Of 180 denominational colleges in the West in 1860, 144 or so were founded and maintained by the more evangelistic denominations" (Pace, 1972, p. 11).

Dr. Pace reflectively observes that the history of spiritual awakenings on college campuses and the leading role which churches

played in founding a significant number of colleges stands as a vivid reminder of a significant strand in the development of higher education in the United States and of a powerful current in the American character. Within the past 20 years higher education has become so dominantly secular that many tend to forget about, and perhaps some are unaware of, the strength of these Protestant antecedents. From the mid-seventeenth century to the mid-twentieth century, Pace observes that higher education was mainly private and mainly Protestant. The 1950 census showed for the first time that the number of students enrolled in public institutions reached equality with the number in private ones. In the 20 years following 1950, as enrollment grew from 3,000,000 to 8,000,000, the growth was primarily in the public sector--reflected in the increased size of state universities and the rapid expansion of public junior colleges--so that now the public sector outnumbers the private by a factor of nearly three to one. Moreover, Pace argues, since the private sector included Catholic colleges and non-sectarian colleges as well as Protestant colleges, the proportionate share of total student enrollment that can be claimed by Protestant colleges today is approximately one-tenth. Yet the power of the heritage or of a special character is often greater than sheer numbers lead one to suppose.

Peterson (1968) in an interesting article titled "The Church-Related College: Whence Before Wither" outlines an interesting history of the church-related colleges, the importance of the denominational role in the development, the growth, the support and

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the change of these colleges. He develops the idea that church-related colleges have portrayed a certain image and he is not altogether happy with the image which has been created over the years and he begins to ask some probing questions about the nature and the ultimate purpose of the private church-related college.

O'Grady (1969) gives an interesting survey of the historical development of the church-related college, and outlines the major impact that church-related colleges have had in the development of higher education in America. He contends that the real and vital impact which church-related colleges made on the total development of American higher education is all but eclipsed by the phenomenal growth in publicly financed higher educational institutions in the last 20 years.

With the enormous growth of higher education since 1950 the inevitable question arises: Shall private education continue? Is it in the public interest to encourage and support private education? Samuel Magill (1970) marshals a strong defense for the continuation of private education asserting that it enriches and diversifies the American educational scene and serves as a legitimate goal toward academic excellence for all concerned parties in higher education.

Stanley Wenberg (1969) of the University of Minnesota argues that higher education, in the creation of knowledge, must advance in both the public and private sector. He asserts that private institutions offer unique contributions to higher education. The advance of both private and public education has taken on new meaning as an offset to uniformity. Variety is stimulating to the

health and well being of higher education. Wenberg notes that in the past years, many educators have worked with members of Congress for legislation, such as the Academic Facilities Bill of 1963 and the Higher Education Act of 1965. Consistently, there has been agreement that, at the higher education level, virtually none of the premises that prevail at the elementary and secondary level are operative and that private and public education are a single endeavor. Educators have spoken of the essential role of the private college and defended a pluralistic system of higher education as the greatest guarantee of diversity of input and diversity of output. Therefore, with regards to the great bulk of federal legislation in recent years, Congress has ignored distinctions between public and private institutions.

Wenberg (1969) continues his support of a pluralistic approach to higher education by asserting that the great strength of the American higher educational system lies within its diversity, which is based on the assumption that all of the answers for higher education are not found in principles of management nor a philosophy of its mission. He thinks that the lively and vigorous debate that concerns the form of our educational system is the cornerstone of its strength.

The vitality of American higher education is further enhanced by a pluralistic system which does not rule out the moral dimension. Wenberg warns that

We are faced with the actuality that increasingly, our concept of morality is not being derived from tradition or custom, from church or heritage, but rather is

being handed down in judicial decisions and legislative definitions of equal opportunity, the right to work, the rights of the local government, and even the rights of a family. The accelerated definition of moral principles by both the Federal courts and the Congress places a new burden upon those who believe that sound social direction emerges from multiple viewpoints. Indeed, the strength of the American system lies in the pluralistic approach. (p. 440)

There have always been those who argued that education must be free from religion in order to guarantee honest, open, viable answers to man's quest for wisdom. However, Wenberg (1969) argues

Indeed, the dismissal of religion and metaphysics as verbal magic not only have a role in the eruptive and disruptive nature of our present society, but may have proved itself a totally inadequate approach to social problem solving. More objectively, if one does not contend that rejection of religion is essential to social problem solving, he must allow that acceptance to religion as part of the dynamics of our problem-solving is a reasonable alternative. To do otherwise is to work with absolutes in the same sense as the religion which he rejects. The evidence that religion can be a useful ingredient remains overwhelmingly persuasive. The opposition has yet to make its case. (p. 440)

Wenberg sums up his presentation by noting that if the mission of an institution is higher education, then existence of machinery that helps an individual evolve a personal philosophy cannot contradict a commitment to scholarship and service. No institution responsibly can permit itself to drift into the secure role of merely imitating others. He argues that there must be distinctions among higher educational institutions to foster those differences at the highest level of intellect. If educators believe in the intelligent use of freedom, our society must continue to support a strong private higher education system as a companion to a strong public higher education system.

Some Assessment of the Present State of
Church-Related Higher Education

The church-related college is going through an identity crisis. All across America there is growing concern about the viability of the church-related college. Has it outlived its usefulness? Should it sever ties with the church or strengthen its ties with the church? Can it remain intellectually respectable while continuing to be associated with the institutionalized church which is losing its credibility? Can it compete with state supported colleges and universities with costs soaring and ever continuing demands for diversified curricula? Will it survive the twin peril of decreasing enrollments and rising costs? These and other questions are being raised with increasing frequency.

William A. Kinnison (1969) puts the issue in sharp focus by asserting that a crucial question which must be answered is that of the role, the purpose and the function of the church-related college. He wonders if the 3 centuries of church-related higher education in America are to have been all in vain and if there is not some lasting contribution which they have made, or yet may make, to higher education in general. Kinnison observes that the land-grant college captured, in a short period of time, the spirit of a new industrial age and left its impression upon higher education throughout the world. "These ostensibly agricultural colleges were, in fact, institutions to smooth the transition from farm to factory, and some at the time were so perceived. They built a bridge from an agricultural age to one of mining, engineering, manufacturing, and professionalism" (p. 313).

Kinnison suggests that one might well ask what similarly broad function church colleges served and what their contribution could be in the future. There is, of course, the alternative of no future at all, seeing the church college as an institution which has outlived its usefulness and is now considered an antiquated relic.

He poses the dual question which he sees facing Christian higher education: "(1) Is its day passed and gone with nothing remaining of its mission that is not better served by other means?; (2) Is there a thread of Christian higher education--a color or pattern perhaps--worthy of retention for inclusion in the tapestry which is contemporary higher education, something to blend in with the vestiges of English, German, French, Italian and American land-grant education? Many think not" (p. 314).

The Danforth Commission (1965) report on colleges and universities released a very probing report which seems not to be very encouraging for church related colleges, ". . . religion as a world view or explanation of existence is not penetrating college education. . . . Many academic people think of religion not as embodying truth about ultimate reality but as a moral code . . . as quaint and antiquated ideas which educated people are supposed to have outgrown" (p. 7). The report further observed after a visit to 95 church college campuses that campus worship is weak, a vague humanitarianism which "does justice neither to the majesty of God nor the intellectual aspirations of a college" (p. 9). The Commission also asserted "that the number of Christian scholars is simply too small to adequately staff burgeoning church college faculties, thereby

making it increasingly difficult to maintain a faculty climate friendly to the church-college mission" (p. 10).

Stephen J. Tonsor (1970) in his article entitled "The Church-Related College: Special Mission or Educational Anachronism?" rather pensively observes that increasingly, the question is being asked whether the church-related college is not an anachronism, whether it has anything to say to contemporary American society or plays a significant role in that society. He judges that there are many who argue that the church-related college is an anachronism; that at best it represents the pressed-flower school of education and that at worst it is constitutionally incapable of recognizing or dealing effectively with the major concerns of our society. Tonsor thinks that the church-related school usually lacks the stature which hugeness bestows and it discovers that its resources must be husbanded and its priorities constantly debated while its secular competitors outbid it, outdazzle it and outspend it on every hand. In many a church-related college, its president learns every day anew that being different is a very expensive undertaking and institutionally the church-related school finds it extremely difficult to resist the powerful pull of the gravitational mass of secular education.

Tonsor fears that increasingly the church-related college will de-emphasize its church relationship and be a carbon copy of secular institutions. He warns that to participate in what he calls the "homogenization of American education" will betray the heritage of the private church-related college and eventually destroy "those qualities which mark the civilized, educated and rational man."

Some observers of the higher educational American scene are harsh and strident critics of church-related education and see nothing but a dismal future if church-related education should be perpetuated.

Harvey Cox (1965) writes in The Secular City that the anachronistic posture of the church is nowhere more obvious than in the context of the university community. The whole idea of a Christian college or university after the breaking apart of the medieval synthesis has little meaning.

Not one of the so-called Christian colleges that now dot our Midwest is able to give a very plausible theological basis for retaining the equivocal phrase Christian college in the catalog. Granted that there may be excellent traditional, public relations, or sentimental reasons for calling a college Christian, there are no theological reasons. The fact that it was founded by ministers, that it has a certain number of Christians on the faculty or in the student body, that chapel is required (or not required), or that it gets part of its bills paid by a denomination--none of these factors provides any grounds for labeling an institution with a word that the Bible applies only to the followers of Christ, and then very sparingly. The idea of developing "Christian universities" in America was bankrupt even before it began. (p. 221)

Defenders of the church-related college respond by saying that these changes are wild and hyperbolic and that they belong to that school of public discussion and cocktail theology which make good press for the moment but will not bear scrutiny a second time.

William R. Matthews (1970) and William A. Kinnison (1969) offer two quite different approaches for solving the dilemma of the church-related college. Matthews argues for distinctiveness while Kinnison argues for independence. These two options deserve further examination.

Matthews is strongly convinced that church-related colleges with a future are those which have a distinctiveness about them. He says that the future of the church-related college lies not alone in its academic excellence or in its growing concern for social service, crucial as these are to survival, but in its willingness to redefine its mission in terms of the church. By redefinition he does not mean an attempt to return to an earlier century which is irretrievably gone, nor does he mean setting up "quantifiable measurements of grace," like chapel attendance, table prayers before meals, even percentage of practicing Christians on the teaching staff. "These remind one of the value base of the Scandinavian farmer who was brought up to believe there were three sins: drinking, dancing and sitting down. Mere forms without substance! Rather I should like us to seek profoundly the spiritual roots of our being as church colleges and the meaning of these roots for the 1970's. I should like us to discover our uniqueness by answering Emerson's plaintive question, Where in Christendom are the Christians? with a resounding, Here am I. And I should like to see us work out the implications of this Here am I with a sense that we do have an important role to play in determining the future of the culture in which we find ourselves" (p. 419).

Matthews asserts that to be unique is to be strong--this was the conclusion reached by Morris Keeton and Conrad Hilberry in their study, "Struggle and Promise: A Future for Colleges." They discovered that the finest colleges were those which stood for something and knew it clearly: Antioch for wide-open curricular experimentation,

a free life style and work style; Oberlin for intense intellectual rigor; Earlham for a curriculum infused with the values of Quakerism and East Asia; Wheaton for devotion to a conservative, Bible-based approach to knowledge, even in the sciences. Unfortunately, he opined, most church colleges (or colleges in general for that matter) have no such centrality of mission.

Matthews obviously feels that church-related colleges must not succumb to enormous pressures to conform. He argues that church-related colleges not become value-free institutions but rather that they offer a kind of community and a quality of curriculum which will satisfy the deepest needs, both emotional and spiritual, of the genuine scholar. His argument is persuasive and attractive; but another alternative bears evaluation.

Kinnison (1969) asserts that the college must radically redefine its relationship to the church to remain a viable force in contemporary society. He appreciatively endorses the words of Lloyd J. Averill, formerly President of the Council of Protestant Colleges and Universities. Averill (1966) judged that "the church is a creation of God, while the college is a community of natural association. The church is based upon a covenant of faith in Jesus Christ, while the college is based upon a covenant of inquiry. The church is essentially inclusive, it embraces all; the college is essentially exclusive, it imposes arbitrary standards of membership and maintains an inclusiveness only of ideas, not of men. The church, furthermore, is a relatively permanent and ongoing community gathered from the world for the worship and service of God; the college, on the other

hand, is a relatively changing community, set firmly within the world and associated primarily for the attainment of knowledge. The church does the work of evangelism; the college that of apology. Neither could do the work of the other" (pp. 112-117).

Kinnison (1969) furthermore agrees with Krister Stendahl that the Constantinian synthesis of Christianity and western culture is coming to an end and that the church is no longer the religious dimension of a national or religious culture but rather that it may more adequately be described as an institution placed in or against that culture. If the church, according to Kinnison, is to be an enclave against society while the university is a partner in the creation of that society, how are the two to be reconciled? Is reconciliation even possible? He is of the conviction that the notion of maturity in Christian higher education implies that the church college is capable of fulfilling a unique role with integrity, independent of specific church control in any traditional sense. Kinnison concludes by suggesting that the mature church college needs to trade parochial for national and denominational for ecumenical alliances, forging its own modern social-Christian synthesis.

The foregoing discussion clearly indicates that there is wide divergence of opinion within the church-related college community. Articulate, persuasive and sincere voices in the educational world are offering a wide spectrum of solutions to solve the dilemma of the church-related college. Not until the church-related college has a clear sense of self-identity will it begin to face the real issue of survival. The American education scene is in genuine and vigorous

ferment. The nature of higher education is being re-examined and the institutions which will deliver higher education services in the decades ahead are presently going through the caldron of redefinition.

Studies in Student Personnel Administration
Literature Focusing on Church-Related Colleges

The review of the literature in this area discloses that there are relatively few studies which have been done concerning student life, student attitudes, student perceptions and expectations at private church-related colleges. Understandably, the vast majority of such studies have been conducted at state supported, public institutions. However, with a very uncertain future facing church-related colleges, there will no doubt be additional studies conducted at church-related colleges in the very foreseeable future.

