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The Church of the Nazarene: A Denomination and Its Colleges: A Mixed Methods Study

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THE CHURCH OF THE NAZARENE: A DENOMINATION AND ITS COLLEGES:

A MIXED METHODS STUDY

by

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THE CHURCH OF THE NAZARENE: A DENOMINATION AND ITS COLLEGES:

A MIXED METHODS STUDY

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University of Nebraska, 2009

Adviser: Jody C. Isernhagen

The purpose for this study was to provide a framework for the Church of the Nazarene to examine the ongoing church-college relationship. At the Church of the Nazarene's centennial, this study sought to examine the balance between institutional mission and academic philosophy on church-relatedness in the Church of the Nazarene's higher education bodies within the United States.

In this sequential explanatory mixed method study, priority was given to the qualitative methodology. The qualitative approach came in the collection of narratives and interviews. The quantitative method was a survey conducted using scaled questions to gather information from a broad range of individuals from the various schools. The research explored seven of the eight undergraduate institutions of the Church of the Nazarene in the United States. The eighth institution was used for the pilot study. The seven institutions researched in this study were identified with pseudonyms to maintain anonymity.

The research included an internet survey distributed to general church leaders, district superintendents, local church pastors, board of trustee members, college/university administrators, college/university faculty, and college/university staff, with selective follow-up interviews. The central question for research was, "In an effort to create an identity for the future, how is the institutional mission presently expressed by the higher education institutions of the Church of the Nazarene?"

The conclusions reached through the quantitative research illustrated a lack of familiarity with the institutional mission. There was also a noted dissatisfaction with freshman's spiritual maturity and only a minimal increase in maturity upon graduation.

The qualitative research brought to light several themes. The first was that the Church of the Nazarene is very unique its relationship between church and college. A second theme that was evident was the strong sense of institutional loyalty. And a third was the need was to protect the mission while continuing to expand the influence of the institution.

DEDICATION

The whole effort of these pages could be summed up in the words of my 8-year-old, 3rd grade daughter, "Daddy, it has taken you this long to write a book, my class can do it in a couple of days." Never more encouraging words has one heard. The days and nights I have spent through these years have been felt by my family and so to Amanda, Claire, and Kate I say, "Thank You!" These words are of course are not enough, but they must suffice for trips missed, play dates skipped and long nights locked away to work. My wife Amanda has encouraged and has done the work of two parents so often through these days, so together we rejoice in the completion of this study.

To my advisor Dr. Jody Isernhagen this journey would have never been possible without you. I would have been lost in the desert, wandering aimlessly at times trying to find my way to this end. You have guided me well and I thank you for your kind words, hours of reading and patience with my many questions. Thank you also goes to my committee of Dr. Larry Dlugosh, Dr. Ron Joekel, and Dr. Julie Johnson and their assistance in completing this effort.

Thanks go to so many along the way who shared their words of encouragement and at times gave me the push I needed to just keep going. Through this process I have learned that life is more than just this work. In the days to come all that has been studied will be tucked away and used at odd moments, but most of all these pages are the culmination of not simply my work, but the efforts of so many who had to pick up the slack when I needed to be somewhere else or doing something else and to each and every one, and in humility I say thank you!

In Loving Memory of:

Catherine Mansfield, Milton Mountain, Landon Mountain, and Connor Mountain

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Introduction

To address the philosophy of education is to grapple with two worlds, this world

and the spiritual, or as some have described; this world and the spiritual, or as some have

described, the secular and the sacred. "No education is value-less, value-free or divorced

from some philosophy of education. Elementary to any discussion of the Christian

college, then, is the Christian philosophy of education that informs and motivates it"

(Lamport, 1990, p. 2). Calvin College President Gaylen J. Byker (Wells, 1996), in his

inaugural address, identified eight tensions that faced Christian higher education on the

brink of the twenty-first century.

1. The tension between piety and intellect.

2. The tension between teaching and scholarship.

3. The tension between the needs and desires of individuals and the needs
   of the community.

4. The tension between living in a science-based, technology-driven
   modern society and carrying out the college's mission to teach that
   there are eternal truths and transcendent values.

5. The tension between motivating students and faculty through public
   recognition of achievement or promise of material rewards and the
   Calvin community's preference for an egalitarian environment,
   modesty, and inner motivation. (*This can be broadened to include not
   only the Calvin community, but other Christian colleges and
   universities as being grounded in the principles of the Christian life*)
   [*italics added*]

6. The tension between wealth and its obligations.

7. The tension between a college or university's adherence to a
   distinctive Christian tradition and the drive for academic excellence
   and academic freedom.

8. The tension between Calvin's [*or more generally Christian higher
   education's*] distinctive cultural identity and the need for diversity

> within the faculty and student body. (Wells, 1996, pp. 15-18). [*italics added*]

These tensions frame the nature of Christian higher education. In some respects, these tensions are similar to tensions separating religion and society as highlighted in Niebuhr (1951). Niebuhr outlined five relationships that Christ (and to extrapolate the thought, the relationship that the Christian) might have with culture. These relationships are: 1) Christ against culture, 2) Christ of culture, 3) Christ above culture, 4) Christ and culture in paradox, 5) Christ the transformer of culture (Neibuhr, 1951, pp. xli-lv). Although none of these may be appropriate at all times, each gives reference for understanding the dichotomy of purpose accepted by Christian higher education seeking to excel both academically and spiritually. Christian higher education has been ever present in the broader landscape of higher education in the United States. Historical studies abound connecting the beginnings of higher education in the United States to the development of a learned clergy. Although an initial purpose, it was not long before the learned became more significant than the clergy at many of these institutions. Although a number of researchers - Benne (2001), Burtchaell (1998), Cuninggim (1994), Gowdy (1979), Hughes and Adrian (1997), Marsden (1994), Olson (2005), Radcliffe (1982), Sandin (1982) – have alluded to the secularization of religiously affiliated colleges and universities, this study will address the centrifugal and centripetal forces challenging a church-related college to adhere to its mission and purpose.

The very nature of education is training of the whole person, but this issue may have been posed most succinctly in Hughes and Adrian (1997) when they asked, "How is it possible for Christian institutions of higher learning to develop into academic

institutions of the first order and, at the same time, to nurture in creative ways the faith

commitments calling these institutions into existence in the first place?" (p. 1). Is there a

dichotomy of purpose? Can a Christian institution of higher learning be both religiously

affiliated and excel academically? This question has sparked a wide array of responses

from a variety of perspectives. Sandin (1982) defined an important argument that some

institutions will compromise theological identity while others will compromise

educational identity and neither will be what it was. In either case, the school has failed to

succeed in its venture to be both religious and educational.

From the outset, "Christian" and "church-related" will often be used

interchangeably by this researcher and in many of the studies cited, but this researcher

desires to articulate a more precise modifier to define these institutions. At the forefront

of research on the church-related colleges is the question of secularizing trends of once

religiously affiliated institutions. Secularization is defined as the process of moving from

being religiously affiliated to becoming merely a private college or university. The topic

of secularization has been researched significantly. Pattillo and Mackenzie (1966)

explored over 800 religiously affiliated colleges and universities and developed a

typology for categorizing the institutions. However, Burtchaell (1998) has become the

seminal work exploring the topic. No categories clearly identify the church-college

relationship, though a number of profiles have been proposed.

For some, the tension requires an elementary response because of the very

identifier, "Christian." This profile would seem to limit the pursuit of knowledge, in some

opinions, and therefore, eliminate the possibility of excelling academically. The question

then may come down to the very basic issue of defining the pursuit of knowledge. Does

the Christian worldview limit this pursuit or is every pursuit oriented by the worldview that guides it? Wicke (1964) wrote, "The future of the church-related college depends upon its ability to keep a clear view of its mission; upon its ability to find the church support needed to supplement other sources of income; and upon its success in interpreting its goals to students, faculty, constituency, and the general public" (p. 102).

Purpose of the Study

Christian higher education stems from religious zeal. The Church of the Nazarene was born out of the holiness movement in the late 19th and early 20th centuries. An amalgamation of holiness churches and holiness associations from around the country, The Pentecostal Church of the Nazarene, as it was named until 1919 when it dropped Pentecostal from the title, merged these groups in Pilot Point, Texas, on October 13, 1908. Even before its formal organization as a denomination, The Church of the Nazarene believed education of its youth was one way to promote its cause, and began to establish educational institutions (Philo, 1958).

Higher education has always been a part of the Church of the Nazarene. "On September 25, 1900 the Pentecostal Collegiate and Bible Training School was established at Saratoga Springs, New York" (Redford, 1974, p. 57). This school later became what is Eastern Nazarene College in Wollaston, Massachusetts. The Pentecostal Bible Training School, later Trevecca Nazarene University, was organized in Nashville, Tennessee in 1901 as a training center for sending out missionaries. Southern Nazarene University, a consolidation of a number of smaller holiness colleges from across Oklahoma, Kansas, and Texas were organized in Bethany, Oklahoma. Point Loma Nazarene University, a product of the original Church of the Nazarene and its influence in Los Angeles,

California, was organized in 1901 as the Pacific Bible College. Northwest Nazarene

College began in 1913 in Nampa, Idaho as a school for the Christian training of children.

The Sixteenth General Assembly of the Church of the Nazarene (1964)

recommended two new educational zones be added to the original six, with a junior

college within each. This assembly also recommended "that these junior colleges shall

become 4-year liberal arts colleges as soon as it is deemed feasible by the Department of

Education [*Church of the Nazarene*], the General Board, and the respective college

boards of control" (Journal of the Sixteenth General Assembly, 1964, p. 189).

MidAmerica Nazarene University opened in the fall 1968 in Olathe, Kansas and Mount

Vernon Nazarene University also opened in the fall 1968 in Mount Vernon, Ohio.

It was a struggle for these institutions to find identity and become successful

academically while adhering to the doctrinal distinctives of the founding denomination.

Following the recommendation of Philo (1958) for evaluative instruments to appraise the

educational program of the Church to see how well it accomplishes its purposes, this

study followed-up the half century since Philo's work. The purpose of this study was to

examine the balance between institutional mission and academic philosophy on church-

relatedness in the Church of the Nazarene's colleges and universities in the United States.

Significance of the Study

This study contributed to a broader scope of knowledge by exploring the

institutional mission of institutions to understand their impact on the church-relatedness

of the institutions. The study provided an appraisal of the effectiveness of the institutional

mission in the Church of the Nazarene's colleges and universities. Spindle (1981) stated,

"If higher education in the Church of the Nazarene is to remain vital in the last two

decades of the twentieth century, there remains a crucial need for periodic, systematic, and comprehensive studies of educational trends, which this study purports to be" (p. 7). As the Church of the Nazarene celebrates its centennial, it is time, as Philo (1958), Moore (1965), and Spindle's (1981) studies addressed a need to measure the effectiveness of the Church of the Nazarene's higher education philosophy. The present study examined the balance between institutional mission and academic philosophy on church-relatedness in the Church of the Nazarene's colleges and universities in the United States.

Organization of Research

The present study examined the balance between institutional mission and academic philosophy on church-relatedness in the Church of the Nazarene over the last one hundred years through a mixed method explanatory study using seven higher education institutions in the United States in three specific ways:

1. An exploration of institutional missions and diffuse socialization as expressed through the Church of the Nazarene's colleges and universities current mission statements.

2. A comparison of the organizational sagas of the institutions: how the story of the past connects the present with the future.

3. An analysis of the Church of the Nazarene's academic philosophy and institutional mission.

This mixed method explanatory study began with a survey of the Church of the Nazarene's higher education institutions, followed by a collection of interviews. Examining only briefly the historical development of the institutions, this study moved to analyze the present mission and present an outlook for the future. It was organized to gain a perspective on each institutional mission and then assess its applicability today. The study's introductory chapter outlines the purpose of the study, its significance, the

methodology, organization, limitations, and assumptions of the research. Chapter 2 provides a literature review of the relevant resources for the study. Chapter 3 provides a methodology for the study, outlines the procedure for the study, and data analysis techniques used. Chapter 4 provides the findings of the quantitative and qualitative data in separate analysis. Chapter 5 provides the quantitative and qualitative findings of the study integrated together for interpretation. Chapter 6 offers a summary of the study, offering conclusions and recommendations for further research.

As the study developed, special attention was given to understanding how the details of the present study may be applicable in the broader landscape of Christian higher education. Academic excellence is measured by the recruitment of the highest caliber of students and the development of graduates in a variety of life-changing disciplines. To explain academic excellence, it is essential to understand the importance of the accreditation process and the importance of a graduate's access to graduate school. Carpenter and Shipps (1987) expressed that academic excellence is more about what institutions are doing and becoming than producing. "Independent colleges should become centers of innovation and change, centers of institutional vitality and distinctiveness" (p. 235). This will become the measure of academic excellence, the distinctive nature of the college, defining itself as a vital member of the broader, church-college academic community. President John B. Simpson of the University of Buffalo is quoted, "The most meaningful and consistent measure of academic excellence we have is by considering its impact – the lives and communities it changes for the better. . . .We are inspired by their academic achievements to pursue even greater heights of excellence as an institution" (Page, 2006, p. 1). Spiritual development is one of the defining marks of

the Christian/church-related college. Along with the academic, physical, emotional, and relational components prevalent in the development of the individual, the Christian college, as a part of its mission, strives for development of the spiritual facet of each individual's life. Spiritual maturity is manifested in a growing relationship with Jesus Christ and an ongoing purpose to become selfless. The Bible outlines a path of spiritual development and gives a foundation for individual understanding. Spiritual development happens in our lives much the same way we grow physically. "Like newborn babies, crave pure spiritual milk, so that by it you may grow up in your salvation, now that you have tasted that the Lord is good" (1 Peter 2:2-3 New International Version). Little has been done to assess the status of the Church of the Nazarene's educational mission and the intent of this study is to serve as an important piece in supporting the evaluation of an ongoing educational philosophy for the Church of the Nazarene as it launches into the next one hundred years.

Research Questions

The study sought to answer the central question and sub questions:

Central Question:

In an effort to create an identity for the future, how is the institutional mission presently expressed by the higher education institutions of the Church of the Nazarene?

Sub-Questions:

1. What are the key indicators of institutional mission in a church-related college?

2. How does historical development impact institutional mission in the church-related college?

3. What internal and external forces affect the church-related college's institutional mission?

Limitations of the Study

The present study was limited by its scope. The church-related college of the Church of the Nazarene in the United States seeks to study only a segment of higher education institutions further limited by its denominational identity.

A delimitation of the present study is the specific cases that were studied. This mixed method study focused on seven institutions at a specific time, the centennial celebration of the denomination. The study looked at a time period of one hundred years that will provide significant historical focus, but will limit its future applicability within the denomination because of changing leadership and cultural transitions. The institutional size as well as specific mission of an institution may affect socializing impact of students.

Researcher Bias

The researcher possesses a bias toward the church-related college having completed undergraduate work and graduate work at two such institutions as well as having served as a pastor for more than eight years at a church that sponsored a college through the denomination and is now working as a staff member at a church-related college. Being aware of this bias and eliminating the researcher's present institution from the study captured this bias and eliminated it from impacting the study's findings.

Confidentiality

Of significance as well is the concern for anonymity of institutions and individuals. The study observed one denomination and all of its undergraduate

institutions within the United States. Therefore, pseudonyms are used to identify individuals and the institutions to protect identities. Informed consent was gathered from each respondent taking the survey and then again for each of the respondents during the phone interviews.

Definitions

The definitions included are terms defined specifically for the purpose of this study.

Church-related: Being connected to or having a relationship with a specific church or denomination.

Institutional mission: The spiritual purpose of the higher education institutions.

Academic philosophy: The educational focus of the higher education institutions.

General church: A reference to the denomination as a whole, seen as the church throughout the world and its organization.

General board: The leadership board for the denomination consisting of representation from laity and clergy.

District superintendent: Clergy leadership, providing oversight to local churches in a defined area.

Laity/lay person: Individuals within the local church, not ordained for full or part-time ministry.

Clergy: Ordained ministers, or those studying for the ministry having been recognized by their service within the local church.

Summary

With the goal of understanding higher education in the Church of the Nazarene and being able to clearly and carefully articulate the defining characteristics of the

Christian college, this study will use a mixed methods research to analyze the questions.

A central question and subquestions focused on institutional mission were explored. The

central question was: in an effort to create an identity for the future, how is the

institutional mission presently expressed by the higher education institutions of the

Church of the Nazarene? The research was focused on higher education in the Church of

the Nazarene and will be used as a resource for assessment at the centennial, especially as

it launches into the next one hundred years.

Chapter 2

Literature Review and Framework

The Christian institution of higher education should never lose sight of the fact that its unique purpose of existence is not to be found in its educational dimension alone. This does not denigrate the educational function: but if the Christian college is to fulfill its purpose, there must be a clear and unswerving commitment to the idea of the Christian dimension. The Christian ideal must be firmly entrenched in the official documents, in the statement of purpose, in the philosophical positions espoused, in the mind of its board of trustees; and the Christian dimension must receive the constant attention of the administration, faculty, students, and constituency (Fisher, 1980, p. 75).

The nature of the church-college relationship has been explored in-depth, from a variety of perspectives, for more than forty years (i.e. Reed, 1943; Philo, 1958; Perry, 1964; Moore, 1965; Pattillo and Mackenzie, 1966; Pace, 1972; Parsonage, 1978; Spindle, 1981; Burtchaell, 1998; Martin, 1998; Wood, 1998; Olson, 2005). These researchers have each uniquely influenced the research, outlining a broad landscape of church-college identity (Philo, 1958; Moore, 1965; Spindle, 1981; Martin, 1998; Olson, 2005). Study and research have centered on the historic relationships of schools to their founding denominations and/or churches, the secularization of the college (its separation from its founding denomination and/or church), and a third body of research has studied the mission, purpose, and cultural aspects of the college-church relationship.

Philo (1958) conducted a historical method study at the semi-centennial that explored the colleges and the seminary in the United States, Canada, and Scotland and compiled a comprehensive history of higher education in the Church of the Nazarene. At the time of the study there were six colleges and a seminary in the United States, one college in Canada, and one college in Scotland that were owned and operated by the

Church of the Nazarene. In the first fifty years, fifteen schools had been organized by the fledgling denomination as it sought out its purpose. This study focused on location, objectives, faculty, curricula, administration, finances, physical plant, library, enrollment, accreditation, athletic program, alumni, and future plans of each school. Writing a historical study that sought to assess the Church of the Nazarene's colleges at mid-century, Philo (1958) studied a group of colleges at a time of consolidation and prior to the establishment of two presently existing institutions. The present study, in contrast, will serve to assess the Church of the Nazarene's colleges and universities at the centennial through a more narrow perspective, exclusively examining those schools within the United States through a mixed method study.

Although Philo's study served as an assessment tool for the status of the Nazarene schools at mid-century, Moore's (1965) research served as a historical study of the six colleges of the Church of the Nazarene in the United States. The study explored the philosophy of education and was broken into eras: 1900-1920, 1920-1940, and 1940-1965. The historical analysis outlined accreditation and entry into graduate school as the key to academic excellence. "In this dissertation a perspective is sought on the possibility for certain church-related colleges to achieve special moral and doctrinal purposes and at the same time, promote academic excellence" (p. 4). Moore's historical analysis of the philosophy of education served the present study as the researcher explored the development of the present philosophy of education within the Church of the Nazarene.

At three-quarters of a century after the establishment of two additional educational zones (meaning two additional colleges in 1964), Spindle (1981) explored the encroachment of educational pluralism on higher education, specifically in the Church of

the Nazarene's institutions. Exploring the development of Nazarene higher education from 1945-1978, Spindle wrestled with the opposing ideas of intellectualism and anti-intellectualism that were pervasive leading into this period and how these ideas may have been re-emerging at the time of Spindle's study. Spindle outlined seven questions that were addressed in his study, each of which was broad and overarching to the purpose of education. The present study was focused on the final question that Spindle outlined concerning the academic mission integrating faith and learning. This study was not as comprehensive in historical analysis, focusing primarily on mission and leaving the background to prior studies provided by Philo (1958), Moore (1965), and Spindle (1981).

Unique to the other studies of higher education in the Church of the Nazarene is Martin's (1998) case study of the culture of one Church of the Nazarene university focused on understanding and describing the culture of the institution. "Therefore, examining organizational cultures of Nazarene colleges and universities may provide key insights in how to nurture and build upon their respective organizational culture in order to improve institutional effectiveness" (p. 5). Martin used a framework outlined in Tierney (1988) as the backdrop for his study to understand the culture of the institution. Martin analyzed the correlation between one institution's strong culture and the institutions effectiveness to address Tierney's assertion that institutions with strong culture are high-performing. Martin analyzed one school in great detail through a case study method, defining and articulating the cultural ideology of the campus; this study assessed multiple campuses to explore their institutional sagas to understand what influences of the specific college culture.

The church-college culture is not unique to the Church of the Nazarene and Olson (2005) articulated the poignant issues from a different denominational perspective. Olson explored the ties that bind a university and its denomination in the 21st century. Olson, intimately a part of the culture of Bethel University, in the Baptist General Conference denomination, approached his study through a comparison of denominations and schools. The three keys to Olson's research were the nature and extent of the ties, the tension in the ties, and the future value of the ties. Comparison and analysis was done in three groupings. The first comparison was done between three colleges and their connecting denominations or churches: Bethel University, Trinity University, and Wheaton College. The second group of comparison was between two denominations and their colleges: the Baptist General Conference and the Evangelical Free Church. The final group was a larger data pool that was gathered using a broad survey of the Coalition of Christian Colleges and Universities. Olson (2005) examined a college in the Baptist General Conference and sought comparison through a broad range of Christian colleges and universities. The present study covered a specific denomination, the Church of the Nazarene, and its colleges within the United States and examined the balance between institutional mission and academic philosophy on church-relatedness. This study explored in much greater detail the impact of a clearly defined mission on a church-college campus.

Historical Studies

The history of higher education has been well-written in many other places and this researcher did not undertake the task of retelling the story of higher education in the United States. However, it is important to understand the unique history and shape of

church-related higher education in context. Various authors have worked to capture the

unique historical development of the church and its colleges through eras of

denominationalism and points of secularization.

1920s

Limbert (1929) brought important study into the Boards of Education of eight

denominations. This early twentieth century analysis of eight denominations was a well-

developed assessment of the denominational policies. Limbert (1929) conducted an in-

depth study of these denominations that explored a variety of board procedures.

1930s

The strength of the church-related college varied by region and during different

periods throughout history, but there was an obvious growth of these colleges prior to the

Civil War. Tewksbury (1932) illustrated the growth of higher education throughout

America before the Civil War. The text included a variety of tables and charts outlining

church-college relations as a study of the denominational schools and state supported

schools. This statement illustrated the prevailing mindset prior to the Civil War:

> The Ministry is God's instrumentality for the conversion of the world.
> Colleges and seminaries are God's means for training up a learned and efficient
> Ministry. Colleges, therefore, are a necessity to the church . . . To our colleges the
> churches look for their future teachers and guides. The destitute and opening
> fields on the frontiers of civilization on our own continent look to our colleges,
> and wait for our young men, to bring them the words of life (Tewksbury, 1932, p.
> 81).

1940s

Although the question of the secularization of the church-related or religious

college has received generous attention in recent years, one of the first authors to give

thorough concentration to the topic was Patton (1940). Following World War I, Patton

was concerned about the changing shape of the church's influence on higher education since it had carried such weight since the Civil War. Reed (1943), an early leader in Nazarene higher education, was the first to critically assess the purpose of the Church of the Nazarene's colleges in relationship to the denomination. This qualitative study described the development and purpose of the Church of the Nazarene, paying particular attention to the purposes of its colleges. Reed wrote his doctoral dissertation on the subject of a young denomination and its emerging colleges.

> The colleges were brought into existence primarily to serve a religious function and are supported at the present by the denomination because of their support in giving to the denomination trained leaders and laity. The General Superintendents in their quadrennial address in 1940 recognized this fact and asked that all of the colleges be paid out of debt in order to better serve denominational interests (Reed, 1943, p. 211).

1950s

At the midpoint of the century, Trueblood (1951) wrestled with the important questions of the existence and purpose of the Christian college. Begun as a single address under the same name, it was expanded to a book format. A significant text in the Christian college arena, Trueblood (1951) wrestled with difficult questions: "What are we to do with the Christian college?" and, "A reasonable question is how much variety a college can include and still maintain its character or make its rightful impact on society?" (p. 26). Hofstadter and Hardy (1952) wrote to understand the historical development of colleges and universities in the United States. A classic in the field of higher education, the text was sponsored by the Association of American Universities. Hofstadter and Hardy's (1952) broadly developed thesis sought to address the history as well as the wide-ranging types of institutions that made up the landscape of American

higher education. The authors provided a comprehensive analysis of the development of the college curricula. According to Hofstadter and Hardy's (1952) data, in many instances the tension of the church-college relationship came in the school of religion. As the institution matured and developed, the necessity for a focus on religion seemed to diminish and in many cases, this seemed to be the beginning of the end for the ties that bind the church and college together.

Young (1953) articulated a mission or "ideals of our holiness colleges" in an address to the Educational Conference of the Church of the Nazarene. As a General Superintendent, a leader within the church, his words provided a track for understanding the intentions of the church for the colleges. Outlining several ideals for the colleges, Young (1953) provided an important framework for the colleges and the church in understanding a "partnership." Cantrell (1955) focused on a single institution, Bethany Nazarene College, by writing a history of that school. His doctoral thesis provided detailed research into the development of one of the Nazarene colleges in its first half-century giving focus both to spiritual and historical development. Using many historical records and a multitude of denominational papers and other studies, Cantrell (1955) provided a thorough picture of Bethany's place in the landscape of Nazarene higher education.

Philo (1958) assessed the missional status of all of the Nazarene colleges and universities. Philo's study was an in-depth exploration into the beginnings of higher education within the Church of the Nazarene. The conclusion of the study was an assessment of the educational system in 1957. The educational goals set out by the Church at the 1952 General Assembly were,

(1) to bring about a saving intelligent relationship between the student and God, (2) to educate the whole man, (3) to create a good society by providing leaders for Christian activity and examples of Christian grace, (4) to create and maintain the good life by preserving Christian ideals, and (5) to bring about a fusion of holy character and sound education (Philo, 1958, p. 207).

1960s

The 1960's brought two significant studies addressing both quality and purpose in Christian higher education. Wicke (1964) addressed 200 Christian college administrators essentially asking if the church-related college played a unique and essential role in the landscape of American higher education. While studying mission statements and realizing that the purpose of many institutions had not remained clear, Wicke asserted that the future of the church-related college depends on its ability to keep a clear view of its mission.

The Danforth Foundation funded the study by Pattillo and Mackenzie (1966) that comprehensively explored 817 church-related colleges and universities in the United States. This study became the benchmark for all study on church-college relationships, also developing a taxonomy to describe this relationship. This work developed three categories to identify the church sponsored schools:

1) the *defender of the faith* institution educated individuals for leadership within a particular religious tradition and was typically associated with a single denomination;

2) the *non-affirming* institution made little mention of its sponsoring denomination or history and did not require religion as part of its liberal arts curriculum;

3) the *free Christian colleges* had a dual emphasis on academic excellence and religious vitality with religion a key component in the form of worship, chapel, and religion department; this type was only achieved by a few (p. 192).

Likely what are more important than the identifying labels may be the six elements of relationship studied by Pattillo and Mackenzie (1966). Each of these relationships more clearly understood continue to reshape and redefine the labels given to these institutions.

