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MODELS OF ACADEMIC GOVERNANCE AND INSTITUTIONAL
POWER IN SOUTHERN BAPTIST RELATED LIBERAL
ARTS COLLEGES AND UNIVERSITIES

A Dissertation
Presented to
the Faculty of
The Southern Baptist Theological Seminary

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Education

by
Michael Shane Garrison

June 2009

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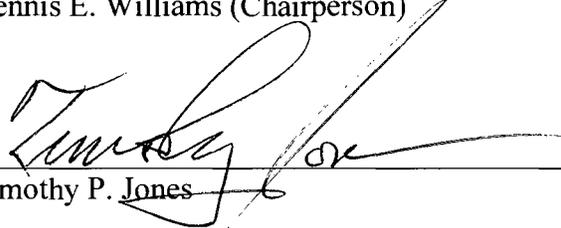
**MODELS OF ACADEMIC GOVERNANCE AND INSTITUTIONAL
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ARTS COLLEGES AND UNIVERSITIES**

Michael Shane Garrison

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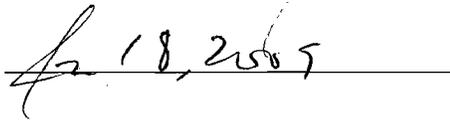


Dennis E. Williams (Chairperson)



Timothy P. Jones

Date



To Danny Ray Garrison,
who told me every day he was proud of me,
and to Jennifer Rose Garrison,
my dear sweet Rose

TABLE OF CONTENTS

	Page
LIST OF ABBREVIATIONS	vii
LIST OF TABLES	viii
PREFACE	x
Chapter	
1. INTRODUCTION	1
Introduction to the Research Problem	6
Research Purpose	9
Delimitations of the Study	9
Research Questions	10
Terminology	10
Procedural Overview	13
Research Assumptions	16
2. PRECEDENT LITERATURE	17
Theological Imperatives for Christian Education	18
Foundational Research	25
Terminology for Academic Governance	35

Chapter	Page
Academic Leadership Constituencies	42
Christian Higher Education in America	53
Religion and Academics: The Purpose of the Church-Related College	62
Profile of the Current Study	72
3. METHODOLOGICAL DESIGN	73
Research Question Synopsis	73
Design Overview	74
Population	74
Sample	75
Limitations of Generalization	76
Instrumentation	77
Procedures	79
4. ANALYSIS OF FINDINGS	83
Compilation Protocol	84
General Demographics	85
Academic Governance Models	86
Distribution of Institutional Power	89
Similarities to Secular, Non-Religious Institutions	95
Differences with Secular, Non-Religious Institutions	99
Evaluation of the Research Design	104
5. CONCLUSIONS	106

Chapter	Page
Research Purpose and Questions	106
Research Implications	107
Research Question 1: Academic Governance Models	107
Research Question 2: Distribution of Institutional Power	112
Research Question 3: Similarities with Secular, Non-Religious Institutions	119
Research Question 4: Differences with Secular, Non-Religious Institutions	124
Research Applications	128
Research Limitations	130
Further Research	131
Summation	133
 Appendix	
1. EXPERT PANEL VALIDATION	135
2. SURVEY INSTRUMENT	142
3. OPEN ENDED RESPONSES	154
REFERENCE LIST	157

LIST OF ABBREVIATIONS

ASBCS	Association of Southern Baptist Colleges and Schools
IABCU	International Association of Baptist Colleges and Universities
NASM	National Association of Schools of Music
NCATE	National Council for the Accreditation of Teacher Education
SBC	Southern Baptist Convention

LIST OF TABLES

Table	Page
1. Positions held by respondents	85
2. Academic governance models of participating institutions	87
3. Academic governance models by region	87
4. Academic governance model scores per institution	88
5. Southern Baptist related group rankings	90
6. Southern Baptist related institutional power scale	91
7. Denominational leaders institutional power rankings	92
8. Faculty institutional power rankings	94
9. External power holders scores	94
10. Students, parents, and alumni power scores	95
11. Gross and Grambsch institutional power scale	96
12. Comparison of top three campus leadership groups	97
13. Comparison of faculty rank and means scores	97
14. Comparison of chairmen of departments rank and mean scores	98
15. Comparison of alumni rank and mean scores	98
16. Comparison of citizens of the state rank and mean scores	99
17. Comparison of denominational leaders rank and mean scores	100

Table	Page
18. Comparison of students rank and mean scores	101
19. Comparison of parents rank and mean scores	102
20. Comparison of federal and state government agencies ranks and mean scores	103
21. Comparison of legislators rank and mean scores	103
22. Bureaucratic scores and standard deviations	109
23. Trustees institutional power rankings	115
24. Parents institutional power rankings	118
25. Students institutional power rankings	119
26. Comparison of academic and administrative leaders	123
27. Large financial donors institutional power rankings	126
28. Comparison of government officials rank and mean scores	128
29. Expert panel results for bureaucratic model	140
30. Expert panel results for collegial model	141
31. Expert panel results for political model	141

PREFACE

I believe God placed a desire in my heart at a very young age to pursue a doctoral degree. I have always loved school, books, learning, and being challenged to think critically. That calling was later confirmed as I walked across the campus of Campbellsville University on a cold February morning in 1997. I can remember God clearly impressing a thought upon my heart: “This is for you.” *This* was teaching and leading in Christian higher education.

Before that dream could become a reality, certain individuals came alongside of me to help me on my way. These are the people for whom I would like to thank God. First, I am especially grateful for Dr. G. Ted Taylor, professor of Christian Studies at Campbellsville University, who inspired me to think outside of the box about ministry and challenged me to consider taking his job one day. That challenge has been met as now I sit in the faculty position he once held and call him *colleague* as well as *mentor*.

I also am very thankful for Rev. Robert Franklin, my pastor for the majority of this doctoral process, who graciously encouraged me to “get the degree done before your kids can remember you being gone.” That soft, but stern, pastoral nudge prompted me to seek out this program of study.

I am also thankful for two of my very dearest friends who have walked this

journey with me: Rev. Brandon Carrier and Brennen Searcy. Both of these men have a passion for Christ and His kingdom. They have spurred me to finish the race with excellence.

I am thankful for Dr. Dennis E. Williams, the chairman of my dissertation committee, for his time and patience with me over the past year. His insights have been tremendous in making this idea a workable study. Additionally, the comments and critique of Dr. Timothy P. Jones, my second reader, have been invaluable in helping me see the strengths and weaknesses in my research.

Probably more than any other person, I am most thankful for my dear sweet Rose. Her devotion to me, and to our shared calling, has been beyond 1 Corinthians 13 and Ephesians 5. She is truly a Proverbs 31 woman. She has sacrificed more than any other to see this dream come true. She has proofread every paper with a sharp eye and showed the deepest compassion for me as I labored. She has cared for our two boys, Isaac and Ethan, as I was away to write and study, yet she never once complained. Rose, you are my greatest gift.

Finally, I am grateful for my Lord and Savior Jesus Christ, for He saved me, made me new, and gave me a passion not to waste my life, but to live it out boldly and sacrificially in this world.

Michael Shane Garrison

Campbellsville, Kentucky

June 2009

CHAPTER 1

INTRODUCTION

Church-related colleges and universities have a remarkable history within the American landscape of higher education. Tewksbury states that many of the very first postsecondary institutions were founded, governed and financially supported by religious groups and church societies. Practically all the colleges founded between the Revolution and the Civil War were organized, supported and in most cases controlled by religious interest (Tewksbury 1969, 55). The vision of Christian higher education was deeply rooted in the building of a new American nation (De Jong 1990, 87). The biblical imperative to teach, disciple and develop Christian persons academically has been a prevailing theme in Christian and American history alike (Hunt and Carper 1996, *xii*).

Southern Baptists have a long and rich history in the founding and maintaining of church-related colleges (McBeth 1987, 210). Leonard writes,

Baptists long have affirmed the value of education for clergy and laity alike. Throughout their history they established schools which promoted Christian education among a predominantly Baptist constituency. Early in the American experience, Baptists founded academies and colleges, many of which became prominent liberal arts institutions. (Leonard 1994, 367)

The first Baptist higher educational institution was the College of Rhode Island, later named Brown University, in 1764 (Leonard 1994, 371). Gradually more and more schools were founded in the southern states where a Baptist presence was rapidly growing.

Mathews states three reasons Southern Baptists continued to flourish in Christian higher education. First, Southern Baptists had an extended plan to educate their clergy and needed colleges and seminaries to do so. Secondly, they wanted to expand and develop more Southern Baptist churches with an educated laity. Finally, Southern Baptists wanted schools which communicated Christian and Baptist beliefs, values, and identity to the succeeding generations (Mathews 1977, 92-93).

If a survey of the present American educational landscape was conducted with particular attention given to institutions with a Southern Baptist identity, one would find over 80 institutions. These would include Bible colleges, liberal arts colleges, major research universities, theological seminaries and extension centers (Schmeltekopf and Vitanza 2006, 203). The Southern Baptist presence in American higher education can further be stratified by looking to the International Association of Baptist Colleges and Universities (IABCU). The IABCU is a voluntary association of Southern Baptist related colleges and universities which has 52 member institutions representing 17 states. Each institution maintains some level of denominational tie to the Southern Baptist Convention (www.baptistschools.org 2008, [index.asp](#)). Current IABCU chairman Evans P. Whitaker, president of Anderson University, wrote in *The Baptist Educator* that “while each of our IABCU member institutions has its own individual mission statement, personality and distinctions, we all hold in common our Baptist heritage and identity as well as our commitment to educate in the context of the Christian faith” (Whitaker 2007, 3).

The IABCU utilizes four criteria to determine membership. These criteria shed light into the distinct markers of a Southern Baptist related college. The four criteria are as follows:

1. A post-secondary institution of Christian higher education accredited by a Council on Higher Education Accreditation recognized accrediting agency appropriate to the mission of the school;
2. Affiliation with a Baptist association or convention;
3. Identification of itself as a Baptist institution;
4. Commitment to the principles historically held by Baptists. (Association of Southern Baptist Colleges and Schools 2000, 1)

These statements help distinguish a school with a distinctly Baptist vision, mission and educational philosophy.

Member schools of the IABCU, like most church-related colleges, function similarly when it comes to the administrative and organizational structures which govern the institution. Each of these schools has a board of trustees, regents, or governors. They have an executive administration including the president, multiple vice presidents, department deans, directors and their staff. The faculty body is arranged in rank order of academic leadership (e.g., dean, associate dean, department head, full, associate and assistant professors, instructors and adjunct faculty). Other participants, such as alumni, financial donors, students, denominational representatives and community leaders, each have a role in the governance of the institution (Birnbaum, Bensimon, and Neumann 1989, 102-03).

Baldrige states that most academic institutions desire to structure themselves under a given model of shared governance (Baldrige 1982, 12). Shared governance is a historical and practical organizational model that most educational institutions live and die by (Morphew 1999, 71). Birnbaum defines shared governance as the “process by which the university community respectfully shares responsibility for reaching collective decisions on matters of policy and procedure” (Birnbaum 1992, 106).

Various campus leadership groups possess a portion of the available institutional power. Simplicio writes that some groups possess a larger share of power than others, which creates tension and animosity within the campus community (Simplicio 2006, 764). A shared governance model is a delicate balance of institutional control and representative authority within the campus environment. Kezar comments that shared governance has its benefits and its disadvantages. Team work and mutual accountability are great advantages. Negatively, there is a tension created by the faculty, administration, trustees, alumni, and other leaders all vying to gain power over the institution (Kezar 2004, 35-36).

Baldrige researched and formulated three models of academic governance. These governance models demonstrate how various institutions function and operate within a scheme of organizational management and administration. He offered institutions are governed either in the bureaucratic model, the collegial model, or the political model (Baldrige 1971b, 3).