Hopper (1972), in a dissertation written at the University of Southern Mississippi, engaged in a study which concerned itself with the changes and relationships that occurred within a freshman class at Southwest Baptist College. Two periods were used to make the observations, one in the fall and one in the spring. The observations were concerned with changes about the students' perceptions relating to the college environment as measured by the College and University Environment Scales, one's attitude towards his fellow man as measured by the philosophy of human nature scale and students' anxiety level as measured by the Willoughby Schedule. This study was not particularly interesting and enlightening, and it is doubtful whether the study has any implications much beyond the bounds of the particular college which was examined.

Monroe (1970) conducted a study which he entitled the "Analysis of the Campus Environment of a Church-Related Liberal Arts College with Student Enrollment Implications." He administered an instrument to non-returning sophomores, juniors and seniors. He took a systematic sample of currently enrolled returning sophomores, juniors and seniors. He took a systematic sample of transfer sophomores, juniors and seniors and a systematic sample of enrolled freshmen. This sample of student perceptions was first taken in the fall and then again in the following January. He attempted to measure and analyze the differences that occurred in the two measurements from the fall to January and analyzed these figures particularly with regard to enrollment implications for the following semester. As in the previously mentioned study, the research was conducted on one campus and probably had considerable meaning for that campus, but does not shed great light on the broad spectrum of church-related colleges across the United States.

A more interesting study was done by Preston (1961) of the University of Pittsburgh. He titled his study "Some Relationships Between the Stated Aims of Four Church-Related Colleges and the Purposes of Their Entering Students." He indicated that the purpose of his study was to analyze relationships between the stated aims of four church-related colleges and the aims acknowledged by their beginning students at the time of enrollment. The researcher examined the stated aims of the four colleges, their general patterns, and the distinctive emphasis of each college. The purposes of the newly beginning students in these colleges were then studied

to determine their relative importance in the student's decision to enter a particular college. This study then focused on the objectives of the colleges under examination and the set of values articulated by students planning to enter those colleges. This study was interesting and profitable, and information from a study such as this could be extrapolated to have some relevancy for the church-related setting and other college campuses.

Adrian (1967) of the University of Denver conducted a study which he entitled "Changes in Christian Emphasis Among Selected Church-Related Colleges in Illinois." The purpose of his study was to identify the changes which have taken place in the religious emphases of church-related institutions and the factors associated with the changing emphases. Specifically, the study was designed to:

- 1) identify patterns of change in the religious emphasis of selected church-related colleges;
- 2) infer probable contributing causes from the factors associated with the patterns of change;
- 3) identify similarities and differences in the patterns of change among the selected institutions;
- 4) derive inferences regarding the future of their religious emphasis within the institutions studied.

He examined documents of eight Illinois church-related colleges, interviewed administrators, faculty and students, reviewed institutional histories and in general cultivated a profile of each of the colleges. Then he came to several conclusions and implications, the most arresting of which was that it will be increasingly rare for a Protestant church-related college to be meaningfully committed to the Christian faith. This study was interesting and broad enough

in scope to have bearing on many church-related colleges going through the self-evaluation process.

Marshall (1969) embarked on a study to further investigate what recent research in the student personnel area seemed to indicate; namely, that different types of students will perform optionally in environments suited to their particular needs and expectations. The general purpose of the study was to examine the theoretical proposition that the degree of dissonance in press (environmental) expectations versus press perceptions of college freshmen is a valid prediction of certain aspects of student academic performance in a college environment. The sample for the study was composed of roughly a third of the entering freshman class at Slippery Rock State College. The findings of the study did not support the theoretical proposition stated above but the procedures and instrumentations were of particular interest since the CUES by Pace and the Activities Index (AI) of George Stern were used as measurement devices in the study. Both of these instruments were evaluated for use in the present study.

Little more appears available in terms of studies conducted in church-related college campuses. A number of other studies were reviewed, however, but primarily to evaluate possible instrumentation for this study which proposes to use a modified version of the CUES. Nickens (1972) used the CUES in conjunction with the Self-Report Questionnaire (SRQ) for a more detailed analysis of data in his study of incoming students at the University of Tennessee. Magrab (1969) used the CUES along with the College Student Questionnaire

(CSQ), the verbal and math scores of the Scholastic Aptitude Test (SAT) and first semester GPA to explore relationships between expectation - press indices, college satisfaction, scholastic aptitude and academic achievement. CUES proved to be a worthwhile instrument when utilized with more than one other test--again confirming its utility and value. Florey (1971), Locke (1968) and Kennedy (1971) used the CUES with beginning freshmen and upper classmen contrasting expectations and perceptions. On the basis of these studies and others, the CUES appears to have served as a tested and adequate instrument, thereby giving encouragement for use by this researcher.

Some of the Goals and Challenges Presently Before Private Church-Related Colleges

A Carnegie Foundation study (TCFAT, 1975) observed that for a century (1870 to 1970) higher education in the United States experienced relatively steady and certain growth. For the 2 previous centuries and more (1636 to 1870), growth was not always so steady but it was, by many, considered certain. Now, for the first time in our nation's history, the report continued, the prospect is that growth may be both unsteady and uncertain. This is a dramatic, even traumatic, change of condition.

The opinion of the authors of the study was that higher education stands today at a hinge point in its history. Enrollment accelerated by over 100% in the course of 1 decade and now it must go through deceleration to a 0% rate of growth in the course of a decade and a half. It seems ironic that people tend to want to know the most

about the future when they can know the least--and that is usually in a period of uncertainty.

Precisely in this period of uncertainty some plans, some projections for the future must be made. To be paralyzed by a depressing array of statistics or to listen only to the prophets of doom would not be characteristic of true leadership. Indeed the picture in contemporary education is far from bright but new initiatives must be launched. If education cannot provide leadership for itself, how can it be expected to provide leadership for society at large?

The above-mentioned Carnegie study asserts that the new situation creates new opportunities. Education now must face the challenge to provide universal access to all American youth; to train more teachers for preschool instruction, dual-language schools, remedial classes and other neglected areas; to greatly increase the supply of health-care personnel; to supply the ideas and the personnel to help solve growing economic and social problems; to open doors to adults and to part-time students of all ages, and to create new transfer routes from one institution to another; to replace quantitative growth with qualitative improvement. But the study also warns that there are grave dangers. As education goes through a period of change and serious self examination there is always the danger that quality may be lost in a more competitive scramble where the bad too often drives out the good in the "grab for bodies." There is the danger that such quality distress may follow financial distress; that control for the sake of efficiency may be overdone, as planning for the sake of growth was once carried forward on too optimistic a basis.

Furthermore such radical changes might be implemented as the small and the private colleges, which have lent so much variety, are lost to history. It is also possible that authority, including faculty authority, may become too protective of what exists and too cautious about what might exist; that the rewards to administrators may become too little and the skills required too brutish to attract the best talent. Affirmative actions must go forward, but there is the potential drawback that women and minorities are left knocking at the employment gates in frustration, not reconciled by the fact that no one else is getting in either. In the rush to redefine higher education the study warns, there is the possibility that higher education may become too narrowly focused, too vocationally oriented and neglect its broad responsibilities for liberal education.

The stakes are high, but opportunities are there and must be seized. Higher education has enormous assets which must not be overlooked. Federal support has been rising since the Higher Education Amendments of 1972. State support kept rising throughout the period of student disturbance and still rises, although the states are now again facing financial stringencies despite revenue-sharing.

The Carnegie study concludes that many adjustments have been made, quite effectively, looking back at the period to 1930, and even before; higher education has shown a good deal of resiliency in the past, including in recent times. Much depends now on policies which are being formulated and on the dynamism of educational institutions across the land.

But more specifically, what are some of the goals and challenges confronting the church-related college community? Earl J. McGrath,

former United States Commissioner of Education and now director of the Higher Education Center at Temple University, has written an excellent piece entitled "What Will the Future Demand of the Christian College?" He clearly articulates some very viable alternatives for the church-related college--alternatives which are worth reviewing and carefully considering.

McGrath (1971) asserts that a Christian college must establish and sustain a unique set of purposes in order to survive in the years ahead.

Prospective patrons of these colleges, both students and benefactors, will, he believes, expect them in the future to declare forthrightly and clearly what their mission is and what they are attempting to do to carry it out. Too often, he declares, the objectives of religiously oriented colleges have been expressed in such general and imprecise language that they do not convey very clearly the idea of their functional connotation. He suggests that the college which articulates general and non-descript principles, goals and objectives is going to be by-passed by parents and students who are looking for a clear and strong statement of purpose. Furthermore, such clear statements of purpose must be implemented in the real life of the college. McGrath asserts vigorously that the religious parent or student attempting to appraise institutions ought to be able to find concrete evidence that the life style as well as the educational exercises of a Christian college differ from those of secular institutions. Yet, he laments, careful studies of the practices of some ostensibly church-related colleges show that their religious purposes do not materially influence their policies.

Saying one thing and practicing another, McGrath believes, will be counter productive. He believes that the Christian principles espoused in the official publications of the college ought to be amply evidenced in the manifest characteristics of the college. "In any event, those members of American society who have any interest in religion as an integral part of education will, I believe, expect the professed Christian college to be able to show how its purposes find actual expression in its policies and practices" (p. 432).

The religious emphasis of a college in the minds of some people is a doubtful asset. Some observers think that religion and higher education will not mix well, but McGrath asserts that if church-related colleges are as attractive in other respects as their secular counterparts, their religious commitment will draw rather than repel students. This conviction, he argues, springs from analytical observations on the attitudes and behavior of Americans in many walks of life. There are clear indications that an increasing number of our people are searching for a philosophy that will restore meaning to their presently fragmented and aimless lives.

Regrettably, he continues, the Americans who lead discontented, if not unhappy, existences include many who have had the advantages of a higher education. Surfeited as they are with milk and honey, with the good things so richly provided by a society whose affluence is unmatched in the history of mankind, they nevertheless share a deep spiritual malaise with their less tutored fellows.

The search of our people for release from their condition, he concludes, appears everywhere in their avid purchase of all sorts of

panaceas and nostrums, in their compulsive pursuit of entertainment, in their absorption in soporific television programs, in alcoholic and drug trips away from a society that purportedly provides "everything," and most tragically, in complete escape from reality through neurotic and psychotic withdrawal. These phrenetic exhibitions present a depressing picture, but there are signs that they may be the storm before the calm.

Increasingly, there are contemporary and influential voices raised in concern about the aimlessness of modern society, an anthropology which demeans the dignity of man and a culture without values. Victor Frankl (1966) said in his famous book The Doctor and the Soul,

If we present a man with a concept of man which is not true, we may well corrupt him. When we present man as an automaton of reflexes, as a mind-machine, as a bundle of instincts, as a pawn of drives and reactions, as a mere product of instinct, heredity, and environment, we feed the nihilism to which modern man is, in any case, prone.

I became acquainted with the last stage of that corruption in my second concentration camp, Auschwitz. The gas chambers of Auschwitz were the ultimate consequence of the theory that man is nothing but the product of heredity and environment--or, as the Nazis like to say, of "Blood and Soil." I am absolutely convinced that the gas chambers of Auschwitz, Treblinka, and Maidanek were ultimately prepared not in some Ministry or other in Berlin, but rather at the desks and in the lecture halls of nihilistic scientists and philosophers. (p. xxi)

Abraham Moslow (1970) was similarly concerned about the direction in which modern culture was traveling. The recent president of the American Psychological Association forcefully attacked a value-free explanation of human behavior when he said that he was repudiating, what he called, the 1974 century science and contemporary professional

philosophy. This, he judged, is essentially a technology and not a philosophy of ends.

I reject thereby the whole model of science, and all its works derived from the historical accident that science began with the study of nonpersonal, nonhuman things that in fact had no ends. The development of physics, astronomy, mechanics, and chemistry was impossible until they had become value-free, value-neutral, so that pure descriptiveness was possible. The great mistake that we are now learning about is that this model, developed from the study of objects and of things, has been illegitimately used for the study of human beings. It is a terrible technique. It has not worked. Most of the psychology on this positivistic, objectivistic, associationistic, value-free, value-neutral model of science, as it piles up like a coral reef of small facts about this and that, is certainly not false, but merely trivial . . . (pp. 29, 30)

Today's students are looking for leaders and schools in higher education which are going to offer leadership and a dimension to learning and living which articulates the dignity of human beings and points to spiritual values. McGrath (1971) insists that young people are dissatisfied with their lives and the conditions which surround them. He finds the attitudes of the majority of collegians to be encouraging. They do not want to destroy the establishment, he declares. "They do, however, want to find a way of life richer in spiritual satisfactions than the one they now experience" (p. 475).

It is at this juncture that the church-related college has a distinct and valuable contribution to make, a contribution which may very well spell out its hope for a future. McGrath pointedly says that he believes that unless the objectives and functions of Christian institutions differ from their secular counterparts there is nothing particular to say about the future. On the other hand,

with a clearly enunciated point of view on ends as a starting point, he contends, there is much to say about the future of the Christian college.

McGrath's second assertion regarding the future of the church-related college relates to institutional size and clientele. In today's educational climate he thinks there is ample room for 100 "dedicated" Christian colleges, each of them numbering roughly 1,000 - 1,500 students. But in order for these 100 colleges to be viable he suggests three pre-suppositions. First, these schools should not adopt too highly selective admission procedures. "Christian colleges can reasonably expect to, and ought to, recruit a fair proportion of the most able students. But they ought to abandon the unrealistic hope, ubiquitous among institutions of higher education, of drawing the largest proportion of their students from the upper 10 or even 25 per cent of high school graduates" (p. 437). The hard realities of the contemporary education scene, enrollment projections, the experience of the National Merit Scholarship Program as it traces the whereabouts of its prize students, all indicate that 100 "selected, dedicated" Christian colleges could not remain viable if they focused undue attention on the upper 25% of high school graduates.