Jencks and Riesman (1968) explored the development of Protestant higher education and critiqued its place among the landscape of other special interest group colleges. Jencks and Riesman (1968) point to the declining number of staunchly adhering church-related institutions as a direct result of both internal and external pressure. "The net result of these changes in the internal dynamics and external pressures on Protestant colleges was that while most started out as narrowly sectarian establishments very few remained that way" (p. 327). Jencks and Riesman (1968) articulated their findings.

> In the United States the loss of meaning of enterprise culture has been relatively rapid. In only a hundred years we have moved from colleges and universities with the symbols and traditions of required chapel, a liberal education heavily based upon religious and moral precepts, and baccalaureate services at graduation, to secular institutions which retain many of these symbols and rituals but have discarded the underlying religious faith which gave these symbols meaning. In its place, we have adopted a faith in disciplinary ideology. But at the enterprise level we have failed to develop a corresponding culture rich enough in symbol and ritual to provide a unifying sense of belief (p. 311).

Jencks and Riesman (1968) again took a stance,

> Organizations like the National Council of Churches as well as individual denominations are constantly commissioning investigations aimed at defining a unique mission for those colleges which remain Protestant, but the very idea that such questions requires research is a tribute to the triumph of academic over clerical values (p. 327).

Kohlbrenner (1961) reported on the historical development of this issue. Kohlbrenner's work was a survey of the historical development of religion in higher education. Exploring the purpose of early institutions as well as the outcomes of the graduates, the essay also explored the rise of denominationalism.

So tenuous have become the ties between particular churches and many colleges that they originally founded that the expression 'denominational college' has little exact meaning today. The current expression tends rather to be 'church related,' but the relationships are not precise or uniform (Kohlbrenner, 1961, p. 53).

The General Church of the Nazarene commissioned a history of the first 25 years of the denomination in 1962. From the beginning of the denomination, which from its outset had centers of learning. Smith (1962) published the text in an exploration of the history of the early years and organizational struggles of the church. One of the prominent leaders in the Church of the Nazarene's early educational efforts was Wiley. Price (1968) wrote of his years at one of the colleges and the work he did in organizing and establishing the school in Idaho, Northwest Nazarene College. The brief text covers the ten years of Wiley's presidency before going back to California, but provides a glimpse into the man and his ideas. Price (1968) wrote as an alumnus of the college and this text is a speech given on the campus of Northwest Nazarene College. The Nazarene foundations were established in these centers and this text serves as documentation of the establishment of higher education.

The reasons for the church to continue to place such importance on education can be found in the stories of its history. One such history was the story of Pasadena College, a narrative text written by Knott (1960), without footnotes or resource information. Written on the fiftieth anniversary at its present location, the text is a general overview of the history giving a glancing view of events and activities that led to its place in 1960. Cameron (1968) provided an in-depth exploration of the first fifty years of Eastern Nazarene College. Looking at the holiness movement in the Northeast to the development of the institution as well as the influential individuals involved, Cameron

(1968) gave a thorough account of information with detailed resources and reference information on the background of the institution.

Moore (1965) explored the historical development and future outlook for the Church of the Nazarene's colleges and newly established seminary through historical narrative. Providing thorough historical perspective as well as a well-developed outlook for the colleges of the Church of the Nazarene, the study focused on the six surviving colleges that existed by 1965 as well as the beginnings of a seminary for ministerial graduate study. The question addressed was whether or not it was possible for certain church-related colleges to achieve special moral and doctrinal purposes and at the same time, promote academic excellence?

1970s

Meyer's (1970) summary definition of charter was the "institutionalized social definitions of their products" (p. 577). Exploring an institutional charter then requires the challenge of identifying and clarifying its defining purpose(s). Until the institution has clearly understood its purpose(s), it is unable to articulate its future benefits and socializing possibilities. It was the organizing purpose that gave definition to the institutions, especially in the early years of their existence. Often an individual donor or a sponsoring denomination in the case of church-related colleges provided a sense of connection to the founding ideals. A shared identity came by holding onto the past while adapting to the future. Meyer (1970) studied the socializing characteristics of schools, exploring what elements of the structure within an organization affected its ability to impact its students.

Redford (1974) provided a historical development of the holiness doctrine and a

clear story of the Church of the Nazarene. A study by Pace (1972) was a Carnegie-funded

project that explored the difference between the mainline and evangelical colleges. It was

important because it was different than other studies on the church-related college that

had preceded it. Pace statistically assessed several dimensions of the campus environment

and included brief questionnaires from campus visits to each school in the study. Pace

(1972) used Pattillo and Mackenzie's (1966) study and the six types of denominational

connections identified [board membership, ownership of the institution, financial support,

acceptance of standards and/or name, institutional statement of purpose, church

membership in hiring], then grouped the schools into five categories according to the

College and University Environment Scales (CUES) (Pace, 1969). Focused exclusively

on colleges associated with Protestant Christianity, Pace established the following four

categories would identify these schools.

> First are the schools that had Protestant roots, but are no longer Protestant in any legal sense. Second are the schools that are still nominally related to Protestantism and their Christian heritage is not a public matter of discussion. The third group of schools and Pace claims the largest, are those established by the major Protestant denominations and still retain a connection with the church. The fourth and final group of schools is those colleges associated with the evangelical, fundamentalist, and interdenominational Christian churches (Pace, 1969, p. 2).

Nearing the end of the 1970s, the National Council of Churches sponsored a text

from various authors seeking again to address the relevant questions confronting the

church-related college. Parsonage (1978) addressed this theme from the perspective of

denominational standards, as many denominations did not have a clear or understood

relationship with their colleges making identity of mission for the college difficult. In a

special gathering of the Association of American Colleges (1977), fifty-eight leaders

from twenty-seven church-related institutions of higher education were gathered to discuss five major questions.

> Our central argument is that an organization's impact on values (or, for that matter, on other properties) of the people it processes may be less affected by the structure of the organization itself than by its relation with and definition in its larger social context. In particular, we argue that the effectiveness of a socializing organization is dependent on its charter – the agreed on social definition of its products (Meyer, 1970, p. 565).

Spindle (1978) analyzed higher education in the Church of the Nazarene following World War II to 1978. As the denomination, its colleges, and many of its churches reached the milestone passing beyond World War II and toward the 75th anniversary, it was a significant occasion to give specific attention to the purpose and mission of the educational system which was an integral part of the denomination even before it formally organized.

1980s

Yet another set of descriptions was organized by Hobbs and Meeth (1980) on denominational connections.

> The *college of the denomination* deliberately and systematically educates the denomination's members. The *denomination-related college* maintains a variety of connections to a particular denomination including membership on the board being restricted to those from the denomination. The *historically denominational college* is almost divorced from the denomination, but not quite, there is minimal involvement between the two. The *non-denominational college* has no operative connection to any one single denomination (p. 11-14).

Dill (1982) stated, "Organizational culture, then, is the shared beliefs, ideologies, or dogma of a group which impels individuals to action and gives their actions meaning. Because of the distinctive nature of academic institutions, organizational culture plays a significant role in their functioning" (p. 307). The organizational culture of academic

institutions was as varied as the institutions, creating a broad spectrum of meaning. Sandin (1982) evaluated the church-related college along the continuum from "pervasively religious, religiously supportive, nominally church-related, to independent with historical religious ties" (as cited in Guthrie and Noftzger, 1992, p. 13). In short, according to Sandin (1982) the task confronting the Christian colleges today is the achievement of excellence both in piety, learning, and educational service.

Kuh and Whitt (1988) offered a cultural study of American colleges and universities. The text used a unique framework to outline specific elements of culture with reference to religious roots. Dill (1982) addressed Clark's theory of the saga and its understanding for the small private college. The article also addressed the idea of management trends from business and their application in the academic culture. Ringenberg (1984) provided a solid foundation for the study of the development of the Christian college. A thorough exploration of the history of Protestant higher education that began with the establishment of Harvard and other early institutions, the study also explored the differences in denominational institutions. The author identified seven characteristics that have marked the transition toward secularization (or away from a church connection). "A close correlation has existed between the attitude of the faculty and students of a college toward the sponsoring denomination and the extent to which that denomination continued to proclaim an orthodox Christian theology" (p. 126). The text offered yet another categorization of the Christian colleges. "The Christian college does not have a religious program; it is a religious program" (p. 215).

Within each spectrum of descriptors is the campus culture that created such an identity. Chaffee and Tierney (1988) illustrated organizational culture using three

dimensions (values, structure, environment) and three themes (time, space,

communication) and although each may change, they are not independent of the others.

According to Chaffee and Tierney (1988), "Complex organizations cannot reach an

optimum state. The constant challenge is to seek equilibrium" (p. 21-22). Kuh and Whitt

(1988) also sought to define higher education culture:

> Culture in higher education is defined as the collective, mutually shaping patterns
> of norms, values, practices, beliefs, and assumptions that guide the behavior of
> individuals and groups in an institute of higher education and provide a frame of
> reference within which to interpret the meaning of events and actions on and off
> campus (p. 12-13).

Culture as the accepted norms and practices of an organization created a unique identity

as the relationships of individuals and their involvement in the institution creates an

identity for the institution.

Kuh and Whitt (1988) identified a four-layered framework through which to

understand institutional culture. The first layer was the external environment. National,

regional, and state agencies as well as local and professional organizations, economic and

political situations also fell into this layer. The second layer was the institution, exploring

the saga, academic program, distinctive themes, and organizational characteristics such as

institutional size. The third layer was the subculture that may be numerous as it came

from peer groups, special interest groups, managerial staff, and social groups these are

but a few of those that may form within the campus community (p. 50-51). The final

layer of the framework was the individual actors faculty, administrators, and students

who participated in creating the campus culture by giving specific definition to their

ideals In an effort to understand the Church of the Nazarene and to provide important

information on Dr. Phineas F. Bresee, one of the denominations founders and first college

presidents, Girvin (1982) provided a narrative, biographical approach to understanding

Bresee. Focusing especially on Bresee's later years as he looked back on all the events of

Bresee's life, Girvin chronicled much of Bresee's life as the two shared much of the last

three years of Breese's life together. Purkiser (1983) was the second part of the early

history of the Nazarenes; this text specifically explored the development of higher

education within the church. Riley (1988) wrote an anecdotal history of one of the

Nazarene colleges. The project, part of the seventy-fifth anniversary celebration, told the

story from the perspective of Riley, President Emeritus. The text provided a list of

significant dates throughout its history, numerous pictures, and other details that help to

tell the story of a college that grew from nothing but the dreams of men. Wilkins (1988)

analyzed and evaluated the college mission statements of the Nazarene institutions of

higher education around the world. This project was a part of an educational committee

project commissioned by the twenty-first General Assembly, requesting a report at the

twenty-second General Assembly (four years later). Wilkins (1988) relied on material

provided by the institutions for the study,   but because several institutions did not

provide complete information the evaluation was ultimately incomplete. Although the

project as a whole was comprehensive, there was not an attempt to seek out data or to

access information other than what was requested by each institution. Wilkins (1988)

provided a good starting point for understanding the mission statement of the Church of

the Nazarene's institutions and how they were unique.

1990s

Into the 1990s there was a renewed attention to the church-related college and

several significant books were published. DeJong (1990) wrote on the current state of the

Christian college and its connection to the development of postmodern thought; he saw

this as a complementary relationship. The book did not seem to offer a clear perspective

of the future for the church-related college. Bass (1993) responded to the question of the

subtitle, that is, Are church-related colleges transmitters of denominational culture? The

author concluded this was not their primary goal and they had not in the past been

effective in accomplishing this goal. Although many have lamented over this

secularization, the perspective of this essay was many of these institutions had become

first-rate liberal arts colleges. This assessment may be positive from the author's vantage

point, but the institutions continue to wrestle with the question of the true mission of the

church-related college.

Guthrie & Noftzger (1992) stated, "To ensure a continuing *sui generis* role for

church-related colleges and universities within a pluralistic educational environment, it is

necessary to establish greater clarity about their goals and functioning" (p. 1). A multi-

author volume of essays from a 1992 journal articulated succinctly the issues faced by

church-related institutions. The first chapter clearly outlined four prevailing taxonomies

of the church and college relationship. From demographic information to strategic

planning, this journal covered a wide range of relevant issues for these institutions.

DeJong (1991) stated,

> A denominational institution that brings into clear focus its identity, including the
> nature of its church relationship, and builds both its identity and mission on
> Christian foundations will move beyond the shadows of its secular counterparts to
> offer a distinctive and vital educational enterprise. The denominational college or
> university that achieves these goals not only will provide a qualitatively different
> learning experience but also will prepare its graduates to lead fulfilling lives while
> enriching the world (p. 26).

Cuninggim (1994) addressed a number of themes, but specifically wrestled with the "essentials of church-relatedness." Giving specific attention to mission and purpose, Cuninggim indicated that to truly be church-related there are specific identifiers marking the institution. Cuninggim (1994) identified the church-related college as one of three types: (1) the *consonant college*, an ally of the church (the most loosely connected of the three), (2) the *proclaiming college*, a witness for the church, and (3) the *embodying college*, a reflection of the church. Cuninggim (1994) outlined three standards for the church-related college. With an intimate knowledge of the church-related college, Cuninggim's perspective was authoritative and substantive. Marsden (1994), involved in the life of the Christian college, wrote about its development and growth as a legitimate partner in the learning process. Marsden (1994) illustrated a brief history of higher education in America by highlighting important events in its development. The book was divided into three sections opening with the establishment of Protestant nonsectarianism, and then defined the American university in a scientific age, and finally concluded with "When the Tie No Longer Binds." The development of this idea explored the significance and history of Protestant establishment of higher education and its gradual shift to public higher education and the issues associated with that shift. Marsden explored issues of academic freedom, the separation of church and state and addressed the need to incorporate a Christian perspective into higher education.   The thesis of his writing was the values of a Christian perspective should not be discriminated against and should be included in a comprehensive understanding of higher education in American society.

Presently the seminal work on the topic of secularization of the church-college relationship is Burtchaell (1998). The study explored sixteen colleges and universities

from seven denominational groups to understand how the ties were severed between churches that once sponsored the schools and the school which continued to function. The study was a benchmark in the study of Christian higher education.

Of the two most recently established colleges of the Church of the Nazarene, MidAmerica's twenty-fifth anniversary was celebrated with Metz (1991). Metz wrote a thematic history with a focus on the dominant personalities that helped shape the early years of this young institution. The book is a great resource identifying people and events for the first twenty-five years at MidAmerica Nazarene University. Kirkemo (1992) wrote the history of one of the Nazarene colleges as a political scientist and historian. The detail and thoroughness of which this text is addressed covers the events and people that shaped this institution. Kirkemo's (1992) writing was insightful and broad, capturing the full scope of this college as it developed in its first seventy-five years. Following up Girvin's (1982) work on Bresee, Bangs (1995) wrote a much more detailed and researched account of Bresee's life, having travelled to most of the places Bresee lived and the places he served as a pastor or administrator. Bangs (1995) also sought out Bresee's family and conducted interviews with them to gain knowledge of Dr. Bresee. This text serves as an excellent background in understanding the energy and passion he had in fulfilling the call to serve God and to be used however and wherever he was needed.

Approaching its centennial celebration (2001), Trevecca Nazarene University (TNU) began planning a series of books that would highlight the history of TNU. The first in the series was written by TNU's former president, Adams. Adams (1997) wrote of Mackey, Trevecca's longest serving president who provided great leadership during an

important time of survival during the 1930s and 1940s. Providing a glimpse of his background, Adams a friend, faculty member, and later fellow administrator with Mackey observed the substantial leadership given to TNC. Adams (1997) highlighted quotes, recollections, and remembrances of Mackey. As a part of the Trevecca Nazarene University centennial celebration, a series of books were written to commemorate the events of its history. Strickland and Dunning (1998) authored a significant text on the founder of Trevecca. They provided a well-documented historical perspective of one of the key architects of Nazarene higher education in the South. Using significant background information and resources, the authors illustrated the life of a man determined to create a successful institution.

Another in the centennial series was again written by Adams (1999). He (1999) wrote, "This book is a social history of Trevecca, focusing on the people and the way they lived as Trevecca students rather than on curriculum, finance, and facilities" (12). Truly a discussion of social history, from terminology and language to traditions and customs on campus, Adams' book captured the spirit of a campus and its people; students, alumni, administration, faculty, and staff. Specific names are mentioned and personalities that impacted the campus throughout the years are noted. Adams (1999) used his experience as a professor of history to comment on the historical development of the campus at its centennial celebration. Chilton (2001) wrote the final volume in the Trevecca Centennial Collection for Trevecca Nazarene University (TNU). This text summarized the first 75 years of TNU's history and then proceeded to tell the story from 1976-2001. Written as part of the centennial celebration, much attention was given to detail in recording an accurate account of these years. Although the book was written in a

narrative format, there was extensive appendix information outlining the people and events crucial to these years. The presidencies of Moore, Adams, and Reed are the focal points for understanding TNU's development. Chilton, a faculty member at TNU, writes as part of the TNU community bringing an insider's perspective to the story.

Martin (1998) explored organizational culture through the perspective of one Nazarene university. Martin noted the integration of institutional mission through every aspect of campus activity. Giving a Wesleyan/Holiness perspective for the Christian college, Hughes and Adrian (1997) compiled a multi-author volume. Hughes and Adrian (1997) asked, "How is it possible for Christian institutions of higher learning to develop into academic institutions of the first order and, at the same time, to nurture in creative ways the faith commitments that called these institutions into existence in the first place" (p. 1)? Arranging a collection of essays by authors from several Christian traditions, the editors compiled a picture of Christian higher education that provides for success in the twenty-first century. Exploring a variety of specific institutions, the authors provided relevant examples of accomplishing the thesis of the text. The use of one of the Nazarene colleges made this text insightful in its comparison to other traditions.

2000s

In a text providing the proceedings from the Harvard Conference on the Future of Religious Colleges in 2000 (Dovre, 2002), denominational groups, including the Church of the Nazarene met and discussed the future of the religious colleges. The conference focused on five question categories pertinent to religious colleges. 1) "What will be the place of religiously informed scholarship in the academy of tomorrow? 2) Is the trend toward disengagement from a distinctive religious identity and mission inevitable? 3)

Can churches that have lost their college-relatedness be transformed? Can colleges that have lost their church-relatedness be transformed? 4) Are the diverse educational missions of religious colleges viable in an intellectual sense? In a social sense? How can such viability be encouraged and secured? 5) Will public policy and in the interpretation thereof be an ally or an enemy of religious colleges" (Dovre, 2002, p. xi)? The Harvard Conference, while addressing relevant issues, also dealt with several specific and emerging denominational models.

Litfin (2004), President of Wheaton College, marked two models of Christian higher education. The *umbrella model* illustrates a Christian "umbrella" or canopy under which a variety of voices can thrive although, typically there is a "critical mass" representing the sponsoring Christian tradition (p. 14).   The *systemic model* seeks to make Christian thinking systemic throughout the institution: root, branch, and leaf. In this model the curriculum and extracurricular activities are all encompassing for Christians (p. 18).

Haynes (2002) opened with a review of research on church-related higher education. Although primarily focused on the role of faculty in the church-college relationship, the author articulated a perspective that the faculty was really the identifying characteristic for understanding this relationship. The text used the term "religious identity" because of the focus on faculty who has little ability to determine the church affiliation of the institution. Haynes also offered a typology of church-college relationship, following this emphasis using faculty as the barometer. Price (2001) explored Wiley, one of the Church's earliest educational leaders, and provided significant historical data and background not only for the institutions which Wiley served, but also

in providing a broader picture of the educational philosophy for the Church of the Nazarene. Cameron (2000) in the follow-up to his 1968 text chronicled the second fifty years of Eastern Nazarene College as a part of the centennial celebration. Written again as a detailed and in-depth account,   more than six-hundred pages recount stories from 1950-2000. Cameron (2000) walked through presidents and administrations, detailing the activities of campus life over those fifty years.

As follow-up to the earlier history of Point Loma Nazarene University, Kirkemo (2001) wrote *Promise and Destiny* as a spiritual history, capturing not only the historical development, but also the spiritual development left to the college by its founders. Kirkemo's book, written at the school's centennial celebration (2001), provided a look back at a hundred years of destiny that had been fulfilled and concluded; as they looked toward the future it would be necessary to look to the past as a reminder of their foundation. Kirkemo again captured the scope of the story of this one institution while sharing the intended purpose of all Nazarene institutions.

The church-college relationship has shifted through many phases of existence and the identifiers for the relationship are as wide- ranging as the schools. The present study examined the church-college relationship within the Church of the Nazarene, exploring its past mission and connecting it to the future. As stated in the outset, the purpose of this study was to examine the balance between institutional mission and academic philosophy on church-relatedness in the Church of the Nazarene's colleges and universities in the United States. The main question of the research was, "In an effort to create an identity for the future, how is the institutional mission presently expressed by the higher education institutions of the Church of the Nazarene?" On the cusp of a new century for

the Church of the Nazarene, this was a prime opportunity to explore the purpose and

mission of its institutions of higher learning. Although throughout the years there have

been strong pockets of research on church-college secularization and a growing trend in

the study of the church-college relationship, there has yet to be a definitive identity of the

church-college. This study gave specific attention to the mission of the Christian college

using a mixed method study of seven of the colleges of the Church of the Nazarene in the

United States.

Chapter 3

Methodology

Introduction

This chapter outlines the quantitative and qualitative instruments, data collection strategies, and analysis methods. This sequential mixed methods study was an explanatory design with qualitative data collection and analysis giving explanation to the quantitative data. The purpose of this study was to examine the balance between institutional mission and academic philosophy on church-relatedness in the Church of the Nazarene's colleges and universities in the United States.

Mixed methods design offered the opportunity to use both quantitative and qualitative methods of study together. Tashakkori and Teddlie (1997), Creswell (2003), and Creswell and Plano-Clark (2007) defined the design methods of the mixed methodology study. The study of the church-related college was an ongoing explanation of relationships. In this mixed method research, both methodologies proved effective in gathering data for analysis. The quantitative method consisted of a survey conducted using scaled questions to gather information from a broad range of individuals about each of the institutions in the study. The qualitative approach used a collection of narratives and interviews. The mixed method study allowed the researcher to delve into both types of research and gather a wider range of data.

Creswell and Plano-Clark (2007) outlined the four major types of mixed methods research: Triangulation, Embedded, Explanatory, and Exploratory (pgs. 59-60). The sequential explanatory design (Creswell and Plano-Clark, 2007, pg. 61) was chosen for this mixed methods research study because the gathering of quantitative data and its

explanation by gathered qualitative data provided the best answer to the research

questions.

> In this model, the researcher identifies specific quantitative findings that need additional explanation, such as statistical differences among groups, individuals who scored at extreme levels, or unexpected results. The researcher then collects qualitative data from participants who can best help explain these findings. In this model, the primary emphasis is usually on the quantitative aspects (Creswell and Plano-Clark, 2007, p. 72).

Thus, both quantitative and qualitative methodologies proved to be more effective when

used together.

This research project was approved by the University of Nebraska-Lincoln

Institutional Review Board (Appendix A). Figure 3.1 provided a visual framework for

understanding the flow and interaction of both quantitative and qualitative methods in the

mixed method study.

Table 3.1

Research Questions identified by Survey Items and Interview Questions

Sub-questions	Quantitative Items	Qualitative Items
Question #1	1, 2, 4, 6, 7, 8, 13, 14, 17, 18, 19, 20, 22	2, 3, 4, 6, 7, 17, 18
Question #2	3, 9, 10, 24	8, 9, 12, 13, 15
Question #3	5, 11, 12, 15, 16, 21, 23	5, 8, 10, 11, 13, 14, 16

Purpose of the Study

The history of Christian higher education in America stems from religious zeal.

The Church of the Nazarene was born out of the holiness movement in the late 19th and

early 20th centuries. An amalgamation of holiness churches and holiness associations

from around the country, The Pentecostal Church of the Nazarene, as it was named until 1919 when it dropped Pentecostal from the title, merged these groups in Pilot Point, Texas, on October 13, 1908. Even before its formal organization as a denomination, The Church of the Nazarene believed the education of its youth was one way to promote its cause, and began to establish educational institutions (Philo, 1958, p. 3). It was a struggle for these institutions to find identity and become successful academically while adhering to the doctrinal distinctives of the founding denomination. Following the recommendation of Philo (1958) for evaluative instruments to appraise the higher education program of the Church for the accomplishment of its purposes, this study reported the half century since Philo's work. The purpose of this study was to examine the balance between institutional mission and academic philosophy on church-relatedness in the Church of the Nazarene's colleges and universities in the United States.

Research Questions

The study sought to answer the central question and sub questions:

Central Question:

In an effort to create an identity for the future, how is the institutional mission presently expressed by the higher education institutions of the Church of the Nazarene?

Sub Questions:

1. What are the key indicators of institutional mission in a church-related college?

2. How does historical development impact institutional mission in the church-related college?

3. What internal and external forces affect the church-related college's institutional mission?

Quantitative Research

Quantitative Sample

The quantitative sample was the administration, faculty, and staff on each of the seven campuses of the colleges and universities of the Church of the Nazarene as well as district superintendents, the general board members, board of trustees from each institution, and local church pastors from Nazarene churches across the United States. In total there was a census of 5,920 individuals available for the study in academic and spiritual areas on the specific undergraduate Nazarene campuses and their connection to the many individuals who are connected to the colleges. This number consisted of 3,456 local church pastors from across the United States, gathered from the Research Center at the Church of the Nazarene; 73 district superintendents as outlined by The Manual of the Church of the Nazarene; 28 general board members as gathered from the Proceedings of the General Board of the Church of the Nazarene and its Committees; 45 college administrators collected from each institutional website in the study; 247 board of trustee members gathered through phone calls to each institution; and 2,071 full-time faculty and staff were collected from the U.S Department of Education Integrated Postsecondary Education Data System survey. Those individuals not involved with academic or specifically spiritual issues were eliminated from the study to keep the sample focused to those directly responsible for these issues. The population being studied encompassed those that impact and influence the mission of the colleges and universities of the Church of the Nazarene in the United States.

Stratified random sampling, allowing for proportionate sampling across subgroups, was implemented to gather the most effective grouping of individuals for the

survey. One-thousand four-hundred and ninety-six (1,496) surveys were distributed to reach a sample size of 306 individuals, assuming a confidence level of 95% and a confidence interval of 5%, selected from across the various groups to achieve a random sampling. Addresses, emails, and phone numbers were gathered in part from websites while other information was gathered through phone calls to strategic offices within the Church of the Nazarene's colleges and churches. The sample was gathered from across the spectrum of stakeholder groups and size was calculated using a sample size calculator from Creative Research Systems (www.surveysystem.com/sscalc.htm). Assistance with the quantitative instrument was provided by the Nebraska Evaluation and Research (NEAR) Center at the University of Nebraska-Lincoln. Statistical support was provided by Dr. Kristian Veit, Assistant Professor of Behavioral Sciences at Olivet Nazarene University. SNAP 9 software was used for survey construction and distribution, and SPSS software was used for data collection and analysis.

Quantitative Instrument

The quantitative instrument surveyed the academic and spiritual leaders on seven of the eight undergraduate Nazarene college and university campuses.

Quantitative Variables

The quantitative variables (table 3.2) under investigation are church-relatedness and the ability of these institutions to produce both academically and spiritually developed individuals. The idea of church-relatedness was first studied in depth by Pattillo and Mackenzie in their 1966 Danforth research on the subject. The research questions addressed the connection of denomination and college. Are both spiritual and educational objectives tied to this connection? In what way has this connection affected

both the campus and the church? As the denomination promotes its academic philosophy how does this impact and affect the mission of the individual colleges? The relationship between variables was addressed by specific questions in the survey.