Baldrige's collegial model is most akin to a full shared governance approach as it is undergirded by the philosophy of *collegium* or community of scholars (Baldrige 1971b, 5-6). The community of scholars approach is properly illustrated by Westmeyer in *Principles of Governance and Administration in Higher Education*. Westmeyer illustrates his point:

At certain times the president will wield the most power and use it decisively. At other times, the faculty may rise up and lead the institution to consider re-evaluating her mission and current directional course. Those in middle management may influence the leadership community to develop new initiatives which they believe will alleviate financial stress or access new student populations. Still at other times, the trustees may come to the president with a set of guidelines and institutional imperatives to direct the school toward a new philosophy of education. (Westmeyer 1990, 75-76)

Regular shifts in campus power, or “institutional leaderships movements” (Wood 1990, 53), comprise an applied description of a shared governance model. Birnbaum states that all campus leadership groups have a role to play in the institution’s advancement. All groups possess a certain degree of power. Yet upon various challenges and decisions, a particular group will rise to power to meet the present demand (Birnbaum 1988, 5-8).

A non-shared governance model is more indicative of a top-down leadership approach. Baldrige adapts Max Weber’s concept of a “bureaucracy” (Weber 1947, 34-41) and entitles this alternative model as the “bureaucratic” model (Baldrige 1971b, 3-4). In the bureaucratic model, the college president holds the vast majority of the institutional power. The remaining campus leadership groups each receive a descending degree of institutional power based on their position and rank. Hughes and Adrian replaced Baldrige’s bureaucratic title and instead prefer the “authoritative” approach to educational leadership (Hughes and Adrian 1997, 64).

Baldrige further defines the bureaucratic model as a *unitary* organizational structure integrated by formal hierarchical lines. A unitary structure promotes singularity, effectiveness, and limited conflict or opposition. This approach is in direct contrast to the pluralistic model of the *collegium*. The bureaucratic model demands that decision-making follow the formal organizational structures much like the chain of command in a military (Baldrige 1971b, 15). The higher one is in the system, the more likely their decisions will be accepted and acted upon.

Baldrige’s political model is in the middle of the other two. The political model has a democratic structure much like representative government (Baldrige 1971b, 10). Baldrige found that the political model sought to take the best of both the

bureaucratic and collegial model and meld them together into a working paradigm. The key premise is an understanding that the university is a “dynamic” organization, constantly changing and requiring different methods of decision-making and governance (Baldrige 1971a, 9). In the political model, there are representatives from the faculty, student government association, alumni board, and executive administration. Each group sends delegates to sit on what might be called a *university council*, which shares the major institutional power and decision-making ability. Those delegates speak for their representative divisions aiding in the decision-making process for the whole campus.

Various models of academic governance exist on the college campus. A guiding question for the current study is whether or not a particular governance model is more in line with biblical and theological convictions. Can research be found which details the differences in how governance models are utilized in Christian academic institutions as compared to their secular counterparts?

Introduction to the Research Problem

During the late sixties and early seventies, two academic researchers asked a very practical question: “Who makes the decisions on the college campus regarding institutional goals and objectives?” Researchers Edward Gross and Paul V. Grambsch, in their work for the Carnegie Commission on Higher Education, attempted to identify who held the most, and least, institutional power on the college campus. When it came to leading a school toward its goals, values, and overall mission and vision, who are the most influential leaders (Gross and Grambsch 1974, 3)? Gross and Grambsch found that the majority of institutional power rested in the hands of the president with the board of trustees following closely behind. Vice presidents and academic deans were near the top

of the list. The faculty body ranked 4th. The student body ranked 12th below federal and state legislators, but above the alumni (Gross and Grambsch 1973, 179). Their study provided quantitative data on how academic institutions were governed and how institutional power was distributed among the campus leadership groups.

Gross and Grambsch's first study was performed in 1964 with a follow-up completed in 1971. Despite the disruptions of the late sixties in the academic landscape and the attitude of the nation as a whole (Chaffee and Tierney 1988, 121-24), there were no major changes in their findings. The data indicated that the model of governance was capable of withstanding all sorts of cultural shifts (Gross and Grambsch 1974, 5-6).

Additional research has been performed in more recent years which further validated Gross and Grambsch's findings. In 1980, researcher Eugene Krentz performed Gross and Grambsch's study on 12 colleges affiliated with the Lutheran Church-Missouri Synod. Each institution reflected a collegial model of academic governance. Krentz found there was no significant difference in the perceptions and preferences of institutional goals between administrators, faculty and board members (Krentz 1984, 171-72). Krentz's assertion was that because of the denominational affiliation to the Lutheran Church-Missouri Synod, these 12 schools' perceptions and preferences toward institutional goals had been "derived communally" (Krentz 1984, 175-76) and thus showed no significant differences.

In 1984, researcher William Bolding evaluated 13,000 students, 100 faculty members, and numerous other leadership constituencies from a singular liberal arts college. Bolding wanted to identify whether the stated goals and mission of the college were held by all stakeholders. Bolding indicated that the representative institution

(Davidson College) was governed more in the bureaucratic governance model (Bolding 1984, 70). His data showed that the stated goals and mission of the college were not universally held by the stakeholders. Instead he found certain constituencies (e.g., the athletic department and trustees) had “critically low correlations” with other constituencies (e.g., the president and the faculty) (Bolding 1984, 136-37). Bolding states his conclusion:

A serious split has developed between the trustees who define the mission and goals of the institution and the faculty and student services staff who are primarily assigned the duty of implementing the goals. (Bolding 1984, 137)

On the whole, Gross and Grambsch’s research excluded one particular group of academic institutions. They chose not to survey church-related, or denominationally affiliated, institutions of higher learning. They confessed that they were unaware of the particular implications of how religiously oriented schools were organized and governed. They felt those implications would alter their findings and complicate their report to the Carnegie Commission (Gross and Grambsch 1974, 37-38).

Current Study

Gross and Grambsch set forth a challenge for future researchers to apply their work to private, church-related, liberal arts colleges and universities (Gross and Grambsch 1974, 39). They saw a need to give specific attention to denominational groupings, such as Southern Baptists, which would further illustrate how various models of academic governance are being applied in the distribution of institutional power. This researcher acknowledges the forty years of separation between Gross and Grambsch’s original findings and the present time. Undoubtedly, much has changed in how academic institutions distribute power and make decisions (Chaffee and Tierney 1988, 23-24). The

researcher additionally acknowledges that the American educational culture has radically changed. “Institutional leadership and management theories have changed dramatically” since the nineties (Eckel 2006, 64). Particular governance models, which were practiced in the early seventies when Gross and Grambsch conducted their study, have radically changed.

Yet the need to act upon Gross and Grambsch’s challenge is still valid. Future Southern Baptist college presidents, administrators, faculty, trustees, and students need to understand how various models of academic governance affect the distribution of institutional power. Southern Baptist related colleges and universities will remain a strong part of the American educational landscape; it is vital to research and analyze their models of academic governance.

Research Purpose

The purpose of this study was to examine various models of academic governance utilized by Southern Baptist related colleges and universities with specific attention given to the distribution of institutional power. The intended outcome was to determine if Southern Baptist related colleges and universities are governed similarly to secular, non-religious institutions.

Delimitations of the Study

There were four delimitations of the study. All institutions in the study are Christian higher educational institutions. All institutions in this study are members of the International Association of Baptist Colleges and Universities (IABCU). All institutions

are liberal arts colleges or universities. All institutions are located in one of five geographic regions.

Research Questions

Four research questions were chosen for the study.

1. Which models of academic governance are utilized in Southern Baptist related colleges and universities?
2. How do Southern Baptist related colleges and universities distribute institutional power within their given governance model?
3. What similarities, if any, exist between the findings of Gross and Grambsch's research on secular, non-religious institutions and the findings on Southern Baptist related colleges and universities in reference to the distribution of institutional power?
4. What differences, if any, exist between the findings of Gross and Grambsch's research on secular, non-religious institutions and the findings on Southern Baptist related colleges and universities in reference to the distribution of institutional power?

Terminology

The following terms are clarified to assist the reader in understanding the current study. The broader context of their use will be examined more fully in the following chapter.

Bureaucratic model. The bureaucratic model is a hierarchical governance model tied together by formal chains of command and systems of communication (Baldrige 1971a, 2). The bureaucratic model is a top-down leadership approach which bases the greatest proportion of institutional power at the top with each descending organizational leader receiving less and less power and decision-making ability.

Campus leadership groups. For the purpose of this study, a campus leadership group is any constituency with “influential leadership responsibilities over the institution’s values, goals, and objectives” (Gross and Grambsch 1968, 31-34). Gross and Grambsch identified sixteen different campus power holders, or leadership groups, in their original study. Those were the president, trustees, vice-presidents, professional school deans, graduate deans, liberal arts deans, faculty, department chairs, legislators, federal government agencies, state government agencies, large private donors, alumni, students, citizens of the state, and parents of students (Gross and Grambsch 1968, 31-34). One additional group was added to this list specifically for church-related institutions. The additional leadership group was *denominational leaders*.

Collegial model. The collegial model is a governance model which fosters a “community of scholars,” or *collegium*, in which a multitude of members from the university community participate in the institution’s governance. The collegial model is most akin to a shared governance model of campus leadership in which many individuals must be consulted before any changes can be made. In the collegial model, the faculty body has a much higher responsibility in the governance of the institution.

Church-related college. A church-related college is any academic institution with a “historic or present relationship to a denominational entity, church, or religious group” (Cunnigim 1978, 79). Dockery adds the following descriptors which are pertinent to the term. A church-related college,

1. Acknowledges its Christian heritage;
2. Sees itself as an academic partner with its sponsoring denomination with many faculty, students, and board members coming from that tradition;

3. Holds a two-spheres approach to education: campus ministry/chapel programs and academic curriculum and programs;
4. Provides a caring context for education. (Dockery 2000, 13-17)

Institutional power. Institutional power is “how much say” persons have over decisions or outcomes among the various campus leadership groups (Gross and Grambsch 1974, 34). Institutional power is held by those who define the goals of the institution and move the organization forward toward attaining those goals. Institutional power is demonstrated by those who have significant influence over groups, leverage in decision-making and final say in important matters. Institutional power holders speak for the institution in public and determine its progress in private.

Organizational structure. This term refers to the structure and/or the hierarchy of an organization in order to achieve common goals.

Political model. The political model is a governance model which seeks to take the best of both the bureaucratic and collegial model and bring them together into a working paradigm. The key premise is an understanding that the university is a “dynamic” organization, constantly changing and requiring different methods of decision-making and governance (Baldrige 1971a, 9). In the political model, there are representatives from the faculty, student government association, alumni board, and executive administration. Each group sends delegates to sit on what might be called a *university council*, which shares a majority of the institutional power and decision-making ability.

Shared governance. Shared governance is the “process by which the university community respectfully shares responsibility for reaching collective decisions on matters of policy and procedure” (Birnbaum 1992, 106). “Shared governance refers to

the shared responsibility between administration and faculty for primary decisions about the general means of advancing the general educational polity determined by the school's charter" (Flynn 2005, 1).

Southern Baptist related college. According to the International Association of Baptist Colleges and Universities (IABCU), a Southern Baptist related college is one of the 52 member institutions which include 48 liberal arts colleges and universities, 3 Bible schools, and one theological seminary (www.baptistschools.org 2008, index.asp). Four criteria are used to determine membership into the association:

1. A post-secondary institution of Christian higher education accredited by a Council on Higher Education Accreditation recognized accrediting agency appropriate to the mission of the school;
2. Affiliation with a Baptist association or convention;
3. Identification of itself as a Baptist institution;
4. Commitment to the principles historically held by Baptists. (Association of Southern Baptist Colleges and Schools 2000, 1)

Procedural Overview

The first step in the research process was to gain permission from Edward Gross to use and adapt the original 1967 instrument called "Academic Administration and University Goals." Permission was granted by Dr. Gross. The instrument was then transferred from the original paper format into an online survey format. The researcher used only online survey methods in sending, collecting, and processing data from the respondents. The online research site, Survey Monkey, hosted the research instrument. Additionally, the researcher adapted the original instrument to include a section

concerning academic governance models. This new section replaced Section A of Gross and Grambsch's instrument.