Secondly, he suggests that colleges take a hard look at present admission standards. He insists that there is a growing body of evidence which shows that a large percentage of young people can, with effective teaching, successfully pursue a college education. This fact, he contends, justifies, in fact morally demands, that

admission standards rest on a more solid foundation of knowledge of human potential and learning theory than they do today. It is his opinion that faculties have, in recent years, erected ever higher barriers to admission, and at the same time at least tacitly claimed that this practice raised the quality of the institution. McGrath is persuaded that those who have most systematically and objectively studied the educational potential of students have concluded that, given adequate time and, more importantly, proper individual attention, a very large percentage, certainly the majority of those who receive a high school diploma, could complete a defensible set of requirements for the bachelor's degree. He goes on to cite studies by Bloom of the University of Chicago which open wide the issue of student aptitude and achievement. Without going into a detailed discussion, McGrath challenges the educational establishment to re-examine the ways in which students are judged to be competent and fit material for the admissions offices of colleges across the land.

In the third place, McGrath suggests that because of their very purposes, Christian colleges ought to be especially concerned about the student of modest ability. In his judgment, "the callous way in which some putatively socially-sensitive college faculties have excluded students on what are at best highly questionable criteria approaches academic malpractice. The benefactors of Christian colleges, at least, can properly expect a more discriminating and compassionate concern for youth who for one reason or another have not reached their achievement potential" (p. 438). He thinks that the presently in vogue "sink-or-swim practices" are educationally

indefensible and totally out of character for the small Christian colleges which supposedly "care" for the individual. Whether or not one agrees, McGrath straightforwardly places some provocative challenges before the church-related colleges!

McGrath's third major assertion deals with curriculum. It is his conviction that with a proper concern for the individual learner, any college with as few as 1,000 students can give personalized attention. However, individual treatment should not be considered the same as offering any course any student may legitimately want, he warns. "By offering in each field only a sufficiently specialized sequence of courses to gain admission for the student to a graduate or professional school, such a college can remain educationally and economically competitive" (p. 439). He cites evidence to support his thesis that colleges offer far more courses than are needed and suggests that too many times teachers' interests are satisfied but student needs are not met. No doubt this assertion would spark animated debate in many a faculty--but he is talking about how the church-related college will survive, how it will face the future! He closes his argument by forcefully arguing that in bringing their offerings within suitable proportions colleges can capitalize on the present critical attitude of students by attempting to eliminate the defects of undergraduate education about which many now complain. The evidence is abundant, he contends, that students are dissatisfied with the irrelevance of much instruction, the inhumane air of the classroom, the inaccessibility of teachers, the wearying staircase of advanced specialized courses, and other expansionist practices

in the house of learning. The small liberal arts colleges have been the objects of such complaints, less frequently than the large universities, but to the degree that extravagances exist in these institutions, they should be corrected with a firm frugality. To the extent that the colleges do this, he insists, they will enhance their own status in the academic commonwealth and justify their own special purposes; they might also set patterns of practice worthy of general emulation.

McGrath's last major proposal for the church-related college is radical re-thinking of the evaluation process. He believes that unless the church-related colleges adopt or design new methods of evaluation, they may not be able to demonstrate their peculiar worth in a convincing way to a world becoming increasingly skeptical about the value of distinct higher education. McGrath is of the opinion that under the dominance of subject-matter-oriented teachers and technology of evaluation, the cognitive outcomes of higher education have largely determined personal accomplishment and institutional excellence. He wonders how concerned most colleges are about the motivation, the ideals and the emotional life of their students. These matters, he judges, are considered to be of secondary importance to most educators. He declares that wholly new approaches with unconventional purposes are required, especially in institutions whose objectives encompass more than the acquisition of knowledge and intellectual skills. Society has a right to expect Christian colleges to make maximum use of these innovative instruments of evaluation and to cooperate in the perfection of others directly related to their own peculiar purpose.

McGrath then proposes a "Christian College Consortium for Experimentation." This consortium would wholly commit itself to the concept of a Christian college, would spell out specific positions and policies consistent with the declared purposes of the consortium members, would adopt a wide-ranging set of instruments and procedures to evaluate every aspect of institutional life and would radically alter conventional admission standards and grading practices. There should be then a genuine commitment to a 5-year experimental project of the type described above. Such a bold venture, he opines, would probably catch the imagination of some foundation for financial support. He concludes with a ringing challenge to the Christian college,

The widespread questioning of and dissatisfaction with existing policies and practices in American higher education justify the assumption that innovation which daringly departs from conventional practice would attract uncommon public approval and support. The time is ripe for launching such an enterprise, and the resources exist. The challenging question, then, is "Do we have the will?" I believe we do. (p. 444)

Dr. McGrath has laid out a comprehensive, clearly articulated plan for the future. It is bold, controversial, radical, innovative and fresh. Will it work? Who knows! But for the church-related college to stand still in today's educational malaise, is to insure a slow death, or at best, a sickening stagnation. Here is a genuine challenge which every supporter of a free, viable church-related college community cannot ignore. It demands careful and critical examination in the ongoing search for alternatives!

Tonsor (1970) addresses himself to the goals and challenges of the church-related college quite differently than McGrath. Whereas McGrath is analytical and innovative, Tonsor tackles the issue with evangelical fervor. He begins his argument by lamenting the fact that we in western society are more and more becoming conformists. Our diversity is being threatened by an uncritical call for unity and sameness. But, says Tonsor, our very diversity is our strength. Those who consciously or unconsciously seek to purchase unity at the price of individuality and diversity contradict one of the most pervasive tendencies in our experience. We are able to be one effectively, he insists, because we have been many individually. Our differences and distinctions in this ecumenical world are not sources of weakness and anarchy but are the basis out of which a rich and harmonious unity can develop. "Our experience with diversity of belief and practice has led us to recognize that alternative life styles, alternative political solutions, alternative social institutions, and most especially, alternative educational programs are a major source of strength, stability and richness in our society" (p. 404).

Today's tragedy is the fact that cultural and economic pressures are being unfairly placed on the private and church-related colleges to conform and only effort of monumental proportions will keep many of them afloat.

But why perpetuate church-related colleges? Tonsor offers a vigorous and spirited apology for their continuation. Such colleges must be kept alive, he asserts, because there is a growing hunger in

our society for the "life of the Spirit." Modern man is looking for authentic purpose and meaning in life which transcends the material and technological.

What men fear today is the loss of self-hood, not through starvation or disease or war but through a total loss of meaning. The questions they most frequently ask are those great ontological questions of the Catechism: "Who am I?", "What am I?" and "Where am I going?" These are the questions which lie at the base of all patterns of social order. And these are the questions with which every sound education must commence. It is, of course, precisely these questions which the secular university refused to raise. (p. 406)

He continues his defense of the church-related college by vigorously denying that the religious college is an anachronism in the modern world. In fact, today's world is strongly like the world into which Christianity was born. He interestingly observes that Christianity was born in the midst of urban problems. It became a world religion in an era when a great cultural crisis gripped the Mediterranean world. It was, at its outset, acquainted with both the extravagances of belief and the paroxysms of despair which are so much a part of our world. It came into existence at a time in history when the world promised more to men than was ever before available but when cruel institutions and a crueler society cheated men of their humanity and defiled and destroyed their persons. He alleges that the society in which Christianity came to birth was a society in which community was either disintegrating or had disappeared, in which slavery was an overwhelming reality, in which affluence and technology served to enlarge men's vices rather than to assist their virtues and in which the sense of social and communal

purpose was lost. It was, he notes, a society not wholly unlike our own.

The church-related college cannot accomplish its goals and rise to meet its challenges by becoming secular; neither can it become isolationistic or develop a "ghetto mentality." He strongly insists that the church-related college, therefore, has the mission not only of asking the right questions but of doing something about the world in which it finds itself. It intends not only to inform but to transform.

There was a time when western men were fully persuaded that science and technology could solve most, if not all, national problems. After all, technology did put a man on the moon! Why not harness the nation's vast resources to solve the rest of society's problems. But, Tonsor observes,

One of the most significant events of our century is the erosion and loss of faith in the notion that human problems are ultimately solvable through technological means. There is a growing awareness of the moral neutrality of technical means. We have witnessed all too often bureaucracy and rationalization serving irrational ends. We have discovered all too often that man has mastery over every part of nature with the exception of human nature. (p. 408)

In many cases, human problems simply will not be solved by technical expertise. We need all the techniques we can muster but we also need the spiritual qualities which will not capitulate to nihilism or despair. It is Tonsor's conviction that the Christian college is the only educational institution in our society which insists that technique be tempered by the love of God and His creation. "It teaches men to hope when there is no technical

solution, and to love even when there is such a solution. It demands that our means be consonant with the ends for which God has created man" (p. 409).

As he concludes his case for the church-related college, Tonsor declares that there are two things which are taught uniquely by the Christian college which mark that student for life. The one is a sense of genuine community; the other is the formation of personality and the development of an appropriate life style. Community is something for which our society yearns. It is that fragile yet profound phenomenon so necessary for productive living. He poses the question, "Why do you suppose it is the alumni of small and particularly church-related colleges remain so intensely loyal, not only to the institution but to the friendships and associations formed at college?" He believes it is because, having for the moment outgrown the family and its attendant community, the young adult is able for the first time to form a community which is distinctively his own. Tonsor is of the opinion that the role of the college in providing the young adult with a model for community is one of the most important roles the college has traditionally performed.

The church-related college also plays an important role in the formation of personality and the development of an appropriate life style. Tonsor believes that the church-related college with its smaller, caring community, its emphasis on spiritual values as well as its emphasis on knowledge and skills, and its greater possibility of offering wholesome role models makes it a place where the "whole Christian man" can develop maximally. The megalopolis university has great difficulty matching this.

Admittedly, Tonsor's approval is biased and blunt, but it offers grounds for the continuation of the church-related college and faces critic and supporter alike with lively grist for the mill. His option cannot be dismissed and the history of our nation and of our colleges confirms many of his assertions.

What then appears to be the central challenge and goal of the church-related college as it faces the future? It is distinctiveness! The church-related college which does not have a distinctive character, or mission, or curriculum or purpose is destined for ultimate demise. Our world is looking for the positive, the bold, an institution with character and purpose--not the insipid and colorless! Matthews (1970) pointedly warns,

As we move deeper and deeper into the post-modern world of alienation, isolation and outward control, it becomes crucial that the church-related college become a naysayer in a positive way. We can do this by assembling a group of diverse human beings who live and love and learn together--a community whose people are of all persuasions and colors but who are held together by the faith that somehow, in spite of our frightening diversity, we are all children of God. In an age when the social and behavioral sciences seem to be narrowing daily the range of our individual choice, when the evidence that we are no longer a little lower than the angels but merely a little higher than the rats accumulates without ceasing, such a notion of community may be completely anachronistic. If so, then there need be no crying out, "God help us all." For God will for all intents and purposes be dead to us and to our world. (p. 421)

Admittedly, the hurdles before the church-related college are formidable but not impossible. Church-related higher education has made rich contributions to this nation in its formative years and with new resolve and purpose it will continue to enrich the fabric of our national tapestry. No doubt mistakes will be made, our

vision may be blurred, our impact may be blunted--but God help us if we don't try.

Summary

A brief scan of history has shown that the Christian church played a major role in the development of higher education in America. American pluralism flourished and profoundly enriched our national heritage. But a number of observers think that we are now moving into an era of uniformity. The value of pluralism must once again be articulated and defended. Meanwhile, church-related higher education seems to be caught in a period of self-doubt and uncertainty. This requires serious self-examination and careful scrutiny of various alternatives. Ultimately, a direction will have to be found or private and church-related colleges may face extinction in a world considerably alienated by the principle of religious education. Part of the self-examination process for any college is to gain a better understanding of the "mind" of their students. Although some studies have been done with students from church-related colleges, a great deal more must be done to gain meaningful feedback from students which in turn will have impact on the direction in which church-related colleges will move in the future. The road ahead for church-related colleges is steep and in many ways perilous, but imaginative leadership is already setting new goals and reaching to meet new challenges. Critical and open-minded thinking will be required, but church-related colleges will continue to make their distinctive impact on American education.

CHAPTER III

RESEARCH DESIGN AND PROCEDURES

Review of the Problem

Since the end of World War II, higher education in America has gone through a major metamorphosis. College and universities expanded rapidly, they were financed imaginatively, they became the focus of hope in a period of national self-doubt, they weathered a period of enormous unrest and sometimes violence, and finally they were caught in a financial recession and plunged into a period of critical self-evaluation. Focusing on one aspect of this tumultuous period, Parker (1971) observes

The growth in total enrollments from 1960 to 1969 in all institutions of higher education--from about 3,600,000 to an estimated 7,980,000--is a statistical measure of the challenge of the decade. In the main, institutions and the nation deserve high commendation for the herculean efforts expended to accommodate the massive numbers that enrolled in these crowded years. It was an educational achievement unparalleled in the history of this or any other nation. (p. 56)

As the nation emerged from the 1960's and searched for its future in the 1970's, problems of enormous magnitude had to be confronted. Parker noted that a galloping inflation that raced ahead at a near 6% annual rate in 1969 constituted a financial hazard that threatened to extend into the 1970's. Taxpayers across the land were rejecting bond issues as the hazards of inflation continued. State legislators were taking a long look at requests for further financial increases from state-assisted institutions. Belatedly private and public enterprise

began to focus upon a national crusade against pollution of the total environment. Parker furthermore asserted that awareness of an impending population crisis exploded with the figurative impact of an atomic bomb. Despite great progress in the field of eliminating poverty the fact remained at or near the poverty level. Parker believes that in the 1960's the American people, by and large, recognized the racial problem for what it was, and began a serious search for solutions. The crises of urban decay and rising crime continued to vex the nation. The creation in the 1960's of the Department of Housing and Urban Development dramatized government's concern for the problems. The issues of dissent and alienation which were nation-wide in scope were as yet unresolved. Students were dissatisfied with curricular offering, established teaching methods were attacked and admission standards were criticized. In short the total higher educational enterprise was in vigorous ferment.

This preceding analysis of the state of the nation and of higher education gives a panoramic view of events leading to the present profile of higher education.

Whether or not we will exercise the necessary judgment and social discipline to assure all men and all groups that they have a chance to share in the great American dream is as yet uncertain. This writer agrees with Max Lerner and others that it still is possible that the dream can be shared and realized by all segments of the American people-- just possible! The extent to which this can be done will depend in great measure on how responsibly and effectively higher education performs its various functions in our society. (Parker, 1971, pp. 97-105)

Church-related colleges also experienced the above phenomena to greater or lesser degrees. However, with financial resources dwindling, the competition for education dollars becoming fierce and the pool of potential students decreasing, the church-related schools may be at the

crossroads. They will have to seriously examine their mission, critically evaluate their programs and imaginatively chart their future.