Demographic information on each participant was gathered using information from questions 25, 26, 27, 28, and 29. Each of these questions provided basic background information about the individual's connection to the institution or denomination. The three sub-questions relating to the central question (in an effort to create an identity for the future, how is the institutional mission presently expressed by the higher education institutions of the Church of the Nazarene?) of the research guide the survey items. Sub-question 1(what are the key indicators of institutional mission in a church-related college?) was assessed using survey items 1, 2, 4, 5, 6, 7, 8, 13, 14, 17, 18, 19, 20, and 22. At the same time sub-question 2 (how does historical development impact institutional mission in the church-related college?) will be assessed using survey items 3, 9, 10, 11, 12, 21, 22, and 24. Survey items 8, 15, 16, 19, 20, 21, 22, and 23 were used to assess sub-question 3 (what internal and external forces affected the church-related college's institutional mission?). The institutional mission and academic philosophy were examined through the survey items to gather a wide range of data on church-relatedness in the seven colleges and universities of the Church of the Nazarene in the United States.

Table 3.2

Quantitative Variables matched with Survey Items

Sub-questions	Quantitative Items
Question #1	1, 2, 4, 5, 6, 7, 8, 13, 14, 17, 18, 19, 20, 22
Question #2	3, 9, 10, 11, 12, 21, 22, 24
Question #3	8, 15, 16, 19, 20, 21, 22, 23

Quantitative Pilot Study

The validity of the survey was assessed using concurrent validity done through a pilot study for review. Items in the survey were worded in a similar manner to make consistency and understandability simple. The pilot study was undertaken to ensure readability and flow of items within the instrument. The pilot study was conducted at the researcher's institution which was not a part of the study.

The pilot study provided initial responses to the format and structure with comments about flow and consistency of items sought. The most notable comments centered on the flow of questions and connection of thoughts. The readers commented on a choppy and segmented formatting that needed smoother organization to allow for a more logical thought pattern for the reader. Brief comments were made about the spacing of items and the need for more room for responses while overall the formatting and look of the survey received little attention. The need for an additional question for those denominational leaders not associated with a special college (demographic information) was needed and was added to the final survey. While a few brief changes were made to the final survey because of the pilot study, overall the survey was well received and

developed into a sufficient instrument to fulfill the research objective. The pilot study

was undertaken upon approval of this proposal and approval of the UNL-IRB.

The pilot study was used at one Nazarene institution incorporating 5 of the same 6

sample groups as used in the study. The general board members were not used because

this is a small group and would have duplicated responses. The Nazarene institution of

higher education to serve as a tool for any corrections or modifications needed in the final

draft of the survey sent to the remaining colleges and universities in the Nazarene system

of undergraduate higher education within the United States. While there were many

notable similarities in the survey data, a noted discrepancy came when respondents were

asked about institutional mission with 22% very unfamiliar and 52% very familiar.

Moving through much of the survey responses were as balanced. One question of interest

to note in the final survey was question #9: what forces (if any) have challenged your

institution's mission through its history?

A changing focus within the church	36%
A lack of denominational financial support	4%
A lack of denominational student support	6%
A lack of community support, resources	2%
Accreditation issues	18%
Faculty appointments/selection	50%
Governance	20%
Academic Freedom	36%
Student Recruitment	36%
Theological Issues	26%
Diversity (racial, ethnic, etc.)	28%
Institutional mission has not been challenged	12%

Student entitlement; Maintaining focus; diluted theology; Outside influences (fundamentalism, .)

A change was made in the final survey from the pilot survey in the question on reflecting

back 25 years to estimate the commitment of the institution to deliver a Christ-centered

message. In the original, pilot survey there were only three responses, while the final survey added a fourth response for more accurate collection of data, adding a response for "less committed." A change that came from recommendations to the online survey was that it was overwhelming in its initial form and so for the final draft a multipage format was created with a status bar to update respondents on their progress. A glitch in the software was also caught as reminder emails were resent to survey participants and caused some confusion once they had completed the survey.

Quantitative Data Gathering Procedure:

1. Pre-notice Email: This first contact was made to prepare respondents for the arrival of the survey. (Monday, November 17, 2008)

2. Survey Email: The second contact included the survey online and a brief explanatory note on the format and instructions for completing the survey online.

    (Wednesday, November 19, 2008)

3. Thank You/Reminder: The third contact was emailed as a thank you for completing the survey for those who have completed it or as a reminder to complete the survey if they have not yet done so. (immediately upon completion of the survey)

4. Replacement Survey via Email: The fourth contact expressed the unique perspective the individual brings to the survey. The language of this contact was to encourage participation and involvement and the value of the information that was gathered through the survey. A replacement survey was included for the respondent. (Wednesday, December 3, 2008)

5. Reminder Email Notice: An email encouraging participation and noting individual's valuable contribution with specific detail for survey completion and involvement. (Wednesday, December 10, 2008)

6. Final Reminder Email: A last email contact was made to encourage participation, once again emphasizing the unique contribution the individual brings as well as a final reminder that the participation window was closing in 1 week. (Tuesday, December 16, 2008)

7. Survey closed (Thursday, December 18, 2008)

Qualitative Research

Qualitative Sample

From the surveys gathered in the quantitative phase, 12 interviews were conducted with individuals from seven campuses, including pastors and denominational leaders, for gathering saga information and follow-up to the surveys in the qualitative phase. Institutional saga was used by Clark (1972) to mean "a collective understanding of unique accomplishment in a formally established group" (p. 178). Focused interviews were used to gather this information; the gathering of cultural information was also to be a part of the interview process.

A stratified sampling procedure was used to address the various groups on each campus. The information on each participant was gathered from campus websites, Church of the Nazarene district journals, The Church of the Nazarene website, General Board Journal, and follow-up was made to campuses, districts, or the general church headquarters to gather any remaining information and seek to identify individuals of similar role and rank on each campus and across the denomination.

Qualitative Instrument

The qualitative instrument was a formal interview protocol distributed to seven of the eight colleges and universities of the Church of the Nazarene in the United States. Twelve (12) phone interviews were conducted using a question protocol adapted from Martin (1998), Stewart (2002), and Olson (2005) with questions added. The qualitative interviews were conducted by phone with a random group of individuals, (2 from each stakeholder group, using a numbered sample list) academic and spiritual leaders from across the denomination in an effort to answer the questions of successful academic and spiritual development.

Qualitative Themes

The qualitative themes were drawn out of the open-ended interviews and quantitative data using a mixed method study to help analyze the data. Table 3.3 provides a chart connecting the research questions to themes. Specifically, the themes that arise in the interview protocol were institutional identity, institutional mission, and church-relatedness (Appendix B). Five questions were linked to institutional identity and understanding the ethos of the institution. Ten questions were linked to institutional mission and clarifying the educational philosophy that underlies all the school does. Four questions were focused on church-relatedness and denominational ties. Figure 3.3 is a chart outlining these themes. The qualitative data was used to give description to the quantitative results.

Table 3.3

Research Questions matched with Interview Questions

Sub-questions	Qualitative Items
Question #1	2, 3, 4, 6, 7, 17, 18
Question #2	8, 9, 12, 13, 15
Question #3	5, 8, 10, 11, 13, 14, 16

Table 3.4

Qualitative Themes identified by Interview Question

Qualitative Themes

Question	Qualitative Theme
1	Demographic
2	Mission/Distinctive tie
3	Mission
4	Mission
5	Identity/Mission
6	Mission
7	Mission
8	Church-relatedness/Connecting to the story
9	Church-relatedness/Mission and foundation (roots)
10	Mission
11	Protecting the mission
12	Mission
13	Identity/Mission/Theological identity
14	Theological Identity
15	Ties that bind/Mission and foundation (roots)
16	Mission and Foundation/Ties that bind/Protecting the mission
17	Distinctives/Mission
18	Distinctives/Mission

Data Analysis

Descriptive statistics formed the introductory analysis to the data, but as a mixed

methods study, the first set of data (QUAN) was analyzed to inform the second set of data

(qual). Narrative analysis was used to analyze the interviews and develop an

understanding of the history, both fact and fiction, that was a part of an institution's persona. Though the institutions share a common denomination, doctrine, and other foundational distinctives, the collection of this data was used to analyze the true relationships of these institutions and their church-relatedness.

Mixed methods study data analysis required a different perspective than the traditional data analysis procedures. For the sequential QUAN-qual analysis, Tashakkori and Teddlie (1997) propose, "Establishing a theoretical order of relationship/causality through exploratory QUAN analysis (path analysis, structural equation modeling, and so on), confirming the obtained sequence through qual data and analysis (e.g., observations and interviews with individuals)" (p. 127). Creswell and Plano (2007) diagram the movement from QUAN to qual phase in a sequential explanatory study as, "First separating out QUAN data for analysis, second identify QUAN results to use, finally apply select QUAN results to qual phase" (p. 143). The data analysis of this study was broad and foundational in validating the data in this research.

The first stage of data collection consisted of the pilot study survey beginning in September 2008 involving five stakeholder groups at one Nazarene university in the United States:

1. College Administration
2. Faculty/Staff
3. Local Church Pastors
4. District Superintendents
5. Board of Trustee members

The pilot study was used to gather a small sample of thoughts to adapt and make any adjustments necessary to the survey prior to moving forward.

Analysis to Achieve Research Objective

To more clearly understand the data, the information gathered was sorted according to the relevant demographic information and entered into an Excel spreadsheet to display analyzed graphs and charts necessary to more clearly understand the information. All graphs and charts necessary were displayed in the final report to give accurate emphasis to the data gathered.

Following IRB approval the following distribution timeline was used for the survey instrument. The survey was distributed using Snap 9 Survey software online. The electronic distribution and collection of data results allowed for a quicker response time and eliminated the need for costly mailings.

Qualitative Data Gathering Procedure:

1. Distribution Email: This first contact was made to prepare the individual for the phone call and request for time and signing of informed consent documents. A copy of the protocol was included. (Wednesday, December 31, 2008)

2. Interview Phone Call: A one hour time slot was allotted for each phone call. (as scheduled by individuals)

3. Thank you notes sent to each interviewee following personal interview (immediately following phone interviews)

Validity

Validity is most frequently associated with quantitative studies, but for mixed method studies, Creswell and Plano (2007) use the word validity or advocate for the use of the term *inference quality* to cover both quantitative and qualitative data.

This study used triangulation as a method of validity through the use of interviews, surveys, and document/artifact analysis. In this way, each source provided a unique perspective from which to establish a foundation of validity. Threats to validity according to Creswell and

Plano (2007) include

> Using the same sample size for both, not choosing participants for the follow-up who help explain the results, not designing an instrument with sound psychometric properties. These can each be offset by selecting a large sample for the quantitative data collection and small for the qualitative, choose same individuals for first phase and follow-up, use rigorous procedures for developing and validating instrument. Threats to data analysis are choosing weak quantitative results to follow-up on qualitatively and not addressing validity issues. The threats can be minimized by choosing significant results or strong predictors to follow-up on and addressing both quantitative and qualitative validity (p. 148).

Summary of Methods

The sequential mixed methods approach was used in this study to provide a broader answer to the question. The combination of quantitative and qualitative methods together proved to be more complete in understanding this issue by providing a broad basis of data. Figure 3.2 and 3.3 provided a connection of methodology for both quantitative and qualitative data collection related to sub-questions and the purpose statement of the study (Figure 3.1, p. 36). Important as well was addressing issues of validity and ethical considerations that might impact the findings. The mixed methodology provided an opportunity for quantitative data collection (survey) and the

analysis of that data and then the development of follow-up, qualitative data collection

(interviews) to develop the findings.

Chapter 4

Findings

Introduction

The purpose of this study is to examine the balance between institutional mission

and academic philosophy on church-relatedness in the Church of the Nazarene's colleges

and universities in the United States. This sequential mixed methods study is an

explanatory design with qualitative data collection and analysis giving explanation to the

quantitative data. The study will seek to answer the central question:

> In an effort to create an identity for the future, how is the institutional mission
> presently expressed by the higher education institutions of the Church of the
> Nazarene?

The sub-questions were:

1. What are the key indicators of institutional mission in a church-related
   college?

2. How does historical development impact institutional mission in the church-
   related college?

3. What internal and external forces affect the church-related college's
   institutional mission?

Chapter four presents data collected from surveys and interviews beginning in 2008 to

answer the overarching research question and sub-questions of a mixed methods

explanatory study of the Church of the Nazarene and its colleges and universities, in an

effort to create an identity for the future. The data collection involved six stakeholder

groups:

1. General Superintendents and the General Board of the Church of the Nazarene

2. College Administrators of the Nazarene colleges and universities in the United

   States

3. Faculty/Staff of the Nazarene colleges and universities in the United States

4. Board of Trustee members of the Nazarene colleges and universities in the
   United States

5. Local Church Pastors from across the United States

6. District Superintendents from across the United States

Surveys were distributed in a pattern of stratified random sampling across the seven

academic zones in the United States not including the eighth comprised of the pilot study,

so that each stakeholder group would be represented proportionally to the population.

Following the survey responses, 12 qualitative interviews were conducted with two

randomly selected individuals from each stakeholder group. The interviews were used as

a follow-up for in-depth analysis of survey responses. Together these provide a basis for

the analysis of the findings in this section.

Qualitative Findings

Interview Respondents

The interview respondents in this mixed methods explanatory study were from six

stakeholder groups each with influence on higher education institutions of the Church of

the Nazarene. The constituency groups ranged from local church pastors to faculty and

staff at Nazarene colleges and universities. A total of 12 interviews were conducted,

across seven institutions, two from each stakeholder group. Within those interviewed

there were five earned doctorates and all twelve had been a part of the Church of the

Nazarene for a significant part of their lives. The respondents were randomly selected from the full list of surveys submitted (without any identifying data).

Brief introductions are given below for each of the interview respondents along with their pseudonym.

Al began his life in the Church of the Nazarene and in his 50s has raised his family in the church as well. He spent 20 years as an engineer before accepting a life-changing call to full-time ministry. He has been a Senior Pastor for 5 years, pastoring in a local church.

Marty has lived his entire life as part of the Church of the Nazarene. Now serving in his fourth local church, he has pastored for more than 40 years, still serving into his 60s. He is on a number of committees as well as also serving as a Trustee for one of the Nazarene colleges.

Alex has recently begun a new administrative role within one of the Nazarene colleges having served in administration for several years. Having grown up the son of a pastor becoming a faculty member before his time as an administrator, now in his 50s.

Maxi grew up in a Nazarene home and attended a Nazarene church and eventually a Nazarene college before working her way through the ranks and into academic administration. With an earned PhD, in her 50s, and having raised children that attended Nazarene colleges, she adds to the discussion.

Cal a preacher's kid, a pastor and now a district superintendent, with a doctorate serving on the General Board of the Church of the Nazarene, Cal brings a pastoral perspective to his interviews.

Frank having served in administration, where he still sees himself, then later as an administrator and now as a key member of the General Board of the Church of the Nazarene, Frank's insight comes from the academic, educational perspective. Invited to the church with his family when he was a child by a neighbor, he commented on the value of the church and how the colleges serve in that role for many lives. Having two earned doctorates and having a deep appreciation for the church and the colleges.

Denny comes from a unique perspective as a third generation Nazarene, but also a second generation pastor and district superintendent in the Midwestern United States. His leadership within the church in the same area as his father illustrates the character of his family and the insight he provides as he leads as a churchman in his 40s.

Brent starting out at a public institution as a history major, he later transferred to a Nazarene institution to complete his education, and soon after, began pastoring. As a lifetime Nazarene, now in his late 50s he is a district superintendent in the Southern part of the United States.

Bill having grown up in the church and now in his 60s understands the wide-ranging goals and value of higher education within the church. Bill serves on the Board of Trustees of one of the Nazarene colleges.

Sid's mother raised him in the church although his father was not a believer. He began his career as a furniture marketing representative and then began as a layman to help in planting a church. It was at this time that he quit his job and began full-time pastoral ministry. With no education from a Nazarene college or university, Sid brings a unique perspective to his role on the Board of Trustees at one of the Nazarene institutions now.

Ron pastored for three brief periods, but his ministry has been at length through education. Serving as a faculty member in the religion department at one of the Nazarene schools, he has provided leadership even to Nazarene higher education outside of the United States. This role of faculty member and international leadership brings a valuable insight into Ron's responses in the interview.

Kara is a faculty member in her mid 40s with an earned doctorate. Having attended the Nazarene institution she is now teaching in, she has an understanding of the value of Nazarene higher education. As a lifelong Nazarene she was also quick to illustrate throughout her interview the many changes that have transpired through the years.

Setting

Information was gathered from the respondents by personal interview; each of the interviews were conducted as a phone interview, due to distance. All interviews were coordinated around the respondents' timetable, within a one month period. Each interview session followed a similar pattern of questions with a set of probing questions to dig deeper into an issue along the way, if necessary. The interviews were formatted not to last longer than 45 minutes to one-hour, however, one respondent was very talkative and offered an abundance of information and after 90 minutes we cordially ended the interview. The open-ended questions provided respondents the opportunity to move with a question and carry the conversation so that the interview became more discussion than formal question and answer.

Table 4.1

Interviewee demographic information

Name	Position	Length of service in current role	Highest Ed. Level	Nazarene Member
Al	Local Church Pastor	5 years	M.A.	48 years
Marty	Local Church Pastor	40+ years	M.A.	65 years
Alex	College Administrator	2 years	Doctorate	50 years
Maxi	College Administrator	10 years	Doctorate	55 years
Cal	General Board member	12 years	Doctorate	61 years
Frank	General Board member	25 years	2 Doctorates	60 years
Denny	District Superintendent	3 years	M.A.	44 years
Brent	District Superintendent	15 years	M.A.	55 years
Bill	Board of Trustee member	5 years	B.A.	62 years
Sid	Board of Trustee member	3 years	Bible Certificate	45 years
Ron	College faculty	30 years	Doctorate	53 years
Kara	College faculty	5 years	Doctorate	40 years

Themes

Three major themes developed from an analysis of the data, following each of those

themes and connecting to the subsequent sub-question.

Theme One – **The distinctive ties of the denomination and colleges/universities in the Church of the Nazarene higher education system**

Related sub-question

- What are the key indicators of institutional mission in a church-related college?

"I think that part of the mission is to help students to be alive spiritually in the face of large and deep intellectual questions (Kara)." Said another way, "Well, I think its uniqueness lies in its commitment to a Wesleyan-Holiness experience of world view, biblical view and experience (Denny)."

Supporting Evidence Theme One

#1. Labeling the church-related college/university

Denominationally connected colleges and universities or those linked to a church carry a unique identity and comprise a wide spectrum of labels in their relationships. Frank articulated the following response concerning the church-related institution:

> Well, I think, when I look at USA cluster of schools, and I am thinking particularly liberal arts schools in college and universities, I think they are distinguished in the very fact that they identify themselves as Christian institutions. And it does separate them from the vast majority of higher education institutions. More than just church related or church sponsored, their schools are intimately tied to the mission of the sponsoring denomination.

On this same issue Brent added this thought:

> Our leadership, and we are very proud of [*our president*] and his commitment to a vital relationship to the local church and to the Church of the Nazarene. It is well-known and well-expressed, both on campus and to the trustees and elsewhere. I think the leaders that we elect to our highest positions of administration, President, Vice-President, Provost, I think it is vital that these people be highly committed to a relation and connectional, a meaningful connection to the Church of the Nazarene as a whole and to the Church of the Nazarene locally.

While one saw the positive value and support from leadership, another perspective, according to Ron was:

> A deeper issue of how effectively this relationship can continue if the churches want, if the denomination wants institutions to continue to be connected to them in more than just a kind of representative sort of way or support with some dollars or whatever, the church has got to send young people to these institutions.

Frank again added his thoughts to the topic and observed:

I think that the fundamental issue, you ask me a moment ago, the fundamental issue, I believe, is creating the tension that I believe is growing between our schools and local churches, is related to this fact that more and more of our pastors are receiving their training, non-Nazarene schools, they may have had a tension or a portion of their training in their schools, but they have gone elsewhere and they simply do not have the commitment to the regional college. And that combined with less than stellar mark of communicating the benefits and making the case for Christian higher education, combined to not just create the tension, but to exacerbate the tension.

Maxi as an administrator saw her support and illustrated a positive outlook:

I think up at least until this point of time our unique identity has been because we have had such a close relation with the Nazarene denomination and that we have had the loyalty of the Nazarene constituencies you know to send their kids there church is providing budget money all of that kind of thing. I don't you know the consortium that I have been part of other schools I don't hear that kind of unique commitment and you know that relationship between school and the churches.

The overall comments identified a strong relationship between the denomination and colleges/universities within the Church of the Nazarene. Understanding the relationship, the next theme that arose was distinctive identity.

#2. The distinctive identity of Nazarene higher education

The phrase "denominational distinctive" is echoed across the Church of the Nazarene as a hallmark of identification. Pace's (1972) study articulated this idea of distinctiveness, "Institutional distinctives and strength of religious affiliation were closely related; that is the most distinctive church-related institutions, and the ones most likely to survive and even prosper, were those that retained the strongest ties with their respective affiliated denominations" (p. 11).

Al's interview shared the opinion that:

You have to learn to discipline your whole life to get through college. Much less a rigorous professional, I believe, a professional atmosphere in the religion department. It is not…this is not Sunday school 101. This is serious business, so we lose, I will say a majority of those initial ones that come through. Most of

them transfer their majors to something else. I think half of them, a portion of them change their major to something else, and then a portion of them, decide to do something else. And that is sad, but I think the ones who come through it, are pretty grounded. I believe they are prepared . . . not everyone that I know that has a religion degree is in full-time ministry because it is difficult.

Brent's perspective on the Church of the Nazarene's institutions was, "So therefore, only a handful coming out of [this institution] take pastorates to my knowledge. But the handful that I am aware of are doing a good job." In contrast, Sid remarked:

I think they have done a very good job, I think we can continue to strive to be more practical, I think they have done a good job, and I think they are striving. And I think we've got to stay there, we've got to train, theologians, but we've got to train leaders, servants as well, administrate, we've got to train the whole person for the job, and I think we are trying to do that.

Kara's faculty perspective added:

I think it was obviously, originally created as a liberal arts institution and I think we are still very committed to that liberal arts prospective, we are not a school that is dedicated to the training of people for just a single job throughout their lives, but we are interested towards educating the entire person. I think the notion of the liberal arts, the reason so many Christian schools have constructed themselves as liberal arts institutions, is because this model understands the spirit, intellect, and body, the emotions just all coming together to play into who we are. Who we should be then as we mature and develop with a clear set of Christian principles. And so I think that liberal arts prospective does encourage and give validity to the desire of people in the faculty for example to keep engaging and pushing the rights of participants in this community to explore ideas, and to always safely pursue truth.

The voice of Frank continues to illustrate the value of academic excellence in light of mission, contributing to the ongoing dialogue on distinctiveness and what sets Church of the Nazarene institutions apart.

Obviously, leadership is the key to everything in every organization. The values of the culture are set by a leader and affirmed by a board and then the accountability to follow up on these are a board responsibility. And over time the momentum has certainly gone in the direction of looking for excellence and in recruiting faculty and in recruiting students and because [*our college*] happens to be in a low supply high demand scenario with you know like I think five

applications for one opening. The screening of students becomes a lot easier in terms of taking the well hanging fruit you know what I mean. And also not just academically strong but have a sense of spiritual grounding so when I was a student there, in the 60s, early 60s, they were just looking for students, they would take you if you were breathing.

Opposing earlier comments Brent, sounded a warning about academic excellence:

I think it is a very, very hard thing to maintain what the staff would consider academic excellence, and maybe another word, academic freedom. I think it is very, very hard from some of our staff members, instructional members, to think that we can have academic excellence and academic freedom and be strongly tied to a more narrow point of view with regard to truth of the bible etcetera, their denomination holds. And I understand that tension. I think accreditation is an issue and I am not knocking accreditation as a reason. We must be accredited and so that our kids would come and have an education that is acceptable to the parents who send them. And it capably puts them in competition in the world for the type of jobs they are being instructed for. So accreditation is important, but I do see an issue here that accreditation and the academic demands might become so heavy, or either from the accreditation agencies or from ourselves, that we plug in professors and instructors more and more and more who have little or no commitment to the church or to its mission or to the college's mission, and we would plug them in simply because they have the right degree, they have the right education, they have the right background…they had to put somebody there that has these credentials. I see that tendency and I do not know what the answer is. Because accreditation is necessary, academic excellence is what we all want, at the same time maintaining our commitment and focus on our mission.

The comment of Denny, echoed in part some of Brent's comments, "Well, I think there are times when our schools and our universities feel like they have to over-achieve academically in order to be taken seriously, within the academic community." A middle of the road voice comes from Sid, attempting to point out areas for correction, but the places of strength as well:

We do not want to just be… just all Nazarene go to this college, but you want people to go to a university that will train them academically, and I think that has always been a standard. I think it is more of a challenge now than it might have been 30 – 40 years ago. Our schools might have lived more on loyalty to the Church of the Nazarene, for now I think we have to challenge all the potential students to come and be trained in excellence. Maybe that is the way to say that.

From the perspective of Maxi:

> That's a tough one because again it goes back to if we want to put the mission first that we are looking for a Nazarene faculty in our schools. That doesn't always translate into the most excellent faculty or I am being rather bold here, and not just excellent faculty but available faculty.
>
> You know we are going out there to find somebody. We want the best we can find in the field for what we can pay them because that's what translates into excellence in the classroom. But then we have to follow that up or begin with you know are they Nazarene and with the shrinking denomination is it not only going to be tougher to have a higher percentage of students, Nazarene students, on your campus it's getting tougher to have a higher percentage of Nazarene faculty that are the best within that discipline.
>
> And of course the board of trustees is always asking why are you not having a Nazarene. I mean you know I think that's some of that tension I am talking about because they are out there in their churches and they have this rubric by which they determine how well we are doing. And I am not sure that they are fully aware that as that pool shrinks it's going to make it harder for us to get an A on the rubric by their standards (Maxi).

The distinctiveness of identity is noted by Marty, "It seems like [*our school*] has done a better job of helping the student identify their career path than the state institutions. I guess that is what I am trying to say. So that they come out more focused."

The focus of the student and attention to detail of the institution highlighted Alex's thoughts,

> Yeah, I think we are very intentional about it, I think we have on a variety of levels, what you would consider the traditional avenues for those call to ministerial preparation and we have a ministerial scholarship to help them, easier with less debt, so that they can enter the ministry without that burden hanging over them. These words from Frank give further support to earlier comments on the strength of career preparation as observed by others.
>
> Our students are accepted into some of the best grad programs in the nation. We have an inferiority complex, I think at times, regarding Nazarene higher education, and because we do not have… the prestige, sometimes the football team, or this or that, we may hold our head down, but I will tell you, our academic preparation, the undergraduate level, for students to go into grad programs, across the disciplines, I am impressed, you can give students all of it. Our campuses are

not bible colleges, with a college university name, we are liberal arts education institutions, and proud of that if I may say it like that. We do not have fear of what that means, as Christians with our faith commitments.

To simply state that these are Christian institutions does not go far enough, Sid added:

We can look at all of that and the programs they have there across the board, and I look at [*one institution*] and I look at other schools, we… from business, to science, to teacher education, sociology, social work, medicine, we have a reason to be proud. Our schools, our students are accepted into some of the best grad programs in the nation.

Maxi's comments on the academics of a small, private college:

I think overall if you are looking at the overall picture as long as the school doesn't try to spread itself too thin and they can do a good job. As what they have I think overall that well it's been [*at two of the institutions*], I see really good results of that and feel good about the product that goes out. If you try to do all things to all people then I think that's where you kind of get yourself into trouble.