To validate the new section, 30 questions were written by the researcher on the topic of academic governance models based in the work of J. Victor Baldrige. These 30 questions were given to an expert panel for validation. The 5 experts were either administrators or faculty members from secular and Christian universities. Each expert was asked to rate the question items on relevance and clarity. Following the panel's critique and evaluation, 15 questions were placed on the actual instrument in Section A.

The second step was to identify the sample. The IABCU has 52 member institutions, 48 of which are liberal arts colleges and universities. These institutions are located in 17 states across the United States. The institutions were divided into 5 geographical regions. The 5 regions each have between 8 and 11 institutions within them. Those regions were as follows:

1. Atlantic Region: consisting of 11 institutions in Virginia, North Carolina, South Carolina, and Florida.
2. Mid-South Region: consisting of 8 institutions in Kentucky and Tennessee.
3. Southeast Region: consisting of 10 institutions in Mississippi, Alabama, and Georgia.
4. Southwest Region: consisting of 10 institutions in Oklahoma, Louisiana, and Texas.
5. West Region: consisting of 9 institutions in Illinois, Missouri, Arkansas, and California.

From these geographical regions, the current research sought to analyze at least 2 institutions from each region. The goal was to study more if permission and access was given. The sample population was 11 Southern Baptist related liberal arts colleges and universities. The Atlantic region only had 1 institution to participate, while the Southeast

and the Southwest regions had 3 participating institutions. Two universities agreed to participate but did not complete any surveys.

Upon receiving approval from the Research Ethics Committee, the researcher used two methods to obtain permission to conduct the study on a given institution. The first method was to send an electronic packet of inquiry to the 48 presidents of the IABCU liberal arts colleges and universities (Appendix 1). The packets detailed the research and sought permission to survey the school. The packet included a statement of the research purpose, the research questions, a sample survey instrument, endorsement letters from Dr. Michael Arrington, president of the IABCU, and from Dr. Michael V. Carter, president of Campbellsville University and IABCU board member, and the research approval from Southern Seminary. The second method the researcher used was to call all IABCU presidents and share with them the research specifics and to request permission to analyze their institution. These two methods were effective as many presidents accepted the initial invitation to participate, while others declined the invitation for various reasons. Over the course of four months, 13 of the 48 IABCU presidents agreed to participate in the study. Eleven institutions actually completed surveys totaling 161 respondents.

Upon presidential approval, the researcher sent instructions to the president (see Appendix 1) requesting he or she invite all vice presidents, deans, department chairs, directors, and faculty to participate in an online study and to take the survey themselves. The instructions detailed the survey goals and provided a survey link to their institution's survey instrument. The president was then to send the instructions and link to those individuals he/she chose. Several presidents invited many from their campus to

participate; others chose only a small number to take the survey. The choice was given to the president to participate or not; therefore, they decided who the survey was forwarded onto.

The seventh step was to compile and analyze the data of the online survey. Once all portions of the research are complete, the researcher will send a final report to the presidents of the participating institutions.

Research Assumptions

The following assumptions undergird the study.

1. The researcher assumes Southern Baptist related liberal arts colleges and universities utilize one of the three models of academic governance (bureaucratic, collegial or political) or at least a variation of one model.
2. The researcher assumes the model of academic governance held by Southern Baptist related liberal arts colleges and universities will function similarly with those from secular, non-religious institutions.
3. The researcher assumes Southern Baptist related liberal arts colleges and universities practice some application of shared governance based on biblical and theological convictions and the commitment to Christian community.
4. The researcher assumes Southern Baptist related liberal arts colleges and universities distribute institutional power based on biblical and theological convictions.
5. The researcher assumes that the faculty, administration, and board of trustees of Southern Baptist related liberal arts colleges and universities will all be Christian persons.
6. The researcher assumes that given the anonymity of the research, faculty and administrators will answer the survey in a forthright and accurate manner.

CHAPTER 2

PRECEDENT LITERATURE

The dynamics of academic governance on the college campus are displayed in rather unique ways. There is an apparent *give and take* in the distribution of institutional power. This is visible by the numerous campus constituencies each holding a portion of the available power and vying for more. There is the arduous process of decision-making, which requires time and political maneuvering in order for all viable constituencies to place their vote. There can be rivalry between the administration and the faculty over who actually controls the direction and vision of the institution. For the church-related college or university, there are additional theological, biblical, and denominational pressures which affect the model of academic governance utilized.

The purpose of this chapter is three-fold. The first task is to frame biblically and theologically how Christian persons in academic leadership demonstrate the doctrines of servant-leadership and community through their practice of academic governance. The second task is to describe the inner workings of higher education administration with particular attention given to the distribution of institutional power. The third and final task is to examine the historical roots of the church-related college and evaluate the taxonomies of church-related academic institutions. Included in this final task is a brief overview of the role played by Southern Baptists in the American educational enterprise.

Theological Imperatives for Christian Higher Education

Is Christian higher education necessary in today's world? Does higher education have a place in God's redemptive plan for humanity? Educators hold a variety of theological convictions which validate the need for Christian higher education in a modern and postmodern society. Christian educators believe that leadership, whether academic or otherwise, must be informed by applicable scriptural mandates and imperatives. The first section of this literature review will examine the major theological convictions for Christian education with specific application made to leadership in institutions of higher learning.

Three theological constructs will be presented as a foundational rubric for leadership within Christian higher education. These three theological constructs are: servant-leadership, Christian administration, and Christian community. While many other leadership principles could be chosen and examined in this literature review, these constructs closely relate to the premise of academic governance and are applicable to all institutions holding fundamental Christian convictions.

Theology of Servant-Leadership

The Christian model of leadership demonstrated in the life of Christ and taught in the New Testament is that of servant-leadership. "But Jesus called them to Himself and said, 'You know that the rulers of the Gentiles lord it over them, and their great men exercise authority over them. It is not this way among you, but whoever wishes to become great among you shall be your servant'" (Matt 20:25-26). Later Jesus instructs his discipleship to "not be called leaders; for One is your Leader, that is, Christ. But the greatest among you shall be your servant" (Matt 23:10-11). Mark's gospel has Jesus

privately instructing his disciples toward servant-leadership. He says, “If anyone wants to be first, he shall be last of all and servant of all” (Mark 9:35). Jesus wanted his followers to be different from the world’s standard for leadership. It is, therefore, a reasonable outcome is to expect leaders who govern and direct Christian higher educational institutions to act in ways that demonstrate servant-leadership.

Servant-leadership has been examined by many notable Christian thinkers and writers. Most notably is Richard Lawrence. Lawrence begins by directing Christians to consider the multiple levels of God-ordained authority which all Christians are commanded to follow. He comments that Christians are under the universal authority of God, but also under the authority of the Holy Spirit, God’s Word, human governmental authorities (Rom 13), and spiritual authority such as pastors and elders (Lawrence 1989, 68-69). Lawrence then transitions one to consider the biblical text, primarily the statements of Jesus in Matthew 20 and 23 and their parallels. His contention is that Christians must take on the banner of servanthood as commanded by their Savior and Lord rather than an authoritarian leadership model. Lawrence writes,

Command authority tells others what to do. The leadership mode involves issuing orders, passing on decisions the leader has made. Servants have one role in the household: to serve. Rather than tell, the servant shows. Example, not command, is the primary mode through which the servant leads. (Lawrence 1980, 106-07)

Nigerian scholar Ndubuisi Akuchie helps investigate the attitude of servant-leadership in noting Jesus’ kingdom as being “not of this world” (John 18:36). Akuchie states that the Christian’s leadership style, both in principle and in practice, is not to be patterned according to the worldly perception of leadership. Servant-leadership, instead, stands in stark contrast to the world’s understanding. Akuckie laments that Jesus’ disciples struggled to understand this concept and that followers of Christ still struggle

today. “Without exception, [the disciples] misconceived the leadership style of Jesus. In Christ and His kingdom, the only way to an upward mobility is a downward mobility. Until they were able to learn this truth, they were not qualified to be Christian leaders, and neither are we” (Akuckie 1993, 41).

A final application for servant-leadership in Christian higher education is made by Coutler. Coutler writes,

In the corporate world, the top-down model of leadership is the model many know, so it is often adapted by Christian organizations. However, the true servant-leadership model is the reverse of that; it places people as the first consideration in decision-making rather than the personal interests of the leader. True servant-leadership can be diagrammed as an inverted triangle with the emphasis on empowerment and support of each person's accomplishment. (Coutler 2003, 24)

Coutler states that the first consideration is people, rather than personal interests of the leader or institution. Empowerment and support are the hallmarks of servant-leadership, not personal ambition. A proper theology of servant-leadership as defined by Jesus will aid any leader on the Christian college campus. It will aid them in understanding their place as a servant to others, not a servant unto their own agendas.

Theology of Christian Administration

Leadership for Christian higher education demands a proper understanding of Christian administration. The theological basis for Christian administration is clearly found in the biblical text. Scripture speaks of the gift of administration with a term closely related to a ship's “helmsmen” or “captain” (1 Cor 12:28; Rev 18:17; Acts 27:11). The Christian administrator has the primary task of setting the navigational course, steering the ship in the right direction, caring for the welfare of the crew, and dealing with the problems that arise.

Estep organizes his theology of Christian administration in five parts: ministry, servanthood, spiritual gift, stewardship, and spiritual. *Ministry* describes the nature of administration. One can easily see the words *ministry* and *minister* rooted in the term “administration.” Estep writes, “Administration in the New Testament was not related to a business or corporate structure, but primarily for the redemptive ministry of the faith community” (Anthony 2005, 45). Administration is more than completing organizational tasks and functions; it is a call to serve others through leadership. Estep states that administration is *servanthood* by taking the words of Jesus in Mark 10:42 and putting them into practice. Jesus explained to the twelve disciples,

You know that those who are recognized as rulers of the Gentiles lord it over them; and their great men exercise authority over them. But it is not this way among you, but whoever wishes to become great among you shall be your servant” (Mark 10:42-43).

Christian administrators have the same mandate. They ought not to use their position to overpower and control others, but instead to serve as Christ commands. Servanthood leads from relationship, not position.

The *spiritual gift* of administration is listed in 1 Corinthians 12:28. Gangel comments that administration is a gift from God given to edify the church and build unity within the body. He contends that the apostle Paul carefully chose the word *kubernesis* to denote a “helmsmen” whose function was to determine a destination and the necessary passage to reach it (Gangel 1997, 103). Leadership and administration have a similar effect on the faith community. Each spiritual gift directs, guides, and leads people toward God’s intended purposes and path.

A theology of administration is vital to a proper understanding of Christian *stewardship*. Christian administrators must be diligent to be a good steward of God's resources. Anthony writes,

Christian administrators must be impressed by the awesome responsibility with which they have been entrusted as stewards of God's revelation and redemption. Christian administrators are called to lay aside personal agendas and concerns in light of the values that which has been entrusted to them. (Anthony 2005, 48)

Good stewardship is illustrated magnificently by Jesus in the parable of the talents (Matt 25:14-30). The two slaves who return more money to their master than was originally entrusted are praised and rewarded with more. The one slave who hid his talent for fear of loosing it was condemned and cast away. Christian administrators are called to be faithful stewards of God's people, ministry, message, and mission.

A theology of Christian administration is particularly useful for those in academic leadership on the Christian college campus. These Christian administrators have faith in Christ, are indwelt by the Holy Spirit, and are commissioned to follow Jesus' example in their actions, including their leadership of the institution. They are, therefore, accountable to Christ in their administrative functions and are propelled by theological convictions to serve others on the college campus.

Theology of Christian Community

An exhaustive biblical theology on Christian community and its affects on leadership are too comprehensive for a literature review. A more succinct approach is to illustrate briefly the concept of "seeking counsel" in making decisions and apply those implications to academic leadership. Secondly, an evaluation of Christian community

will support the value of shared governance for the Christian academic institution, which is a community of believers.