In this study the expectations and perceptions of second-semester freshmen, which are focused on several aspects of the campus environment, will be investigated. The investigation will provide information about students' perceptions and expectations of several aspects of campus life and will hopefully shed light on students' satisfaction or dissatisfaction with selected aspects of their college's characteristics or attributes. Furthermore, the study will point toward the kind of college characteristics students would really like to experience at their respective campuses. These findings will be made available to all three schools and should be interesting and valuable for college officials to review. Hopefully, the findings of this study will assist college officials at the three schools to make a wise assessment of the present campus climate and to make necessary changes and plans for the future.

Participants in the Study

Second-semester freshmen at three private, church-related colleges in western Michigan were selected for the study. They participated in the study during the last 30 to 40 days of school year 1974-75. In each instance the approval and cooperation of the college president and the chief student personnel officer were solicited and obtained.

Instrumentation

Development of the instrument

The College and University Environmental Scales (CUES) by C. Robert Pace (1963, 1969) were adapted to measure the responses of the students. In addition to the five scales of the CUES (Practicality, Community, Awareness, Propriety and Scholarship), a Religious scale was developed by building, field testing and critiquing several editions of the scale at the participating colleges until a final edition of the scale was judged satisfactory. Procedures followed in developing the Religious scale were as follows: a sample of freshmen at each participating college was asked to select from 40 statements, which could be answered either true or false, 20 of the statements which best assessed the religious climate or characteristics of their campus. The participants were also asked to submit suggestions or additional statements for evaluating the religious climate of their campus. After reviewing the first preliminary instrument, certain statements which were judged to be inadequate or poorly phrased were eliminated, others were revised and new ones were added. Once again, freshmen from each of the participating colleges were selected and asked to evaluate a revised edition of a proposed Religious scale. The same procedure used in critiquing the first edition was followed with the second edition. However, there was one difference--the total number of statements now prepared was 30 and students were asked to select the 20 statements which, in their judgment, best assessed the religious climate on their campus. After reviewing the results of the second edition of the

proposed Religious scale, the final edition, comprised of 20 statements to be marked either true or false, was compiled. This newly created Religious scale was then evaluated by an expert on the CUES to determine its compatability and consistency with the CUES. A sample of the first preliminary edition of the Religious scale, the second preliminary edition and the final edition are presented in Appendix A, B and C.

The second edition of Pace's CUES contains 100 statements equally divided among the five scales. In addition it contains 60 supplementary items. These items are experimental and may be incorporated into future editions of CUES. Items 101-110 are tentatively classified as additional Practicality scale items, items 111-120 as Scholarship, items 121-130 as Community, items 131-140 as Awareness, and items 141-150 as Propriety. In all cases, the response "true" is judged to be the keyed response for the scale. Ten other items, not keyed, that deal with such current topics as educational reform, student participation, politics, and law are added to the previous 150 for heuristic reasons. This study used only the first 100 items from the CUES but made two substitutions. Statement number 59, located in the Practicality scale, was judged to be inappropriate to the schools under study. In its place statement number 103, taken from the experimental Practicality scale, was substituted. The second change was made by removing number 96 from the Propriety scale, due to its inappropriateness, and putting number 144 from the experimental Propriety scale in its place. Proper care was taken to note a change in keying on item number 96 which was formerly keyed false but now was keyed true, due to the substitution.

In addition to the five major scales from CUES and the newly created Religious scale, two of Pace's subscales were utilized. The first subscale is one entitled Campus Morale. It contains 22 items selected from the already existent scales. It attempts to measure general satisfaction with the institution, attitude toward school policies and openness of communication, among other issues. The second subscale is designed to measure the quality of teaching and faculty-student relationships. It contains 11 items selected from the already existent scales. This subscale probes issues such as the thoroughness of teaching, the tenor of class discussions and interest in students demonstrated by professors.

Therefore, the total instrument used in this study is composed of 120 items, keyed either true or false, equally divided among six major scales. Two subscales, utilizing selected items from the existing scales, are also part of the instrument.

Forms of the instrument

Two forms of the instrument were developed. Form A was designed to measure student perceptions of the campus environment while Form B was designed to measure student expectations of the campus environment. Printed instructions for processing each form were incorporated into the instrument. Form A, dealing with perceptions, was printed on blue paper with a red mark-sense answer sheet, while Form B, dealing with expectations, was printed on yellow paper with a green mark-sense answer sheet. A sample of both Form A and Form B are presented in Appendix D and E.

Reliability

The first edition of CUES was published in 1963, scores having been computed on the basis of 48 colleges participating in the study. The second edition of CUES, the one used in this study, had a national reference group of 100 colleges with 15,395 students participating. The schools were divided into eight categories: 10 highly selective liberal arts colleges, 10 highly selective universities--public and private, 20 general liberal arts colleges, 20 general universities--public and private, 10 state colleges and other universities, 10 teacher colleges and others with major emphasis on teacher education, 10 strongly denominational liberal arts colleges, and 10 colleges and universities emphasizing engineering and the sciences. Although there were some minor differences in the results of the two administrations, all items correlated positively with the scale score in which they were counted. The reliability of CUES scores as a measure of institutional differences is widely acknowledged. "The standard error of the mean score for each of the five scales is as follows: Practicality, .74; Community, .76; Awareness, .87; Propriety, .69; and Scholarship, .81. Using two standard errors as the approximate range defining the limits of the .05 level of confidence, one can say that the unbiased true mean will be within 1.5 points of the obtained mean of the various scales" (Pace, 1969). Dressel (1972) indicates that the reliability of an instrument such as CUES is distinctly different from that for a test used in individual scoring. The real problem is to estimate the stability of the consensus score for a single institution. The stability, of course, is a function of the size of the sample and also of the

number of items falling close to the borderline of being counted or not counted in the score. Dressel notes that the technical manual for CUES reports that test-retest comparisons, made from comparable samples of reporters over a 1- or 2-year period of comparison of scores from different groups judged to be qualified reporters, have been summarized for 25 different colleges and universities. The finding, he asserts, is that of different groups within a single institution, 80% differed by three points or less, and 90% differed by four points or less.

Validity

Pace (1969) reports that the validity data consist of correlations between CUES scores and a number of characteristics of students and institutions. He asserts that the correlations shown in the following table are only significantly greater than chance at or beyond the .01 level of confidence.

Table 3.1 (page 62) relates CUES scores to various indicators of scholastic aptitude. Data on the Scholastic Aptitude Test (SAT-VERBAL), for 49 of the 100 schools in the CUES norm group, were obtained from the College Board's Manual of Freshmen Class Profiles. Astin (1965) in his book, Who Goes Where to College, provides a freshman input factor labeled "intellectuality." Information for all 100 of the schools in Pace's norm group was available for correlation. The mean score on the National Merit Scholarship Qualifying Test (NMSQT) was available for 41 of the 100 schools in the CUES norm group and for a total of 70 schools altogether. Students in the National Opinion Research Center (NORC) survey of 1964 graduates were asked to indicate whether they had been

Table 3.1
Correlations Between CUES Scale Scores and College Aptitude

Aptitude Variables	Practicality	Community	Awareness	Propriety	Scholarship
Mean SAT scores of entering freshmen (N = 49)*	-.74		.53		.60
Intellectuality (Astin) (N = 100)	-.62		.28	-.33	.60
Mean NMSQT score					
1961 NORC survey (N = 41)	-.58		.41		.58
(N = 70)	-.55	-.44		-.47	.38
Being in top 10% of high school class					
1964 NORC survey (N = 63)	-.36		.33		.50
(N = 105)			.35		.43

*N = No. of schools

in the top 10% of their high school class. Sixty-three of the schools in the CUES norm group provided this information. Pace (1969) observes, "on each of these indicators of college aptitude, and for each of the samples of schools, there is a significant positive correlation between students' academic ability and the CUES Scholarship scale. A similar positive relationship is true in most cases with Awareness, as is a negative relationship with the Practicality scale" (p. 46).

Page after page of validity data for the CUES is cited in the Technical Manual by Pace (1969). Table 3.1 is simply illustrative of such data. The interested observer may refer to the Technical Manual for more detailed data and information if such is desired. Pace (1969) concludes "the overall network of correlations between CUES scores and other data can be characterized as broadly supportive of associations one might reasonably expect" (p. 54).

Sample

At each of the colleges, approximately 20% of the freshmen class were polled. Ten percent were asked to process Form A of the CUES instrument, which dealt with student perceptions of the campus environment; and 10% were asked to process Form B of the CUES instrument, which dealt with student expectations of the campus environment. The population from which the sample was drawn consisted of full-time second-semester freshmen students at three private, church-related liberal arts colleges in western Michigan.

Data Collections Procedures

The data were collected in two ways. First, the CUES instrument was personally administered in a classroom or assembly situation. In addition to the printed instructions, which are already a part of the instrument, verbal amplification and clarification were given. Secondly, instruments bearing a cover letter from appropriate college officials, spelling out the purpose and nature of the study, were distributed and collected in college residence halls. Address labels for the entire freshman class were obtained. Every third label from this list was affixed to the cover letter and instrument. The instrument and letter were either placed in mail boxes of students or personally delivered by the residence hall staff members. The residence hall staff, under the supervision of appropriate deans, assisted in the distribution and collection of the instrument.

Students recorded their responses to the instrument on mark sense answer sheets provided through the university testing center. The answer sheets were read by an electronic reader and transmitted via tape to the university computer.

Data Analysis Procedure

Analysis consistent with CUES technical manual

The data were analyzed according to the prescribed technique outlined in the technical manual for the CUES published by Educational Testing Service. Pace (1967) cautions that the CUES should be interpreted as an opinion poll, not an achievement test or a personality

test. For those who have a special interest in scores, he continues, one should remember that CUES scores are unlike ordinary test scores.

They are not mean scores: They . . .

are simply the number of items in a scale answered in the keyed direction by a two to one or greater consensus among the reporters. There is no such thing as a "standard deviation" applicable to CUES scores. One has to use other ways of estimating the stability or variability of the scores. It is for this reason that we have simply listed, in this report, how often the scores from different groups of reporters have been identical, have differed by not more than two points, not more than four points, etc. (p. 39)

Pace regards differences of two points or less, in the scores of a scale, as negligible and differences of four points or less as relatively moderate. However, differences of five points or greater he regards as meaningful. Some may judge that this standard is too generous or loose. Pace concedes that four points, rather than five, may well be a meaningful difference. He concludes that this is an arbitrary judgment which can neither be proved nor disproved by the statistical methods ordinarily applied to educational test scores.

The scoring of CUES is based on a consensus rationale. A consensus is sought both positively and negatively. If students agree 2:1 or better that a statement is not true, that fact identifies a characteristic of the environment just as adequately as when students agree by an equally high level of consensus that a particular statement is true of a given environment.

In order to obtain a score for a scale, the following procedure was followed: 1) add the number of items answered by 66% or more of the students in the keyed direction; 2) subtract the number of items

answered by 33% of fewer of the students in the keyed direction; add 20 points to the difference, so as to eliminate any possibility of obtaining a negative score. With regard to the two subscales, the following slight alterations should be noted: to the subscale score measuring campus morale, 22 points should be added since there are 22 items in the subscale; and 11 points should be added to the subscale score measuring quality of teaching and faculty-student relationships, since there are 11 items on that particular subscale.

Analysis by form

Two forms of the modified CUES instrument were administered. Form A was designed to measure student perceptions, while Form B was designed to measure student expectations. Put in different words, Form A measured the real environment while Form B measured the ideal environment. Scores which are quite similar on both forms would indicate general satisfaction with the campus environment. Dissimilar scores between the two forms would indicate some measure of dissatisfaction with the campus environment.

Analysis by college

Although all three colleges in the study were church-related liberal arts colleges, there are marked distinctions among them. One way of distinguishing them is by way of denomination affiliation. One school was judged to be strongly denominational (SD), another college moderately denominational (MD), and the third college nominally denominational (ND). In order to test the accuracy and validity of

these distinct categories, three administrators from each of the colleges in the study and three administrators from a college not in the study were asked to designate an appropriate category for each of the colleges included in the study. The poll of administrators confirmed the categorizations made in this research. A sample of the instruments used in the poll is presented in Appendix F. The data collected in the study were compared and contrasted across the categories mentioned above.

Analysis of the reliability of the scales

The Kuder-Richardson 20 test for reliability was applied to the data to test the reliability of the scales. The CUES in the study had been rearranged somewhat and a newly developed Religious scale had been added. A test like the Kuder-Richardson 20 was judged to be appropriate to further assess the value of the adapted CUES which were administered at the three campuses in the study. Kuder-Richardson scores for all the scales appear in Appendix G.

Summary

This chapter outlines the nature of the problem under consideration, delineates the participants in the study, describes the development and forms of the instrument which were used, discusses the reliability and validity of the CUES, specifies the population and the sample in the study, reviews the data collection procedures, and finally, outlines the data analysis procedures. The data generated by the study are reported in the next chapter.

CHAPTER IV

DATA PRESENTATION AND ANALYSIS

The information collected in the study is presented in the following manner: 1) the scoring rationale for the instrument used in the study is discussed and the participants are identified; 2) the presentation of data dealing with student perceptions from the three participating colleges is offered; 3) the presentation of data concerning student expectations from the three participating colleges is offered; 4) comparative data among colleges and between forms of the instrument are outlined; 5) comparative data among the three colleges in the study and similar colleges in the national reference group are discussed; 6) summary.

Scoring Rationale and Participants

The instrument which was used in the study is a consensus instrument measuring both positive and negative responses. The score for a given scale is calculated as follows: 1) add the number of items answered by 66% or more of the students in the keyed direction; 2) subtract the number of items answered by 33% or fewer of the students in the keyed direction; 3) add 20 points to the difference to eliminate any possibility of negative scoring. Here is an example of the scoring procedure. Ten items on a given scale were answered by 66% or more of the respondents in the keyed direction, and three items answered by 33% or fewer of the respondents in the keyed

direction. The score would be computed as $10 - 3 = 7 + 20 = 27$.