Ron stated, "the thing about [*our institution*] that is most unique I think is the abiding commitment to work very hard at influencing, informing the life of the student through all of the activities of campus and to, not only equip people for vocation but to help them be prepared to understand life particularly from a Christian and most especially a Wesleyan prospective."

Brent highlighted the personal, individual care of the institution as a defining characteristic,

I think it also is unique in providing an evangelical Christian atmosphere for education to take place in the state. I think it is also unique in its personal care, professor to administration to the students. I think the one-on-one is kind of unique, in that you might not even have that in some of the larger Christian colleges.

Frank discussed the distinctives of the Nazarene institutions in this way:

So, that in itself I believe is distinctive, I said at [*my institution*], I really believe this, that instead of trying to become more like the higher education institutions, the private, I was representing private higher education institutions in [*the state*],

and there are many of them just like there as many higher education schools in the states, you are responsible for, I said, "we will survive, but not by becoming like them, but by identifying our niche, understanding who you are, being comfortable with our identify, and affirming that.

The distinctive that mark these institutions create a tie that draws the church and the school together.

#3. The ties that bind the churches and the schools

Clarifying the ties that bind the school and denomination set the college/university apart from other institutions and helped to define a unifying institutional mission. When interviewed concerning, "What is the mission of your institution?" Alex replied, "The mission of the university is the development of Christian character within the philosophy and framework of genuine scholarship." At the same time Ron stated, "The mission is to teach, to shape, to send." Al, in the interview articulated the mission by saying, "Their mission is to raise up leadership…Godly leadership to influence the world." Marty explained the mission as, "Quality education in a Christian environment and equipping the students with a sense, not only of skill…equipping them with skills to do their job but equipping them with a mission-oriented viewpoint." Expressed further by Kara:

> I think there is this lack of ability to communicate who we are. First of all lack of willingness to really define ourselves and the highest level of an institution within the board of trustees within administration can really come up with a pretty clear definition of who we are, is a crises for us at the moment.

Bill, in reference to how constituency groups identify with the mission said:

> Trustees are very familiar and connected. The students could be stronger. Overall, I feel that the denomination is under attack to give up its core values and mission. Again, as I referenced [previously] with the large region some are more closely connected than others.

This sentiment of proximity was echoed by Marty, who discussed being only 12 miles from the school which allowed a monthly, if not weekly, regular interaction with the school. This uniqueness for the congregation affected their understanding of the mission and integration into their lives. When asked in the interviews, "How is your institution unique or distinctive within the higher education landscape?" Alex responded:

> Number one, we are Christ centric in that…God being present across our curriculum and co-curricular work in it through the person of Jesus Christ as he is manifested in scripture, as we are familiar with both through tradition and reason. And then by providing supporting experiences to bear that out in the lives of our faculty and our students, so we do all of that in the context of the Wesleyan-Holiness tradition and perspective.

Similarly, Denny, as a District Superintendent stated, "Well, I think its uniqueness lies in its commitment to a Wesleyan-Holiness experience of world view, biblical view and experience." From Ron, a faculty member's perspective:

> The thing about [our institution] that is most unique I think is the abiding commitment to work very hard at influencing, informing the life of the student through all of the activities of campus and to, not only equip people for vocation but to help them be prepared to understand life particularly from a Christian and most especially a Wesleyan perspective.

These responses from various educational regions give evidence to the denomination's printed mission statement. *The Manual of the Church of the Nazarene* provides a broad perspective concerning the denominations mission and educational philosophy.

> Education in the Church of the Nazarene, rooted in the biblical and theological commitments of the Wesleyan and holiness movements and accountable to the stated mission of the denomination, aims to guide those who look to it in accepting, in nurturing, and in expressing in service to the church and world consistent and coherent Christian understandings of social and individual life. Additionally, such institutions of higher education will seek to provide a curriculum, quality of instruction, and evidence of scholastic achievement that will adequately prepare graduates to function effectively in vocations and profession such graduates may choose. (Manual, p. 171, Para 380.1)

This is the defining mark for higher education within the Church of the Nazarene. The question now becomes: at 100 years does the mission and the academic purpose continue to move forward in the same ways?

"[I] have through the years thoroughly appreciated, come to appreciate the church and the privilege of ministering in it. It has been exciting to. . .to see the way the church through its colleges and seminary have made an effort to keep connected to the local churches especially when I began to realize as a trustee that we really were not helping them. We really were not supporting them," according to Al. What holds the school and the church together? Alex articulated:

> Well I think it's anytime you institutionalize your doctrine your theology and so forth I think that guarantees a broader constituency and certainly an identity, it's one thing to say, I'm a part of a Nazarene church, it's another thing to say and as a matter of fact within the state's eight institutions of higher education and we are an interdenominational church. So it's another voice saying this is who we are and this is what we believe, I think sometimes that has also taken away from our identity because we have great variances within our Nazarene culture.

While there is unity of belief and an agreement in practice there is still room for improvement and evaluation. The reality of the institutional mission was articulated by Kara:

> Because it's a church that has always at least on the doctrinal level said that there are only a couple things that we need to insist upon, all agreeing upon. We understand ourselves as training people to live lives of service to God not to live lives of service to the enrichment of their wallets and so the reality is that we have people who go off and are very successful in their career but they tend to be often to a service oriented careers. And they don't have lot of money to turn back and pour into our coffers, but that's a kind of precious reality.

This perspective demonstrates the continual need to build and maintain alumni relationships.

A broader view came from Frank, a member of the General Board:

Well, for me our Nazarene colleges are probably the brightest spots in the church of the Nazarene…I do not think we realize that at times, when I listen to some people talking. But on the one hand, our faculty, our staff, administrators, generally speaking have one foot if you will, deeply within the denomination, with our tradition. And they have another foot if I may say it like this, almost in another world…you think differently, we are training, our education, our experiences, and our educators have both the opportunity the privilege, the challenge, even the burden of maintaining that even painful position of having feet on both camps. As soon as they put both feet in either side, something is lost, just give up and return to traditionalism, which I do not think many educators would do, or put both feet in to the future and just say, I am going to change the church whatever, because I know what is best, and forget the past.

At the local church level, Marty articulated:

Well, I believe [*our college*] is very well grounded in the district. A picture…They have come along side of the Ministerial Studies with the Board of Ministry in the districts. We are utilizing them more and more and helping a success. There are men and women coming into ministry. They have initiated training sessions they call master-teacher seminars in which the district send men up and the leadership in Trevecca helps us in preparing to teach courses on the districts to teach the modules. That has become a very strong thing. It has also helped to break down a lot of barriers existing between districts. So, we are having greater interaction because of [*our college's*] involvement in bringing us together. So, that role has done a good job of bringing district leadership together to work a lot better just like I have men on our district that are training both.

Al also concurred stating:

There is very few that get through the [*our school's*] religion department that are…I cannot say no one gets through, but there is very few that get through that…do not have an extremely strong knowledge of what the church believes, what the old and the new testament of…now their biggest lacking in their practicums, practical application of the, the force theory and understanding, and history, and bible, theology, it is excellent. Well, faculty is there number one…faculty is what makes the curriculum, over the last few years, the church of the Nazarene and the colleges have worked diligently to make sure that those that are preparing for ministry will receive everything required for the ordination. And that is something that is very important.

Denny reminiscing on his own experience in the religion department, articulated a

change:

> I think the fact that we are now broadly dealing with so many other people, other religions in other words, I should say other Christian denominations. That we try to be so broad in our teaching that we miss the academic requirements needed for pastoral ministry in the church and there may need to be a closer working between the general church office of education and the pastoral ministry department in order to define the programs more clearly to meet the current criteria academically. I found the students to be very sound I think sometimes that some of the students have spent four years in a large environment going to chapel with thousand five hundred students going to a church in town that ran 600 or 800 and they come out of that environment and do a pastoral ministry of local church and they have not been given a realistic prospective of what it is outside of an academic community.

A view by Maxi, as an administrator responded:

> I think the Nazarene denomination as a whole, one of their strengths has been their commitment to young people from children's programs in the churches on up through youth groups. I don't know that you see other denominations that have strong youth group as with the Nazarene church does and then of course their emphasis on missions and so forth, those are two of their tremendous strengths, I think that the schools from what I have seen here almost to a fault I think some other departments have sometimes felt that the religious department were the prima donnas, so I think there has been a tremendous emphasis on full time Christian service back into the church.

Echoing a view stated previously, Cal commented, "We are seeing fewer students expressing a call to full-time pastoral ministry." One institution has sought to put together a comprehensive scholarship program for ministerial students to help ease this burden upon graduation. Cal and others commented on the need for schools and the General Church "to get involved and create partnerships and conversations between the schools and among the churches about how our schools can more effectively equip our ministry professionals" The distinctive identity of the church-related college relationship is a unique perspective in the higher education landscape.

Theme Two – <u>**Connecting with the "story" of an institution**</u>

Related sub-question

- How does historical development impact institutional mission in the church-

  related college/university?

That the schools have a significant spiritual dimension is unquestioned, but they

are first and foremost places of learning and were established to be strong educational

institutions. From their inception, the founders of these institutions intended them to be

liberal arts colleges and universities as opposed to Bible schools.

Supporting Evidence Theme Two

<u>**#1. A sense of theological identity**</u>

Responses were wide-ranging on the denominational emphasis and the importance and

focus on academic excellence within the institution. Kara responded:

> If you understand your goal in life is to please God, then how can you not demand
> excellence in yourself? You know holiness itself is a pursuit of excellence. I think
> the whole, the way we talk about Sanctification is difficult to follow. But this
> notion we are called to work with God and trying to live holy lives, I think it
> pushes everyone to try to do their best, I think excellence might not always be
> achieved but I think this gives chief to the notion that we should be striving and
> pushing for it. So I think a drive towards excellence just derives directly from
> who we are.

A similar response was echoed by Alex:

> I think that I would expect the pastor in the pulpit to preach doing our best for
> God regardless of where we find ourselves, serving whether it is as a waiter or as
> a professor. So, in some ways, I do not know that is unique to the schools.

> Yeah, I think so, I think it is something that has always been a hallmark of this
> place, it was one of the earlier Nazarene schools close to receiving full
> accreditation and has always prided itself in the rigor of its study, at the traditional
> undergraduate, liberal arts level. So, yeah it is certainly…let me say it positively
> and negatively…negatively, it has prevented some programs from being instituted
> because the faculty saw as a delusion of their standards of excellence, in

commitment to doing only the best. Positively, it has served us in the sense that we do have a particular commitment to academic rigor, we will nurture students who are coming to us in need of remediation or underperforming, but we will set our sights on stretching a student who want to be most engaged in the learning environment. And I think we have a history and the track record of having fine academic programs that like.

From Ron, the idea continues that if the schools are to continue into the future to be connected to the denomination, then in many respects they must look back to the past and clearly identify the defining and distinctive roots.

Well, I think everyone is or a lot of people are agreed that what the hierarchy has called being missional as very important and is not contrary at all to the Wesleyan heritage of the nineteenth century holiness movement or to our own history in this, in the past century. I think that doing that kind of thing is important not just for the existence and continued life but to even the sense of identity, the sense of who we are and why we are here and how we fit, how we are carrying out the mandate of the kingdom in the life and teaching of Jesus that we see in the scripture. What we are trying to, we will need to be trying to do is to fulfill that role not trying to deal with our identity but simply losing ourselves in ministry to other people at the same time bringing them the good news that life is not nearly as bad as it may seem in this world. That is what the whole on this denomination as we are doing at the turn of the twentieth century telling people that life is not nearly as bad in this world as it might look. That is consistent with the Wesleyan optimism of grace that we like to talk about and so in reaching out to people, we include them because of the call the gospel and then we work with them to understand life, to understand their place in life, their place before God and to be a support, a help, a fellowship within which they can be all that God's grace would make them to be. That is what the church is about and hopefully that is what its education institutions are about.

Frank pointed again to the roots of where the denomination has come from, but gave greater clarity to a point that others have not touched on in stating that in moving forward and though it is crucial to look back, the denomination and its institutions must do so carefully.

What do we need to do as denominations as we begin our second 100 years, that parallels the growth of the church of Nazarene the first 100 years, not doing the same things but parallels, that propels as you will, that is the word I want, propels the kind of growth and commitment and passion…in some way making sure there

is doctrinal integrity and coherence that is consistent with who we are, and as I say that, I will be probably the first to admit there is some aspects of my past, our past, probably the denomination to which I did not want to return.

So, it is just when I say that, I am really…both intellectual and the theological…in a level that is beyond just the surface, but maintaining a theological consistency at our roots, I must continue not losing that at the same time many things must change, we have been a part of becoming an international church . . . I think the next 100 years will be marked by leadership in the denomination coming from non-North Americans. And really even today, we are having difficulty coping with if you will the successes of our mission strategy and our commitments of the first 100 years. But coming to grips with that, and releasing if you will power, releasing leadership, and permitting even styles of worship. Styles of…ways of thinking about holiness, and I mean by that, the wording, not the biblical and theological concepts that are embedded in words that were used near to us. So, I think that the greatest challenge will be to…in the Nazarenes in the second 100 years would be to cope successfully with the global church of the Nazarene.

Maxi highlighted the issue of a changing demographic:

We all are looking at a declining percentage and how does that ultimately affect our identity. And I think the people in the past would have been alarmed by that and would have been after the recruiting officers to recruit more but I think we are broad-minded enough now to ask the second and third questions, to say, how does that change, is that necessary, how do we maintain our identity without a high percentage of the student body being Nazarene and those are all issues we are grappling with and have no answers for. What does that ultimately do to us?

Cal remarked about identity:

With the average Nazarene that is coming to the Church of Nazarene within the last twenty-five years. Many of them from, quite honestly congregational type church organizations and particularly also, not just congregational type government and church organizations like the Southern Baptist but also people from independent churches. The whole thing of denominational identity is a very low item on their agenda, I believe that was what all the sociologists of the church are telling us and consequently I think they would probably not stop and think about the mission of the church, of the university and the way I described it.

Frank expanded on this issue of identity and clarified the importance, responded:

It is in knowing who we are, being comfortable with that identity that enables us to define our niche in the spectrum of higher education institutions and for us to be comfortable with that, and knowing we are not going to meet everyone's needs or be embraced by everyone, or be the institution of choice for a good number of

students, yet there will be that place for us, for many students, and to articulate those values.

A sense of clearly understanding theological identity gives firmer foundation for expanding and nurturing the mission.

#2. Linking the present to a historical story

The history of the colleges and universities within the Nazarene tradition are formed and impacted by a relationship to the church. As the denomination celebrates its centennial and looks into its second century, one of the most significant elements to evaluate is the development of institutional mission. As pointed out by Alex:

> I do not think that the mission should change; I think maybe the means can or should change. I once heard Paul Corts, president of the CCCU, saying if your mission changes you need to find a new college. In fact, the first time I did when we came here on the cabinet retreat, I got the old 1913 articles of incorporation, and we looked at it again. It talks about the holiness doctrine and perfect love and the awe and the various things that they were about then and they have only been modified twice in the school's history, when they became, went from college to university, and once when they wanted to have some bylaws in the articles. So, all that is saying is I think, we want to be intentionally committed to our unchanging charter and mission but then create different means to fulfill our mission across time. So, the programs may change, they should all serve a transcendent mission.

In agreement with the need for the mission to develop over time came a comment from Ron:

> The transitions did not as I understand them; the mergers did not cause any radical redirecting of the flow of the institutions life and mission. It tended to reinforce and when they were changes in curriculum in additions of faculty in new areas. It was not . . . focusing that way from an earlier mission; it was simply seen as taking that mission in a, to a new level or you know, extending it its scope and not changing its direction.

Alex discussed his institutions history and the precedent of high expectation set from the early years in his comments:

Well, I think early on, you go back to when this place was founded and the school was founded in 1913, but the first real president was in 1916, he then called a dean and teacher of biblical literature. They kind of set the bar clear back then, he was a scholar president, he was a very rigorous academician and I do not think the school ever looked back. There has been a commitment to fine scholarship ever since, and it is now my responsibility to maintain that. In fact, I have turned down the hiring of at least one individual just in the last 6 months, because we did not think that individual measured up to the level of preparation that we want to see in our faculty.

Ron explained The historical tie of institutional mission and identity by stating:

Well, in the very literal physical sense contribute because there has been stuff going on educationally on this very sight since 1909. When the little [*State*] Holiness College was begun and in 1910 when the city was chartered and plotted out and lots were sold by the district superintendent in order to build the community here and promote a college. It was called the Bible Training Institute at that time and it became [*State*] Holiness College and there was an orphanage that was here and then the church was organized also in 1910 so, you know, the heritage is here, you breathe it every time you walk around this part, this piece of real estate.

There is a long heritage here and families and everything else has connections back to that but it is more than just location. It is more than just the handing on for generation to generation. There has been a real attempt, I think, through the decades from one leadership to another in the office of president, there has been a real attempt to articulate the mission of the university or the college in ways that reaffirm the heritage of the past. Even today, you know, the things we were doing in some of our educational programs can hearken back to the things that were done to minister to the poor, the urban poor, the rural poor. They focus on service that the institution has for its students. It is true that kind of outward focus service giving in the name of Jesus that the mission still connects with the beginning of the institution, in my opinion.

Cal, another board member, sees a very different world:

Well it's not as effective as it once was, but the world has changed too. And the expectations of pastoral ministry and so forth are somewhat different. I think some of that has to do with the fact that our society has a delayed adolescence, adolescence is no longer over at 19. I think adolescence goes way up into the 20s and late 20s. When [*our school*] or another school graduated a religion major they were ready to go take a church. Now I don't know if it exists. There are several factors that contribute to it and the one I am speaking of now is a pretty big one.

In the middle of these ideas were the comments of Denny, a District Superintendent, who articulated, "Well I would say they are a lot better off than probably we sometimes complain about. There are issues obviously we struggle with how it is students can finish four years [*here*] or all of that and come away and not have the needed credits from The Manual to become a pastor."

Time simply changes who we are and what we do as evidenced by Maxi's comment:

> I think as we have become a more educated denomination the educational process itself has allowed us to become critical thinkers. It allows us to evaluate our paradigms and all of that are stated words but, I think in that process probably, the groups within higher education were the ones that started to say we need to think outside the box we need to expand our thinking.

The present state of the Church of the Nazarene higher education institutions is closely linked to the past and an ongoing connection to that history.

#3. Loyalty as a place of identity

Finding a link to an institution's identity may come in the loyalty to its mission. Interestingly Cal commented:

> I think a lot of students do not see the relevance of the church and are not willing to be accountable men or women institutionally. They want to be in ministry, but they don't necessarily see the relevance of a local church and that place into it too. But, culturally we have a group of people that are not institutionally loyal, but sometimes very missional and they build their life around the relationships. So when the church cannot offer that then the school is not preparing people. If the church itself can adapt then we might have a more tightly woven relationship in developing church leaders from our schools. So that's why I'm saying the church needs to listen to the school more than it is.

Maxi notes that the difficulty lies in the growing number of non-Nazarene students on the campuses and the impact this has and will have on mission. "And now there isn't that same loyalty, there is not the same loyalty to the denomination, that the same loyalty to the schools and so we are all struggling. One of the biggest questions at

every dean's meeting is, what percentage of your students are Nazarene." As noted from

the pastoral perspective, observing students sent out from one of the denominational

schools and working with young graduates in ministry positions, there is a disconnect

between what the student understands and how they are able to put it into practice.

Al commented:

> We have…a need to really get the message of holiness across in that area where we are coming away from terminology that has become…it is hard to say Bible terminology that we have… we have a people who are not reading the Bible so we are having to…I am comfortable with so much of the scriptural terminology. We are dealing with people to whom it is boring.

> And some think that as I am dealing with them in it, it is almost like I am giving them some sort of formula instead of the truth. But coming back to that, what I see from our students at [*our institution*] is they are being encouraged to practice holiness in the professions and let it be seen as an example.

From the faculty side, Kara asserted:

> I think if we are going to maintain an identity there probably needs to be tightening of the loyalty between the churches and the schools. But if that comes with strings attached that says we will give you more money to the schools, however we demand more students, more faculty and all of that, then becomes a two-edged sword. I can't imagine that tie strengthening with a lot of expectations on both sides.

Cal articulated his view:

> I have pastored in other regions of the country and have had contact with other Nazarene schools, so I think I could say more broadly than just [*my institution*] that at the heart of the mission of serving students of the church. . .I think one of the challenges for a school like [*my institution*] is to hold on to that because it has become successful enough. If it wanted to it could become an elite school, and really price itself completely out of the church market. And it has thought to not do that for the very purpose of serving the student of the church that would never be able to afford to go there so it's quite a tender balance to keep the quality on an upward scale. It is and at the same time somehow make it possible for a student from a poor family to be able to come there and not only a poor family but a family who has shared the values of the church and the school. So overall its probably changed from years ago where it was kind of an in-house, more focused on putting leaders back in the local church and developing pastors and being all -

in a way maybe towards more indoctrination, but I don't really want to say it that strongly because [*this institution*] has not been that.

Loyalty comes in a variety of ways, but connects the various constituency groups to something greater than themselves.

#4. The relationships that shape the "story"

The story that makes up each institution is created by the relationships that form over time and nurture the identity through a shared vision. Frank, from the General Church level:

> I would say, we are doing a better job…well I would say a better job in the past, but because we have been strong in those areas in past. I think we continue to strengthen our training programs. I hope it is not the rose-colored glasses, I have a reason to think otherwise if I wanted to, but I like what I see in our schools of theology and Christian ministry. It is maybe because I still am a faculty member or I view myself as that, I was always a faculty. I remember faculty standing, not just technically because as president of the school, but I stayed in the classroom, I enjoyed the teaching and interacting. So, I am concerned that we do not have more students declaring a major for pastoral ministry. We need more pastors, but though I feel good about the training that is given those students, in our undergraduate schools and also at our graduate level schools. Now, what I am talking primarily about is our colleges…great colleges and universities when I say that, but I am also bullish on our programs. I do have concern about some of our programs being offered exclusively online. I do have some concerns about the quality of training in some of our programs, but I have in mind and my initial response was, on campus colleges and universities, the Church of the Nazarene system-training students in the traditional 18 to 23 year old age.

Maxi continued these thoughts as she commented:

> We have done a very good job. I do question whether they were raising up future leadership as much as we once were and I don't know how correlated those are, but I think that's something we have to give a lot of thought to for the future. I think your direct question now that we are getting and I really don't know where to point finger on this but I just heard recently how more and more of our Nazarene churches have pastors who have no Nazarene education and that concerns me. I think the students who are coming to our Nazarene schools for full-time Christian service, we have done a very good job whether we have been very conscious to try it, to stay current and relevant and contemporary like all of that such as setting up the master in the Christian Education program. I think we

have been very intentional about that but I do have some concerns about how Nazarene's pastors and again that is just due to we have a lack of them. I think what education we are providing has been very good. I am just not sure that we are getting enough people into the pipeline.

Ron followed with these thoughts and remarked:

I have the benefit of working at an institution where the president, who has been here for twenty years this coming August, has emphasized strongly repeatedly over and over again the commitment of the institution to its relationship to the regional church.

As leadership supports the relationship of college and church there is a nurturing purpose.

Cal then followed:

There is a strong feeling about not turning loose control of the school by the trustees but in terms of real on the ground kind of direct relationship, it's been a while since the local church really had the school on its radar the way it once did when the school couldn't survive without the local church just squeezing out every penny to help it.

The story of institutional identity builds connections through history as people and events are linked to it.

Theme Three – **Protecting the institutional mission**

Related sub-question

- What internal and external forces affect the church-related college's institutional mission

  "Truthfully the board of trustees has to buy into this, and to support it financially. It is a budget commitment, so I am passionate on believing strong boards make great presidents, and great presidents need strong boards (Frank)."

Supporting Evidence Theme Three

o **#1. Looking back while moving forward – mission and foundation (roots)**

A primary focus to building on the foundation, remembering and reminding an institution of its past is central to moving forward. Denny responded, "The roots and

history of the school are everywhere with the names of the buildings, the connection to primary leaders across the years that have had Nazarene, solid Nazarene roots and while [the new president], our first president who is not clergy, it was an obvious question of change that was taking place." Since then,

> I have heard nothing but a tie to our traditional Nazarene Wesleyan roots as he has spoken to us and as he has defined the direction of the institution and its practices today. Even in the missional renewal time that we have gone through as a board refocusing our mission for this year of school, there is a very deep sense that we are tied to the Church of the Nazarene and will always be tied to the church.

A similar sentiment was echoed by Sid, "Our purpose is not just to be summer camp all year round, our purpose is to educate and I think we do a better job of that understanding in recent years. It is not that the other was wrong, I think this is a better clarification." Both Denny and Frank remarked on the broadening global view of one of the institutions, this expanding mission was a significant aspect of the schools development. Denny remarked,

> A much broader world view that is taking place and that is changed some of that aspect because, of course, the religion courses need to alter their prospective that you are not just teaching towards an ordination track you are teaching broader prospective of Christian Ministry from an Wesleyan world view. But I think the global aspect is probably the area where they have shown more matured understanding of their mission in purpose.

These comments were concurred by Frank, "The vision is broadened to include a global perspective in a way that I do not think was there, at least in my experience with Nazarene higher education in days gone by." In articulating the development of a clear and defining mission, key individuals play an important role in articulating direction. Understanding the driving force behind institutional mission and then how the

institutional mission develops and is affected over time, it is important to analyze what

forces impact the mission internally and externally.

- o **#2. The tension involved in protection**

> Well it [*denominational roots*] certainly still is a factor but it is not as big as it
> used to be. And if you have 30% of the enrollment, Nazarene students, you know
> things are changing. The board of trustees is still elected the way it was since it
> [*the school*] started in the beginning so that level hasn't changed but finding
> faculty that have a deep understanding of Nazarene culture is getting harder and
> harder to do. So the very nature of things it has obviously become more generic
> (Cal) [italics added].

Exploring the opposite side of ministry preparation and examining other career

preparation, Brent had these comments:

> I think above-average. I am on the academic affairs committee and our nursing
> program has taken a tremendous rebound from almost, we almost lost it a few
> years ago…Our academic accreditation lags and it has made a tremendous
> recovery. Our staff has done a tremendous job in recovering it, and doing well
> with training. I think our pre-med is still excellent. I think our business programs
> are still excellent. I think compared to other schools, and I think we train them
> very well in preparation either for other advanced degrees like law or medicine,
> and I think certain schools, like the school of medicine or nursing rather, and
> business, we are doing well above average. I have more concerns about where the
> kids are when they leave spiritually.

The diversity of thoughts is interesting to note, as identified here in the comments

of Sid, "I think we are doing very, very well. I think if we continue to think of the whole

person and we send healthy whole people into their places of service regardless of the

field, I think we will continue to see success. I think we are doing very well there." Bill

shared these thoughts,

> This area seems to be much more effective. They are very good at career
> preparation. Again serving on the Board Academic Affairs committee, I am truly
> impressed with our excellent nursing program which was eliminated and has since
> been reestablished and is now one of our strongest programs. Our MBA is
> outstanding, excellent. As I talk to those hiring graduates, all are pleased; the

grads seem to simply be successful. This is not necessarily just in their careers, but especially in life. Their time on campus is equipping them for effective living.

Examining the development of young people for other careers, Sid's comments seem to be in agreement, "I think we are doing very, very well. I think if we continue to think of the whole person and we send healthy whole people in to their places of service regardless of the field, I think we will continue to see success. I think we are doing very well there." From Cal, articulating confidence in career preparation, "That's where we are shinning. We know our medical, pre-med students have the highest percentage of getting into med school of any school in [*the state*]. And everybody loves our teachers, and our business department is our largest department so we are excelling in those areas."