The book of Proverbs points to the necessity of seeking wisdom from others in order to gain success. Seeking counsel through a model of shared governance on the Christian college campus will produce the exact same results. “A wise man will hear and increase in learning, and a man of understanding will acquire wise counsel” (Prov 1:5). “Where there is no guidance the people fall, but in abundance of counselors there is victory” (Prov 11:14). “Without consultation, plans are frustrated, but with many counselors they succeed” (Prov 15:22). “For by wise guidance you will wage war, and in abundance of counselors there is victory” (Prov 24:6). Christian leaders who seek wise counsel are more likely to be victorious and successful. This counsel also fosters community and mutual trust.

Seeking counsel from trusted advisors fosters an attitude of servant-leadership by allowing others to voice to their opinion. Additionally, Christian administrators who seek counsel lessen what Birnbaum calls “leadership distance” (Birnbaum 1992, 34). Pointing to the president as a primary example, Birnbaum suggests academic administrators should do more to reduce leader-follower distance. Seeking counsel is one method alleviating such distance. Birnbaum writes,

Because presidential distance is already created and reinforced by typical hierarchical structure . . . presidents seldom need to act to create distance. Instead, if they are to achieve a proper balance, they should give more attention to reducing distance by whatever means necessary. (Birnbaum 1992, 36)

Shifting to the concept of Christian community, Banks offers insight into the nature of community in his working definition of the term. He defines Christian community as a group of people “who seek to develop a Christianly informed ‘common’

life, through regular verbal and nonverbal ‘communication,’ leading to the development of real ‘communion’ with one another and God” (Banks 1993, 19). He organizes community within the boundaries of common vision, communication, and the development of relationship. Banks evaluates leadership within Christian communities by looking at how shared the leadership approach is. He writes,

Leadership is vested in all, even though some members play a more influential part in leading the group than others. This participatory approach to leadership overcomes any tendency toward monopolization of power by one. Domination is replaced by mutual subordination. (Banks 1993, 24-25)

Christian colleges who attempt to form a community of scholars and administrators, along with students, alumni, and donors, must share *something* in common. Wayman states that *something* is a “common point of view” or “common union” (Wayman 1989, 16). Wayman identifies this common union as the binding force that drives separate constituencies together, uniting them as one body, and compelling them to act in one accord (Wayman 1989, 17-18). Christian colleges have a common union. It is the goal of preparing Christian professionals, artists, clergy, and scholars to live out their faith daily in their chosen career. This shared goal requires participation in community to foster a greater sense of unity and interdependence with each other.

Christian colleges form a tight-knit, closely connected community. These communities are centered in the educational efforts of the institution, but also bound together by common convictions and shared beliefs. Gorman describes Christian community as a civic model. She states,

Community is a word commonly used but uniquely framed in the context of being Christian. Related concepts include mutuality, equality, interconnectedness, commonality, interdependence, and relatedness. We speak of living in a community – a civic model of persons gathered together to enjoy mutual benefits, shared common resources, and resolve mutual concerns. (Anthony 2001, 162)

Gorman's use of descriptive words (e.g., mutuality, equality, interconnectedness, interdependence) paints a rather clear picture of what Christian community looks like. It is people uniting together, all accountable to each other. Bilezikian continues this thought when he states, "Community development is not an optional choice for Christians. It is a compelling and irrevocable necessity" (Bilezikian 1997, 25). The chosen model of academic governance on a Christian campus must be rooted in a theology of Christian community. There is an irrevocable necessity for interconnectedness, equality, and mutual ownership.

God intended for his people to form communities together. Christian higher educational institutions are no exception. Under the authority of God, Christian leaders should seek counsel from one another, share a common union, and value the interdependence each has upon the other.

Foundational Research

The biblical and theological implications for leadership in Christian higher education have laid an important foundation for the current study. Yet a secondary component must be properly evaluated in order to understand fully the direction of this research. The attention now shifts to the literature in the areas of academic governance models and distribution of institutional power.

Five particular research endeavors will be reviewed in the following section. First and foremost is the work of Edward Gross and Paul Grambsch. Their findings in institutional power are central to the current study. Gross and Grambsch's research illustrates how institutional power is distributed on secular university campuses. Two

other researchers, Bolding and Krentz, who applied Gross and Grambsch's work in private institutions, will also be evaluated to make comparisons to religious institutions. The fourth researcher is a contemporary of Gross and Grambsch. J. Victor Baldrige's research on university governance forms the typology for academic governance models studied in this research. Baldrige's findings are paramount in forming a proper framework of the types of academic governance present on college campuses. Finally, Lusk's research will be presented to detail presidents' and trustees' perceptions of academic governance in Southern Baptist related colleges and universities. Lusk's work is included for it is directly linked to the current study's sample. Each of these five research endeavors will enhance an understanding of academic governance and its propositions for the Christian college campus.

Gross and Grambsch (1974)

During the late sixties and early seventies, two academic researchers asked a very practical question, "Who makes the decisions on the college campus regarding institutional goals and objectives?" Researchers Edward Gross and Paul V. Grambsch, in their work for the Carnegie Commission on Higher Education, attempted to identify who held the most, and least, institutional power on the college campus (Gross and Grambsch 1974, 3). When it came to leading a school toward institutional goals, values, change and the overall campus environment, who were the most influential leaders?

In an extensive survey of sixty-eight universities, both private and public, Gross and Grambsch rank ordered campus leadership groups who held a significant amount of institutional power. Sixteen campus power holders, or leadership groups, were ranked. Their findings showed that institutional power was distributed in the following

order: the college president (1st), the board of trustees (2nd), vice-presidents (3rd), senior administrators (4th-6th), the faculty (7th), department chairmen (8th), legislators (9th), federal government (10th), state government (11th), large private donors (12th), alumni (13th), the student body (14th), citizens of the state (15th), and parents of the students (16th).

Gross and Grambsch performed their first study in 1964, with a follow-up study completed in 1971. They found very little change in the data between the intervening years. In their book *Changes in University Organization*, Gross and Grambsch presented numerous findings concerning who influenced campus goals and objectives, campus power structures, and social changes of the late sixties and early seventies. Four particular conclusions regarding academic governance and institutional power are applicable to this research.

The first conclusion made by Gross and Grambsch was that despite the disruptions in the academic landscape of the late sixties and in the attitude of the nation as a whole, there were no major changes in the rank ordering of institutional power. The data indicated that no matter the model of academic governance, whether shared or non-shared, the institution was capable of withstanding all sorts of cultural shifts (Gross and Grambsch 1974, 5-6). This was particularly intriguing considering all the student protests and revolts in those years. Students still ranked rather low on the scale of institutional power rising from fourteenth in 1964 to only twelfth in 1971. Academic institutions did not shift or bend under cultural pressure.

A second conclusion made by Gross and Grambsch was that institutional power was “clustered” either internally or externally (Gross and Grambsch 1974, 135-

37). Two internal power clusters were evident in their findings. First, an administrative cluster seemed to form. This cluster included the president, the vice presidents (with the exception of the academic vice president) and the senior administrators. The second internal cluster was primarily academic. It included the academic deans, department chairs, and the chief academic officer or academic vice president. The third power cluster was external which included legislators, state government officials, and tax-paying citizens. This external cluster was involved only with state-funded institutions, not privately-held schools. Gross and Grambsch found that these clusters consistently battled for institutional power causing turmoil within the organization (Gross and Grambsch 1974, 138-39).

A third conclusion made by Gross and Grambsch was that institutional power and decision-making ability are “inexpressibly linked” (Gross and Grambsch 1974, 121). The higher a campus leadership group is ranked on the institutional power scale, the more capable they are to make decisions for the university. For example, the president has the most institutional power and thus has the capability to make the majority of high-level decisions. Conversely, parents of students ranked last on the institutional power scale both in 1964 and 1971. Parents have nearly no decision-making ability on campus. The link between institutional power and campus decision-making ability is quite evident (Gross and Grambsch 1974, 123).

A final conclusion made by Gross and Grambsch was that there is both “perceived” and “actual” institutional power present (Gross and Grambsch 1974, 124-25). Certain campus leadership groups might be *perceived* by others as having institutional power, but they truly do not possess it. Likewise, certain leadership groups

might hold a sizeable amount of *actual* institutional power, but are perceived by their peers as not possessing leverage or clout. This conclusion is significant because often various models of academic governance cause a dispute over actual and perceived power. These disputes are not always justified in that the power base is more perceived than actualize (Gross and Grambsch 1974, 128-30).

J. Victor Baldrige (1971)

J. Victor Baldrige was a contemporary of Gross and Grambsch. He performed his research at Stanford University. His work is renown in its attempt to form a working typology of various models for academic governance. His research found that one of three possible models was present, at least in a representative form, on all college campuses. Baldrige called the three models of academic governance: the Bureaucratic model, the Collegial model, and the Political model (Baldrige 1971b, 3).

The *Bureaucratic* model “is hierarchical and tied together by formal chains of command and systems of communication” (Baldrige 1971a, 2). Baldrige cites the work of Max Weber on the nature of complex organizations and bureaucracies as being the source of the bureaucratic model (Baldrige 1971a, 2). The bureaucratic model is a network of social groups dedicated to limited goals and organized for maximum efficiencies.

Baldrige uses Stroup’s identifiers to further illustrate the model. He describes the bureaucratic model in the following ways:

1. Competence is the criterion used for appointment.
2. Officials are appointed, not elected.

3. Salaries are fixed and paid directly by the organization, instead of “free-fee” style.
4. Rank is recognized and respected.
5. The career is exclusive; no other work is done.
6. The style of life is centered around the organization.
7. Security is present in a tenure system.
8. Personal and organization property are separated. (Stroup 1966, 13)

Baldrige observed many similarities in the organizational structure of educational institutions to Weber’s bureaucracies. He postulated six comparison characteristics. First, the university is a complex organization chartered by the state. The university is a “corporate person” with public responsibilities. Secondly, many universities have a formal hierarchy with offices and a set of bylaws that specify relations between those offices. Third, the university has formal channels of communication that must be respected. Fourth, there are defined bureaucratic relationships with some officials exercising authority over others. Fifth, there are formal policies and rules that govern much of the institution’s work. Finally, Baldrige noted the most bureaucratic characteristics are noticeable to students in the “people-processing” aspects of record-keeping, registration, graduation and other day-to-day operations (Baldrige 1971a, 3-4).

The second model identified by Baldrige was the *Collegial* model. The collegial model is also known as the “community of scholars.” Baldrige organized this model under three central themes (Baldrige 1971a, 7-8; Baldrige 1971b, 75-76). First, the collegial model has an emphasis on the professor’s professional freedom in the classroom to teach as he or she so chooses. Additionally, there is a respect given to professional freedom in seeking research interests outside of the university. The collegial

model recognizes the need for consensus in decision-making and institutional direction. Again, the faculty are sought out to be involved in the overall direction of the institution and play a major part in the decision-making structures. Finally, Baldrige noted that the collegial model fosters a “democratic consultation” approach in using the concept of “majority rules” (Baldrige 1971a, 7).

Supporters of the collegial model argue that a university should not be organized like other bureaucracies, “instead there should be full participation of the members of the academic community, especially the faculty, in its management” (Baldrige 1971a, 5). Smaller liberal arts colleges seem more capable of establishing a collegial model of academic governance. This is primarily because of their privatization and limited administrative structure. Larger universities have difficulty holding to a collegial model because of the very size of the administration and faculty.

Baldrige’s final model of academic governance was called the *Political* model. Baldrige witnessed this model in action through his research of New York University in 1968. His findings were reported in the book *Power and Conflict in the University* (Baldrige 1971c). Baldrige found that the political model sought to take the best of both the bureaucratic and collegial model and meld them together into a working paradigm. The key premise is an understanding that the university is a “dynamic” organization, constantly changing and requiring different methods of decision-making and governance.