A college's score on a scale could, theoretically, range from 0 to 40. It would be 0 if all 20 items were answered in the keyed direction by 33% or fewer of the respondents ($0 - 20 = -20 + 20 = 0$). It would be 40 if all 20 items were answered in the keyed direction by 66% or more of the respondents ($20 - 0 = 20 + 20 = 40$).

Scores were computed from the responses of 488 freshmen. Some random errors occurred when students failed to process the mark sense answer sheets properly or omitted responses. Seventy-eight students participated from the ND college, 140 from the MD college, and 270 from the SD college. Two hundred forty-six students processed Form A relating to perceptions and 242 students processed Form B relating to expectations.

Presentation of Data on Student Perceptions

Students in the study were asked to be reporters about their respective school. They had lived in its environment, seen its features, participated in its activities and sensed its attitudes. They were now asked what kind of a place it was. They were asked to mark statements either true or false as to whether they were generally characteristic of their campus. The following data reflect how the students perceived their campuses.

Practicality scale

The items on this scale describe an environment characterized by organization, social activities, material benefits and enterprise.

The nominally denominational (ND) school scored 15 on this scale, while the moderately denominational (MD) school scored 19 and the strongly denominational (SD) school scored 20.

Scholarship scale

The items on this scale describe a school characterized by scholastic discipline and intellectuality. The pursuit of knowledge is carried on vigorously at schools which scored high on this scale. The score recorded at the ND college was 39 on this scale while the MD college scored 36 and the SD school scored 30.

Community scale

The items on this scale describe a campus which is group oriented, cohesive, and friendly. The campus is a congenial community. The ND college scored 25 on this scale, while the MD college scored 32 and the SD scored 26.

Awareness scale

This scale describes a college environment in which there is stress on awareness--an awareness of self, of society, and of aesthetic stimuli. Freshmen from the three colleges combined their responses to give their schools the following scores: ND- 20, MD- 19, SD- 27.

Propriety scale

This scale, in general, describes an atmosphere which is mannerly, considerate, proper, and conventional. The three colleges scored as follows: ND- 28, MD- 24, SD- 24.

Religious scale

This scale describes a campus atmosphere in which religious concerns are open and communal as opposed to private and individualistic. The ND college scored 10 on this scale while the MD college registered 32 and the SD college scored 34.

In addition to the six major scales in the instrument there were two subscales. They were constructed by selecting certain items from a number of scales. The scoring formula is basically the same for the subscales as for the major scales. To calculate the score for the subscale Campus Morale, 22 instead of 20 must be added to the new score, and to the subscale Quality of Teaching and Faculty-Student Relationships, 11 points instead of 20 must be added to make an accurate computation of the score.

Campus morale subscale

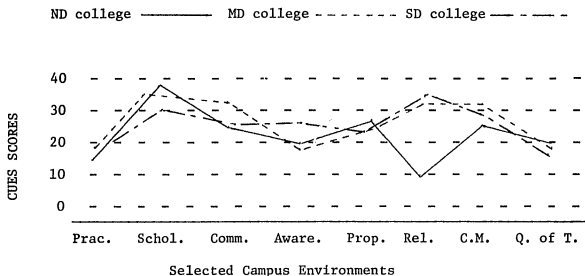
This scale implies friendly assimilation into campus life while at the same time a commitment to scholarly pursuits and freedom of expression. The score recorded by the ND school was 26, by the MD school was 32 and by the SD school was 29.

Quality of teaching and faculty-student relationships subscale

This scale gives definition to an atmosphere where professors are perceived to be scholarly and are clear, adaptive and flexible. The scoring was recorded as follows: ND- 20, MD- 19, SD- 17.

Data reflecting student perceptions are displayed in Figure 4.1 (page 72).

Figure 4.1 - Summary Graph of Student Perceptions of
Selected Campus Environments by College



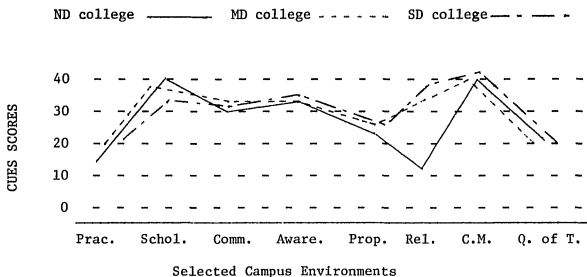
Presentation of Data on Student Expectations

In addition to acting as reporters for perceptions (the real) about colleges, students were asked to report their expectations (the ideal) for their schools. Students were asked to mark the prepared statements either true or false from the perspective of how they would like their campuses to be ideally. These data reflecting student expectations are graphed in Figure 4.2 (page 73).

Comparative Data Among Colleges and Between Forms of the Instrument

The students who participated in this study were told there were no right or wrong answers to the instrument administered to them. They were asked to be reporters about their respective campuses. They were asked to tell how they perceived the campus environment or asked to indicate what their expectations were for their campuses.

Figure 4.2 - Summary Graph of Student Expectations of
Selected Campus Environments by College



In general, small differences (two or three points) between perception scores and expectation scores would indicate general satisfaction with the campus environment. On the other hand, large differences (five points or more) between the two sets of scores would indicate a measure of dissatisfaction with the campus environment.

The following will help the reader to ascertain some of the differences and contrasts among the colleges and the disparity between perceptions and expectations. Table 4.1 (page 74) presents comparative data among the colleges and between perceptions and expectations.

None of the schools scored very high on the Practicality scale. Face's studies indicate that liberal arts colleges generally score moderately low on this scale, and the colleges in the study were no exception to that generalization. On both perceptions and expectations the ND college scored lowest while the MD college and the SD college were very similar to one another in scoring.

Table 4.1
Perceived and Expected CUES Scale Scores by Colleges

College	Practicality		Scholarship		Community		Awareness		Propriety		Religious		Campus Morale		Quality of Teaching	
	Per.	Exp.	Per.	Exp.	Per.	Exp.	Per.	Exp.	Per.	Exp.	Per.	Exp.	Per.	Exp.	Per.	Exp.
ND	15	15	39	40	25	30	20	34	28	24	10	13	26	40	20	20
MD	19	20	36	38	32	34	19	34	24	27	32	34	32	40	19	20
SD	20	21	30	34	26	32	27	35	24	27	34	38	29	41	17	20

All three schools in the study, not surprisingly, scored high on the Scholarship scale. All three schools have a fine reputation for academic excellence. The disparity between perceptions and expectations on this scale is minimal, with the largest difference appearing at the SD school.

The three colleges scored moderately high on the Community scale, but some meaningful differences between perceptions and expectations appeared at the ND school and the SD school where the spread between perceptions and expectations became as large as six points on the scale.

On the Awareness scale some very meaningful differences began to appear, not only between perceptions and expectations, but also among the three schools. The ND school registered a difference of 14 points between perceptions and expectations, the MD school showed a difference of 15 points between perceptions and expectations, while the SD school showed the least amount of difference with 8 points separating perceptions and expectations.

The scores for all three colleges are relatively low on the Propriety scale and little difference appears either among the colleges or between perceptions and expectations.

The scores on the Religious scale provide an interesting contrast. The MD school and the SD school, being more closely affiliated with a Protestant denomination than the ND school, scored appreciably higher on the scale. Religion is a more open and communal phenomenon on these campuses, and the scores demonstrate that fact. The difference between the perceptions and expectations at these two schools

is relatively small. Religion and religious expression is a much more private phenomenon on the campus of the ND college. Student perceptions and expectations show little difference as reflected in the scores at the ND school.

There are some interesting contrasts which become evident on the Campus Morale subscale. All three colleges showed considerable differences between the real (perception) and the ideal (expectation) on this subscale. The MD and the SD colleges scored moderately high on perceptions while the ND school was considerably lower on perceptions. This becomes particularly dramatic for the ND school when a spread of 14 points between perceptions and expectations appears. All three schools scored very high on expectations.

In considering scores, the reader should keep in mind that the highest attainable score on this scale is 42 in contrast to 40 on the six major scales.

The scores on the Quality of Teaching and Faculty-Student Relationships subscale showed that students at the three schools in the study expect high quality teaching, and apparently they are receiving that high quality. The highest score attainable on this subscale is 22, and students at all three colleges scored relatively close to that score on both perceptions and expectations.

Comparative Data Among the Three Colleges and Similar Colleges in the National Reference Group

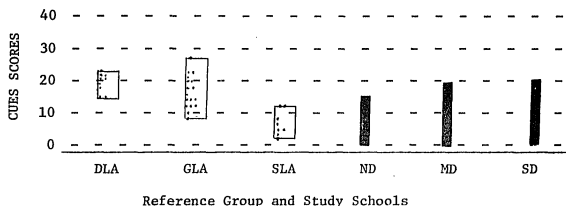
The second edition of CUES was administered at 100 educational institutions in the United States with a total of 15,395 students participating. The 100 schools were divided into eight categories.

The three colleges cited in this study are similar, in a number of ways, to three categories of colleges in the reference group--highly selective liberal arts colleges (SLA), general liberal arts colleges (GLA) and strongly denominational liberal arts colleges (DLA). Pace (1969), in his second edition of the Technical Manual, bracketed the school scores on each scale, omitting an occasional "deviant" case, and plotted them on a CUES scoring chart. These measurements reflected only student perceptions - not expectations. The Religious scale was not part of the instrument administered to the reference group.

In order to compare and contrast similar schools in the national reference group with the three schools in the study, certain procedures were used. The similar schools in the national reference group were designated by the categories DLA, GLA and SLA. The schools in this study were designated ND, MD and SD. The score for each school in the national reference group was denoted by a black dot. The scores were then bracketed in a range. The scores of the schools in this study were designated by columns. Figures 4.3 through 4.7 reflect comparisons of the three colleges in the study and the national reference group.

None of the schools referred to in Figure 4.3 (page 78) scored very high on the CUES Practicality scale. The ND college in the study scored similarly to SLA schools while the MD and the SD colleges scored in the middle range of the DLA and GLA schools.

Figure 4.3 - CUES Scores - Practicality Scale -
Reference Group and Schools in Study



All the schools scored high on the Scholarship scale, as reflected in Figure 4.4. The ND school scored near the upper range of the SLA colleges, the MD school scored near the upper range of the GLA colleges and the SD school scored near the upper range of the DLA colleges.

Figure 4.4 - CUES Scores - Scholarship Scale -
Reference Group and Schools in Study

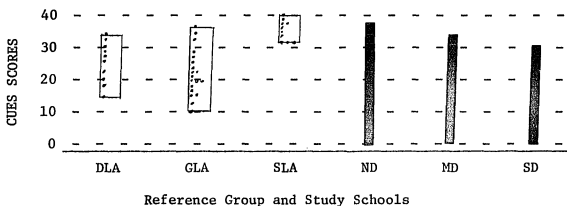
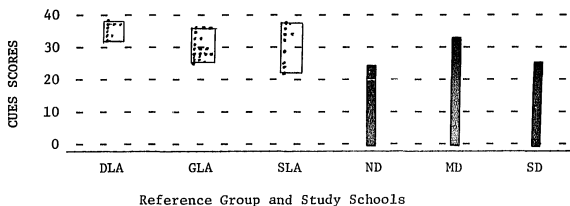


Figure 4.5 shows that the schools in the study generally scored lower on the Community scale than the national reference group. The ND school scored lowest of the colleges in the study and scored near the lower range of the SLA colleges but below the range of the DLA and the GLA schools. The MD college scored highest of the three schools in the study and near the middle range of both the SLA and the GLA colleges. The SD college scored within the lowest third of the SLA schools, just beneath the range of the GLA colleges, and was below the range of the DLA schools.

Figure 4.5 - CUES Scores - Community Scale -
Reference Group and Schools in Study



The scores on the Awareness scale reflected in Figure 4.6 (page 80) show that none of the schools in the study came near the range of scores for the SLA colleges. The SD college scored highest of the schools in the study and in the upper range of both the DLA and GLA colleges. The ND and MD schools scored similarly to one another and within the middle range of the DLA schools and near the upper range of the GLA schools.

Figure 4.6 - CUES Scores - Awareness Scale -
Reference Group and Schools in Study

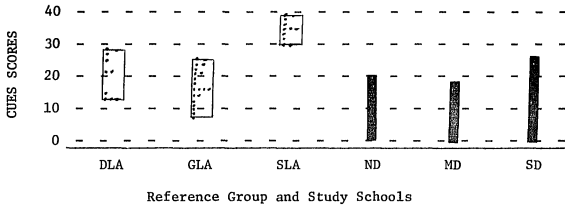
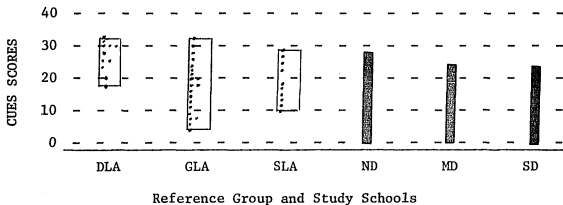


Figure 4.7 graphically portrays scores on the Propriety scale. The MD college and the SD college have identical scores, which places them within the upper ranges of the GLA schools and the SLA schools, but in the lower range of the DLA schools. The ND college scored within the upper ranges of all three national reference groups and scored higher than the other two colleges in the study.

Figure 4.7 - CUES Scores - Propriety Scale -
Reference Group and Schools in Study



Summary

The information presented in this chapter was organized in this fashion: 1) the rationale for the scoring of the CUES instrument was discussed and the participants were identified; 2) the data regarding student perceptions were outlined; 3) the data regarding student expectations were presented; 4) comparative data among the colleges and between the forms of the instruments were articulated; 5) comparative data among the three colleges in the study and similar colleges in the national reference group were presented.

CHAPTER V

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS FOR FURTHER STUDY

Summary

The purpose of this study was to investigate, compare and contrast the perceptions and expectations of second-semester freshmen in regard to several aspects of the campus environment at three church-related liberal arts colleges in western Michigan. The study, which examined eight aspects of the campus environment, was conducted in the last month of the school year 1974-75. The study was designed not only to gather and compare data on freshmen students at the three colleges but also to serve as a catalyst for institutional self-evaluation for the participating colleges.