Coming from Ron, commenting on other academic areas:

> Well, the school of education has a very high rate of passes; one of the highest rates of passes for the state teacher examinations, including all the state universities. The division of natural sciences has a ninety, more than a ninety percent admission rate of its pre-meds students admitted to medical school. The nurse of the school, nursing has one of the higher rates of passing the board, the nursing board exams among any of the schools of nursing in the state. What else can I say? No, I have very high regards for faculty colleagues in other departments.

Observing the improvement in this area over time, Denny stated:

> I think the statistics would say the trend of the number of students who are currently in the field for which they have prepared and in the last three to five years here I believe statistics were 83% of those students who are graduates are in the field that they prepared for.

Interestingly the words of Maxi bring a different perspective to the issue:

> Again I think we have to go back to the track record. I know both [*at least two of the Nazarene colleges*] can point to some of their students being in some top notch positions and so forth and I think, well I will speak for [*my school*], but I think some of our departments are stronger than others and you can see that by the alumni and the position that they hold. So I think you have some that it's become almost your flagship programs in your school, I think others still have ways to go

to reach the quality at least that I would be happy with. I can point to some of our programs here and say they are the standard of excellence and then there are others.

Al, commented on his experience as the father of two students:

Men and women are coming out and are sharing the gospel as well as taking good care of their career paths. I want to say that I would like to see many of our young people fitting more easily back into church but I would say that they are coming out a little more committed to the local church than they are coming out of the state schools.

According to Frank:

They would find donors; they would find the niche, so I do not think the denominational tie will be the means by which our institutions survive as higher education institutions. They would just…continue to, even perhaps nod, when that relationship is mentioned. But there will not be a passion for commitment to the mission of the denomination being expressed in the mission of the local institution. For that to be the end result, because there is a need, there is a niche, and there is a place for what I call distinctively Christian higher education institutions like our schools, that are not ashamed of our denominational relationships and really believe that more can be done collectively than individually.

Cal commented again on this issue and in agreement with others on a need for tension and connection:

In a church-school there is healthy tension and it can be healthy if it's kept to academic interests and so called academic freedom and the church interests, the church agenda, doctrinal integrity, biblical authority and issues of science and faith. There is always a tension and I think it's on purpose; it's if it gets out of tune where one side is pulling more than the other then things go bad. And it's like a string on a piano, you know. As long as it's tuned to the right frequency with a tension on both sides it's great if it gets too loose or too tight, then it's bad.

Overall the tension is a necessary part of the church-college relationship and can uniquely keep the two sides in dialogue.

#3. Linking outside protectors to those inside

In discussing what the denomination and specifically, how the denominations higher education institutions could continue another 100 years, Alex commented:

What does it mean to be an institution sponsored by the Church of the Nazarene? How do we maintain that particular identity and who cares about that? Is that something we do internally or is it done for us from the outside in? I as president, we as employees of the school maintain that, if we were to have only Nazarene students in our traditional mix rather than having 1200 undergrads right now I will have 600. Does that make us less Nazarene, or does it bring some folks who have not had exposure to who we are as a denomination into our tradition? But…okay, if it is not…if the characteristics are maintained by a majority of students, if we see that going away, or declining, then it seems to me there are only several other lines of influence, the trustees being one, the president being another and the faculty being the third. And I am very committed to doing the hard work of seeking young people who are in harmony with, and understand Wesleyan-Holiness tradition as are…the faculty of the future. There are those who would say, we live in a post-denominational age here in America. If that is the case, are we fighting the losing battle? Also, the manner in which we deliver them, this is probably what is of great concern to me, 50 years from now, will we still have a residential undergraduate college experience here, or will that be on the decline and people will treat their education as a commodity.

The message again comes through from the perspective of Denny concerning the need to

go back and hold true to the message from which the denomination has come.

Certainly we need to not redefine this message but I think for some there is almost an expanse of our world view that says that anything can go, we need to be permitted to say we are Wesleyan in our background and we are not ashamed of that.

I have focused in on the religious training aspect of it because we are drawing pastors from these institutions and if we don't have our core value of Wesleyan thinking and theology grounded, it makes it very difficult to define ourselves within our communities as Wesleyan-holiness churches.

We will certainly be needing to clarify our Wesleyan theology for the next generation and clarify what we believe in and why we believe it. The institution of course is going to go through major changes. We have economic changes and . . . funding changes, transformation of our budget structure will change the relationship that we have with our schools. Obviously our budget support and participation is scheduled to go down as of 2010 and will that be a point at which we will look back and say that's where we lost control and connections to our institutions because we weren't committed to funds, those are issues we will have to wrestle through.

Of interesting note is that as the United States is divided into educational regions, some

larger than others, this dynamic plays into the missional connection. According to Ron:

> [*Our institution*] is pursuing a Christ-centered education where all believe highly.
> The region is very large; stretching [*a great expanse*] the degree of connection to
> the mission varies as well. I would say those churches and individuals most
> closely tied to the mission are obviously graduates, but also those closest in
> proximity. The stakeholder groups are up and down in their tie to the mission.

In an effort to protect the mission and to safeguard the vision of the institution, there is an

ongoing link of shared purpose between those within the institution and a number

connected outside the institution through affiliation by churches, alumni, and other

constituency groups.

Quantitative Findings

A researcher designed survey was emailed to the census population of one-

thousand four-hundred and ninety-six (1,496) with six stakeholder groups having a

connection to higher education within the Church of the Nazarene in the United States

(local church pastors, District Superintendents, general board members, faculty/staff,

Board of Trustee members, College/University administrators). The survey, targeting this

broad ranging population, sought opinion on mission and purpose within the institution

with which they had the closest tie as well as the relationship between that institution and

the denomination (Church of the Nazarene). Names and email addresses were gathered

through several avenues, many were available on the internet (most faculty/staff,

administrators, and District Superintendents). Through contact with the districts and

General Headquarters of the Church of the Nazarene a list was compiled of the local

church pastors. The General Headquarters also provided names and emails for the general

board members, and with permission each institutional president provided a list of the current Board of Trustees for contact.

A pre-notice email was the point of first contact made to prepare respondents for the arrival of the survey. The initial contact was made November 17, 2008 containing a letter of introduction to the survey and announcing that the informed consent and survey would arrive in two days. This was followed on November 19, 2008, containing the informed consent and survey link (Appendix B). A thank you email was sent at submission of survey. Approximately three weeks later on December 3, 2008 a replacement survey was sent via email as sent out: The fourth contact expressed the unique perspective the survey respondent brought to the survey. The language of this contact was to encourage participation and involvement and the value that the information would provide. A replacement survey link was included for the respondent. An additional reminder email with explanation of the importance of each individual's contribution to the survey was sent one week later on December 10, 2008. The opportunity to complete the survey concluded on December 18, 2008 at midnight.

The on-line survey response rate is displayed by stakeholder group in Table 4.1. The table provides a glimpse into the number of responses by stakeholder group including a percentage rate of overall response by group. Illustrating the non-response rate also provided a better understanding of how many surveys were distributed by group.

Survey Response

Table 4.2

Online survey response rate by stakeholder group, 2008

Stakeholder Group	Response	Response Rate	Overall Non-Response	Overall Non-Response Rate
BT	96	27.4	247	16.51
F/S	121	34.5	674	45.05
GB	6	1.77	28	1.8
Admin	50	14.2	45	3.0
DS	27	7.77	447	29.88
LP	134	38.2	55	3.6
TOTAL	434	29.01	1496	

Analysis of Quantitative Research Survey

In this study three research sub-questions were developed to support the central question centered on examining the balance between institutional mission and academic philosophy on church-relatedness in the Church of the Nazarene's colleges and universities in the United States. The research sub-questions are outlined followed by supportive findings supported from the survey findings.

Key Indicators of Institutional Mission

Sub-question #1: What are the key indicators of institutional mission in a church-related college?

The colleges and universities within the Nazarene system of higher education work within a framework of tension between autonomy and dependence. As survey

respondents evaluated their perspective of familiarity with the institutional mission, survey item #1 (defined in this study as the spiritual purpose of the institution), 72%, nearly three-quarters, were affirmative in their response of being familiar with institutional mission. There was a noted similarity in the number of responses: 22% to those who stated being very unfamiliar with the institutional mission; survey respondents being somewhat familiar with the mission, 24% (Graph 4.1). Survey item #5 asked how being church-related affects academic philosophy. With a mean (m = 4.26), 86.3% see a positive impact from this relationship.

Graph 4.1 shows the number of survey respondents by assigned church role. The graph gives illustration of how each stakeholder group responded to the survey question of familiarity with institutional mission.

Graph 4.1. Familiarity with Institutional mission by stakeholder group
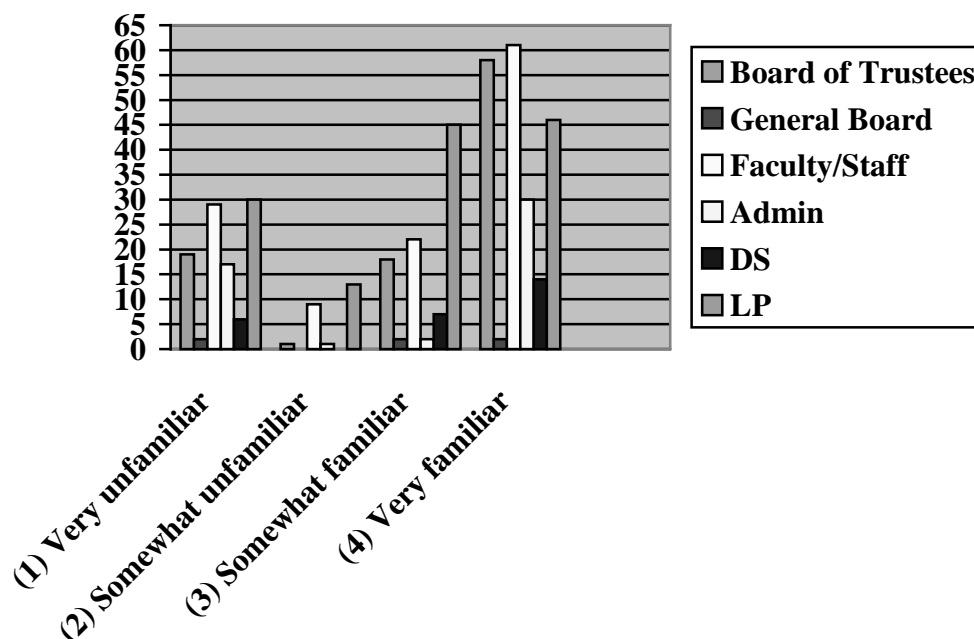
When survey respondents were asked, survey item #7, "In your opinion, how well is your college achieving its institutional mission?" more than 75% of respondents agreed that institutions were average or above in achieving institutional mission. The mean score for this response was 3.13, just above "Achieving its institutional mission, as an average institution." Along with knowing and articulating the mission of the institution, the mission must be heard and understood by the constituencies connected to each institution across the educational region; this includes administration, faculty and staff, board of trustees, students, district superintendents, local church pastors, congregations, and any other groups (Graph 4.2).

Graph 4.2. Institutional success in achieving mission
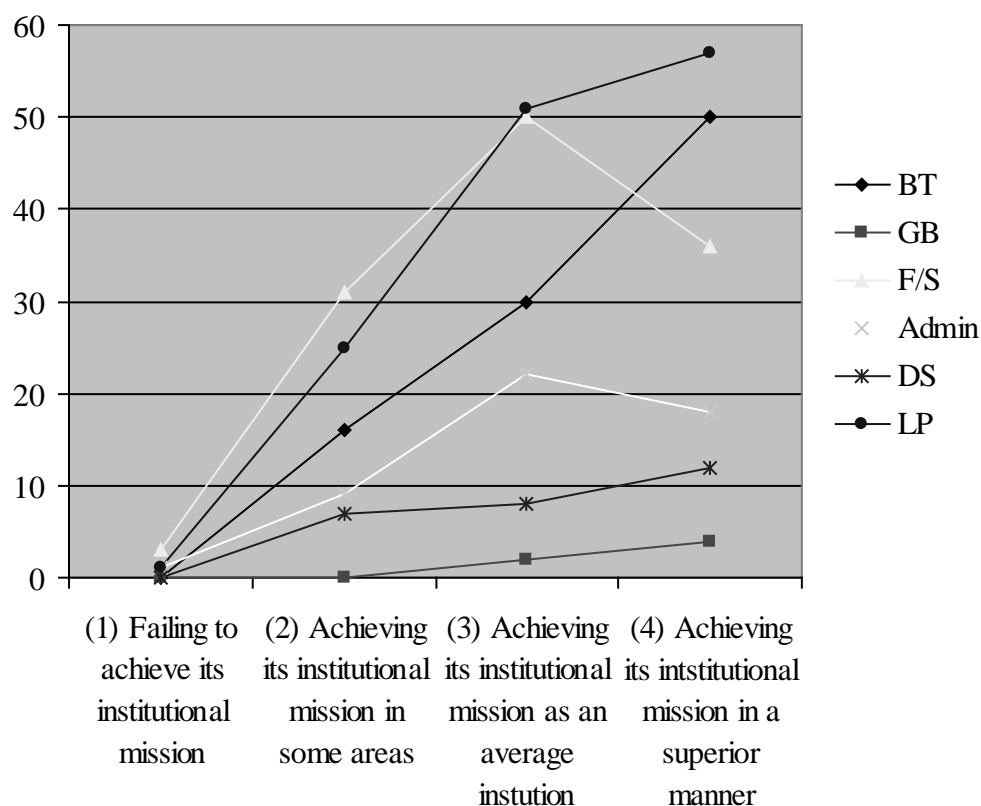
When surveyed, survey item #2, on institutional objectives for student development 92% of respondents marked moral and spiritual growth as given significant emphasis with nearly 82.5% signifying intellectual growth, with about 58% signifying social improvement, followed by vocational guidance at just under 50%, and physical development at less than 25% (Table 4.3). These institutional objectives help to give a foundation as the institutional mission is played out across the campus.

When survey respondents were asked survey item #14, "Which had the greatest influence on your decision to work for this institution?" Nearly 93% of those responding to the survey stated that the school's spiritual heritage was the greatest factor in their desire for employment. Multiple responses indicated a combination of both academic rigor and spiritual heritage led to their employment, while another key group of specific responses involved "God's leading," or "God's call on my life" (Table 4.3)

In discussing the student's career path, constituencies were asked, "As you have observed individuals, how would you say a majority are prepared for their work (career), survey item #6, in general after graduation? The mean score for respondents was a 3 of 4 (above average). Those marking a 1 for poorly prepared were just about 1%, with nearly 16% noting a 2, graduates being prepared on average. Nearly 66% identified the same graduates being prepared above average and then checked 18% of those graduating as expertly prepared, exceeding expectations (Table 4.3). This understanding of how groups see graduates being prepared for their work upon graduation is significant in the broad scheme of institutional mission and academic purpose.

Evidence of the mission played out across campus is the integration of faith and scholarship, survey item #17. Nearly 88% of respondents were satisfied with the merger

of faith and scholarship. Survey item #18 asked what faculty were doing specifically to integrate faith into their curriculum. Some of the methods involved simply praying at the beginning of a class session, sharing a devotional thought in class, modeling a Christ-like character, "connecting course material with Scripture", and "developing appropriate but significant relationships with students." An important comment was made, "My spiritual development was formed through this process while I attended a Nazarene University" (Table 4.3). These methods not only demonstrate an integration, but also depth of connection between the educational purpose and spiritual mission.

Historical Development and Institutional Mission

More than half, 68.6%, of the survey respondents noted a significant trend over time in objectives throughout their institutions, survey item #3. The most significant emphasis was noted in more emphasis being placed on the institutional mission with nearly 75% of respondents marking a significant trending toward this over time, while not even half, 44%, of the respondents noted a trend toward the academic philosophy. At the same time, when asked survey item #9, what forces most challenged the institutional mission through its history, 45% of respondents identified student recruitment and the battle for students as the most challenging issue, followed by a lack of denominational support (creating tension between the two entities), very closely behind was a changing focus within the church, diversity issues, and 33% identifying faculty appointments and selection as a force impacting the mission of the school (Table 4.4). Following this short list, the remaining seemed to lag behind significantly setting these apart and marking a line of distinction.

Table 4.3

Survey items on institutional mission with mean score

	Survey Item	Mean Score
1:	How familiar are you with the institutional mission of your college/university?	2.98 (1-4)
2:	In your opinion, which of the following objectives is given significant emphasis by your institution in reference to student development?	.82 (0-1) .24 (0-1) .58 (0-1) .92 (0-1) .49 (0-1)
4:	Does your institution have a lifestyle covenant?	1.29 (1-3)
5:	How does being a "church-related" institution affect academic philosophy within your institution?	4.26 (1-5)
6:	As you have observed individuals who have attended one of the Nazarene colleges/universities, how would you say a majority are prepared for their work (career), in general, after graduation?	3.00 (1-4)
7:	In your opinion, how well is your college achieving its institutional mission?	3.13 (1-4)
8:	In your opinion, how well is your college achieving its academic philosphy?	3.17 (1-4)
13:	How satisfied are you with the overall academic opportunities (majors, course offerings, advising) offered by your institution?	3.32 (1-4)
14:	Which had a greater influence in your decision to work for this institution?	1.93 (1-3)
17:	How satisfied are you with the merger of faith and scholarship, you are aware of, on campus?	3.22 (1-4)
18:	What are faculty doing to share their faith and incorporate this into the curriculum?	.92 (0-1) .80 .57 .59
19:	How satisfied are you with the educational qualifications of the freshman (new students) that your institution is recruiting?	3.05 (1-4)
20:	How satisfied are you with the spiritual maturity of the freshman (new students) that your institution is recruiting?	2.77 (1-4)
22:	How satisfied are you with the spiritual maturity (growth) of the graduates that your institution is producing?	3.07 (1-4)

When asked to rate in order of importance survey item #10, what anchors the institution to its mission, given a list of eight items, using a scale of 1 – 4 from least important to most important, the results provide an interesting perspective of value. In terms of strictly ranking those rated in order of most important, the president was ranked first by nearly 81% of respondents, followed by faculty at just under 71% and then an affirmation of faith at 62%. However when adding the scores of ranking 3 and 4 together the president still held first place as the primary anchor to institutional mission, with an interesting note that the faculty were the only grouping not to receive a ranking of 1 (least important) by any respondent, while every other category received at least one response in that category (Graph 4.3).

Graph 4.3. Responses to survey item #10, anchoring institution and mission
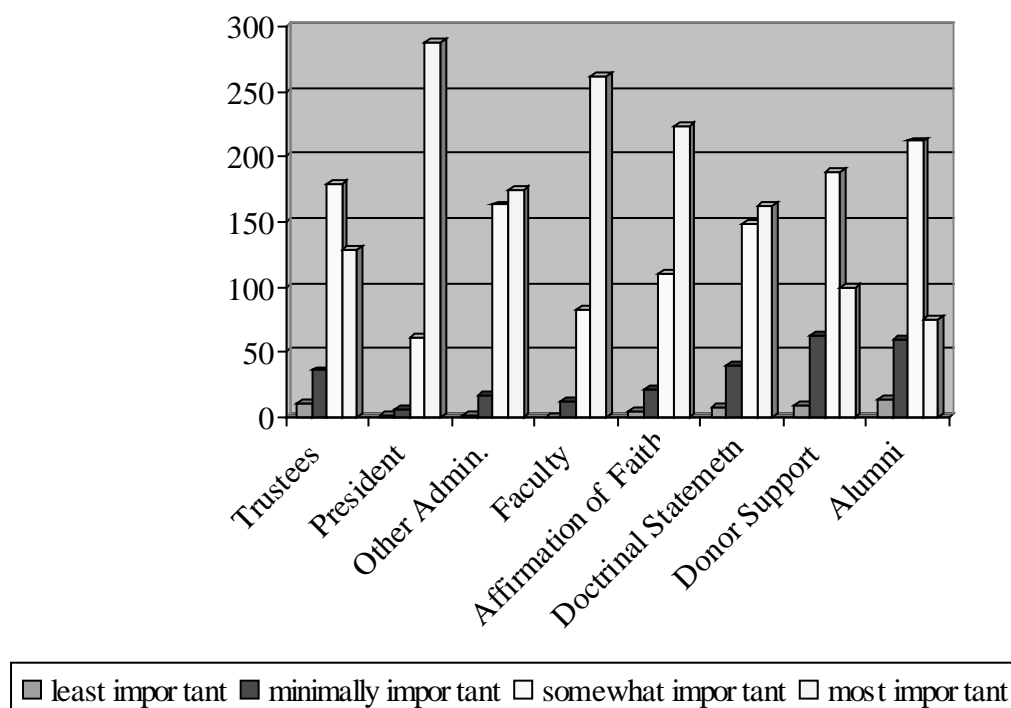
When exploring the institutions from a historical perspective and looking back over the last quarter of a century, survey item #24 exhibits the level of commitment to delivering a Christ-centered education. Five of the six stakeholder groups noted a significant shift during these 25 years. As a group, only the Board of Trustees did not express a significant relationship to change over this same period of time. Overall, the responses to this issue were overwhelming with nearly three-quarters of respondents stating that, "commitment was strong then and continues to be strong." There was not a single response that an institution was "no longer committed," while 15% stated that institutions were less committed than 25 years ago with just over 10% pointing to an increase in commitment during those same 25 years (Table 4.4). These responses give evidence to a continued church-college relationship that in large part has remained at least stable and true to its "calling." As the denomination sets its course for the next century, it will use the power of these dynamics to forge ahead. The institutional mission is played out through the lifespan of an institution, with a rhythm and pattern shaping the steps.

Ensuring that the church-related colleges retain their Christ-centered focus, survey item #11, leadership was chosen as the most influential factor, by nearly 72% of respondents. With written responses commenting that "it starts at the top," "trustees and [district superintendents] need to be graduates of the Nazarene colleges and totally behind supporting the relationships and programs of the colleges," and "trustees have a strong influence." Almost half of the respondents, 59.5%, also chose faculty as significant in retaining this focus. The other key influential factor noted by more than one-quarter of respondents was the denominational tie (Table 4.4). The communication and relationship between church and college seems to be important with a comment indicating that there

was a lack of focus on mission in the first place and before any retention can happen,

there must be a clarity and articulation of mission.

The forces presently challenging the Church of the Nazarene's higher education

institutions, as noted in survey item #12, according to survey respondents were distance

learning ranked by 42% of the respondents as noted in graph 4.4. This was followed

closely by a changing focus within the broader higher education landscape and then a

change in student funding (government loans, student aid). This change in funding was

also connected to a number of comments concerning issues on the general economy

impacting higher education, from numerous comments on tuition costs, the "economic

down-turn," morale due to financial strain, a need for more economic resources, overall

financial pressure and rising costs. Other comments were listed in the areas of the

changing cultural dynamics impacting institutions, like "liberalism and post-modernity

philosophies," and a few commented that they simply did not know or could not identify

what was impacting their specific institution. While governance was not ranked as having

a significant external influence on the mission, a few comments noted that a new

president or other change in leadership at the top levels did bring significant change.

Similarly, academic issues (faculty, curriculum, etc.) were not listed for ranking, but a

number of individuals identified them as dynamic external forces. Noted was the influx

of adult students and programs that changed the dynamics of traditionally undergraduate

populations. A lack of commitment to faculty excellence which is again focused on the

on degree completion and adult learning programs was seen as a shift in mission.

Graph 4.4. External forces presently challenging institutional mission
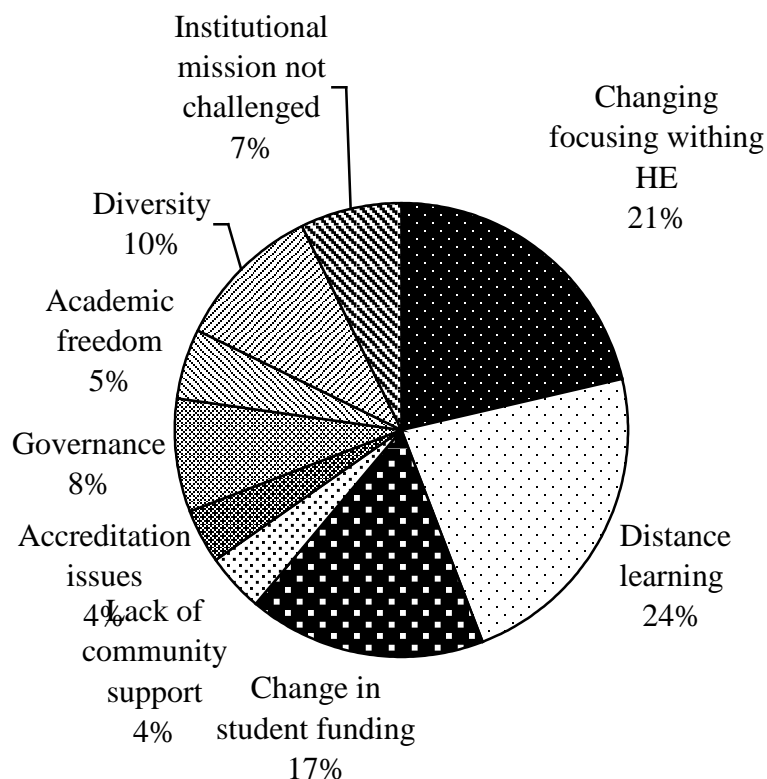
Other responses receiving less than 1% were the economy, diminishing denominational

support, institutional leadership, and adult learning.

Respondents to survey item #21 noted that, "Academically the students are being

well trained. The spiritual side presents the greater challenge, according to survey item

#22" (Table 4.4). Denominational support in terms of either students or finances,

however, comments were most centrally focused on the decreasing percentage of

denominational students indicating that the "Shift from denominational to non-

denominational emphasis in society is not being navigated well by the institution."

Overall, there is less denominational support and student acceptance of the mission

according to one respondent, although this is echoed by another as "weakening of

denominational loyalties."

Table 4.4

Survey items on historical development and institutional mission with mean score

	Survey Item	Mean Score
3:	Referring to the objectives stated above in item #2, do you see any significant trend(s) in emphasis over a period of time?	1.31 (1-2)
9:	What forces (if any) have challenged your institution's mission through its <u>history</u>?	Rank order
10:	Rate the importance of these people and/or documents that anchor your institution to its mission?	Rank order
11:	Which of the following have the greatest influence to ensure that your church-related institution(s) retains its Christ-centered focus?	Rank order
12:	What external forces (if any) have <u>presently</u> challenged your institution's mission?	Rank order
21:	How satisfied are you with the educational achievement of the graduates that your institution is producing?	3.40 (1-4)
22:	How satisfied are you with the spiritual maturity (growth) of the graduates that your institution is producing?	3.07 (1-4)
24:	Compared to 25 years ago (or when founded), estimate your institution's commitment to delivering a Christ-centered education.	2.81 (1-4)

Internal and External Challenges

In exploring this question of external challenge to the mission, a number of

questions arise concerning spiritual mission as well as academic purpose. How do these

forces interact and create a valuable campus environment? Noting campus-wide spiritual

development for faculty and staff, survey item #16, the common response was that

overall individuals were somewhat satisfied with opportunities for these individuals (79%

responding with a 3 or 4 at somewhat to very satisfied) while when asked about these

opportunities for students, survey item #15, the mean (m = 3.36) response increased by

more than 10% to 89.5%, while still closer to somewhat satisfied, the group pushed more

toward very satisfied with twice as many respondents (Table 4.5).