Baldrige analyzed the political model and determined that on the university campus there are many fragmented power blocks and interest groups. Each group is trying to gain institutional power and control. These power blocks are in constant

competition which is expressed through conflict and opposition to change. As in other political organizations, there is a desire for consensus and mutual agreement by many of the constituencies, but that is often unattainable. These impasses between groups form a need for political maneuvering to solve problems, gain support, move agenda items, and create institutional-wide policies. Baldrige stated that decisions are not “simply bureaucratic orders, but are instead negotiated compromises among the competing groups” (Baldrige 1971a, 10). The political model is the middle ground of the three governance models, which Baldrige finds to be the most present on the university campus (Baldrige 1971c, 3).

Eugene Leo Krentz (1980)

Returning to Gross and Grambsch’s research, several more recent researchers further validated their findings. One such validation came in 1980 by Eugene Krentz. Krentz adapted Gross and Grambsch’s work on institutional power and campus goals. Krentz’s work is necessary to the current study because he sampled institutions with a denominational affiliation. Krentz’s study sampled twelve institutions owned and operated by the Lutheran Church-Missouri Synod. His hypothesis was that there is no difference in perceptions of institutional goals by members of the faculty, administration and board of trustees. He used Gross and Grambsch’s work on a sample population who were all linked theologically, structurally, and who were governed by the same denominational system (Krentz 1980, 19-20).

One significant finding in Krentz’s work was that he added denominational representatives to the listing of campus leadership groups. (The current study will do the same.) Two particular denominational groups ranked near the top of the institutional

power scale. Those were the Synodical Board for Higher Education (3rd) and the Synod of the Convention (4th) (Krentz 1980, 160-61). The findings indicated that denominational presence does play a significant role in the distribution of institutional power when the institution is operated by a religious denomination. This finding was not evident in Gross and Grambsch's work because they eliminated all denominationally affiliated institutions (Gross and Gramsch 1974, 38).

William H. Bolding (1984)

Bolding's research took Gross and Grambsch's 1971 instrument and used it to analyze a single liberal arts college instead of numerous institutions. Bolding researched Davidson College, in Davidson, North Carolina. Bolding's research has four significant implications to the present discussion on institutional power and academic governance models. First, Bolding's work further validated Gross and Grambsch's institutional power scale (Bolding 1984, 92). He found that the same ordinal rankings of institutional power were present in his singular sample. Secondly, Bolding found that certain campus leadership groups, such as the faculty, administration, and students, were very much in step with each other concerning campus goals and objectives (Bolding 1984, 136). These findings indicated that the regular polarizing issues (e.g., tuition cost, institutional mission, future development, etc.) were not as disparaging between these particular leadership groups. Still the board of trustees were the least likely to correspond with other leadership constituencies. The trustees seemed to be out of touch with the school and its vision. Finally, Bolding found that a small, liberal arts campus is much more unified than a larger institution. This is partially because of its size, but more based in

the leadership's ability to clearly communicate its mission and objectives to all campus constituencies (Bolding 1984, 144-45).

D. Claude Lusk (1997)

The final foundational research endeavor to be reviewed was performed by D. Claude Lusk in 1997. Lusk sought to evaluate the governance structures and activities on member institutions of the Association of Southern Baptist Colleges and Schools (ASBCS), now named the International Association of Baptist Colleges and Universities (IABCU). Lusk's work is very significant because his sample population is the same sample population in the current study. Lusk surveyed presidents and trustees on their level of involvement and preference in educational governance.

There are two key findings in Lusk's research which impacts the current study. First, Lusk found that there was no significant difference in the perception of presidents and trustees of IABCU schools in the areas of institutional direction, personnel, finances, educational programs, and facilities. There were, however, significant differences in perceptions in the areas of student life, external affairs and overall governance of the institution (Lusk 1997, 89-101). These findings demonstrate how the varying models of academic governance allow for two very powerful constituencies, the presidents and trustees, to be in agreement on certain issues and disagreement on others.

Secondly, Lusk found "role confusion" in certain areas between the presidents and trustees. Because various models of academic governance were being utilized on the campuses, there was confusion as to *who* should be making decisions about certain issues. Lusk points to the fact that the trustees believed they were responsible for the "overall governance" and "institutional direction" (Lusk 1997, 171). The president

perceived his role to be responsible for the same two areas. This role confusion creates opportunities for internal competition and strife. Lusk's recommendation was that institutions should establish, or refine, a "document clearly defining roles and responsibilities for their board and the president" (Lusk 1997, 172).

Terminology for Academic Governance

What does a model of academic governance look like? What defines institutional power? Why does a college campus require such organizational collaboration and inter-relatedness? Why are campus leadership groups so willing to place high levels of power in the hands of so many individuals? The following section will examine three key terms for the current research, namely shared governance, institutional power and decision-making ability.

Shared Governance Defined

How can various campus leadership groups, who all possess some level of power, share in the governance of the institution? Do all groups have the same influence and control or do some groups have more power than others? Shared governance is the organizational system that answers these questions. Benjamin states that *governance* refers to the means and actions by which a collective entity decides matters of policy and strategy. Among educational institutions, these processes and procedures of decision-making take precedence over the decisions themselves (Benjamin 1993, 9).

Flynn states that "shared governance refers to the shared responsibility between administration and faculty for primary decisions about the general means of advancing the general educational polity determined by the school's charter" (Flynn

2005, 1). Hirsch and Weber further clarify that shared governance is an organizational system which consists of explicit and implicit procedures that allocate to various participants the authority and responsibility for making institutional decisions (Hirsch and Weber 2001, 35). Governance systems evolve as unique reflections of institutional history, values, and accidental interactions. Birnbaum comments that these systems are more than just structures for “getting campus work done. They also certify status for participants, symbolize campus authority relationships, and focus attention on certain issues” (Birnbaum 1989, 126).

The principle and theory of shared governance is that all campus leadership groups utilize a degree of power at various times and in various situations. Westmeyer illustrates how the principle works. He writes,

At certain times the president is going to wield the most power and use it decisively. At other times, the faculty may rise up and lead the institution to consider re-evaluating her mission and current directional course. Those in middle management may influence the president and trustees to take on a new capital campaign or develop new initiatives which they believe will alleviate financial stress and access a new student population. Still at other times, the trustees may come to the president with a set of guidelines and institutional imperatives to direct the school toward a new educational philosophy. (Westmeyer 1990, 75-78)

These shifts of institutional power, or “institutional leaderships movements” (Wood 1990, 53), comprise a working description of shared governance. All groups have a role to play in the institution’s advancement. All groups possess a certain amount of institutional power. Still upon various circumstances, a particular group will rise in power to meet the demand.

The benefits of shared governance are consistently observed by those within and without the academic community. Tellefsen, former college president and lead consultant for the United Negro Fund (1983-1993), identifies five benefits of shared

governance for the academic institution. He states shared governance (1) increases executive administrative expertise, (2) develops and improves systems, policies, programs, and services, (3) monitors and strengthens key operational areas, (4) clarifies institutional vision and mission, and (5) conducts institutional advancement in a holistic fashion (Tellefsen 1990, 18-20). Kaplan agrees with Tellefsen's assessment and adds his own commentary. Kaplan states that shared governance addresses two apparent needs: the need to preserve faculty authority and influence, and the need for decision-making systems that respond efficiently to change. Implicit in both of these needs is a presumption that governance has a significant impact on decision-making (Kaplan 2004, 23).

Kaplan further organizes the overarching sentiment and value of shared governance in three statements concerning the inter-relatedness of the trustees, administration (or *internal stakeholders*) and faculty. First, shared governance creates mechanisms that allocate trustee board power to internal stakeholders which will result in decisions that are favorable to the faculty. Secondly, shared governance creates mechanisms that allocate faculty power to internal stakeholders which will result in more favorable outcomes and greater participation within the decision-making process. Finally, Kaplan states that internal stakeholders must garner favorable outcomes amongst both the faculty and the trustee board in order to create a formal structure of policy making (Kaplan 2004, 25-27). Much like a triangle, all three angles must be 60 degrees in order to keep balance and form.

There is a dark side to shared governance as well. Bess discusses four evils of shared governance in *Collegiality and Bureaucracy in the Modern University* (Bess 1988,

135-49). Bess states the first difficulty with shared governance is the process requires lengthy time to accomplish major decisions. Because of the need to gather consensus, significant time is required to assemble leadership and discuss the matters thoroughly. Secondly, shared governance restricts the power of the president to move the institution forward. The president's limited power can ultimately paralyze the institution. Thirdly, shared governance is highly political and creates manipulative and coercive environments. Because power is shared, there is always a battle to get more. Finally, Bess comments that shared governance is highly complex and often takes years for leaders to fully understand the complexities. Only a seasoned leader with far reaching political skills can ever become truly effective within the structure. Many young leaders go elsewhere where the environments are more hierarchical and less complex (Bess 1988, 135-49).

Simplicio provides additional insight into the difficulties of shared governance. He suggests that major upheaval in the shared governance structure comes when the institution does not know who is better suited to make big picture decisions. He emphatically supports the administration as those holding the keys to the big picture (Simplicio 2006, 764). Due to the nature of their work, administrators are required to complete successfully a varied array of tasks in order to fulfill their job-related objectives. Simplicio goes on to state that these administrators come into contact with a greater number of individuals with different and more diverse perspectives. During these contacts, administrators are able to gather more information, and as such, are able to make more informed decisions. Other groups such as the faculty or trustees rarely have broad exposure to the wider context of opinions and perceptions of the institution

(Simplicio 2006, 766). Their role is narrowly focused, leaving less informed and less able to make good decisions.

A final look into the dark side of shared governance is observed when the faculty and administration get out of sorts with the trustees. Who is the ultimate authority when conflict and power struggles ensue? Pope points directly to those who *legally* own the school, namely, the board of trustees. Pope remarks that with all the complexities and networking of shared governance, there has to be one leadership force with the final say when it comes to big picture matters of policy and direction. The elected trustees are the only group with such power. The president, administration and faculty may suggest, encourage, or even forcibly demand for certain things, but the trustees will always be the final stamp of approval (Pope 2004, 77). Heilbron comments, “When all parties understand and appreciate shared governance, the trustees will do everything in their power to make their policies amicable to the other leadership groups” (Heilbron 1970, 12). As long as trust, mutual respect, and open lines of communication are established, rarely do the trustees need to use their “trump card” over the campus.

Institutional Power and Decision-Making

A proper definition of shared governance gives way to a proper definition of institutional power. Eckel describes institutional power as “the ability to *control* others; *influence* decisions; *gather* authority; or *sway* institutional direction” (Eckel 2006, 23). Eckel centralizes on four key elements in how power is used: to control, to influence, to gather, or to sway. Hodgkinson and Meeth agree with Eckel by describing institutional power as “the ability of various individuals and groups in the academic community to control the policy-making process through specifically vested or delegated authority or

through influence acquired by mere force of circumstance” (Hodgkinson and Meeth 1971, 187).

Youn and Murphy define institutional power in rather simplistic terms as having “influence over others” (Youn and Murphy 1997, 202). They proceed to provide a helpful means in determining how institutional power is assessed on the university campus and in other complex social organizations. They state that institutional power is assessed by its *determinants*, its *consequences*, and its *symbols*. The determinants describe who acts when persons of power decide. The more persons directly influenced and activated by a certain decision illustrates how much power is held. Secondly, they state that consequences assess the amount of institutional power held by a campus leadership group. Upon making a decision or policy, is there a sizeable reaction to the decision? The more reaction, the more institutional power held. Finally, Youn and Murphy suggest that symbols assess institutional power. Symbols include such things as “titles, special parking places, special eating facilities, restrooms, automobiles, airplanes, office size, placement, and furnishings, and other perquisites of position and power” (Youn and Murphy 1997, 188). These symbols are used within an academic organization to create rank, order, and status. The more symbols of institutional power held, the more institutional power one possesses.

Institutional power and decision-making ability are closely related concepts. One demonstrates their institutional power by being able to make higher level decisions. Richman and Farmer agree with the connection of institutional power and decision-making. In their book *Leadership, Goals, and Power in Higher Education*, they write,

“We treat power and influence together . . . as a single process, because both are central to decision-making” (Richman and Farmer 1974, 157).