Early in the study certain areas of inquiry were delineated. Since all three schools in the study have reputations for strong academic programs, scores on the Scholarship scale were to be examined carefully. The scores, as measured on the CUES scoring scale (perceptions), indicated that the ND school scored 39, the MD school 36, and the SD school 30. The scores were higher on this scale than on any other scale, indicating that students perceived good scholarship to be notable and prominent at the schools under study. Interestingly, the scores on scholarship (expectations) were very close to the previously mentioned scores--they were ND-40, MD-38, and SD-34. The difference between the real and the ideal on scholarship was relatively small.

Another area of concern related to the area dealing with community. Real community is very illusive and reportedly, there is a notable lack of community on large campuses. Would it be different at small church related colleges? The scores on the Community scale were not altogether encouraging. Students at all the colleges had rather high expectations for community but their perceptions of community as reflected on the Community scale were not outstanding. Pace feels that a five point difference on the CUES scores scale is a meaningful difference. Regarding perceptions, the ND school scored 25 on the Community scale but expectations were recorded at 30. Freshmen at the MD school contributed to the school score of 32 in perceptions and 34 in expectations. Such a small difference Pace calls negligible. The SD school scored 26 on perceptions and 32 on expectations--once again a meaningful difference.

Related to the concern about community was a concern about campus morale. High scores on the Campus Morale scale and a relatively small difference between perceptions and expectations in that area would have been desirable. However, the study showed that expectations on the Campus Morale scale were high (ND-40, MD-40, SD-41), but perception scores were well below (ND-26, MD-32, SD-29).

A final area of inquiry related to the religious climate on campus-- was it open and communal or private and individualistic? There was wide disparity revealed on the Religious scale. The ND school scored very low on perceptions and in expectations as the Religious scale was defined in the study. The score for the ND school, as calculated on the CUES scale, was 10 for perceptions, 13 for expectations. The other two schools in the study scored high on the Religious scale and in very

close proximity to one another regarding perceptions and expectations. The MD school scored 32 on perceptions and 34 on expectations while the SD school scored 34 on perceptions and 38 on expectations.

The review of the literature consisted of an examination of the contemporary higher education scene and studies in student personnel research. The particular focus of the review was on the private sector of higher education.

The major objectives of the literature research were several-fold. First, the origins and the development of private church-related higher education coupled with some rationale for pluralism in higher education were traced. Secondly, some assessment of the present state of church-related higher education was presented. Thirdly, selected studies in the student personnel administration area conducted at church-related colleges were reviewed. Finally, some of the goals and challenges presently before private church-related higher education were outlined.

A brief historical review showed that the Christian church played a major role in the development of higher education in America. American pluralism flourished and profoundly enriched our national heritage. But today some observers think that the United States is moving into an era of uniformity. The value of pluralism must once again be articulated and defended. Meanwhile, church-related higher education seems to be caught in a period of self-doubt and uncertainty. Serious self-examination and careful scrutiny of various alternatives will be required. Part of the self-examination process for any college is to gain a better understanding of the "mind" of its students. Although some studies have been conducted regarding students from church-related

colleges, a great deal more must be accomplished to gain meaningful feedback from students. This information, in turn, will have an impact on the direction in which church-related colleges will move in the future. The road ahead for church-related colleges is, in many ways, perilous; but imaginative leadership is already setting new goals and reaching to meet new challenges. Critical and open-minded thinking will be required, but church-related colleges will continue to make their distinctive impact on American education.

As a means of assessing the environments of the three colleges in this study, The College and University Environmental Scales (CUES) by C. Robert Pace (1963, 1969) were adapted to measure the responses of the students. In addition to the five scales of the CUES (Practicality, Community, Awareness, Propriety and Scholarship), a Religious scale was developed. Added to the five major scales from CUES and the newly created Religious scale, were two of Pace's subscales, Campus Morale and Quality of Teaching and Faculty-Student Relationships. Therefore, the total instrument used in this study was composed of 120 items, keyed either true or false, equally divided among six major scales. The two subscales, utilizing selected items from the existent scales, were also part of the instrument.

Two forms of the instrument were used. Form A was designed to measure student perceptions of the campus environment while Form B was designed to measure student expectations of the campus environment. At each of the colleges, approximately 20% of the freshmen were selected as the sample. Ten percent were asked to give their perceptions of the campus environment using Form A, and 10% were asked

to share their expectations for the campus environments using Form B. Two hundred forty six students processed Form A relating to perceptions while 242 students processed Form B relating to expectations.

The data generated by the study were assessed in several ways. Student perceptions and expectations regarding their campus environments were assessed. These comparative data among the colleges in the study and between the two forms of the instrument were examined. Finally, comparative data among the three colleges in the study and similar colleges in the national reference group of Pace were discussed.

Conclusions

At the present time in history, colleges across the land seem to be reporting record enrollments. There may be some who will question those who seem to be sounding cries of alarm about the future in education. However, educational analysts who have plotted long-range projections on enrollment, realize that the drop in enrollment will begin in the foreseeable future; and by 1985 there will be a significant decrease in higher educational enrollment across America. This fact alone should prove to be a matter of concern to all leaders in education. Added to this, is the fact that the cost of education is spiraling upward each year. Cost analysts are projecting that by 1985 the cost of a college education may very well be doubled that of today. Therefore every school administrator and educational leader, who is aware of what the future holds for higher education, should be cognizant of and sensitive to events and trends which may have an impact, not only on his campus, but on the educational world in general. Educational

leaders ought to be attuned to students, to be aware of their perceptions and expectations, to learn of their aspirations and desires regarding education, and to be constantly adjusting, refining and improving the educational product to meet the challenges of tomorrow.

The study revealed that all three schools in the study scored low on the Practicality scale. This is not untypical of liberal arts colleges and the difference between scores on perceptions and scores on expectations were negligible.

This study has shown that students at all three of the colleges in the study value the high academic standards of their respective schools. They have come to expect good scholarship at their colleges, and they have found it. All three schools in the study would do well to maintain these high academic standards and to articulate this fact in their promotional materials.

The scores on the Community scale indicated that a sense of community is fair to good on the three campuses under study. The MD school scored the highest and that school ought to continue to cultivate its very fine sense of community. The students at the SD school have rather high expectations for community, but those expectations are not being fully met. This school would do well to improve its sense of community. The same is true for the ND school, where the students have rather high expectations for community but in reality find a sense of community to be considerably lacking. A sense of community appears to be an important factor to the health and well-being of a small liberal arts college.

Early in the study the characteristics assessed by the Awareness scale were described as related to students' concern for self-understanding and identity, active interest in a wide range of aesthetic forms, and personal involvement with the world's problems and the conditions of man. Freshmen at all three colleges in the study had high expectations reflected by the Awareness scale. It is important to note, however, that the ND school and the MD school had low scores on their perceptions on this scale. Pace judges that a five point spread on the CUES scoring scale is meaningful. The spread between perceptions (the real) and expectations (the ideal) was 14 points at the ND school and 15 points at the MD school.

The colleges scored very nearly the same regarding perceptions and expectations on the Propriety scale. As with Practicality these scores are quite similar to scores which many liberal arts colleges reflect. Although they were low compared to scores on the Scholarship scale, they do not appear to signify that the colleges in the study are abnormal or require special assistance.

The religious factor was important at two of the schools, and it would seem very important for the moderately denominational school and the strongly denominational school to maintain their religious commitment and identity. Apparently students are coming to these schools, at least in part, because of the school's religious orientation, and expect to find an open and active religious climate on campus. The religious dimension is not nearly as important in the nominally denominational school.

In conclusion, while the scores on the scale Quality of Teaching and Faculty-Student Relationship appear to be high at all three schools, the scores on the Campus Morale scale appear to be sufficiently low to cause concern. The ND school scored the lowest of the three schools while the MD college scored the highest. The SD school scored midway between the other two. College officials at all three schools would do well to monitor the morale on their campuses periodically and carefully.

Recommendations for Further Study

Colleges will continue to be concerned with rising costs and decreasing student populations. Studies regarding student attitudes toward education should be continued. A longitudinal study following the freshmen in this study through their 4 years of college could well prove to be a fruitful and enlightening study. The study would indicate how much and in which areas attitudes would change over the years. It would also indicate the kinds of changes in the campus climate which would appear over a period of several years.

Studies similar to this one could well be expanded. This study focused on the second-semester freshmen who are about to become sophomores. An equally interesting study could be done regarding perceptions and expectations of sophomores, juniors, or seniors. Furthermore an interesting study might be done with incoming freshmen as they begin their college careers in the new school year.

A study similar to the one outlined in this report could be done with faculty. Still another study could be done from the point of view

of the schools' constituents, to determine how they perceive the school environment and what kinds of expectations they have for the colleges to which they are sending their sons or daughters.

Additional studies should be done in the development of a Religious scale. Even though this Religious scale went through several revisions as it was being developed, it lacks stringent testing and validity. Improvements could be made on the Religious scale to make it a more valuable instrument.

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APPENDICES

APPENDIX A

First Preliminary Religious Scale

Dear Student:

I need your help--and I hope you will assist me.

I am attempting to develop a religious scale on a questionnaire instrument which I hope to administer this spring to students at _____ College, _____ College, and _____ College. I already have a scale developed to measure the intellectual environment, the community environment, the social environment, and the regulative environment of a college campus--but I have to start "from scratch" to try to measure the religious environment on campus.

The following statements can be answered with a true or false. But I am not asking you to do that. I want to know from you if they are good statements to use to get at an understanding of the religious climate on campus. In other words, are they good tools to do the job?

There are a total of 40 statements altogether. Would you please mark with an X the 20 best statements in your judgment. Remember, I want to try to learn about the religious climate or environment on campus. Which 20 statements best get at that issue?

Probably there are statements which I haven't even thought of which may help to measure the religious climate on campus. Would you be kind enough to submit suggestions, if you have them.

I value your judgment and perception. I would greatly appreciate your help.

Remember--pick the 20 best!

Thanks!

Wm. K. Stob
Dean of Student Life

Proposed Religious Scale

1. This college attempts to combine faith and learning.
2. Most students attend a formal church service on Sunday.
3. Most students believe in a Triune God.
4. The college expects the student body to live in accordance with the Ten Commandments.
5. This college community encourages a personal belief in Christ as Lord and Savior.
6. The college professes to believe in Christian principles, but does not practice it.
7. Discipline is administered out of the Christian principle of love, compassion, and justice.
8. The college provides an atmosphere in which one's spiritual dimension can grow.
9. The college expects a student to profess a religious faith.
10. The college assists in developing a student's moral and ethical values.
11. The college assists students to understand their religious beliefs.
12. The college affords ample opportunity for a student to translate his faith into action.
13. Chapel services and religious convocations contribute very little to college life.
14. Most students think praying to a personal God is silly.
15. Many students contribute financially to the church's mission in the world.
16. Many students are alienated from their church back home.
17. The church is no longer relevant to the modern world.
18. When I leave college, I expect to be an active member in a particular congregation.
19. The college pays "lip service" to religion, but is really secular.

20. When I finish college, I think my faith will be stronger.
21. My religious faith has an important bearing on things like sex, cheating, and profanity.
22. I would like to have my prospective husband or wife have a strong religious faith.
23. Most people around here claim to be Christian, but are really phoney.
24. There is considerable interest in religious discussions among my acquaintances.
25. Most of the professors give evidence of their faith in the classroom.
26. Having religious beliefs is really considered "Square."
27. Poor students need religion as a crutch.
28. Studying religion is an important part of one's college experience.
29. Religion tends to make students uncritical thinkers.
30. I see many evidences of religious faith in the college administration and faculty.
31. The college would be better if it dropped all pretense of being religious.
32. Religious convictions play a very small part in determining proper student conduct here.
33. A religious faith plays an important part in helping students to set a goal for themselves.
34. This school is too pietistic.
35. Christian love and concern is really exhibited by the faculty and administration.
36. I came to this school largely because of its Christian philosophy.
37. A lecture by a prominent religious leader would be poorly attended.
38. Students are actively concerned about the future of the church.
39. Courses in religion ought to be abandoned.
40. This college teaches that the Bible is still the only rule for faith and practice.

Here is a suggestion or two for a good statement, which could either be true or false, to measure the religious environment on campus.

APPENDIX B

Second Preliminary Religious Scale

Dear Student:

I am in the process of developing a questionnaire instrument which I plan to administer this spring to students at _____ College, _____ College and _____ College. This instrument will be designated to measure the environment or "climate" on campus in a number of different areas. Certain statements will measure the scholastic environment, others the social environment, still others the regulative and community environments.

Existing instruments are available to help in measuring some of the above environments but an adequate instrument to measure the religious environment is not. Therefore, I must develop an instrument which hopefully will measure the general religious climate or environment on campus.

Now--I need your help and I hope you will assist me. On the following pages you will find 30 statements which can be answered either true or false. I want to reduce this number to 20. Would you please select the 20 best statements which, in your judgment, get at measuring the religious climate on campus.

Remember--I do not wish to have you mark them true or false. I just wish you to mark with an X the 20 best statements to measure the religious climate on your campus.

If you have suggestions for good statements which you think would improve the instrument, please submit them in the appropriate spaces at the end of this instrument.

I value your judgment, and I appreciate your help!

Thanks.

Wm. K. Stob
Dean of Student Life

Preliminary Religious Scale - II

1. The college fosters pluralistic religious values.
2. Chapel services and religious convocations contribute very little to college life.
3. The so called "charismatic movement" has substantial following on the campus.
4. The college provides an atmosphere in which one's spiritual dimension can grow.
5. Religious concerns are not very important to most students. Academic and social life take priority.
6. The total college community assists in developing a student's moral and ethical values.
7. Most of the professors give evidence of their faith in the classroom.
8. When I finish college, I think my faith will be stronger.
9. The college community allows complete religious freedom--one's beliefs are personal and valid.
10. College discipline is administered out of the Christian principles of love, compassion, and justice.
11. The college attempts to integrate faith and learning.
12. Most students believe in a Triune God.
13. The college professes to believe in Christian principles, but does not practice them.
14. Most students on campus attend a formal church service on Sunday.
15. The college affords ample opportunity for a student to translate his faith into action.
16. There is considerable interest in religious discussion among my acquaintances.
17. To many students on campus a Christian commitment is foreign and non-existent.
18. I came to this school largely because of its Christian philosophy and viewpoint.