Survey item 20 was posed asking individuals how satisfied they were with the

spiritual maturity of the freshmen (new students) their institution was recruiting, survey

item #20. Responses were below the somewhat satisfied level with only 57% being

somewhat to very satisfied and 19% being somewhat dissatisfied. A similar question was

posed concerning the level of satisfaction with the spiritual maturity (growth) of

graduates, survey item #22. While the overall mean level of satisfaction did not rise

significantly, there was more than a 10% increase in the number of those somewhat to

very satisfied with the level of spiritual maturity and no significant noted dissatisfaction

level (Table 4.5).

When the questions shifted to the academic arena, there was a very different tone

to some responses, survey items #19 and #21. When asked about the level of incoming

new students and freshmen recruited to the institution and their academic qualifications.

The mean response (m = 3.05) hovered just at somewhat satisfied with just over 82.5%

somewhat to very satisfied with the recruiting classes brought in by their respective

institution. The opposite side stated that when the student's complete their time at the

institution and prepare for graduation and individuals were asked about graduates their

institution was producing the response (m = 3.40) rate rose to hover nearly halfway

between somewhat and very satisfied with just over 65.1% somewhat to very satisfied with the work their institution had done in helping to produce well developed graduates (Table 4.5).

From the very beginning the higher education institutions of the Church of the Nazarene were established to be first-rate academic entities. A study of their mission and purpose would be incomplete without clearly examining this focus. When asked survey item #8, the institution was "achieving its academic philosophy," the mixed response put just under 45% at "Achieving its academic philosophy, as an average institution" with just over 37.3% at "Achieving its academic philosophy in a superior manner." This marked more than 80% of responders stating that they saw their institutions as either average or superior. These comments, when paired with the response to the question of satisfaction of overall academic opportunity and nearly 75% somewhat to very satisfied with opportunities gives evidence of an overall, well-balanced academic philosophy and curriculum understood throughout the denomination (Table 4.5).

The point that seems to stand out at the summary of this section, survey item #23, relates to the level of discussion various stakeholder groups are having pertaining to a changing relationship between the denomination and the institution. Likely the most notable leaning in this discussion is that the response was heavily favored toward no, to very little discussion with approximately 25% saying no discussion had taken place, 33.6% stating that very little discussion had taken place, and then again just over 25% stated some discussion had taken place about the relationship (Table 4.5). What is worth noting is that within stakeholder groups the responses varied widely and all but faculty

and staff made comment of some discussion taking place. The following graph illustrates
the response rate within groups.

Graph 4.5. Level of discussion about changing denominational relationship
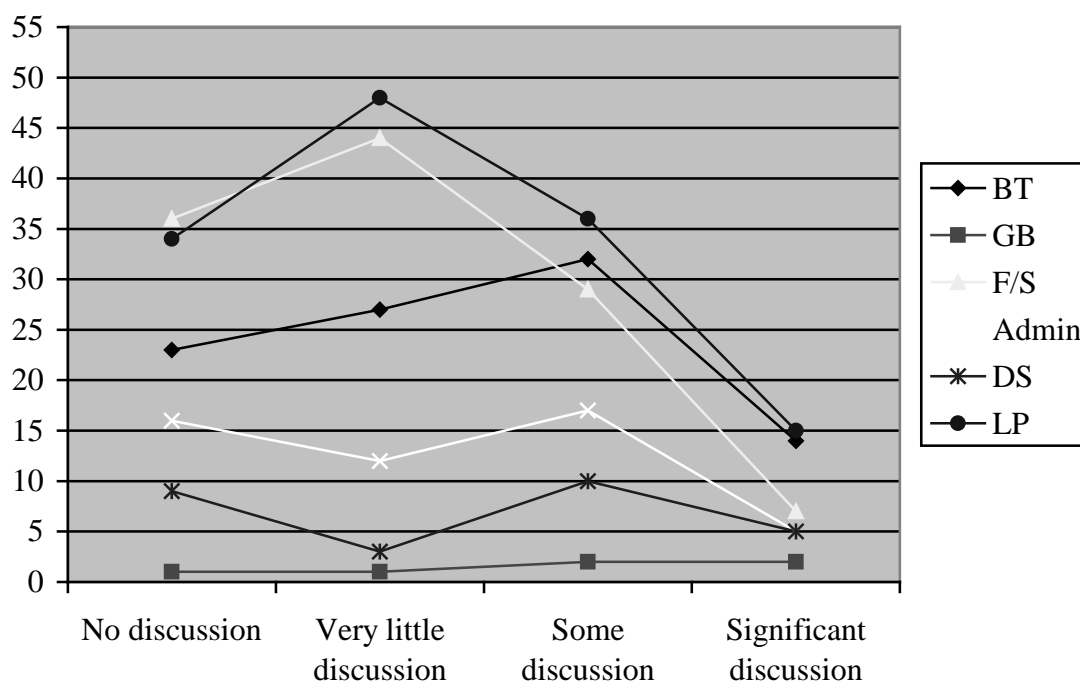
Summary

This chapter presented data collected from surveys and interviews to answer the
research question; How is the institutional mission presently expressed by the higher
education institutions of the Church of the Nazarene? Questions in the survey and
interview responses were correlated to the sub-questions. The chapter was separated into
three sections, the first, key indicators of institutional mission. With significant attention
given to this area in the survey and follow-up interviews, there were substantial data and
responses to sift through in understanding this perspective. Overall, there was a very

positive sense of mission between the denominations and the schools. A common theme

emphasized that the institutions stay focused and tied to the Wesleyan-Holiness

foundation with significant leadership being given by presidents and other administrators.

An important part of one quote that is noteworthy points to an important factor in the life

of the private, Christian college. "If you are looking at the overall picture as long as the

school doesn't try to spread itself too thin and they can do a good job as they have, I think

overall that, well it's been [at two of the institutions], I see really good results of that and

feel good about the product that goes out" (Maxi).

In understanding the institutions identity it is significant to understand the history

and significance of historical drift. The history of the Church of the Nazarene's

denominational institutions has been widely impacted through its relationship to the

church. From the outset the institutions were established to be liberal arts colleges, not

Bible schools or training institutes, setting them on a vastly differ course than many other

denominational schools of their time. Over time there was a noted transition in emphasis

within the institution by respondents, with an increased focus on institutional mission

being noted by 75% of the constituents surveyed. Tied into the historical development of

the institutions were significant individuals who guided change through the institutions.

A key element of change was with presidents being the key leaders of change followed

fairly closely by faculty and then an affirmation of faith. What is crucial in understanding

the foundation to this issue is not simply exploring the last century, but in projecting out

into the next 100 years and what individuals see happening throughout the denomination

and across the institutions. The most commonly noted element in this discussion was the

need to clearly identify the roots of the denomination and articulate that clearly for a new

generation. "We will certainly be needing to clarify our Wesleyan theology for the next generation and clarify what we believe in and why we believe it" (Cal). There are also a growing number of non-Nazarene students attending the Nazarene institutions changing the proportions of students across the campuses. All of these elements add to a changing historical element that impacts how the institutions and denominations interact and move toward the future.

The final questions in the survey and interviews related to the final sub-question on internal and external forces impacting institutional mission. One of the primary questions asked in the interviews causing wide ranging response was the scenario of strengthening or loosening the ties between the schools and denomination. Responses went both ways with an important comment coming that in strengthening there is really a "double-edged sword" of constantly pursuing more Nazarenes while losing the greater mission of spreading the Gospel. At the same time another comment indicated that in loosening the mission, the schools would likely find a niche market and develop sources of funding and survive as independent, private schools, at least most. In the survey, distance learning was identified as the external force having the greatest impact on the institutions with a changing focus in the broader higher education landscape. The influx of adult students was also seen as changing the methods and programming of the institutions. Important to note was the changing structure of denominational support with continued declining denominational funding offering dynamic discussion in the ongoing relationship. At the same time however it is important to note that very little discussion was taking place in any stakeholder group about changing the relationship between the denomination and institutions.

Overall, there is a continued and positive relationship between the schools and the denomination. While various stakeholder groups responded differently at moments within the survey and interviews varied in their depth and breadth, overall, the consensus was that the relationship has worked for 100 years and elements need to be tweaked to continue ongoing dialogue and support, there is continued support and communication that holds the schools deeply to their roots from the election of board members and administrators, who are all members of the denomination keeping this tie. The heritage of the church and denomination remains strong as a theme in the mission of each of the schools.

Table 4.5

Internal and external forces, survey item and mean

	Survey Item	Mean Score
8:	In your opinion, how well is your college achieving its academic philosophy?	3.17 (1-4)
15:	How satisfied are you with the opportunities for campus-wide (students) spiritual development, you are aware of?	3.36 (1-4)
16:	How satisfied are you with the opportunities for campus-wide (faculty/staff, others) spiritual development, you are aware of?	3.03 (1-4)
19:	How satisfied are you with the educational qualifications of the freshman (new students) that your institution is recruiting?	3.05 (1-4)
20:	How satisfied are you with the spiritual maturity of the freshman (new students) that your institution is recruiting?	2.77 (1-4)
21:	How satisfied are you with the educational achievement of the graduates that your institution is producing?	3.40 (1-4)
22:	How satisfied are you with the spiritual maturity (growth) of the graduates that your institution is producing?	3.07 (1-4)
23:	Rate the level of discussion, from your leadership perspective, about changing the relationship between the denomination and the institution(s).	2.20 (1-4)

Chapter 5

Summary and Interpretations

The church-related college is a term often used to describe the Christian college within Christian circles, when a descriptor is needed to explain the relationship of a college to its supporting denomination. Pattillo and MacKenzie (1966) describede the relationship using the following taxonomy. (1) Defender of the faith: basic arts and sciences often for those who became leaders in the denomination (substantial religion and theology) - vast majority were members of affiliated denomination and espousing a theistic worldview; (2) Non-affirming: downplay religious identity, with optional religion courses. Many students have no relation to the sponsoring denomination. School has formal ties to the denomination, but looks like contemporary culture; (3) Free Christian Colleges: religious faith and liberal arts are complementary. Schools have shared religious commitments and a shared Christian worldview; (4) Church-related universities: (Catholic and Methodist) larger than other colleges included professional and graduate programs. At times there was the connection of a divinity school as a part of the whole institution (192-197). Cuninggim (1978) offered a taxonomy of the church-college relationship. (1) The Consonant college –an ally: speaks infrequently of its affiliation church-relationship. Operates independently with little concern to create or follow various religious criteria; (2) Proclaiming college - witness: defining itself as a college it gladly admits its church connection; (3) Embodying college - reflection: strives to exemplify denominational faith and values in every facet of institutional operations (Guthrie and Noftzger, 1992, p. 12). Another taxonomy offered by Sandin (1990) describes the church-college relationship as (1) Pervasively religious: "the penetration of

the total college life by the central Christian convictions" (Trueblood, 1957, p. 163) - ultimate principles of faith and life; (2) Religiously supportive: largely shaped by church affiliation - no centrality of Christian convictions; (3) Nominally church-related: "may view its church-relatedness as an important symbol of historic associations, but not as a controlling value in its present educational mission" (Sandin, 1990, p. 29). (4) Independent with historical religious ties: currently profess no religious sponsorship of any kind (Guthrie and Noftzger, 1992, p. 13). Recently, the president of one of the Nazarene universities commented that the use of the term "church-related illustrated an ambivalence to the past" and was not strong enough to show the true identity of the institution and its relationship. This mixed-methods study discovered how the institutional mission and academic philosophy has changed to give present identity to the higher education-church relationship.

This chapter provides a summary of the study's purpose and procedures used, a summary of the research results, both quantitative and qualitative, and interpretations based on the findings. This chapter will follow Creswell and Plano-Clark's (2007) recommended outline of reviewing major findings with a comparison of findings with existing studies. In addition, as recommended by Creswell and Plano-Clark's (2007), the quantitative and qualitative data were integrated in the interpretations section.

Summary of Purpose and Procedures

Purpose of the Study

The purpose of this mixed-methods study was to create an identity for the future as presently expressed by higher education institutions of the Church of the Nazarene, exploring seven regionally located colleges and universities throughout the United States.

The quantitative element of the study, gathered through survey responses, built a

framework for understanding a broad spectrum of input. The qualitative data, gathered

through interview responses, followed to support the quantitative data, was organized

into themes to respond to the sub-questions focused on supporting the central question.

Research Questions

The purpose of this mixed methods study was to examine the balance between

institutional mission and academic philosophy on church-relatedness in the Church of the

Nazarene's colleges and universities in the United States. This sequential mixed methods

study was an explanatory design with qualitative data collection and analysis giving

explanation to the quantitative data. The study sought to answer the central question:

> In an effort to create an identity for the future, how is the institutional mission
> presently expressed by the higher education institutions of the Church of the
> Nazarene?

The sub-questions explored were:

1. What are the key indicators of institutional mission in a church-related
   college?

2. How does historical development impact institutional mission in the church-
   related college?

3. What internal and external forces affect the church-related college's
   institutional mission?

Research Design

This mixed-methods study collected quantitative data using a survey of these six

stakeholder groups:

1. General Superintendents and the General Board of the Church of the Nazarene

2. College Administrators of the Nazarene colleges and universities in the United States

3. Faculty/Staff of the Nazarene colleges and universities in the United States

4. Board of Trustee members of the Nazarene colleges and universities in the United States

5. Local Church Pastors from across the United States

6. District Superintendents from across the United States

The qualitative portion of the study followed with randomly selected interviews from each of these stakeholder groups. Following the basis of Creswell and Plano-Clark (2007) and gathering a wide variety of input from diverse groups, a better understanding of the research question was developed. The sequential explanatory strategy (Creswell and Plano-Clark, 2007) was chosen for this mixed-methods research and assisted in the interpretation of findings. This chapter integrates the quantitative and qualitative methods into one interpretation phase of the study as recommended by Creswell and Plano-Clark.

Population and Sampling Procedure

The target population for the quantitative instrument was a proportional representation of individuals randomly selected from each of the six stakeholder groups. The survey was a census that included 1,496 members. Four-hundred and thirty-four surveys were returned for a response rate of 29.01 percent.

The population for the qualitative interviews consisted of the twelve survey respondents, two from each stakeholder group. The interview sample of twelve was drawn from the participants answering the written survey and used a random selection from a numbered table. The first twelve respondents asked to be interviewed agreed to

participate. In addition, six alternates were drawn in case any individuals were unable to participate in the interviews.

Instrumentation

The survey instrument designed by the researcher, adapting several other survey pieces, consisted of twenty-nine items. Thirteen questions gathered data related to sub-question 1, "What are the key indicators of institutional mission in a church-related college?" Eight questions were then used to collect data on sub-question 2, "How does historical development impact institutional mission in the church-related college?" Eight questions gathered data related to sub-question 3, "What internal and external forces affect the church-related college's institutional mission?" The remaining five questions were demographic questions organized to gather data to assess themes and interpret the responses to the survey.

Data Collection

Data were collected with a survey distributed to a randomly selected group of individuals from each of the six stakeholder groups represented. An initial pilot study was conducted at one institution to assess the validity of the survey. The final survey was administered to a population of 1,496 individuals from the General Board, college administrators, faculty/staff at Nazarene higher education institutions, local church pastors, and District Superintendents within the United States.

Structured interviews were conducted with the informants individually by the same researcher to increase consistency during interviews. The interviews lasted on average 45 to 60 minutes in length. The interview protocol originally contained eighteen questions, with questions used as appropriate during the interview. Follow-up probing

questions were used during the interview to clarify and seek deeper thoughts and responses as ideas became known. The interviews were audiotape-recorded with some notes taken. Each interview was transcribed and informants were asked to review their transcript for accuracy.

Validity was seen as a strength of qualitative research by Creswell and Plano-Clark (2007). The validity procedures used in this study included triangulation, understanding and explaining researcher bias, and the use of rich descriptions. Triangulation was accomplished in this study by speaking with the faculty members from different stakeholder groups in different settings. In addition the information obtained from the interviews and documents were compared to the survey results.

Data Analysis

Quantitative Data

Quantitative research sub-questions one through three were analyzed using descriptive data including means, frequency counts, and rank order.

Qualitative Data

The phone interviews were audio-recorded and transcribed by a third-party transcriptionist. The transcriptions were organized into categories and then themes with codes developed following readings by the researcher. Common codes were grouped supporting each of the three sub-questions, giving focus to the central research question. Out of the codes, quotes were identified to give support to the sub-questions and to explain how an identity for the future is presently expressed through the institutional mission of higher education institutions of the Church of the Nazarene in the United States.

Summary of Quantitative and Qualitative Results

Introduction

The central research focus was, "In an effort to create an identity for the future, how is the institutional mission presently expressed by the higher education institutions of the Church of the Nazarene?" This central question was supported by three sub-questions (1) what are the key indicators of institutional mission in a church-related college? (2) How does historical development impact institutional mission in the church-related college? (3) What internal and external forces affect the church-related college's institutional mission? This chapter brings together the quantitative and qualitative results to help answer these questions.

Integrated Quantitative and Qualitative Results

When gathering demographic data, a primary question concerning the impact of higher education and its connection to the church was the highest degree earned. Overall, 4.46% of survey respondents did not hold a baccalaureate degree, only having earned a Bible certificate or associates degree or similar. What becomes significant is that of local pastors those, arguably, the most closely linked to sending students and funding to the Nazarene colleges with, 8.33% of local church pastors not holding a baccalaureate degree. Or to go a step further as was uncovered during the survey, one local pastor, a church planter, commented, "I am not a part of any Nazarene institution of higher education, I graduated from a Wesley Seminary, but it seems outside of the scope of the research. I became a Nazarene after my seminary education; I just don't have any knowledge about the Nazarene schools." So the comment illustrates that even an advanced degree without asking a deeper probing question of where that degree was

obtained is not necessarily helpful. On the other hand, 73.94% of survey respondents hold a masters or doctoral degree.

Another question of identity was between the stakeholder groups and the individual institutions. While the responses were distributed across the institutions, it was interesting to note certain stakeholder groups responded more significantly at particular institutions. This is identified, for instance, in the response of faculty and staff at institution C, who had nearly twice (32) as many responses as any other institution and almost three times as many as others. Another instance can be seen in the response of administrators at institution G (17) who did respond with more than twice as many as the next two schools; both institution C and institution D each only had eight while one institution only had two administrator responses. There were several responses of identity with multiple institutions having graduated from one Nazarene university and now working for another or having children attending another. While not a part of the study, Nazarene Bible College, a United States non-traditional higher education institution, was recognized by 15 respondents who either graduated from this institution, serve on its board or have some affiliation with it.

Two questions were asked in the survey about time and connection to the Church of the Nazarene. The first question asked how long the individual had been part of the Church of Nazarene. With just over 10% of the total respondents having been a part of the denomination for 10 years or less, the question showed a doubling of connection from 20 to 30 years and then more than 2/3 of respondents (just less than 67%) had been a part of the denomination for more than 30 years, illustrating a long-term relationship. When broken down by stakeholder group, faculty/staff had the largest group of "new"

Nazarenes with 6.8% having a relationship for 10 years or less and 5.7%, 5 years or less.

Two significant responses were administrators with only 2.3% having a relationship of 10

years or less, within the group that makes up 16% of the responding administrators. At

the same time local church pastors identified very few "new" Nazarenes with only 6 of

134 respondents (1.7%), 10 years or less, but once again this is a significant number

when there is no long-term commitment or understanding of the relationship between

church and college.

The follow-up question asked, "How long have you worked for the Church of the

Nazarene?" This question showed the *maturity* expected in some positions as the General

Board's first responses came after 30 years of service to the church. The District

Superintendent as well did not receive a response until at least 15 years of service. It is

interesting to note that in this group as well the faculty and staff again comprise a

significant group of respondents at "new" end of the spectrum, with 13% overall having

worked less than 10 years. This group made up 38% of the total faculty and staff

respondents group. Not nearly as significant or notable were local pastors who made up

18.5% of the stakeholder group and had less than 10 years of ministry experience in the

Church of the Nazarene, while making up about 7% of the overall response. It should be

noted that the administrators made up just over 4% of the total responses with less than

10 years experience; however, they comprised 30% of the whole.

Key Indicators of Institutional Mission

The phrase "denominational distinctives" is echoed across the Church of the

Nazarene as a hallmark of identification. Pace's (1972) study articulated this idea of

distinctiveness:"Institutional distinctives and strength of religious affiliation were closely

related; that is the most distinctive church-related institutions, and the ones most likely to survive and even prosper, were those that retained the strongest ties with their respective affiliated denominations" (p. 11). The colleges and universities within the Nazarene system of higher education work within a framework of tension between autonomy and dependence. As survey respondents evaluated their perspective of familiarity with the institutional mission (defined in this study as the spiritual purpose of the institution), 72%, nearly three-quarters, were affirmative in their response of familiar with institutional mission. There was a noted similarity in the number of responses to those who stated being very unfamiliar with the institutional mission, 22% to those being somewhat familiar with the mission, 24%. When interviewed concerning "What is the mission of your institution?" Alex, stated, "The mission of the university is the development of Christian character within the philosophy and framework of genuine scholarship." While Kara articulated a similar philosophy, "I think that part of the mission is to help students to be alive spiritually in the face of large and deep intellectual questions." At the same time Ron said, "The mission is to teach, to shape, to send." Al, in the interview articulated the mission by saying, "their mission to raise up leadership…Godly leadership to influence the world." Marty explained the mission as, "Quality education in a Christian environment and equipping the students with a sense, not only of skill…equipping them with skills to do their job but equipping them with a mission-oriented viewpoint." When asked, "In your opinion, how well is your college achieving its institutional mission?" more than 75% of respondents agreed that institutions were average or above in achieving institutional mission. The mean score for this response was 3.13, just above "Achieving its institutional mission, as an average

institution." Along with knowing and articulating the mission of the institution, the

mission must be heard and understood by the constituencies connected to each institution

across the educational region; this includes administration, faculty and staff, board of

trustees, students, district superintendents, local church pastors, congregations, and any

other groups. Stated by Kara,

> I think this is the lack of ability to communicate who we are. First of all, a lack of willingness to really define ourselves and the highest level of an institution within the board of trustees within administration can really come up with a pretty clear definition of who we are, this is a crisis for us at the moment.

Bill said,

> Trustees are very familiar and connected. The students could be stronger. Overall, I feel that the denomination is under attack to give up its core values and mission. Again, as I referenced [previously] with the large region some are more closely connected than others.

> Similarly, Denny stated, "Well, I think its uniqueness lies in its commitment to a

Wesleyan-Holiness experience of world view, biblical view and experience." When

surveyed on institutional objectives for student development 92% of respondents marked

moral and spiritual growth as given significant emphasis with nearly 82.5% signifying

intellectual growth, with about 58% checking social improvement, followed by

vocational guidance at just under 50%, and physical development at less than 25%. These

institutional objectives help to give foundation as the institutional mission is played out

across the campus. These responses from various educational regions give evidence to

the denomination's printed mission statement. "[I] have through the years thoroughly

appreciated, come to appreciate the church and the privilege of ministering in it. It has

been exciting too, to see the way the church through its colleges and seminary have made

an effort to keep connected to the local churches especially when I began to realize as a

trustee that we really were not helping them. We really were not supporting them," according to Al. While there is unity of belief and an agreement in practice, there is still room for improvement and evaluation.

This perspective demonstrates the continual need to build and maintain alumni relationships. In building relationships, one of the strongest ties to any institution is the desire to work there and encourage others to join the ranks. Which had the greatest influence on your decision to work for this institution? With nearly 93% of those responding to the survey stating that the school's spiritual heritage was the greatest factor in their desire for employment, a list of other factors were also factored in. Multiple responses indicated that a combination of both academic rigor and spiritual heritage led to their employment, while another key group of specific responses involved "God's leading" or "God's call on my life." The comment of Cal was that, "Well I think there are times when our schools and our universities feel like they have to over-achieve academically in order to be taken seriously. From Marty's perspective, "It seems like [*our school*] has done a better job of helping the student identify their career path than the state institutions. I guess that is what I am trying to say. So that they come out more focused."

In discussing the student's career path, constituencies were asked, "As you have observed individuals, how would you say a majority are prepared for their work (career), in general after graduation? The mean score for respondents was a 3 of 4 (above average). Those marking a 1 for poorly prepared were just about 1%, with nearly 16% noting a 2, graduates being prepared on average. Nearly 65.3% identified the same graduates being prepared above average and then checked 18% of those graduating as

expertly prepared, exceeding expectations. This understanding of how groups see graduates being prepared for their work upon graduation is significant in the broad scheme of institutional mission and academic purpose.

Ensuring the church-related colleges retain their Christ-centered focus, leadership was chosen as the most influential factor by nearly 72% of respondents, with write-in responses commenting that "it starts at the top," "trustees and [district superintendents] need to be graduates of the Nazarene colleges and totally behind supporting the relationships and programs of the colleges," and "trustees have a strong influence." Just over half, 59.5%, of the respondents also chose faculty as significant in retaining this focus. The other key influential factor noted by nearly one-third, 32.5%, of respondents was the denominational tie. The communication and relationship between church and college seems to be important. Another comment was that there is a lack of focus on mission in the first place and before any retention can happen, there must be a clarity and articulation of mission.

Evidence of the mission played out across campus is the integration of faith and scholarship. Nearly 88% of respondents were satisfied with the merger of faith and scholarship, while some of the respondents don't have direct contact and don't know specifics and cannot answer the question or responded "don't know." Some of the methods involved simply praying at the beginning of a class session, sharing a devotional thought in class, modeling a Christ-like character, "connecting course material with Scripture", and "developing appropriate, but significant relationships with students." An important comment was made, "My spiritual development was formed through this process while I attended a Nazarene University." These methods not only demonstrate an

integration, but also depth of connection between the educational purpose and spiritual mission.

One institution has sought to put together a comprehensive scholarship program for ministerial students to help ease this burden upon graduation. Cal and others commented on the need for schools and the General Church "to get involved and create partnerships and conversations between the schools and among the churches about how our schools can more effectively equip our ministry professionals" Another board member sees a very different world,

"Well it's not as effective as it once was, but the world has changed too. And the expectations of pastoral ministry and so forth are somewhat different. I think some of that has to do with the fact that our society has a delayed adolescence, adolescence is no longer over at 19. I think adolescence goes way up into the 20s and late 20s when this [*our school*] or another school graduated a religion major where they were ready to go lead a church and now it's not identifying several factors that contribute to it. In the middle of these ideas, Cal articulated:

> Well I would say they are a lot better off than probably we sometimes complain about. There are issues obviously we struggle with how it is students can finish four years at [*our institution*] or all of that and come away and not have the needed credits from manual to become a pastor.

Historical Development and Institutional Mission

The history of the colleges and universities within the Nazarene tradition are formed and impacted by a relationship to the church. As the denomination celebrates its centennial and looks into its second century, one of the most significant elements to evaluate is the development of institutional mission. A similar sentiment is echoed by

Sid, "Our purpose is not just to be summer camp all year round, our purpose is to educate

and I think we do a better job of that understanding in recent years. It is not that the other

was wrong, I think this is a better clarification." This idea that the schools are established

as strong educational institutions, though they have a significant spiritual dimension is

unquestioned, but they are first and foremost places of learning. From their inception, the

founders of these institutions intended them to be liberal arts colleges and universities as

opposed to Bible schools. Both Denny and Frank remarked on the broadening global

view of one of the institutions, this expanding mission was a significant aspect of the

schools development.

> Denny remarked:
>
> A much broader world view that is taking place and that has changed some of that aspect because, of course, the religion courses need to alter their prospective that you are not just teaching towards an ordination track you are teaching broader prospective of Christian Ministry from a Wesleyan world view. But I think the global aspect is probably the area where they have shown more matured understanding of their mission in purpose.