Institutional power and decision-making ability come from various sources. Cohen and March formulated four institutional power domains which are actuated in high-level decision-making on the modern college campus. These domains categorize four major sources of institutional power. Those domains are as follows:

1. *The operating budget*: The distribution of financial resources among the departments.
2. *Educational policy decisions*: The establishment of curricula and academic organization.
3. *Academic tenure decisions*: The granting of indefinite tenure to individual academic personnel.
4. *Planning*: The development of long-run plans for capital expenditures, academic development, and institutional growth. (Cohen and March 1974, 226-27)

Leadership and influence in any of these domains is only possible if the person, or constituency, possesses considerable institutional power.

Richman and Farmer expanded on Cohen and March’s work and organized the sources of institutional power in three generalized categories. They state that “some power sources are organizational in nature, some relate to group characteristics, and some are essentially personal and individualistic” (Richman and Farmer 1974, 174). Their research resulted in a list of nineteen sources of institutional power in academic university settings. Their power sources range from formal authority to decide and act, to responsibilities and function in the organizational chart, and to informational and positional power. Each source gains additional power when combined with another source. For example, when the chairman of the trustees is given positional power by his

leadership on the board, along with informational power by learning about a recent development, combined with formal authority to make decisions on behalf of the university, the chairman becomes very powerful.

While the power sources vary greatly in the amount of institutional power given to the individual or constituency, they nevertheless distribute power effectively. Leaders seeking institutional power do well to engage in these power sources over the course of their tenure with the institution.

Academic Leadership Constituencies

Academic leadership comes in various forms and is represented by various constituencies. The purpose of the following section is to evaluate the responsibilities of four campus leadership groups. Particular attention will be paid to their role in academic leadership and to their distribution of institutional power. Finally, each group will be analyzed to determine their function in academic governance. These four campus leadership groups are the board of trustees, the college president, the faculty body, and senior administrators.

The Board of Trustees

What is a board of trustees, regents, governors, visitors, or directors? Acting as a body, trustees are charged by the institution's charter with the responsibility of operating the institution. Tellefsen describes these responsibilities as (1) selecting the president, (2) establishing the institution's mission, goals, and objectives, (3) establishing the policies under which the institution is to be operated, (4) monitoring the institution to verify that said policies are being adhered to, (5) approving the annual operating and

capital budgets, and (6) preserving the institution's assets (Tellefsen 1990, 23). Trustees may be held collectively and individually liable for the failure to act in carrying out their responsibilities. In most cases, the board of trustees legally owns the institution and are, therefore, highly responsible for its welfare.

Westmeyer organizes the primary areas of concern for the board of trustees as being *facilities, funding, and programs* (Westmeyer 1990, 84). He states the board must seek to maintain and modernize current facilities and build new ones as needed. They must seek to raise endowments, building costs, scholarships, and institutional grants among their circle of influence. Giving to the institution personally is often precluded in the service description of all trustees. Trustees oversee and advise on the programs offered by the institution. These programs include, but are not limited to, academic degree programs, community services, student services, residential life, athletics, job placement services, capital campaigns, interaction with state and local governments and the hiring of faculty (Westmeyer 1990, 84-85). The board's responsibilities range greatly based on the initial duties described in the charter and how this board is viewed by other campus leadership groups within the governance system.

With such responsibilities and legal liabilities, what limitations are placed on this group of leaders? One of the complaints made most frequently by members of the academic community is that the wrong people are making the decisions. In a nation-wide college faculty opinion survey conducted by Hodgkinson and Meeth, 51% indicated that "faculty has too little power" and "the board of trustees has too much." Of course, when a survey is given to the faculty body, the results will assuredly indicate they want more power divested to them (Hodgkinson and Meeth 1971, 29-33).

Hodgkinson and Meeth went on to describe how the board of trustees place limitations on their power over the campus. They offer three examples. First, they state that most board of trustees favor a hierarchical system in which decisions are made at the top and passed down. Yet, they do not consider their position as the top. They conclude the president, whom they selected and hired, and the president's senior administrative officials are at the top. The trustees openly support the president and tend to follow his/her lead in major decision-making (Hodgkinson and Meeth 1971, 30).

Secondly, trustees prefer to shift the decision-making authority and power to the campus leadership group most affected by the particular decision. For example, in matters of academics, trustees prefer the faculty and deans to have the final say. In matters of fundraising and capital growth, they defer to the vice president of advancement or provost. The trustees understand that there is a significant distance between them and the actual decision at hand. They are only on campus four to six times a year; there is no possible way for them to fully understand all the ramifications of what they are being asked to decide upon. They, therefore, defer the decision to those closest to the debate. They still hold veto power if the suggested choice is too far beyond what they view is plausible, but they put the power in the hands of others (Hodgkinson and Meeth 1971, 30).

Finally, trustees limit themselves by preferring an arrangement in which faculty and students do not have major authority, neither do they want to *rule* by themselves. Instead, they prefer major decisions, except presidential appointments, to rest with the administration alone or with the administration and trustees jointly. Thus, the "top-down" model must be modified. Trustees prefer their decision-making ability to

be singularly authoritative only when it comes to choosing the president. Having selected him/her, they tend to lean on their chosen president and his/her administration heavily in the decision-making process (Hodgkinson and Meeth 1971, 31).

The principles and theory behind shared governance is clearly seen in the role of the trustees. They are given power, yet they shift it to other capable leadership groups. Ultimately, they hold immense power over the institution, but they see their role as stewards and care-takers, not rulers. In doing so, they seek the best interest of the school over and above their own personal agendas.

The College President

Only one of the four campus leadership groups to be evaluated is an individual: the college president. Can one person be called a leadership group? Yes. If one examines the presidency and the responsibilities inherent in the position, immediately he or she understands that it should require more than one person to fill so many roles. College presidents do not have the ability to be in two places at once, yet their job is so multi-faceted and diverse that it would appear beneficial to them to do so. College presidents truly wear multiple hats all depending on which group they are communicating with and what power they are putting to use.

College presidents typically enter the president's office with a solid understanding of academic governance and campus power structures. Most have come to the position with previous exposure to educational leadership. Crowley notes that many have been presidents of other institutions or served within the ranks as a senior executive administrator (Crowly 1994, 25-29). They understand that a majority of the work requires collaborating with other groups. Birnbaum comments that the president's access

and possession of power is limited only by their ability to communicate and build consensus with the other power players (Birnbaum 1992, 179).

Hill summarizes the essential beliefs that all successful college presidents must possess. First, Hill states that the president must believe that the institution is more important than any single individual, including the president himself. Secondly, Hill states that the president's job is to help others succeed, not to preserve his or her career longevity. The president must make decisions based on the institution's welfare, even when the decisions are tough and potentially damaging to on-going relationships with colleagues and staff.

Hill goes on to elaborate that a president must see himself as only a small part of the power structure. The president is but one of many and must submit to various groups at various times for the benefit of the institution. Presidents must seek to bring out the best in other leadership groups. Only when the entire power structure is working in full momentum does the institution begin to gather great speed and creativity (Hill 2003, 20-21). Presidents must negotiate decisions knowing that each will ultimately affect other leadership groups differently.

Birnbaum provides two implications for failing as a college president: employing an authoritarian leadership style and losing non-faculty support. He laments that these failures stem from the inability to understand and administer power. Failed presidents see leadership as a process of downward influence, like a triangular-shaped organizational chart with the president solely at the pinnacle. The most common cause of a failed presidency is taking action without first consulting the faculty. The most frequent demonstration of this is when a president (usually earlier in the tenure) moves

forward on a reasonable, but serious organizational decision without even gathering the consensus of the faculty. Examples of serious decisions would be discontinuing a diminished academic degree program or initiating a new student residential plan. The president expects the decision will be accepted by the faculty because it is a rational response to an institutional problem. But because the faculty were not involved in the decision-making process, they view these moves as “an outrageous violation of faculty status and rights” (Birnbaum 1992, 95).

If such a breach of trust occurs between the president and the faculty, Demerath, Stephens, and Taylor state loss of non-faculty support is quick to follow. They reflect that as a failed president’s ability to work constructively with the faculty becomes null and void, other constituencies will slowly lose confidence with the president and seek new leadership. At this point, the board of trustees must step in and assure institutional stability. But often the damage is too severe to mend. The president must resign to ensure the faculty does not begin a mass exodus (Demerath, Stephens, and Taylor 1967, 21-23).

The conclusion for college presidents is simple: the president must understand how academic governance and institutional power works. They must see the intricacies of how each campus constituency corresponds to one another and how relationships between those groups are maintained. They must delicately use the power they possess through consistent and proper consensus-building and communication. In many ways, the college president is the glue between all other leadership constituencies. That glue can create cohesion and a binding allegiance to the institution or it can deteriorate and cause the whole organization to begin to break apart.

The Faculty Body

The third campus leadership group under examination is the faculty body. In an academic institution, the value and significance of the faculty body can never be fully estimated. Richman and Farmer comment that “in the end, the quality and reputation of any university or college depends primarily on the faculty. All other inputs and outputs are secondary to how well the faculty do their job” (Richman and Farmer 1974, 258).

Fisher and Koch spell out faculty significance in their book *Presidential Leadership*:

Faculty members are the body and the heart of a college or university. It is they who must produce, and they who are the most measurable test of a president’s leadership, influence, and mission. (Fisher and Koch 1996, 147)

Eckel concurs with these as he calls the faculty “the workforce and workhorses” of the university (Eckel 2006, 11).

What responsibilities does the faculty have on campus? Certainly, their role as educators is only one aspect in a much larger job description. Ladd and Lipset describe three primary tasks for faculty. First, they state that faculty members are teachers and educators. Secondly, they are scholars, scientists, or artists. Finally, they are consultants or applied researchers (Ladd and Lipset 1975, 10-11).

Parker moves further than Ladd and Lipset in describing faculty responsibilities as *teaching*, *research*, *public service*, *consulting*, and *administration*. As *teachers*, they must prepare and present lectures, create and grade examinations, correct papers, and help students outside of class. As *researchers*, they are seeking personal research grants and projects and overseeing graduate studies. They are writing articles for publication, seeking grants, and presenting their research at conferences. As *public servants*, faculty make themselves available for discussion, lectures, and community

education. As *consultants*, professors are sought after to observe and analyze non-educational environments and make suggestions for improvement. Professors are considered experts in their field and their knowledge is sought after. Finally, faculty members serve as *campus administrators*. Every professor must participate in faculty committees, department management, creating new curriculum and degree programs, interacting with alumni, and servicing other administrative tasks (Parker 1998, 23-25).

With so many important responsibilities and expectations for success, how does the faculty view the power they possess in academic governance? Olson writes, “It has become a cliché among professors to speak of power relations within the university setting in adversarial terms – as a matter of ‘us’ (the faculty) versus ‘them’ (by which is usually meant all administrators)” (Olson 2006, 2). He continues by relating that members of the faculty body always want more institutional power. They continually seek more and more decision-making ability. Olson states that many faculty believe that the administrators are conspiring against them. “Chair, deans, provosts, vice presidents, and presidents are lumped together in a monolithic cabal. All members of which are thought to operate with lock-step consistency to advance an agenda that opposes the faculty” (Olson 2006, 2). These faculty perceptions of the administration are not helpful, but realistic on many campuses.

Nevertheless, the institutional power held by the faculty is quite palpable. Consider who admires the faculty the most: the student body. Wilson comments that, “Students endear themselves to faculty members who inspire them to think independently and who teach as magnificent gods of the academy” (Wilson 2006, 10). Professors are the closest to the student body and are viewed to be more concerned about the student’s

welfare and academic success. Wilson notes that the student population changes every four years or so, yet the aura surrounding the popular professors will be passed from senior to freshman year after year. The most influential professors are held in the highest regard by parents of students, alumni, financial supporters, administrators (many who are former students), and trustees who have sent their children to the school (Wilson 2006, 10).