19. Students having strong religious beliefs are considered to be outdated and not very contemporary in outlook.
20. Studying religion is an important part of one's college experience.
21. I see many evidences of religious faith in the college administration and faculty.
22. The college pays "lip service" to religion, but it is, in reality, secular.
23. Many students are alienated from their churches back home.
24. Most people around here claim to be Christian but are really phoney.
25. Students who embrace the Christian religion are generally uncritical thinkers.
26. A lecture by a prominent religious leader would be poorly attended.
27. Religion has little bearing on the activities of the total college community.
28. My Christian faith is a major influence on the decisions I make in my daily college life.
29. The college community encourages a personal belief in Christ as Lord and Savior.
30. A person's religious faith can and should come to expression in political action.

I have a suggestion or two for a good statement to measure the religious environment on campus. The statement(s) could be answered either true or false. Here are my suggestions:

APPENDIX C

Final Religious Scale

- | | |
|---|---|
| 51. Religious concerns are not very important to most students. | F |
| 52. Most of the professors give evidence of their faith in the classroom. | T |
| 53. The total college community assists in developing a student's moral and ethical values. | T |
| 54. There is considerable interest in religious discussion among fellow students. | T |
| 55. My Christian faith has a major influence on the decisions I make in my daily college life. | T |
| 56. I see many evidences of religious faith in the college administration and faculty. | T |
| 57. Most professors attempt to integrate faith and learning. | T |
| 58. I came to this school largely because of its Christian philosophy and viewpoint. | T |
| 59. Religion has little bearing on the activities of the total college community. | F |
| 60. Chapel services and religious convocations contribute very little to college life. | F |
| 111. Campus life affords ample opportunity for a student to translate his faith into action. | T |
| 112. College discipline is administered out of the Christian principles of love, compassion, and justice. | T |
| 113. I think my college experience will help to make my religious faith stronger. | T |
| 114. The college administration professes to believe in Christian principles, but does not practice them. | F |
| 115. There is an atmosphere on campus in which one's spiritual dimension can flourish and grow. | T |

- | | |
|---|---|
| 116. To many students on campus a Christian commitment appears to be foreign and non-existent. | F |
| 117. One's religious belief on this campus is a private and personal concern. | F |
| 118. Most students here believe that one's religious faith ought to come to expression in political action. | T |
| 119. A lecture by a prominent religious leader would be poorly attended. | F |
| 120. Courses in religion are a valuable part of the total curriculum. | T |

DIRECTIONS

For Freshman Perceptions of Campus Environment - Form A

Colleges differ from one another in many ways. Some things that are generally true or characteristic of one school may not be characteristic of another. The purpose of this instrument is to help describe the general atmosphere of your college. The atmosphere of a campus is a mixture of various features, facilities, rules and procedures, faculty characteristics, courses of study, classroom activities, student's interests, extracurricular programs, informal activities, and other conditions and events.

You are asked to be a reporter about your school. You have lived in its environment, seen its features, participated in its activities, and sensed its attitudes. What kind of a place is it?

There are 120 statements in this booklet. You are to answer them True or False, using the answer sheet given you for this purpose.

As you read the statements you will find that many cannot be answered True or False in a literal sense. The statements contain qualifying words or phrases, such as "almost always," "frequently," "generally," and "rarely," and are intended to draw out your impression of whether the situation described applies or does not apply for your campus.

As a reporter about your college you are to indicate whether you think each statement is generally characteristic, a condition that exists, an event that occurs or might occur, the way people generally act or feel - in short, whether the statement is more nearly True than False; or conversely, whether you think it is not generally characteristic, does not exist or occur, is more nearly False than True.

This is not a test in which there are right or wrong answers; it is more like an opinion poll - a way to find out how much agreement or disagreement there is about the characteristics of a campus environment.

INSTRUCTIONS FOR MARKING THE ANSWER SHEET

- PENCILS. Use any type of soft lead pencil (preferably No. 2). Do not use an ink or ball-point pen.
- MARK ONLY THE ANSWER SHEET. All answers are to be recorded on the separate answer sheet. Record your answer by blackening the small box marked T or F, as in this sample:

SAMPLE ITEM:

- (A) Students are generally friendly on this campus.

(A)

T	F			
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

- IDENTIFYING INFORMATION. Each of the following underlined items is to be entered on the answer sheet.

Name. In the top right-hand corner of the answer sheet is the heading, "last name....". Starting on the left, print as many letters of your last name as will fit in the spaces provided. Print one letter in each space. Do not write beyond the line that separates the last name and first name sections, even if you are unable to complete your last name. If your last name has fewer than 13 letters, use as many spaces as you need, leaving the rest blank. Then continue at the right with your first initial and middle initial.

Beneath each letter of your name, blacken the corresponding small-lettered box.

NOTE: Both your name and student number are optional but I would appreciate having them as they might be valuable in subsequent studies I plan. You are guaranteed anonymity. All individual responses will be kept confidential.

Date. In the top right-hand corner of the answer sheet place today's date and blacken the corresponding boxes beneath.

Form. If your test is entitled, "Freshman Perceptions..." and you have a RED answer sheet, blacken the box indicating FORM A. If your test is entitled, "Freshman Expectations..." and you have a GREEN answer sheet, blacken the box indicating FORM B.

Social Security Number (or Student Number). As with your name, this is optional, but I would appreciate it if you would furnish your student number. It may be helpful if subsequent contact is needed or desired.

Special Instructions. The bottom line of your answer sheet (numbers 161-168) is designed for pertinent information. However we will use only numbers 161-164.

- Number 161 is to be used to designate your college. Students from _____ College should blacken space #1; students from _____ College, #2; students from _____ College, #3.
- Number 162 is to be used to designate your sex. Females should blacken space #1; males, #2.
- Number 163 is to be used to designate your place of residence. If you live in college residence halls you should blacken space #1. If you are a commuter student blacken space #2.
- Number 164 is to be used to designate the type of high school you graduated from. Public H.S. graduates should blacken space #1; parochial graduates #2; private graduates #3.

- MARKING THE ANSWER SHEET. Now find statement #1 of the test, and proceed through #120, marking your response either T or F.

Thank you for your participation!

Wm. K. Stob, Dean of Student Life
Calvin College, Grand Rapids, MI

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1. Students almost always wait to be called on before speaking in class.
2. The big college events draw a lot of student enthusiasm and support.
3. There is a recognized group of student leaders on this campus.
4. Frequent tests are given in most courses.
5. Students take a great deal of pride in their personal appearance.
6. Education here tends to make students more practical and realistic.
7. The professors regularly check up on the students to make sure that assignments are being carried out properly and on time.
8. It's important socially here to be in the right club or group.
9. Student parades, dances, festivals, or demonstrations occur very rarely.
10. Anyone who knows the right people in the faculty or administration can get a better break here.
11. The professors really push the students' capacities to the limit.
12. Most of the professors are dedicated scholars in their fields.
13. Most courses require intensive study and preparation out of class.
14. Students set high standards of achievement for themselves.
15. Class discussions are typically vigorous and intense.
16. A lecture by an outstanding scientist would be poorly attended.
17. Careful reasoning and clear logic are valued most highly in grading student papers, reports, or discussions.
18. It is fairly easy to pass most courses without working very hard.
19. The school is outstanding for the emphasis and support it gives to pure scholarship and basic research.
20. Standards set by the professors are not particularly hard to achieve.
21. It is easy to take clear notes in most courses.
22. The school helps everyone get acquainted.
23. Students often run errands or do other personal services for the faculty.
24. The history and traditions of the college are strongly emphasized.
25. The professors go out of their way to help you.
26. There is a great deal of borrowing and sharing among the students.
27. When students run a project or put on a show everybody knows about it.
28. Many upperclassmen play an active role in helping new students adjust to campus life.
29. Students exert considerable pressure on one another to live up to the expected codes of conduct.
30. Graduation is a pretty matter-of-fact, unemotional event.
31. Channels for expressing students' complaints are readily accessible.
32. Students are encouraged to take an active part in social reforms or political programs.
33. Students are actively concerned about national and international affairs.
34. There are a good many colorful and controversial figures on the faculty.
35. There is considerable interest in the analysis of value systems, and the relativity of societies and ethics.
36. Public debates are held frequently.
37. A controversial speaker always stirs up a lot of student discussion.
38. There are many facilities and opportunities for individual creative activity.
39. There is a lot of interest here in poetry, music, painting, sculpture, architecture, etc.
40. Concerts and art exhibits always draw big crowds of students.

41. Students ask permission before deviating from common policies or practices.
42. Most student rooms are pretty messy.
43. People here are always trying to win an argument.
44. Drinking and late parties are generally tolerated, despite regulations.
45. Students occasionally plot some sort of escapade or rebellion.
46. Many students drive sports cars.
47. Students frequently do things on the spur of the moment.
48. Student publications never lampoon dignified people or institutions.
49. The person who is always trying to "help out" is likely to be regarded as a nuisance.
50. Students are conscientious about taking good care of school property.
51. Religious concerns are not very important to most students.
52. Most of the professors give evidence of their faith in the classroom.
53. The total college community assists in developing a student's moral and ethical values.
54. There is considerable interest in religious discussion among fellow students.
55. My Christian faith has a major influence on the decisions I make in my daily college life.
56. I see many evidences of religious faith in the college administration and faculty.
57. Most professors attempt to integrate faith and learning.
58. I came to this school largely because of its Christian philosophy and viewpoint.
59. Religion has little bearing on the activities of the total college community.
60. Chapel services and religious convocations contribute very little to college life.
61. The important people at this school expect others to show proper respect for them.
62. Student elections generate a lot of intense campaigning and strong feeling.
63. Everyone has a lot of fun at this school.
64. In many classes students have an assigned seat.
65. Student organizations are closely supervised to guard against mistakes.
66. Many students try to pattern themselves after people they admire.
67. New fads and phrases are continually springing up among the students.
68. Students must have a written excuse for absence from class.
69. Student organizations are required to have a faculty advisor.
70. Student rooms are more likely to be decorated with pennants and pin-ups than with paintings, carvings, mobiles, fabrics, etc.
71. Most of the professors are very thorough teachers and really probe into the fundamentals of their subjects.
72. Most courses are a real intellectual challenge.
73. Students put a lot of energy into everything they do in class and out.
74. Course offerings and faculty in the natural sciences are outstanding.
75. Courses, examinations, and readings are frequently revised.
76. Personality, pull, and bluff get students through many courses.
77. There is very little studying here over the weekends.
78. There is a lot of interest in the philosophy and methods of science.
79. People around here seem to thrive on difficulty—the tougher things get, the harder they work.
80. Students are very serious and purposeful about their work.

81. This school has a reputation for being very friendly.
82. All underclassmen must live in college approved housing.
83. Instructors clearly explain the goals and purposes of their courses.
84. Students have many opportunities to develop skill in organizing and directing the work of others.
85. Most of the faculty are not interested in students' personal problems.
86. Students quickly learn what is done and not done on this campus.
87. It's easy to get a group together for card games, singing, going to the movies, etc.
88. Students commonly share their problems.
89. Faculty members rarely or never call students by their first names.
90. There is a lot of group spirit.
91. Students are encouraged to criticize administrative policies and teaching practices.
92. The expression of strong personal belief or conviction is pretty rare around here.
93. Many students here develop a strong sense of responsibility about their role in contemporary social and political life.
94. There are a number of prominent faculty members who play a significant role in national or local politics.
95. There would be a capacity audience for a lecture by an outstanding philosopher or theologian.
96. Course offerings and faculty in the social sciences are outstanding.
97. Many famous people are brought to the campus for lectures, concerts, student discussions, etc.
98. The school offers many opportunities for students to understand and criticize important works of art, music, and drama.
99. Special museums or collections are important possessions of the college.
100. Modern art and music get little attention here.
101. Students are expected to report any violation of rules and regulations.
102. Student parties are colorful and lively.
103. There always seem to be a lot of little quarrels going on.
104. Students rarely get drunk and disorderly.
105. Most students show a good deal of caution and self-control in their behavior.
106. A major aim of this institution is to produce cultivated men and women.
107. Students pay little attention to rules and regulations.
108. Dormitory raids, water fights, and other student pranks would be unthinkable.
109. Many students seem to expect other people to adapt to them rather than trying to adapt themselves to others.
110. Rough games and contact sports are an important part of intramural athletics.
111. Campus life affords ample opportunity for a student to translate his faith into action.
112. College discipline is administered out of the Christian principles of love, compassion, and justice.
113. I think my college experience will help to make my religious faith stronger.
114. The college administration professes to believe in Christian principles, but does not practice them.
115. There is an atmosphere on campus in which one's spiritual dimension can flourish and grow.
116. To many students on campus a Christian commitment appears to be foreign and non-existent.
117. One's religious belief on this campus is a private and personal concern.
118. Most students here believe that one's religious faith ought to come to expression in political action.
119. A lecture by a prominent religious leader would be poorly attended.
120. Courses in religion are a valuable part of the total curriculum.

DIRECTIONS

For Freshman Expectations of Campus Environments -- Form B

Colleges differ from one another in many ways. Some things that are generally true or characteristic of one school may not be characteristic of another. The purpose of this instrument is to help describe your expectations for the general atmosphere of your college. The atmosphere of a campus is a mixture of various features, facilities, rules and procedures, faculty characteristics, courses of study, classroom activities, student's interests, extra-curricular programs, informal activities, and other conditions and events.

You are asked to be a reporter about your expectations for your school. You have lived in its environment, so you know something about it, but very possibly, you will be spending three more years at this school. What are your future expectations for your campus? What would you like it to be? Always keep this in mind as you mark your answers.

There are 120 statements in this booklet. You are to answer them True or False, whichever most nearly expresses your expectations for your campus.

As you read the statements you will find that many cannot be answered True or False in a literal sense. The statements contain qualifying words or phrases, such as "almost always," "frequently," "generally," and "rarely," and are intended to draw out your impression of whether the situation described applies or does not apply regarding your expectations for your campus.

As a reporter about your college you are to indicate whether you think each statement is generally characteristic of your expectation, in short, whether the statement is more nearly False than True.