And these comments were concurred by Frank, "The vision is broadened to include a

global perspective in a way that I do not think was there. At least in my experience with

Nazarene higher education in days gone by." More than half of the survey respondents

noted a significant trend over time in objectives throughout their institutions. The most

significant emphasis was noted in more emphasis being placed on the institutional

mission with nearly 75% of respondents marking a significant trending toward this over

time, while not even half, 44%, of the respondents noted a trend toward the academic

philosophy. At the same time when asked what forces most challenged the institutional

mission through its history, 45% of respondents identified student recruitment and the

battle for students as the most challenging issue, followed by a lack of denominational support (creating tension between the two entities), very closely behind was a changing focus within the church, diversity issues, and 33% identifying faculty appointments and selection as a force impacting the mission of the school. Following this short list, the next few lagged behind significantly setting these apart and marking a line of distinction.

Key Individuals in Leading Change

In articulating the development of a clear and defining mission, key individuals play an important role in articulating direction. Frank explains, "Truthfully the board of trustees has to buy into this, and to support it financially. It is a budget commitment, so I am passionate on believing strong boards make great presidents, and great presidents need strong boards." Time simply changes who we are and what we do as evidenced by Maxi's comment:

> I think as we have become a more educated denomination, the educational process itself has allowed us to become critical thinkers. It allows us to evaluate our paradigms and all of that are stated words, but I think in that process probably you know the groups within higher education were the ones that started to say we need to think outside the box, we need to expand our thinking.

When asked to rate the in order of importance about what anchors the institution to its mission, given a list of eight items, using a scale of 1 – 4 for least important to most important, the results provide an interesting perspective of value. In terms of strictly ranking those rated in order of most important, the president was ranked first by nearly 81% of respondents, followed by faculty at just under 71% and then an affirmation of faith at 62%. When adding the scores of ranking 3 and 4 together, however, the president still held first place as the primary anchor to institutional mission, with an interesting note

that the faculty were the only grouping not to receive a ranking of 1 (least important) by any respondent, while every other category received at least one response in that column.

When exploring the institutions from a historical perspective and looking back over the last quarter of a century and asked to rate the level of commitment to delivering a Christ-centered education, there was a level of significance in five of the six stakeholder groups noting a shift during these 25 years. Only the Board of Trustees did not express a significant relationship to change over this same period of time. Overall the responses to this issue were very positive with nearly three-quarters of respondents stating that, "commitment was strong then and continues to be strong." There was not a single response that an institution was "no longer committed," while 15% stated that institutions were less committed than 25 years ago, with just over 10% pointing to an increase in commitment during those same 25 years. These responses give evidence to a continued church-college relationship that in large part has remained at least stable and true to its "calling." As the denomination sets its course for the next century, it will use the power of these dynamics to forge ahead.

Denominational Ties and the Future

In discussing how the denomination's higher education institutions could continue another 100 years, Ron explained the idea that if the schools are to continue into the future to be connected to the denomination, then in many respects they must look back to the past and clearly identify the defining and distinctive roots. Frank points again to the roots of where the denomination has come from, but gives greater clarity to a point that others have not touched on; he states that in moving forward and though it is crucial to look back, the denomination and its institutions must do so carefully. Maxi notes that the

difficulty lies in the growing number of non-Nazarene students on the campuses and the impact this has and will have on mission. "And now there isn't that same loyalty, there is not the same loyalty to the denomination, that same loyalty to the schools and so we are all struggling, you know, one of the biggest questions every dean's meeting is what percentage of your students is Nazarenes."

Internal and External Forces impacting Institutional Mission

To understand the driving force behind institutional mission and then how the institutional mission develops and is affected over time, it is important to analyze what forces impact the mission internally and externally. This question was explored through the survey and more in-depth through the interview process. If the denomination were to strengthen or loosen their tie to the schools, what might be the impact? The forces presently challenging the Church of the Nazarene's higher education institutions according to survey respondents were distance learning ranked by 42%, followed closely by a changing focus within the broader higher education landscape and then a change in student funding (government loans, student aid). This change in funding was also connected to a number of comments concerning issues on the general economy impacting higher education, from numerous comments on tuition costs, the "economic down-turn," morale due to financial strain, a need for more economic resources, overall financial pressure and rising costs. Other comments were listed in the areas of the changing cultural dynamics impacting institutions, such as "liberalism and post-modernity philosophies," and a few commented they simply did not know or could not identify what was impacting their specific institution. While governance was not ranked as having a significant external influence on the mission, a few comments noted that a new president,

change in leadership at the top levels did bring significant change. Similarly, academic issues (faculty, curriculum, etc.) were not listed for ranking, but a number of individuals identified them as dynamic external forces. The influx of adult students and programs changed the dynamics of traditionally undergraduate populations. A lack of commitment to faculty excellence which is again focused on degree completion and adult learning programs was seen as a shift in mission. Other responses receiving less than 1% were the economy, diminishing denominational support, institutional leadership, and adult learning.

The challenge facing Christian higher education is not educational philosophy, but spiritual purpose. "Academically the students are being well trained. The spiritual side presents the greater challenge." Again not given as a ranking option was denominational support in terms of either students or finances; however, several notes were made on the topic, most centrally focused on the decreasing percentage of denominational students. While these schools have a strong denominational emphasis there is a need to be guided not be denominational agenda, but by spiritual focus. "Shift from denominational to non-denominational emphasis in society is not being navigated well by the institution." Overall there is less denominational support and student acceptance of the mission, according to one respondent, although echoed by another as "weakening of denominational loyalties."

In exploring this question of external challenge to the mission, a number of questions arise concerning spiritual mission as well as academic purpose. How do these forces interact and create a valuable campus environment? Noting campus-wide spiritual development for faculty and staff, the common response was that overall individuals

were somewhat satisfied with opportunities for these individuals (79% responding with a 3 or 4 at somewhat to very satisfied) while when asked about these opportunities for students, the mean response increased by more than 10% to 89.5%, while still closer to somewhat satisfied, the group pushed more toward very satisfied with twice as many respondents.

A question was posed asking individuals how satisfied they were with the spiritual maturity of the freshmen (new students) their institution was recruiting. Responses were below the somewhat satisfied level with only 57% being somewhat to very satisfied and 19% being somewhat dissatisfied. A similar question was posed concerning the level of satisfaction with the spiritual maturity (growth) of graduates. While the overall mean level of satisfaction did not rise significantly, there was more than a 10% increase in the number of those somewhat to very satisfied with the level of spiritual maturity and noted dissatisfaction level.

When shifting to the academic arena, there is a very different tone to some responses when asked about the level of incoming new students and freshmen recruited to the institution and their academic qualifications. The mean response hovered just at somewhat satisfied with just over 2/3 somewhat to very satisfied with the recruiting classes brought in by their respective institution. On the other end, when the students complete their time at the institution and prepare for graduation and individuals were asked about graduates their institution was producing the response rate rose to hover nearly halfway between somewhat and very satisfied with just over ¾ somewhat to very satisfied with the work their institution had done in helping to produce well developed graduates. From the very beginning the higher education institutions of the Church of the

Nazarene were established to be first rate academic entities. A study of their mission and purpose would be incomplete without clearly examining this focus. When asked if the institution was "achieving its academic philosophy," the mixed response put just under 45% at "Achieving its academic philosophy, as an average institution" with 37.3%, at "Achieving its academic philosophy in a superior manner." This marked more than 80% of responders stating that they saw their institutions as either average or superior, these comments, when paired with the response to the question of satisfaction of overall academic opportunity and nearly 75% somewhat to very satisfied with opportunities, give evidence of an overall, well-balanced academic philosophy and curriculum understood throughout the denomination.

The point that seems to stand out at the summary of this section relates to the level of discussion various stakeholder groups are having pertaining to a changing relationship between the denomination and the institution. Likely the most notable leaning in this discussion is that the response was heavily favored toward no, to very little discussion with approximately 25% saying no discussion had taken place, 33.6%, stating that very little discussion had taken place, and then again just over 25% stated some discussion had taken place about the relationship. What is worth noting is that within stakeholder groups the responses varied widely and all but faculty and staff made comment of some discussion taking place.

Summary for Interpretations

This chapter provided an integration of the three sub-questions from both quantitative and qualitative data as they focused on the central question based on the findings of the study. As presented in Creswell and Plano-Clark (2007), the quantitative

and qualitative data are woven together in the interpretations of the Sequential Explanatory mixed methods study. An on-line survey and phone interviews were used to gather six stakeholder group's perspectives on the institutional mission and academic purpose of the church-college relationship, which then were expressed and triangulated. The integration of themes from qualitative responses and survey data provided insight for observing the expectations and ideas of how the church and the colleges/universities understand the relationship after 100 years and how it will and/or must change in the next 100 years. The data found supported some research, but at the same time disagreed with others.

In summary, the study allowed for the opportunities of developing themes and understanding patterns of various stakeholder groups maintain in orchestrating the church-college relationship. The data gathered provides a useful insight for Nazarene colleges/universities within the United States, but the dynamics and cultural implications once removed from responses make it difficult to generalize responses beyond this one denomination and even for the denomination outside the United States. The stakeholder groups, coming from important lay and clergy perspectives, provide significant responses to the survey items as well as to interview questions, offering insight into the challenges and dynamics of this academic and missional relationship. Most importantly, the research provided helpful data as the denomination looks forward toward its second century and how a historical perspective gives clues for the future.

Chapter 6

Summary, Conclusions, Recommendations

"The Christian college will be, therefore, a community existing around a group of learners, both teachers and students, who confess Jesus Christ as their Savior and Lord. They are engaged in a serious search for the knowledge of God and His universe and His demands upon human life (Lowry 1950, pp. 102-103)."

The idea of the church-related college is likely not a clear enough illustration of the relationship within this denomination. As were discussed previously, a variety of labels have been attempted to more fully articulate this relationship between sponsoring church/denomination and college/university. With numerous descriptors attempting to identify just what the higher education institutions in the Church of the Nazarene represent, the descriptors are *modifiers* for the common noun college, each one providing a more closely tied or more loosely affiliated link with the institution. "The mission of a Christian college is to exhibit the integration of faith and learning, to cultivate the development of the young in the direction of Christian maturity, and to equip the church of Jesus Christ for ministry in the world (Sandin, 13)."

Summary of the Study

The introduction addressed the tension of the church-college relationship and presented the key research on the topic, highlighting discussions on the subject of church-relatedness in higher education. The purpose of the study was outlined, grappling with the historical perspective of the church and looking ahead at the dawn of the second century of the denomination, as was the significance of the study to higher education in the Church of the Nazarene as it establishes its identity in this new century. The study was organized around a central question, "In an effort to create an identity for the future,

how is the institutional mission presently expressed by the higher education institutions of the Church of the Nazarene?" This focal question was then supported by three sub-questions in both the quantitative and qualitative data (1) What are the key indicators of institutional mission in a church-related college?; (2) How does historical development impact institutional mission in the church-related college?; (3) What internal and external forces affect the church-related college's institutional mission? The researcher acknowledges the limitations of the study focused on a particular denomination and its higher education institutions just within the United States and during a limited time period. At the same time this focus will give special attention to the Church's higher education as it steps into its second century.

Exploring the literature review and framework for the study uncovered a wide-range of research on the subject of the church-college relationship. While much research has been given to the subject of secularization, several of the researchers have given special attention to the historic relationships of the schools and their founding denominations and/or churches, with another area giving focus to the mission, purpose, and cultural aspects of the church-college relationship. The literature provided a historical analysis of studies and research. While there have been studies on the Church of the Nazarene and its higher education system, this study is unique in its mixed methods approach as well as its focus on identity rather than history or global perspective. This chapter explored in detail by decade the literature on church-relatedness concluding with studies on the Church of the Nazarene and the church-college link.

The methodology section outlined both the quantitative and qualitative research methods for the study. As a sequential explanatory mixed-methods study, the research

proved to provide richer detail and results for analysis as expressed by Creswell and Plano-Clark (2007). The quantitative research was a researcher-developed survey, comprised of elements from several other church-relatedness surveys that were administered to a population of 1,496 individuals from the Board of Trustees, the General Board, college administrators, faculty/staff at Nazarene higher education institutions, local church pastors, and District Superintendents within the United States. The qualitative research included twelve phone interviews with randomly-selected individuals, two from each stakeholder group, asking guided questions with probing, follow-up questions used as necessary. Once the interviews were conducted they were transcribed by a third-party, and then coded for themes. These themes were connected to the three sub-questions. The mixed-methodology provided for quantitative data to be fully developed by the follow-up qualitative interviews providing more thorough findings.

The chapter on findings is separated into two sections, the first outlining the qualitative data, articulating the interviewees and expressing their responses to specific questions. The qualitative portion of the chapter provides an outline of themes drawn from interviews. Out of the major themes connecting ideas to the sub-questions are contextual themes that help to put the ideas into better context. The key themes outlined in the qualitative research were: (1) The distinctive ties of the denomination and colleges/universities in the Church of the Nazarene higher education system; (2) How does one connect with the "story" of an institution; (3) How is the institutional mission protected.

The next section of the chapter focused on the quantitative research, the survey responses. The online survey was distributed to six stakeholder groups to gather a broad range of responses on the relationship between higher education institutions and the denomination. Names and email addresses were gathered via the internet when available, through contact with district offices, in concert with the General Headquarters of the Church of the Nazarene, and in the case of the Boards of Trustees, permission was requested and given by each institution's president. The findings were focused around each of the three sub-questions, (1) key indicators of institutional mission; (2) historical development and institutional mission; and (3) internal and external forces impacting institutional mission. The history of the Church of the Nazarene's denominational institutions has been widely impacted through its relationship to with, the church. From the outset the institutions were established to be liberal arts colleges, not Bible schools or training institutes, setting them on a vastly different course than many other denominational schools of their time.

Summary of Findings

Summarizing the quantitative and qualitative findings of the research, the researcher discovered, as is the case with other research, the findings here are particular to this study focusing on a unique set of stakeholders at a particular time and the findings cannot necessarily be generalized to all higher education institutions, private higher education institutions or even other Nazarene higher education institutions not discussed within the study. This study was organized around the central question, "In an effort to create an identity for the future, how is the institutional mission presently expressed by

the higher education institutions of the Church of the Nazarene?" Focused on this idea, the researcher uncovered the following findings:

1. There is a common commitment to the core doctrine of Wesleyan-Holiness.

2. Following the interviews there was a sense of stronger ties from the colleges/universities to the denomination than the local churches to the colleges/universities.

3. Even after 100 years, there is an ongoing debate over the purpose of the higher education institutions within the Church of the Nazarene, according to the interviews.

4. Key to the survival and growth of the denomination is clearly identifying the niche and understanding unequivocally who the church is, its unique, distinctive identity.

5. While the survey noted a shift of institutional mission over time (following), the interviews expressed a less dramatic shift than "feared" by many.

6. This shift as commented to in the interviews was attributed to a more educated church body.

7. A noticed point of differentiation between the higher education institutions and the local churches seems to be from a cultural stance/perspective (identity).

8. A key discussion in the shift over time is the trend of more non-Nazarene students attending the Nazarene colleges/universities (changes the missional dynamic).

9. Key stakeholders were unfamiliar with the mission.

10. Eighty-eight percent (88%) of stakeholders satisfied with the merger of faith and scholarship that they are aware of on campus. This strong satisfaction rating illustrates a purposeful attempt to bring these two together.

11. With 75% of respondents noting a trend away from institutional mission and less than 44% noting a trend in academic philosophy, there is an obvious disconnect between expectations in institutional mission and academic philosophy.

12. When asked to rank the forces impacting the institutional mission, student recruitment ranked first, but a lack of denominational support was a very close second with a changing focus within the church close behind: While student recruitment is an obvious and ongoing issue, the lack of denominational support and changing focus within the church was a surprising issue to be addressed by so many.

13. When asked what anchors your institution to its mission, the President was first (79%), but the faculty and staff was a very close second and it was the only group that did not receive any rankings of least importance; this was an illustration of the importance given to the faculty and staff.

14. When asked about a shift in institutional mission over the last 25 years, 15% stated that their institution was less committed, 10% commented that there institution was more committed while the remaining 75% marked that the institution was committed and continues to be strong; in essence the overall sentiment was that stakeholders believed their institutions were successfully holding steady.

15. Presently challenging the institutional mission most significantly are culturally sensitive topics (i.e. distance learning, the economy, changing focus in higher education, accreditation, diversity, student financial aid).

16. Stakeholders were less than somewhat satisfied (57%) with freshmen's spiritual maturity and 19% were dissatisfied; There was not a significant increase for graduates although about 2/3 were at least somewhat satisfied with graduates spiritual maturity; this was an interesting commentary on both the local churches, for incoming freshmen and the colleges/universities graduates.

17. There was quite a differing response to academic ability and philosophy with both a higher satisfaction rate for freshmen and graduates.

18.   Very little to no discussion had taken place on the changing relationship between denomination and higher education institutions with approximately 25% saying no discussion had taken place, about 1/3 stating that very little discussion had taken place, and then again just over 25% stated some discussion had taken place about the relationship.

Conclusions

After outlining the summary of findings, several conclusions have become evident through the research as found in answering the question on expressing institutional mission in the Church of the Nazarene.

Conclusion One

A key to survival and growth is clearly and concisely articulating the denomination's niche and unequivocally standing together, holding as common a

commitment to the core doctrine of a Wesleyan-Holiness belief. Then the churches commit to sending students and financial support as the educational institutions produce an educated laity and clergy, missionally, in step with the denomination.

Conclusion Two

A significant trend noted in institutional mission and academic philosophy over the same period was much less changed than expected. Institutions must be out on academic regions expressing their institutional mission as well as to their own faculty/staff. Churches must be more loyal, but this may be the college/universities work to give a reason to be loyal.

Conclusion Three

Overall responses illustrated a lack of satisfaction with the spiritual maturity of freshmen and graduates. The primary issue with freshmen would seem to be most notably a product of the churches while the responsibility for the graduates would seem to be a product of the colleges/universities. This also comes from expectations of those outside the institution. This is an interesting comparison to the academic philosophy which does not have nearly the differentiation or noticeable significance in responses.

Conclusion Four

There exists a need to stay the same, a belief that the college and church relationship is not in need of changing, but more in need of remaining consistent in its message. (1) There should continue to be a balance of clergy and laity on college and university governing boards; (2) hiring at the colleges should hold true to the doctrine of the church; (3) the Nazarene colleges/universities should whole-heartedly pursue

Nazarene students in an effort to be stewards of the church; (4) the college and the church must hold firmly to the core doctrine of Wesleyan Holiness above and beyond all else.

Recommendations for Further Research

The research study conducted was focused on a particular time, with specific institutions: undergraduate colleges/universities in the United States. With this information, after analyzing data and organizing the study results, these are recommendations for further research.

1. World-wide examination of the Church of the Nazarene's higher education institutions for institutional mission.

2. Multiple denominations and their colleges for comparing and contrasting findings of the Church of the Nazarene.

3. Examination of other schools at the same point to see what would be comparable or a historical examination of those schools that have survived a second 100 years to see what could be beneficial and applicable.

4. An inclusion of other stakeholders from the Church of the Nazarene to determine their understanding of institutional mission.

5. A case study of each school to understand unique context and setting that impacts institutional mission.

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Appendix A

University of Nebraska-Lincoln IRB Approval Letter

Nebraska
Lincoln

June 15, 2009

Mark Mountain
Department of Educational Administration
1321 Eagle Bluff Dr Bourbonnais, IL 60914

Jody Isernhagen
Department of Educational Administration
132 TEAC UNL 68588-0360

IRB Number: 2008089136 EX

Project ID: 9136
Project Title: The Church of the Nazarene: A denomination and its colleges

Dear Mark:

This is to officially notify you of the approval of your project's Continuing Review by the Institutional Review Board for the Protection of Human Subjects. It is the committee's opinion that you have provided adequate safeguards for the rights and welfare of the subjects in this study based on the information provided. Your proposal is in compliance with DHHS Regulations for the Protection of Human Subjects (45 CFR 46).

We wish to remind you that the principal investigator is responsible for reporting to this Board any of the following events within 48 hours of the event:
• Any serious event (including on-site and off-site adverse events, injuries, side effects, deaths, or other problems) which in the opinion of the local investigator was unanticipated, involved risk to subjects or others, and was possibly related to the research procedures;
• Any serious accidental or unintentional change to the IRB-approved protocol that involves risk or has the potential to recur;
• Any publication in the literature, safety monitoring report, interim result or other finding that indicates an unexpected change to the risk/benefit ratio of the research;
• Any breach in confidentiality or compromise in data privacy related to the subject or others; or
• Any complaint of a subject that indicates an unanticipated risk or that cannot be resolved by the research staff.
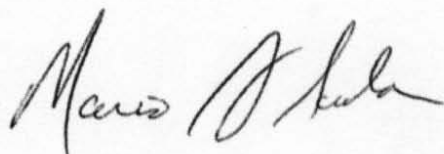
It is the responsibility of the principal investigator to provide the Board with a review and update of the research project each year the project is in effect. This approval is valid until 08/12/2010.

If you have any questions, please contact the IRB office at 472-6965.

Sincerely,

9/7/2009

Mario Scalora, Ph.D.
Chair for the IRB

Appendix B

Survey Informed Consent

University of Nebraska–Lincoln

COLLEGE OF EDUCATION AND HUMAN SCIENCES
Department of Educational Administration

Survey Informed Consent

Identification of Project:
The Church of the Nazarene: A denomination and its colleges

Purpose of the Research:
This research project will explore the affect of institutional mission of church-relatedness in the Church of the Nazarene's colleges and universities in the United States. You are invited to participate in the study because of your involvement in the Church of the Nazarene and your direct impact on the educational philosophy of higher education for the denomination as an alumnus, administrator, faculty/staff, general church leader, local church pastor, district superintendent, or board of trustee member.

Procedures:
Participation in this study requires approximately 30 minutes to complete an online survey. The survey collects the perceptions and experiences of individuals within the stakeholder groups shown above as they relate to church relatedness within the colleges and universities of the Church of the Nazarene. Individuals asked to participate in the survey were randomly selected from within all administrators, faculty/staff, general church leaders, local church pastors, district superintendents, or board of trustee members for all Church of the Nazarene churches, colleges, and universities in the United States. Those individuals who agree to participate will receive an email directing them to an informed consent and the survey on a secure online site. The survey will be completed and submitted electronically.

The survey provides participants with an opportunity to volunteer to participate in a telephone interview several weeks following the survey. Individuals who have not volunteered may be contacted and asked to participate in a phone interview. Those individuals who consent to a phone interview will receive a second informed consent explaining their rights as interview participants. The phone interview portion will require an additional 60 to 90 minutes to complete.

Risks and/or Discomforts:
There are no known risks or discomforts associated with this research.

Benefits:
You many find the learning experience enjoyable and the information may be helpful to you when you are able to contribute to the field of church-related higher education in the Church of the Nazarene. The information gained from this study may help us to better understand the effectiveness of the educational philosophy of the Church of the Nazarene for the next 100 years.

Confidentiality:
All data obtained during this study which could identify you is strictly confidential. Study data will be stored in a locked cabinet in the investigator's office and will only be used only by the investigator during the study and for a period of one year following the completion of the study. The information obtained in this study will be published as my dissertation and may be published in journals or presented at professional conferences in an aggregated format that precludes identification of individuals or institutions.

Compensation:
This study does not provide compensation for participation.

University of Nebraska Lincoln

Opportunity to Ask Questions:

You may ask any questions concerning this research and have those questions answered before agreeing to participate in or at any time during the study. To ask questions directly related to the survey or to the study, please call the investigator at 815-928-5794 (office) or, after hours, at 815-370-4064. Questions may also be asked of Dr. Jody Isernhagen, my doctoral advisor, at 402-472-1088. If you have questions concerning your rights as a research subject that have not been answered by me or my advisor or to report any concerns about the study, you may contact the University of Nebraska Institutional Review Board at 402-472-6965.

Freedom to Withdraw:

You are free to decide not to participate in this study or to withdraw at any time without adversely affecting your relationship with the investigators, your church or school, and the University of Nebraska. Your decision will not result in any loss or benefits to which you are otherwise entitled.

Consent, Right to Receive a Copy:

You are voluntarily making a decision whether or not to participate in this research study. Completion of the survey implies that having read and understood the information provided to you, you have decided to participate. Please print a copy of this informed consent for your records.

Name and Phone number of investigator(s)

Mark C. Mountain, M.A., Principal Investigator   Office: (815) 928-5794
Jody Isernhagen, Ed.D., Secondary Investigator   Office: (402) 472-1088

I Agree

Appendix C

Interview Informed Consent

UNIVERSITY OF Nebraska Lincoln

COLLEGE OF EDUCATION AND HUMAN SCIENCES
Department of Educational Administration

Interview Informed Consent

Identification of Project:

The Church of the Nazarene: A denomination and its colleges

Purpose of the Research:

This research project will explore the affect of institutional mission of church-relatedness in the Church of the Nazarene's colleges and universities in the United States. You are invited to participate in the study because of your involvement in the Church of the Nazarene and your direct impact on the educational philosophy of higher education for the denomination as an alumnus, administrator, faculty/staff, general church leader, local church pastor, district superintendent, or board of trustee member.

Procedures:

Participation in this study requires approximately 60-90 minutes to complete a telephone interview with the primary investigator. The interview will provide a more in-depth exploration of issues and themes identified by the survey conducted prior to the interviews. Those individuals who agree to participate will be asked to set a date and time for the telephone interview and will receive a printed informed consent with a request that the form be signed and returned in a self-addressed stamped envelope provided by the primary investigator.

Risks and/or Discomforts:

There are no known risks or discomforts associated with this research.

Benefits:

You many find the learning experience enjoyable and the information may be helpful to you when you are able to contribute to the field of church-related higher education in the Church of the Nazarene. The information gained from this study may help us to better understand the effectiveness of the educational philosophy of the Church of the Nazarene for the next 100 years.

Confidentiality:

All data obtained during this study which could identify you is strictly confidential. Study data will be stored in a locked cabinet in the investigator's office and will be used only by the investigator during the study and for a period of one year following the completion of the study and then destroyed. The information obtained in this study will be published as the investigator's dissertation and may be published in journals or presented at professional conferences in an aggregated format that precludes identification of individuals or institutions.

Compensation:

This study does not provide compensation for participation.

Opportunity to Ask Questions:

You may ask any questions concerning this research and have those questions answered before or after agreeing to participate in or at any time during the interview. To ask questions directly related to this research study, please call the investigator at 815-928-5794 (office) or, after hours, at 815-370-4064. Questions may also be asked of Dr. Jody Isernhagen, my doctoral advisor, at 402-472-1088. If you have questions concerning your rights as a research subject that have not been answered by the investigator or to report any concerns about the study, you may contact the University of Nebraska-Lincoln Institutional Review Board at 402-472-6965.

Page 1 of 2

UNIVERSITY OF
Nebraska
Lincoln

Freedom to Withdraw:

You are free to decide not to participate in this study, to refuse to answer any of the questions asked during the interview, or to terminate the interview at any time without adversely affecting your relationship with the investigators, your church or school, and the University of Nebraska. Your decision will not result in any loss of benefits to which you are otherwise entitled.

Consent, Right to Receive a Copy:

You are voluntarily making a decision whether or not to participate in this research study. Your signature on this informed consent certifies that you have read and understood the information provided to you and you have voluntarily agreed to participate in this interview. A second copy of this informed consent is provided to you to keep for your information

☐ I give my permission to audio tape this interview.