Demerath, Stephens, and Taylor recommend certain accommodations in managing and limiting the power of faculty in the academic governance structure. First, they state that campus leaders should segregate the faculty from other professionals when major decision-making processes are underway. Faculty should work with other faculty in finding solutions to a problem; administrators with other administrators. Mixing the two groups often creates more ambivalence and animosity because both groups believe the other is unable to bend. Secondly, they recommend that campus leaders should establish different rewards and incentives for faculty for their participation and hard work in furthering the governance process of the campus. Faculty rewards might include time off to write and publish, opportunities to present their work on the campus or in academic circles, or an advancement in salary and professional status (i.e., assistant to associate to full professorship) (Demerath, Stephens, and Taylor 1967, 38). These rewards will foster good relations between the faculty members and the administrative leadership.

Campus leaders should create and maintain a well-organized institutional leadership plan which gives great respect to the faculty, but does not allow them to overpower other groups. If any model of academic governance is to work, the faculty must play a part, but not a heavy handed role.

The Senior Administrators

The fourth campus leadership group is more difficult to describe. In many ways, the senior administrators are hard to identify and categorize succinctly. Gross and Grambsch's study identified several leaders in multiple positions as *senior administrators*. They were not the president, but were part of his or her administration. This group of senior executives included all vice presidents, academic deans, the chief financial officer, executive administrators of student services, admissions, and development, senior level assistants, faculty representatives, and campus advisers (Gross and Grambsch 1974, 35). All positions were paid but can range greatly on the institution's organizational chart from the upper tip to the lower middle.

The senior administrators of an educational institution have many responsibilities. Birnbaum describes the group by stating that each position is tasked with seeking ways to advance the mission, vision, and directives of the trustees and president (Birnbaum 1998, 45-56). Tierney adds that these administrators, with the exception of the academic deans, are distanced from the educational enterprise of the school. They rarely teach courses or do student advising. Instead, they are commissioned to handle the business aspects of the school. They lead and manage the corporate arm of the college, which includes fundraising, facilities, admissions, publicity, development, alumni relations, institutional research, academic records, job placement, and corporate sponsorship of athletics (Tierney 1998, 96-110). In many ways, they are dedicated servants of the institution and student body, but not in the same fashion as the faculty members. Their work is to assure the school will continue to succeed, grow, and develop into a healthy organization in which the educational enterprise will continue.

Senior administrators possess much power on the college campus. Richman and Farmer discuss ten factors which provide this campus leadership group their power (Richman and Farmer 1974, 247-49). Only five will be briefly highlighted in this review. Richman and Farmer point out that senior administrators are best suited to meet the priorities, needs, and interests of those who provide funds to the institutions. They are the closest connection to those who consistently and sporadically support the school with financial gifts. This is positional power.

Secondly, Richman and Farmer state that senior administrators have strong external supporters, many of whom have seats on the board of the trustees. Often senior administrators suggest new members to be elected to the board. These administrators may also have the ear of a huge corporate sponsor or are moving toward receiving a significant grant. These external supporters may never know the president's name, but they are connected to a senior administrator. These connections provide substantial influence and power.

Third, senior administrators maintain and monitor an infinite amount of information about the campus. They possess access to facts and figures about growth and decline in admission rates, freshman retention, scholarship availability, and faculty attitudes towards certain decisions. Because they process and analyze massive volumes of information, they become experts in answering particular questions by other leadership groups (Richman and Farmer 1974, 247-48). Those who control community advertising, public relations, press releases, and interaction with the local news have the power to control information that goes out to the public. How information is spread to the public is a highly sensitive administrative task, one that comes with significant power.

Warner and Palfreyman comment on two limiters to senior administrators' power. There are both a rather obvious and a more obscure limiter. The clearly obvious limiter to senior administrator's power is that they can be fired. Termination of employment is a major deterrent to causing too much trouble. Senior administrators are not elected; they are hired and their position can be ended with little difficulty. Of course, there must be due cause for termination, but no senior administrator ever views himself as completely untouchable.

The more obscure way the senior administrators are limited in their power is that they are so busy doing their job and completing their weekly tasks, they have little time to consider how they can disturb the larger governance system. They are so focused on doing their part in helping the institution succeed that they dismiss the political maneuvering behind the scenes (Warner and Palfreyman 1996, 86). In the larger scheme of things, if the school fails to be a viable educational institution, they are going to be looking for new jobs anyway. They focus their time and attention on making the school great and for the most part leave the political business to others.

Christian Higher Education in America

Leaving the specifics of academic governance behind, the discussion now shifts to the historic significance of Christian higher education in America. Christian higher education has a grand history. The vast majority of the academic institutions founded in the early colonial period were "Christian" to some extent. Behle describes this historical development in stating that American higher education was "Christian," or at least religious, prior to the secular changes that swept through American colleges and universities in the second-half of the nineteenth century (Behle 1998, 11). Tewksbury

commented that “the whole number of colleges in the United States not founded by religion can be counted on one hand” (Tewksbury 1965, 56). He further explained,

We might go through the whole list of American colleges, and show that, with here and there an exception, they were founded by religious men, and mainly with an eye to the interests of the Church. Aside from state universities, the colleges of this country may now be divided among some twenty different denominations, with whom they are either organically connected, or to the control of whose membership they are mainly subjected. (Tewksbury 1965, 56-57)

In surveying the history of Christian higher education, one might observe nearly all Christian denominations were starting church-related schools during the late eighteenth and nineteenth century. Schools were formed in rapid succession concurrent with the development of the American colonies. Tewksbury again comments that practically all the colleges founded between the revolutionary war and the civil war were organized, supported and in most cases controlled by religious interest (Tewksbury 1965, 55). De Jong reflected that the idea and vision of Christian higher education was deeply rooted in the purpose for building a new nation (De Jong 1990, 87). This would be the consistent pattern for nearly one hundred years of American history until World War II.

The same would be true for those institutions founded by Baptists. The first Baptist institution of higher education in America was Rhode Island College founded in 1764. Rhode Island was the logical colony to begin an institution of Baptist higher learning. Since the mid-eighteenth century, the region had more Baptists within its borders than any other colony. Schmeltekopf and Vitanza comment that Rhode Island was the home of many Baptists primarily because they were not particularly welcome in any of the other New England colonies (Schmeltekopf and Vitanza 2006, 3). While Baptists were not the first, nor the most formidable denomination to support higher education, even for the clergy, they still did not want to send their children to Harvard.

The expression arose that “you could send a Baptist to Harvard but you could not get one out” (McBeth 1987, 235).

What started at Rhode Island College quickly began to spread. Hughes and Adrian explain that colonial Baptists sought to establish academies (precollege schools) for training young men (Hughes and Adrian 1997, 371). Following the Revolutionary War, Baptists cooperation flourished and others schools were founded. By the early nineteenth century, academies were springing up all over the southern region. Mathews comments that Methodists and Baptists were “energetically establishing educational societies throughout the south in an attempt to broaden the scope and constituency of evangelical education” (Mathews 1977, 89).

During the nineteenth century, over thirty Baptist colleges and universities were founded in the southern and border states under the auspices of state Baptist organizations and with the encouragement and support of local communities (Leonard 2003, 26-27). Baptist higher education took many forms and developed over time from Bible schools, to Bible colleges, to liberal arts colleges, to leading universities. With each passing generation, more and more students were enrolling in Baptist schools which created a need for more and more schools to be chartered in other parts of the country.

By the mid-twentieth century, the United States had returned from great wars abroad and the baby boom was in full swing, but the heart and soul of America was still at war. Political and cultural shifts were gripping the American landscape. Many church-related schools were beginning to suffer terrible losses in student enrollment and faculty recruitment. The best and brightest were no longer choosing church-related

institutions; instead they were opting for secular, religion-free, higher education (Ferre 1954, 37-40).

Luker identifies four reasons for the academic shift of the middle to late forties. First, he states that post-World War II Americans faced rapidly changing economic conditions. Private Christian education was very expensive and entirely out of reach for many lower and middle income families. Secondly, the political influences of capitalism and free enterprise encouraged future business men and women to leave the bearings of religious education behind and seek greater wealth and secular freedoms. Thirdly, there was an enormous rise in the public school system. Millions of children left private primary and secondary schools for public venues. As public schools advanced in academic standards, religious schools emptied out. Parents simply encouraged their children to stay in the public spectrum, which lessened private Christian higher education after high school graduation. Finally, Luker concludes that during the post-World War II era, the United States experienced a radical philosophical shift toward a purely modernistic worldview. Scientific investigation, empirical evidence and rational logic became the benchmark of the society. This shift left Christian higher education with gaping holes in their attempt to create an integrated approach to faith and science (Luker 1983, 21-25).

Tewksbury adds a fifth reason for the decline of Christian higher education during this time. He laments that the number of sectarian colleges were too many and the competing theologies were battling against each other. Duplication resulted in schools being shut down (Tewksbury 1969, 59). These facts, among others, led to many

historical Christian colleges to be closed or to separate from their denomination in an attempt to survive as secular, non-affiliated institution.

The church-related schools that survived this period of transition had to accommodate themselves to the ever-changing American landscape. Carpenter and Shipps describe the progression of these schools during the period of 1945 to the present in a three phase outline of development.

The Insular, Church-Focused Institution (1945-1950)

At the end of World War II, Christian colleges, Bible colleges and Bible institutes faced great challenges due to the changing culture. After 25 years of tension caused by the revolution in higher education, the fundamentalist vs. modernist controversy, economic depression, and global war, institutional survival was the core issue for the church-related school. Many institutions shifted from Bible school status to Christian liberal arts colleges (Carpenter and Shipps 1987, 138-40). This shift in title and offerings opened the institution to more students who were looking for a liberal arts education, a highly popular trend at the time. Marsden and Longfield define liberal arts as “the college or university curriculum aimed at imparting general knowledge and developing general intellectual capacities, in contrast to a professional, vocational, or technical curriculum” (Marsden and Longfield 1992, 126).

Many institutions also sought accreditation from accrediting bodies for the first time in the school’s history (Carpenter and Shipps 1987, 140). The regional and national accreditation process became the standard by which professional colleges and universities were judged. In order to be competitive in the academic market and for students to be

hired upon graduation, church-related schools needed accreditation desperately.

Unfortunately, school administrators and officials had been not trained in how to meet accreditation standards and so as accrediting bodies examined the school, the deficiencies were insurmountable. This resulted in many church-related schools closing their doors knowing accreditation would never be achieved.

Carpenter and Shipps point to a third factor which led to the church-focused, insular college was that church-related schools began to form stronger ties with their denominational entity. The reasons for this shift are numerous. First and foremost, church-related schools needed steady and consistent financial, governance, and recruitment support. Standing alone, the church-related schools were destined to flounder in the shifting American educational landscape. If they rooted themselves ever closer to the denomination, there might be a potential for growth and survival. Secondly, denominational stability was lent to the church-related school by providing a much needed protection from theological and economic controversy. Finally, the denomination and church-related school could herald a unified message, namely that in these times of trouble and change, there is an ultimate answer found only in faith. The mission of the church-related school and the denomination was the same: to spread the message of Jesus Christ to an ever-growing, ever-changing, ever-shifting world looking for answers to life's deepest questions (Carpenter and Shipps 1987, 141-42).

Corporate Definition, Consolidation, and Credentialing (1950-1969)

Carpenter and Shipps call the second phase “Corporate Definition, Consolidation, and Credentialing.” By the mid-twentieth century, the church-related

school faced more striking challenges. Church-related schools had survived five years of constant influx after the war by saddling closely with their denominational entities. Yet starting in 1950, Christian schools had to grow up professionally in order to survive the rigid academic market. This period of time saw a revitalized vision to become professional, goal-oriented, academic equals with other secular universities. If America was going to grow up in the modern age, then so must the church-related schools. Christian institutions sought increased student enrollment. They raised the academic standards for admittance and heightened the academic atmosphere on campus. Faculty salaries were sufficiently raised and the requirement for scholarly publication became a normative practice. School endowments began to be targets of fundraising efforts. The demand for fiscal responsibility and accountability resulted in the hiring of senior administrators with no academic background. Instead of professors taking administrative roles, outside administrators were hired with business expertise and fundraising abilities (Carpenter and Shipps 1987, 142-45).