This is not a test in which there are right or wrong answers; it is more like an opinion poll--a way to find out how much agreement or disagreement there is about the characteristics of a campus environment as defined in your expectations.

INSTRUCTIONS FOR MARKING THE ANSWER SHEET

1. **PENCILS.** Use any type of soft lead pencil (preferable No. 2). Do not use an ink or ball-point pen.
2. **MARK ONLY THE ANSWER SHEET.** All answers are to be recorded on the separate answer sheet. Record your answer by blackening the small box marked T or F, as in this sample:

SAMPLE ITEM:

(A) Students are generally friendly on this campus.

(A)

T	F			
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

3. **IDENTIFYING INFORMATION.** Each of the following underlined items is to be entered on the answer sheet.

Name. In the top right-hand corner of the answer sheet is the heading, "last name....". Starting on the left, print as many letters of your last name as will fit in the spaces provided. Print one letter in each space. Do not write beyond the line that separates the last name and first name sections, even if you are unable to complete your last name. If your last name has fewer than 13 letters, use as many spaces as you need, leaving the rest blank. Then continue at the right with your first initial and middle initial.

Beneath each letter of your name, blacken the corresponding small-lettered box.

NOTE: Both your name and student number are optional but I would appreciate having them as they might be valuable in subsequent studies I plan. You are guaranteed anonymity. All individual responses will be kept confidential.

Date. In the top right-hand corner of the answer sheet place today's date and blacken the corresponding boxes beneath.

Form. If your test is entitled, "Freshman Expectations..." and you have a MID answer sheet, blacken the box indicating FORM A. If your test is entitled, "Freshman Expectations..." and you have a GREM answer sheet, blacken the box indicating FORM B.

Social Security Number (or Student Number). As with your name, this is optional, but I would appreciate it if you would furnish your student number. It may be helpful if subsequent contact is needed or desired.

Special Instructions. The bottom line of your answer sheet (numbers 161-160) is designed for pertinent information. However, we will use only numbers 161-160.

- a) Number 161 is to be used to designate your college. Students from _____ College should blacken space 01; students from _____ College, 02; students from _____ College, 03.
- b) Number 162 is to be used to designate your sex. Males should blacken space 01; males 02.
- c) Number 163 is to be used to designate your place of residence. If you live in college residence halls you should blacken space 01. If you are a commuter student blacken space 02.
- d) Number 164 is to be used to designate the type of high school you graduated from.

Public H.S. graduates should blacken space 01; parochial graduates 02; private graduates 03.

4. **MARKING THE ANSWER SHEET.** Now find statement 01 on the sheet, and proceed through 020, marking your response either T or F.

Thank you for your participation!

Ed. K. Steb, Dean of Student Life
Colvin College, Grand Rapids, MI

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1. Students almost always wait to be called on before speaking in class.
2. The big college events draw a lot of student enthusiasm and support.
3. There is a recognized group of student leaders on this campus.
4. Frequent tests are given in most courses.
5. Students take a great deal of pride in their personal appearance.
6. Education here tends to make students more practical and realistic.
7. The professors regularly check up on the students to make sure that assignments are being carried out properly and on time.
8. It's important socially here to be in the right club or group.
9. Student parades, dances, festivals, or demonstrations occur very rarely.
10. Anyone who knows the right people in the faculty or administration can get a better break here.
11. The professors really push the students' capacities to the limit.
12. Most of the professors are dedicated scholars in their fields.
13. Most courses require intensive study and preparation out of class.
14. Students set high standards of achievement for themselves.
15. Class discussions are typically vigorous and intense.
16. A lecture by an outstanding scientist would be poorly attended.
17. Careful reasoning and clear logic are valued most highly in grading student papers, reports, or discussions.
18. It is fairly easy to pass most courses without working very hard.
19. The school is outstanding for the emphasis and support it gives to pure scholarship and basic research.
20. Standards set by the professors are not particularly hard to achieve.
21. It is easy to take clear notes in most courses.
22. The school helps everyone get acquainted.
23. Students often run errands or do other personal services for the faculty.
24. The history and traditions of the college are strongly emphasized.
25. The professors go out of their way to help you.
26. There is a great deal of borrowing and sharing among the students.
27. When students run a project or put on a show everybody knows about it.
28. Many upperclassmen play an active role in helping new students adjust to campus life.
29. Students exert considerable pressure on one another to live up to the expected codes of conduct.
30. Graduation is a pretty matter-of-fact, unemotional event.
31. Channels for expressing students' complaints are readily accessible.
32. Students are encouraged to take an active part in social reforms or political programs.
33. Students are actively concerned about national and international affairs.
34. There are a good many colorful and controversial figures on the faculty.
35. There is considerable interest in the analysis of value systems, and the relativity of societies and ethics.
36. Public debates are held frequently.
37. A controversial speaker always stirs up a lot of student discussion.
38. There are many facilities and opportunities for individual creative activity.
39. There is a lot of interest here in poetry, music, painting, sculpture, architecture, etc.
40. Concerts and art exhibits always draw big crowds of students.

41. Students ask permission before deviating from common policies or practices.
42. Most student rooms are pretty messy.
43. People here are always trying to win an argument.
44. Drinking and late parties are generally tolerated, despite regulations.
45. Students occasionally plot some sort of escapade or rebellion.
46. Many students drive sports cars.
47. Students frequently do things on the spur of the moment.
48. Student publications never lampoon dignified people or institutions.
49. The person who is always trying to "help out" is likely to be regarded as a nuisance.
50. Students are conscientious about taking good care of school property.
51. Religious concerns are not very important to most students.
52. Most of the professors give evidence of their faith in the classroom.
53. The total college community assists in developing a student's moral and ethical values.
54. There is considerable interest in religious discussion among fellow students.
55. My Christian faith has a major influence on the decisions I make in my daily college life.
56. I see many evidences of religious faith in the college administration and faculty.
57. Most professors attempt to integrate faith and learning.
58. I came to this school largely because of its Christian philosophy and viewpoint.
59. Religion has little bearing on the activities of the total college community.
60. Chapel services and religious convocations contribute very little to college life.
61. The important people at this school expect others to show proper respect for them.
62. Student elections generate a lot of intense campaigning and strong feeling.
63. Everyone has a lot of fun at this school.
64. In many classes students have an assigned seat.
65. Student organizations are closely supervised to guard against mistakes.
66. Many students try to pattern themselves after people they admire.
67. New fads and phrases are continually springing up among the students.
68. Students must have a written excuse for absence from class.
69. Student organizations are required to have a faculty advisor.
70. Student rooms are more likely to be decorated with pennants and pin-ups than with paintings, carvings, mobiles, fabrics, etc.
71. Most of the professors are very thorough teachers and really probe into the fundamentals of their subjects.
72. Most courses are a real intellectual challenge.
73. Students put a lot of energy into everything they do in class and out.
74. Course offerings and faculty in the natural sciences are outstanding.
75. Courses, examinations, and readings are frequently revised.
76. Personality, pull, and bluff get students through many courses.
77. There is very little studying here over the weekends.
78. There is a lot of interest in the philosophy and methods of science.
79. People around here seem to thrive on difficulty-the tougher things get, the harder they work.
80. Students are very serious and purposeful about their work.

81. This school has a reputation for being very friendly.
82. All underclassmen must live in college approved housing.
83. Instructors clearly explain the goals and purposes of their courses.
84. Students have many opportunities to develop skill in organizing and directing the work of others.
85. Most of the faculty are not interested in students' personal problems.
86. Students quickly learn what is done and not done on this campus.
87. It's easy to get a group together for card games, singing, going to the movies, etc.
88. Students commonly share their problems.
89. Faculty members rarely or never call students by their first names.
90. There is a lot of group spirit.
91. Students are encouraged to criticize administrative policies and teaching practices.
92. The expression of strong personal belief or conviction is pretty rare around here.
93. Many students here develop a strong sense of responsibility about their role in contemporary social and political life.
94. There are a number of prominent faculty members who play a significant role in national or local politics.
95. There would be a capacity audience for a lecture by an outstanding philosopher or theologian.
96. Course offerings and faculty in the social sciences are outstanding.
97. Many famous people are brought to the campus for lectures, concerts, student discussions, etc.
98. The school offers many opportunities for students to understand and criticize important works of art, music, and drama.
99. Special museums or collections are important possessions of the college.
100. Modern art and music get little attention here.
101. Students are expected to report any violation of rules and regulations.
102. Student parties are colorful and lively.
103. There always seem to be a lot of little quarrels going on.
104. Students rarely get drunk and disorderly.
105. Most students show a good deal of caution and self-control in their behavior.
106. A major aim of this institution is to produce cultivated men and women.
107. Students pay little attention to rules and regulations.
108. Dormitory raids, water fights, and other student pranks would be unthinkable.
109. Many students seem to expect other people to adapt to them rather than trying to adapt themselves to others.
110. Rough games and contact sports are an important part of intramural athletics.
111. Campus life affords ample opportunity for a student to translate his faith into action.
112. College discipline is administered out of the Christian principles of love, compassion, and justice.
113. I think my college experience will help to make my religious faith stronger.
114. The college administration professes to believe in Christian principles, but does not practice them.
115. There is an atmosphere on campus in which one's spiritual dimension can flourish and grow.
116. To many students on campus a Christian commitment appears to be foreign and non-existent.
117. One's religious belief on this campus is a private and personal concern.
118. Most students here believe that one's religious faith ought to come to expression in political action.
119. A lecture by a prominent religious leader would be poorly attended.
120. Courses in religion are a valuable part of the total curriculum.

APPENDIX F

Sample of Letter to Selected Administrators to Verify College Categorizations

I am presently in the process of writing a doctoral dissertation. My dissertation is going to be based on studies which I am conducting at three private, church-related liberal arts colleges. These three colleges are _____ College, _____ College, and _____ College. I hope to be doing a study regarding student attitudes and student expectations at each of these colleges.

The reason for my writing to you is that I have chosen to categorize each one of these colleges, and to give each college a descriptive label. The labels which I have chosen are as follows: Strongly Denominational, Moderately Denominational, and Nominally Denominational. Allow me to describe briefly what I mean by each one of these labels.

By using the term "Strongly Denominational," I am referring to a college which has strong and intimate ties with a particular religious denomination, a college which receives substantial financial support from that denomination, which receives most of its students from that denomination, and whose faculty members must be members of that particular denomination. Furthermore, it is answerable to that particular denomination.

By "Moderately Denominational," I mean a college which is affiliated with a particular denomination, but is not owned and operated by that denomination. About one-third of its students may come from that denomination, but students from a variety of religious backgrounds attend this school as well. The denomination has an interest in the well-being of the college, but has no real power over controlling the destiny of the college. The college is in a real sense independent of that particular denomination.

In using the term "Nominally Denominational," I am referring to a school which was originally founded by a particular denomination, but now has very little vital connection with that denomination. Its students come from a variety of backgrounds, and a relatively small segment come from the original founding denomination. Faculty members hold to a variety of religious beliefs. Its relationship to a particular denomination is only historic and remote.

Would you please indicate below into which of these categories you would place _____, _____, and _____ Colleges. Perhaps you disagree with these three descriptions, and find none of the alternatives suitable. If so, would you please check "other" and make a comment.

Please use the enclosed, self-addressed stamped envelope and the tear-off section of this letter to send your response to me.

Thank you for your cooperation. I would appreciate your speedy response.

Sincerely,

Wm. K. Stob
Dean of Student Life

WKS:rk
Enclosure

Place Name of College

_____ Strongly Denominational

_____ Moderately Denominational

_____ Nominally Denominational

_____ Other (please comment) _____

Signed _____

Title _____

College _____

APPENDIX G

Kuder-Richardson 20 Campus Environment Scores - Perceptions and Expectations

Scales	Perceptions	Expectations
Practicality	.5003	.5083
Scholarship	.7861	.7333
Community	.6623	.5686
Awareness	.7489	.7964
Propriety	.5312	.6188
Religious	.8624	.8941
Campus Morale	.4387	.6677
Quality of Teaching and Faculty-Student Relationships	.0257	.0021

APPENDIX H

Scoring Key

Practicality	Scholarship	Community	Awareness	Propriety	Religious
1.T	11.T	21.T	31.T	41.T	51.F
2.T	12.T	22.T	32.T	42.F	52.T
3.T	13.T	23.T	33.T	43.F	53.T
4.T	14.T	24.T	34.T	44.F	54.T
5.T	15.T	25.T	35.T	45.F	55.T
6.T	16.F	26.T	36.T	46.F	56.T
7.T	17.T	27.T	37.T	47.F	57.T
8.T	18.F	28.T	38.T	48.T	58.T
9.T	19.T	29.T	39.T	49.F	59.F
10.T	20.F	30.F	40.T	50.T	60.F
61.T	71.T	81.T	91.T	101.T	111.T
62.T	72.T	82.T	92.F	102.F	112.T
63.T	73.T	83.T	93.T	103.F	113.T
64.T	74.T	84.T	94.T	104.T	114.F
65.T	75.T	85.F	95.T	105.T	115.T
66.T	76.F	86.T	96.T	106.T	116.F
67.T	77.F	87.T	97.T	107.F	117.F
68.T	78.T	88.T	98.T	108.T	118.T
69.T	79.T	89.F	99.T	109.F	119.F
70.T	80.T	90.T	100.F	110.F	120.T

APPENDIX I

Summary of Data on Student Perceptions

Categories of Colleges			
	Nominally Denominational	Moderately Denominational	Strongly Denominational
	Cues Scores	Cues Scores	Cues Scores
Practicality	15	19	20
Scholarship	39	36	30
Community	25	32	26
Awareness	20	19	27
Propriety	28	24	24
Religious	10	32	34
Campus Morale	26	32	29
Quality of Teaching	20	19	17

APPENDIX J

Summary of Data on Student Expectations

Categories of Colleges			
	Nominally Denominational	Moderately Denominational	Strongly Denominational
	Cues Scores	Cues Scores	Cues Scores
Practicality	15	20	21
Scholarship	40	38	34
Community	30	34	32
Awareness	34	34	35
Propriety	24	27	27
Religious	13	34	38
Campus Morale	40	40	41
Quality of Teaching	22	20	20