_____
Signature of Participant

Name and Phone number of investigator(s)

Mark C. Mountain, M.A., Principal Investigator   Office: (815) 928-5794
Jody Isernhagen, Ed.D., Secondary Investigator   Office: (402) 472-1088

Appendix D

INSTITUTIONAL MISSION AND CHURCH-RELATEDNESS

The following survey seeks to explore the institutional mission, defined as the spiritual purpose of the institution and the academic philosophy, defined as the academic purpose of the institution of the denominational colleges of the Church of the Nazarene. Please read the following questions carefully and respond.

Please begin here . . . .

1. How familiar are you with the institutional mission of your college/university?
(on a scale of 1-4 with 1 being very unfamiliar and 4 being very familiar)
(1) Very unfamiliar	83	21.8%
(2) Somewhat unfamiliar	25	6.6%
(3) Somewhat familiar	90	23.6%
(4) Very familiar	183	48.0%

	BT		GB		F/S		Adm		DS		LP	
1	19	5.4%	2	0.6%	29	8.3%	17	4.8%	6	1.7%	30	8.5%
2	1	0.3%	0	0.0%	9	2.6%	1	0.3%	0	0.0%	13	3.7%
3	18	5.1%	2	0.6%	22	6.3%	2	0.6%	7	2.0%	45	12.8%
4	58	16.5%	2	0.6%	61	17.4%	30	8.5%	14	4.0%	46	13.1%

2. In your opinion, which of the following objectives is given significant emphasis by your institution in reference to student development? (Select all that apply)
Intellectual growth	313	82.4%
Physical development	93	24.5%
Social improvement	220	57.9%
Moral and Spiritual growth	350	92.1%
Vocational guidance	186	48.9%

Answer #3 if you have been associated with one of the Nazarene colleges for more than 5 years, otherwise skip to question #4.

3. Referring to the objectives stated above in question #2, do you see any significant trend(s) in emphasis over a period of time.
(a) Yes	221	68.6%
(b) No	101	31.4%

If yes, then . . . .

More emphasis on academic philosophy.	102	44.0%
Less emphasis on academic philosophy.	16	6.9%
More emphasis on institutional mission.	174	75.0%
Less emphasis on institutional mission.	26	11.2%

BT		GB		F/S		Adm		DS		LP	
2	0.9%	1	0.5%	9	2.4%	3	1.4%	1	0.5%	4	1.8%
33	15.1%	1	0.5%	21	9.6%	15	6.9%	7	3.2%	39	17.9%
3	1.4%	0	0.0%	13	6.0%	2	0.9%	1	0.5%	10	4.6%
62	28.4%	3	1.4%	50	22.9%	30	13.8%	17	17.8%	54	24.8%

4. Does your institution have a lifestyle covenant?

Yes	313	84.4%
No	7	1.9%
Don't Know	51	13.7%

5. How does being a "church-related" institution affect academic philosophy within your institution?

Very negative	1	0.3%
Somewhat negative	23	6.2%
No affect	27	7.3%
Somewhat positive	150	40.3%
Very positive	171	46.0%

BT		GB		F/S		Adm		DS		LP	
0	0.0%	0	0.0%	1	0.3%	0	0.0%	0	0.0%	0	0.0%
5	1.4%	0	0.0%	12	3.4%	1	0.3%	0	0.0%	5	1.4%
6	1.7%	0	0.0%	10	2.8%	4	1.1%	3	0.9%	8	2.3%
34	9.7%	4	1.1%	52	14.8%	21	6.0%	9	2.6%	54	15.4%
51	14.5%	2	0.6%	46	13.1%	24	6.8%	15	4.3%	67	19.1%

6. As you have observed individuals who have attended one of the Nazarene colleges or universities, how would you say a majority are prepared for their work (career), in general, after graduation? (on a scale of 1-4 with one being below average and 4 being above average)

(1) Poorly prepared	4	1.1%
(2) Average	58	15.6%
(3) Above average	243	65.3%
(4) Expertly, exceeding expectations	67	18.0%

BT		GB		F/S		Adm		DS		LP	
0	0.0%	0	0.0%	4	1.1%	0	0.0%	0	0.0%	1	0.3%
6	1.7%	1	0.3%	18	5.1%	8	2.3%	2	0.6%	21	6.0%
68	19.4%	4	1.1%	78	22.3%	33	9.4%	18	5.1%	86	24.6%
22	6.3%	1	0.3%	20	5.7%	9	2.6%	7	2.0%	26	15.4%

7. In your opinion, how well is your college achieving its institutional mission?
(which of the following phrases best describes your response to the preceding question?)
(1) Failing to achieve its institutional mission.
(2) Achieving its institutional mission in some areas, but still needs focused attention.
(3) Achieving its institutional mission, as an average institution.
(4) Achieving its institutional mission in a superior manner.

1	4	1.1%
2	81	21.8%
3	147	39.6%
4	139	37.5%

BT		GB		F/S		Adm		DS		LP	
0	0.0%	0	0.0%	3	0.9%	1	0.3%	0	0.0%	1	0.3%
16	4.6%	0	0.0%	31	8.9%	9	2.6%	7	2.0%	25	7.1%
30	8.6%	2	0.6%	50	14.3%	22	6.3%	8	2.3%	51	14.6%
50	14.3%	4	1.1%	36	10.3%	18	5.1%	12	3.4%	57	16.3%

8. In your opinion, how well is your college achieving its academic philosophy?
(which of the following phrases best describes your response to the preceding question?)
(1) Failing to achieve its academic philosophy.
(2) Achieving its academic philosophy in some areas, but still needs focused attention.
(3) Achieving its academic philosophy, as an average institution.
(4) Achieving its academic philosophy in a superior manner.

1	4	1.1%
2	66	17.8%
3	162	43.8%
4	138	37.3%

BT		GB		F/S		Adm		DS		LP	
0	0.0%	0	0.0%	3	0.9%	2	0.6%	0	0.0%	1	0.3%
8	2.3%	1	0.3%	30	8.6%	10	2.9%	4	1.1%	18	5.1%
36	10.3%	2	0.6%	52	14.9%	23	6.6%	12	3.4%	55	15.7%
52	14.9%	3	0.9%	36	10.3%	15	4.3%	11	3.1%	59	16.9%

9. What forces (if any) have challenged your institution's mission through its history? (select all that apply)

A changing focus within the church	38%
A lack of denominational financial support	16%
A lack of denominational student support	40%
A lack of community support, resources	10%
Accreditation issues	13%
Faculty appointments/selection	33%
Governance	18%
Academic Freedom	10%
Student Recruitment	45%
Theological Issues	23%
Diversity (racial, ethnic, etc.)	35%
Institutional mission has not been challenged	9%

Finances/Economy; cultural influences and dynamics; desire for academic credibility; impact of non-traditional programs and students

10. Rate the importance of these people and/or documents that anchor your institution to its mission. (Use the following scale: 1 – least important; 2 – minimally important; 3 – somewhat important; 4 – most important)
Trustees
President
Other leaders/Administration
Faculty
 Affirmation of Faith
Doctrinal Statement
Donor Support
Alumni

11	3.1%	36	10.1%	179	50.4%	129	36.3%
1	0.3%	6	1.7%	61	17.2%	287	80.8%
2	0.6%	17	4.8%	163	45,8%	174	48.9%
0	0.0%	13	3.6%	83	23.2%	262	73.2%
5	1.4%	21	5.8%	110	30.6%	223	62.1%
7	1.6%	40	11.2%	148	41.5%	162	45.4%
9	2.5%	63	14.3%	188	52.2%	100	27.8%
14	3.9%	60	16.6%	212	58.7%	75	20.8%

11. Which of the following have the greatest influence to ensure that your church-related institution(s) retains its Christ-centered focus? (Select up to two)

Faculty	216	59.5%
Relationship	36	9.9%
Institutional mission	51	14.0%
Leadership	261	71.9%
Tradition	14	3.9%
Denominational ties	118	32.5%
Other: _____	*Leadership; disconnect; lack of focus on mission*	

12. What external forces (if any) have <u>presently</u> challenged your institution's mission? (select all that apply)

A changing focus within higher education   _____
Distance learning opportunities   _
A change in student funding (government loans, student aid)
A lack of community support, resources
Accreditation issues

Governance	130	39.8%%
Academic Freedom	137	41.9%
Diversity (racial, ethnic, etc.)	103	31.5%
Institutional mission has not been challenged	25	7.6%
_____	24	7.3 %

48	14.7%		44	13.5%
31	9.5%		*Economy; Denominational support;*
63	19.3%		*cultural influences*

13. How satisfied are you with the overall academic opportunities (majors, course offerings, advising) offered by your institution? (on a scale of 1-4 with 1 being very dissatisfied and 4 being very satisfied)

(1) Very dissatisfied	13	3.6%
(2) Somewhat dissatisfied	26	7.1%
(3) Somewhat satisfied	158	43.4%
(4) Very satisfied	167	4.9%

BT		GB		F/S		Adm		DS		LP	
3	0.9%	0	0.0%	2	0.6%	3	0.9%	1	0.3%	7	2.0%
2	0.6%	0	0.0%	17	4.9%	6	1.7%	0	0.0%	5	1.4%
38	10.9%	2	0.6%	65	18.6%	22	6.3%	12	3.4%	48	13.7%
53	15.1%	4	1.1%	37	10.6%	19	5.4%	14	4.0%	73	20.9%

If you are a faculty member or administrator at one of the colleges please respond to #14 (if not, skip to #15)

14. Which had a greater influence in your decision to work for this institution?

Academic rigor	15	6.8%
Spiritual heritage	207	93.2%
Other (please specify) _____	Spiritual calling; President's vision; Give back to denomination; Both	

15. How satisfied are you with the opportunities for campus-wide (students) spiritual development, you are aware of? (on a scale of 1-4 with 1 being very dissatisfied and 4 being very satisfied)

(1) Very dissatisfied	6	1.7%
(2) Somewhat dissatisfied	31	8.8%
(3) Somewhat satisfied	147	41.5%
(4) Very satisfied	170	48.0%

BT		GB		F/S		Adm		DS		LP	
3	0.9%	0	0.0%	1	0.3%	0	0.0%	0	0.0%	2	0.6%
3	0.9%	0	0.0%	12	3.5%	4	1.2%	1	0.3%	16	4.6%
34	9.8%	3	0.9%	52	15.0%	18	5.2%	9	2.6%	59	17.1%
55	15.9%	2	0.6%	56	16.2%	28	8.1%	17	4.9%	53	15.3%

16. How satisfied are you with the opportunities for campus-wide (faculty/staff, others) spiritual development, you are aware of? (on a scale of 1-4 with 1 being very dissatisfied and 4 being very satisfied)

(1) Very dissatisfied   18   5.1%
(2) Somewhat dissatisfied   56   15.9%
(3) Somewhat satisfied   176   50.0%
(4) Very satisfied   102   29.0%

BT		GB		F/S		Adm		DS		LP	
2	0.6%	0	0.0%	9	2.6%	2	0.6%	0	0.0%	6	1.7%
7	2.0%	1	0.3%	24	7.0%	11	3.2%	3	0.9%	21	6.1%
55	15.9%	4	1.2%	52	15.1%	18	5.2%	13	3.8%	70	20.3%
30	8.7%	1	0.3%	36	10.4%	19	5.5%	11	3.2%	32	9.3%

17. How satisfied are you with the merger of faith and scholarship, you are aware of, on campus? (on a scale of 1-4 with 1 being very dissatisfied and 4 being very satisfied)

(1) Very dissatisfied   13   3.7%
(2) Somewhat dissatisfied   31   8.7%
(3) Somewhat satisfied   175   49.2%
(4) Very satisfied   137   38.5%

BT		GB		F/S		Adm		DS		LP	
1	0.3%	0	0.0%	7	2.0%	1	0.3%	0	0.0%	5	1.4%
6	1.7%	0	0.0%	18	5.2%	3	0.9%	1	0.3%	6	1.7%
44	12.6%	4	1.1%	54	15.5%	27	7.7%	15	4.3%	69	19.8%
45	12.9%	2	0.6%	42	12.0%	19	5.4%	11	3.2%	52	14.9%

If you attended or work at one of the Nazarene colleges please respond to #18 (if not, skip to #19)

18. What are faculty doing to share their faith and incorporate this into the curriculum?

Prayer at the beginning or end of class   272   91.6%
Sharing a devotional thought   237   79.8%
Reading a Bible passage   168   56.6%
Connecting a passage from the Bible into course material   176   59.3%

Others (please specify) _____   Connecting outside of class; Example; Don't know; Varies by instructor

19. How satisfied are you with the educational qualifications of the freshman (new students) that your institution is recruiting? (on a scale of 1-4 with 1 being very dissatisfied and 4 being very satisfied)

(1) Very dissatisfied   11   3.2%
(2) Somewhat dissatisfied   50   14.3%
(3) Somewhat satisfied   199   57.0%
(4) Very satisfied   89   25.5%

BT		GB		F/S		Adm		DS		LP	
1	0.3%	0	0.0%	7	2.0%	1	0.3%	0	0.0%	3	0.9%
7	2.0%	0	0.0%	28	8.1%	8	2.3%	1	0.3%	11	3.2%
51	14.8%	4	1.2%	63	18.3%	32	9.3%	13	3.8%	80	23.3%
37	10.8%	2	0.6%	21	6.1%	8	2.3%	13	3.8%	36	10.5%

20. How satisfied are you with the spiritual maturity of the freshman (new students) that your institution is recruiting? (on a scale of 1-4 with 1 being very dissatisfied and 4 being very satisfied)

(1) Very dissatisfied   14   4.0%
(2) Somewhat dissatisfied   84   24.1%
(3) Somewhat satisfied   221   63.3%
(4) Very satisfied   30   8.6%

BT		GB		F/S		Adm		DS		LP	
1	0.3%	0	0.0%	5	1.5%	2	0.6%	0	0.0%	7	2.0%
19	5.5%	1	0.3%	33	9.6%	9	2.6%	4	1.2%	35	10.2%
61	17.7%	4	1.2%	75	21.8%	36	10.5%	19	5.5%	73	21.2%
12	3.5%	1	0.3%	4	1.2%	3	0.9%	4	1.2%	17	4.9%

21. How satisfied are you with the educational achievement of the graduates that your institution is producing? (on a scale of 1-4 with 1 being very dissatisfied and 4 being very satisfied)

(1) Very dissatisfied	4	1.1%
(2) Somewhat dissatisfied	13	3.7%
(3) Somewhat satisfied	171	48.7%
(4) Very satisfied	163	16.4%

BT		GB		F/S		Adm		DS		LP	
1	0.3%	0	0.0%	1	0.3%	0	0.0%	0	0.0%	2	0.6%
0	0.0%	0	0.0%	9	2.6%	2	0.6%	0	0.0%	3	0.9%
29	8.4%	4	1.2%	62	17.9%	31	9.0%	9	2.6%	61	17.6%
64	18.5%	2	0.6%	47	13.6%	17	4.9%	18	5.2%	65	18.8%

22. How satisfied are you with the spiritual maturity (growth) of the graduates that your institution is producing? (on a scale of 1-4 with 1 being very dissatisfied and 4 being very satisfied)

(1) Very dissatisfied	12	3.4%
(2) Somewhat dissatisfied	39	11.1%
(3) Somewhat satisfied	213	60.5%
(4) Very satisfied	88	25.0%

BT		GB		F/S		Adm		DS		LP	
1	0.3%	0	0.0%	3	0.9%	1	0.3%	0	0.0%	8	2.3%
8	2.3%	0	0.0%	15	4.3%	4	1.2%	2	0.6%	14	4.0%
57	16.4%	5	1.4%	75	21.6%	32	9.2%	13	3.7%	79	22.8%
29	8.4%	1	0.3%	26	7.5%	13	3.7%	12	3.5%	32	9.2%

23. Rate the level of discussion, from your leadership perspective, about changing the relationship between the denomination and the institution(s).

No Discussion	97	27.9%
Very Little Discussion	117	33.6%
Some Discussion	100	28.7%
Significant Discussion	34	9.8%

BT		GB		F/S		Adm		DS		LP	
23	6.7%	1	0.3%	36	10.4%	16	4.6%	9	2.6%	34	9.9%
27	7.8%	1	0.3%	44	12.8%	12	3.5%	3	0.9%	48	13.9%
32	9.3%	2	0.6%	29	8.4%	17	4.9%	10	2.9%	36	10.4%
14	4.1%	2	0.6%	7	2.0%	5	1.4%	5	1.4%	15	4.3%

24. Compared to 25 years ago (or when founded), estimate your institution's commitment to delivering a Christ-centered education.

(1) Less committed	53	15.0%
(2) No longer committed	0	0.0%
(3) Commitment was strong then and continues to be	263	74.3%
strong	38	10.7%
(4) More committed		

BT		GB		F/S		Adm		DS		LP	
6	1.7%	0	0.0%	26	7.5%	2	0.6%	2	0.6%	24	6.9%
0	0.0%	0	0.0%	0	0.0	0	0.0%	0	0.0%	0	0.0%
79	22.7%	6	1.7%	80	23.0%	42	12.1%	22	6.3%	94	27.0%
11	3.2%	0	0.0%	13	3.7%	6	1.7%	3	0.9%	15	4.3%

25. What is your affiliation with the Church of the Nazarene? (select all that apply)
- ❍ Board of Trustee member
- ❍ General Church Leader (General Superintendent, General Board member)
- ❍ Faculty or staff member at a Nazarene institution
- ❍ Administration at a Nazarene institution
- ❍ District Superintendent
- ❍ Local church pastor

BT	96	27.4%
GB	6	1.7%
F/S	121	34.5%
Adm	50	14.2%
DS	27	7.7%
LP	134	38.2%

26. What is your highest earned educational degree?

Bible certificate or similar	5	1.4%
Associate's Degree	11	3.2%
Bachelor's Degree	85	24.4%
Master's Degree	133	38.1%
Doctoral Degree	115	33.0%
Other: _____	ABD; Actuary; J.D.; H.S. diploma; none of above	

27. How long have you been a part of the Church of the Nazarene?

_____ (please indicate # of years)

28. How long have you worked with the Church of the Nazarene?

_____ (please indicate # of years)

29. With which Nazarene college/university are you affiliated?

Eastern Nazarene College	32	9.1%
MidAmerica Nazarene University	40	11.4%
Trevecca Nazarene University	65	18.5%
Southern Nazarene University	42	12.0%
Mount Vernon Nazarene University	62	17.7%
Northwest Nazarene University	53	15.1%
Olivet Nazarene University	6	1.7%
Point Loma Nazarene University	43	12.3%
None of the above	8	2.3%
Other (Outside the US or Nazarene Bible College)		Multiple; NBC; Ambrose (Canadian); Seminario Nazareno de las Americas

Key

BT – Board of Trustess
GB – General Board Leader
F/S – Faculty and Staff
Adm – Administration
DS – District Superintendent
LP – Local church pastor

Appendix E

Interview Informed Consent

University of Nebraska–Lincoln

Survey Informed Consent

Identification of Project:

The Church of the Nazarene: A denomination and its colleges

Purpose of the Research:

This research project will explore the affect of institutional mission of church-relatedness in the Church of the Nazarene's colleges and universities in the United States. You are invited to participate in the study because of your involvement in the Church of the Nazarene and your direct impact on the educational philosophy of higher education for the denomination as an alumnus, administrator, faculty/staff, general church leader, local church pastor, district superintendent, or board of trustee member.

Procedures:

Participation in this study requires approximately 30 minutes to complete an online survey. The survey collects the perceptions and experiences of individuals within the stakeholder groups shown above as they relate to church relatedness within the colleges and universities of the Church of the Nazarene. Individuals asked to participate in the survey were randomly selected from within all administrators, faculty/staff, general church leaders, local church pastors, district superintendents, or board of trustee members for all Church of the Nazarene churches, colleges, and universities in the United States. Those individuals who agree to participate will receive an email directing them to an informed consent and the survey on a secure online site. The survey will be completed and submitted electronically.

The survey provides participants with an opportunity to volunteer to participate in a telephone interview several weeks following the survey. Individuals who have not volunteered may be contacted and asked to participate in a phone interview. Those individuals who consent to a phone interview will receive a second informed consent explaining their rights as interview participants. The phone interview portion will require an additional 60 to 90 minutes to complete.

Risks and/or Discomforts:

There are no known risks or discomforts associated with this research.

Benefits:

You many find the learning experience enjoyable and the information may be helpful to you when you are able to contribute to the field of church-related higher education in the Church of the Nazarene. The information gained from this study may help us to better understand the effectiveness of the educational philosophy of the Church of the Nazarene for the next 100 years.

Confidentiality:

All data obtained during this study which could identify you is strictly confidential. Study data will be stored in a locked cabinet in the investigator's office and will only be used only by the investigator during the study and for a period of one year following the completion of the study. The information obtained in this study will be published as my dissertation and may be published in journals or presented at professional conferences in an aggregated format that precludes identification of individuals or institutions.

Compensation:

This study does not provide compensation for participation.

UNIVERSITY OF
Nebraska
Lincoln

Opportunity to Ask Questions:

You may ask any questions concerning this research and have those questions answered before agreeing to participate in or at any time during the study. To ask questions directly related to the survey or to the study, please call the investigator at 815-928-5794 (office) or, after hours, at 815-370-4064. Questions may also be asked of Dr. Jody Isernhagen, my doctoral advisor, at 402-472-1088. If you have questions concerning your rights as a research subject that have not been answered by me or my advisor or to report any concerns about the study, you may contact the University of Nebraska Institutional Review Board at 402-472-6965.

Freedom to Withdraw:

You are free to decide not to participate in this study or to withdraw at any time without adversely affecting your relationship with the investigators, your church or school, and the University of Nebraska. Your decision will not result in any loss or benefits to which you are otherwise entitled.

Consent, Right to Receive a Copy:

You are voluntarily making a decision whether or not to participate in this research study. Completion of the survey implies that having read and understood the information provided to you, you have decided to participate. Please print a copy of this informed consent for your records.

Name and Phone number of investigator(s)

Mark C. Mountain, M.A., Principal Investigator   Office: (815) 928-5794
Jody Isernhagen, Ed.D., Secondary Investigator   Office: (402) 472-1088

I Agree

Appendix F

THE CHURCH OF THE NAZARENE: A DENOMINATION AND ITS COLLEGES
INTERVIEW PROTOCOL – 2008

Mixed Methods Research Purpose: *Explore the affect of the institutional mission on church-relatedness in the Church of the Nazarene's colleges and universities in the United States*

Date of interview: _____ Time of interview: _____

Location of interview: _____

Interviewer: _____

Participant Profile

Participant: _____

Position: _____

Connected to which school (pseudonym): _____

Years at present position: _____ Total years working in Nazarene Higher Education: _____

Introduction:
1. Thank you for taking the time to visit with me today.
2. I am researching Nazarene higher education for a doctoral dissertation at the University of Nebraska-Lincoln. This study is being conducted to determine what affect the institutional mission has on church-relatedness in the Church of the Nazarene's colleges and universities in the United States. The results of this research study will be used to assess how the Church of the Nazarene is creating an identity for the future through its present institutional mission.
3. First, I want to assure you that this interview is strictly confidential. Information provided by school and church leaders is reported or released in aggregated form only. Individuals are not identified and schools are given pseudonyms.
4. I have an Informed Consent form outlining your rights as a research participant. You are free to decide not to participate in this study or to withdraw from the study at any time without adversely affecting your relationship with the investigator or the University of Nebraska-Lincoln. Contact persons for the project and the Institutional Review Board are provided on the Informed Consent Form in case you have questions or concerns. I have a copy for you to sign and one for you to keep for your use. Are you willing to participate in this interview?

5. I am going to record this interview so that the interview can be transcribed (a typed copy of the interview will be made) and we have an accurate rendering of your responses.
6. It is important that I maintain the integrity of your words and intentions; therefore, I may ask you to review the transcription if I have any difficulties with the interpretation.
7. Please feel free to discuss your views openly. From time to time, I may have additional questions to further understand a concept that you have shared.
8. Let's begin. Please state your name, school, position and indicate permission to record this interview by repeating this statement, "I (your name) at (school/position) willingly give my permission to record this interview."

Interview Questions
DIRECTIONS: *Place a check when the participant mentions each probe so that you do not repeat the probe.*

1. Please tell me about yourself and share a little about your background.

Probes
____ a. How long have you been a part of the Church of the Nazarene?
____ b. What roles have you served in through those years?

                Descriptive Notes: Reflective Notes:

2. How is [institution] unique within the higher education marketplace?

Probes
____ a. Can you compare it to other institutions?

                Descriptive Notes: Reflective Notes:

3. What physical representation or word picture captures the essence of [institution's] identity and culture?

Probes
____ a. Why?
____ b. When do first remember connected the image and the institution?

                Descriptive Notes: Reflective Notes:

4. What is [institution's] mission?
Probes
____ a. How have you become familiar with this?

                Descriptive Notes: Reflective Notes:

5. In your opinion, how familiar would you say various constituencies are with the mission of [institution]?
Probes
____ a. What connection do you have with these constituencies?

                Descriptive Notes: Reflective Notes:

6. How do you feel [institution's] mission has changed over time?
Probes
____ a. What evidence is there of that change?

    Descriptive Notes: Reflective Notes:

7. Why do you think the mission has changed?
Probes
____ a. Has there been specific influence?

    Descriptive Notes: Reflective Notes:

8. Whom would you identify as the "key players" in creating change through the years?
Probes
____ a. Why would you identify these individuals?

    Descriptive Notes: Reflective Notes:

9. What have been major obstacles/barriers to change over time?
Probes
____ a. Specific reasons?

    Descriptive Notes: Reflective Notes:

10. Can you describe any instances in which you can remember change being either positive or negative?
Probes
____ a. Why?
____ b. Influencers to this change?

    Descriptive Notes: Reflective Notes:

11. Do you foresee any major change that still needs to take place in order for [institution] to excel, or for that matter to survive another 100 years?
Probes
_____ a. Why will this or won't this happen, in your opinion?

Descriptive Notes: Reflective Notes:

12. How do [institution's] denominational roots contribute to its present day identity?

Descriptive Notes: Reflective Notes:

13. What tensions between [institution] and the denomination have existed in the past, present, or may develop in the future?
Probes
_____ a. As part of this picture what is evident from your perspective?

Descriptive Notes: Reflective Notes:

14. What is the relationship between denominational ties and academic excellence at your institution? Why?
Probes
_____ a. Is it people, curricular, external, internal?

Descriptive Notes: Reflective Notes:

15. How may denominational ties add value to [institution] in the future?

Descriptive Notes: Reflective Notes:

16. What are the implications for [institution] if its denominational ties strengthen or loosen over time?

Descriptive Notes: Reflective Notes:

17. How effective would you say that [institution] is in training young people for ministry?

Probes

_____ a. Have you seen a change over time?

Descriptive Notes: Reflective Notes:

18. How effective would you say that [institution] is in training young people for their work (career)?

Probes

_____ a. Have you seen a change over time?

Descriptive Notes: Reflective Notes:

Appendix G

Transcriber Confidentiality Agreement

I will be participating in the dissertation research project entitled:

The Church of the Nazarene: A denomination and its colleges

I will be transcribing audio-recorded interviews into text. I will not know the names of the informants, but if I should recognize information that enables me to identify any of the participants I agree to maintain their confidentiality. By signing this agreement I agree to keep all information strictly confidential. I will not discuss the information I transcribe with any person for any reason. I understand that to violate this agreement would constitute a serious and unethical infringement on the informant's right to privacy.

_____
_____

Signature of Transcriptionist   Date

_____
_____

Signature of Principle Investigator   Date