Carpenter and Shipps notes church-related schools embarked on a new era of marketing and public relations during this time. The vision and mission of Christian higher education had to compete with secular universities. The physical plant of these schools had to be freshened up and new buildings erected to attract students and faculty. Most importantly, new relationships had to be formed with governmental agencies and educational associations. They needed outside influences on their board of directors, in the classrooms, and within their administrative staffs. The church-related school had to embrace the new American marketplace and leave the isolated Christian community behind (Carpenter and Shipps 1987, 145).

The most significant shift of this decade was in regard to accreditation. Church-related schools desperately needed formal accreditation in order to reach their academic goals. Those that failed the accreditation process in the forties were either closed or left in miserable shape. During the fifties, church-related schools sought accreditation differently. They entered the process prepared, trained, and with the help of other previously accredited secular liberal arts schools. This especially applied to accreditation for teachers preparing for primary and secondary positions. The most sought accreditation was National Council for the Accreditation of Teacher Education (NCATE) and National Association of Schools of Music (NASM). Training future teachers was a primary market for Christian higher education and they needed these accreditations to stay competitive.

**Professionalism, Networks, and
Theoretical Understandings
(1970–1990)**

The final phase in Carpenter and Shipps' development of modern church-related schools is called "Professionalism, Networks and Theoretical Understandings" (Carpenter and Shipps 1987, 146-49). During a twenty-year period (1970-1990), Christian institutions sought increased professionalism. No longer could the beloved professor or pastor be tapped for the presidency. University graduate schools of education began preparing a whole cadre of young specialists whose goal was not to teach but to enter directly into administrative careers. Church-related schools had to begin hiring these young leaders to move the institution further into the professional landscape.

Also new networks for Christian educators and Christian collegiate administrators were formed to meet and discuss the emerging environment of Christian campuses. By this point in the shift toward modernism, the secular academy had chosen to exclude Christian scholars altogether. These banned scholars responded by forming their own alliances and partnerships. They needed to conduct studies on their campuses and debate amongst their peers. If the secular academy would not accept them, they must create their own sub-culture for edification and critique. These networks formed scholarly journals, conferences, associations, and consortiums to create a field of experts and literature in the area of Christian higher education for the first time in history (Carpenter and Shipps 1987, 147).

Most significantly, Carpenter and Shipps conclude that Christian higher education had to deliberate and solidify what it believed was its theoretical and philosophical understanding. The movement to foster conversation and dialogue on the integration of faith and reason became more evident. Christian scholars began defining what it meant to be wholly Christian and wholly academic. This period marked prolific writing on the subject of Christian higher education. Many volumes which are now considered the definitive works were published during this time.

Overarching Historical Themes

In relatively brief form, one can surmise from the history of the church-related school in America several overarching themes. Ringenberg articulates these themes rather well. First, Ringenberg states that the connection between the denominational entity and the academic institution regularly change. There is a constant ebb and flow in

the tie that binds the two together. There can be decades of close connection and periods of loose affiliation. This tension is a natural part of the lifecycle of both entities.

Secondly, the economic, political, and philosophical worldview of America changes, so must the strategy of the church-related school. Being a Christian institution does not shelter a college from adapting to new cultural environments and demands. The more equipped a Christian college is to meet the changes in society, the more prepared she will be to remain a beacon of light in the world (Ringenberg 2006, 79).

Ringenberg's third theme turns to theological bearings. The historical overview has very little to say about theological and scriptural debates. While some historians might flippantly point to theological issues and biblical authority as the reason for the rise and fall of Christian colleges and universities, a proper analysis shows very little evidence that theological matters impede or excel a church-related school. The premise that Christian schools will ultimately live or die based on their theological convictions is simply not true. Church-related schools with radically different theological views, from the most liberal to the most fundamental, will succeed more based on their mission and presence in the academic marketplace than for their beliefs on the Bible, creation, God, Jesus, or the Church (Ringenberg 2006, 81).

Religion and Academics: The Purpose of the Church-Related College

One might ask if there is a significant need for an educational alternative to the secular academy? Is there is a need for Christian students to learn and develop in a holistic Christian environment? Is there is a need for Christian scholarship and research in forming a well-thought integration of faith and learning? Is there is a need for

Christian professionals who have been trained adequately for their careers in the arts and sciences, but who have also been grounded in biblical and spiritual truth, to teach in a Christian academic setting? The answer to all these questions is: yes. There is a significant need for the church-related college. The integration of the church and the academy is difficult to understand and even more difficult to fully define. Therefore five taxonomies will be presented in this section to further illustrate how religion and academics can be mixed in Christian education.

Taxonomies for Church-Related Schools

Scholars intuitively know that in order for a field of research to be properly studied and debated, certain definitions must be agreed upon by the majority of their colleagues and peers. This is true in the task of defining the model, paradigm, or classification a church-related school uses in reference to its denomination. Five taxonomies will be discussed, each highlighting a different aspect of the relationship between a church-related institution and its sponsoring denomination. The progression will be formatted chronologically to demonstrate how one author's work was built upon by future taxonomies.

Pattillo and Mackenzie (1966)

Pattillo and Mackenzie were commissioned by the Danforth Foundation to evaluate over 800 institutions of higher learning with some level of religious affiliation or historical ties. Their research focused on specifying and categorizing the relative strength of denominational affiliation and the general ways in which the affiliation is manifested

in the day-to-day activities of a particular institution. The research product was a four-tiered taxonomy.

Pattillo and Mackenzie's first tier was called *Defenders of the Faith* colleges. Defender colleges have their basis in arts and science education for students who will become leaders within the denomination. The curriculum is complete with religion and theology courses, which are both elective and required. Students, faculty, and administrators are all members of the particular church or denomination. In essence, the campus is an extension of the local congregation. There is a widely held theistic worldview (Pattillo and MacKenzie 1966, 66-75).

Pattillo and MacKenzie's second tier was called *Non-Affirming* colleges. These institutions are affiliated with the denomination but downplay their religious identity. Their main emphasis is to provide liberal arts education with moral implications within a campus environment that exudes generically endorsed religious living. Religion courses are offered but not required. Membership in the denomination has no bearing on the faculty or student body. These schools strive to reflect values of contemporary culture within a moralistic framework (Pattillo and MacKenzie 1966, 80-97).

The third tier was called *Free Christian* colleges. The name implies two descriptors: *Free* because the institution did not control thoughts; *Christian* because they had a definite commitment. The relationship between religious faith and liberal arts was entirely complementary. The whole institution was guided by a religious framework. Overtly Christian leaders and professors are hired in these schools which set a course for the campus direction. These men and women hold high Christian morals and seek to foster excellence in Christian academic pursuits (Pattillo and MacKenzie 1966, 119-31).

The fourth tier was called *Church-Related* universities. Church-related universities are mostly found in the Methodist and Catholic traditions according to Pattillo and Mackenzie. These schools are much larger than the other three categories and have a longstanding history in the United States. The student populations are broad and diverse, incorporating a wide spectrum of geographic regions and countries. The universities have a variety of degree programs, many of which lead to masters and post-graduate studies. The church-related university has a pluralistic worldview by design. The denomination involvement is very limited, barely evident. Usually the Divinity school is only one of many different schools and departments and has no precedent leadership in the campus direction. There is no religious test for faculty and administrators (Pattillo and MacKenzie 1966, 132-45).

Robert Pace (1972)

Pace chose to limit his study to only Protestant colleges and universities, excluding the Roman Catholic tradition. He evaluated 88 schools and developed a taxonomy based on four definitive statements, rather than categorical identifications. Pace compiled four statements to classify his taxonomy. Pace's definitive statements were as follows:

1. Institutions that had Protestant roots but were no longer Protestant in any legal sense.
2. Institutions that remained nominally related to Protestantism but were probably on the verge of disengagement.
3. Institutions that were established by major Protestant denominations and retained a connection with the church.
4. Institutions that are presently governed by the evangelical, fundamentalist, and/or inter-denominational Christian churches. (Pace 1972, 21)

Pace found the variables of institutional distinctions and strength of religious affiliation to be closely related. He concluded that the most distinctive church-related institutions are the ones most likely to survive, even prosper. These were the schools that retained the strongest ties with their respective affiliated denominations (Pace 1972, 23-24).

Merrimon Cunnigim (1978)

A third taxonomy was developed by Merrimon Cunnigim which relies “more on the desires of the evangelical churches than on the purposing of the college” (Cunnigim 1978, 32). Cunnigim thought Pattillo and Mackenzie’s taxonomy was too pejorative and lacked a neutral position. He observed schools that chose to neither be fully supportive nor fully separated. Cunnigim also felt Pattillo and Mackenzie created a “ladder of ascending worth” (Cunnigim 1978, 35) where free Christian colleges are recommended, defender of the faith colleges are respected and church-related universities and especially non-affirming colleges are not really church-related at all.

Cunnigim created three descriptive institutional “groupings” placed along a continuum of religious affiliation. The first group was on the far left of the continuum were called the *Consonant colleges*. Consonant colleges ally with the denomination, or a certain faction within the denomination, but speak infrequently of its church relationship. These schools are independent with little concern for creating or following any religious criteria.

The middle group on the continuum is called *Proclaiming colleges*. Proclaiming colleges give “witness” or “proclamation” to its denomination as an

affiliated partner. The expression of witness can vary depending on the presidency, political strife within the denomination, or outside influences within the college environment. These institutions define themselves first as a college and then as a Christian college, finally as a denominationally affiliated college. They do, however, openly admit their connection to the church and its religious beliefs.

The third grouping farthest to the right of the continuum was called the *Embodying colleges*. Cunniggin thought the embodying colleges were the purist reflection of the sponsoring church. These schools often include the denominational name within its title (e.g., Missouri Baptist College, Eastern Mennonite University). These schools strive to demonstrate denominational faith and values in every facet of institutional operations (Cunniggin 1978, 39-52).

Robert Sandin (1990)

Sandin's taxonomy is one of the more recent productions but is often overlooked because it was developed for starkly different reasons. Sandin sought to clarify the effect of religious preference in employment practices of church-related colleges or universities. He wanted to discern how denominational adherence was present in the hiring of new faculty and administrators. His taxonomy includes four categories of religious affiliation and their implications for employee relations.

First, Sandin identified *pervasively religious* schools. The mark of these institutions was the penetration of the total college life by the central Christian convictions (Sandin 1990, 14). Pervasively religious schools would monitor and negotiate social and academic mores concerning sexual activity, alcohol, dancing, and cheating based on the denomination's doctrinal beliefs. Spiritual fervency, as seen in

worship attendance and the practicing of spiritual disciplines, was encouraged by the campus leadership. For the faculty and staff hired by the school, their personal and spiritual lives must be totally devoted to the principles of faith held by the denomination.

A second category was called *religiously supportative*. These schools do not aspire to the centralization of religious values in *all* institutional activities (Sandin 1990, 15). Still the school is largely shaped by their religious affiliation and their constitution as a religious college. The hiring practices, enrollment patterns, program decisions, and institutional leadership are strongly influenced by the denomination, but not completely determined by it.

Thirdly, Sandin identified *nominally church-related* institutions. This category mimics Cunnigim's consonant colleges (Sandin 1990, 15-16). Nominally church-related schools view their "church-relatedness" as an important symbol of its historic association, but they find themselves under no obligation to follow any institutional directive or theological conviction held by the denomination. There is no controlling value or governance shared between the two entities. Independence is the key identity of the college but it retains certain values intertwined with the denominational heritage it was founded upon. No human resources or personnel issues are determined by religious connotations.

Sandin's final category is called *independent with historical religious ties*. These schools at one time were closely identified with the denomination but have long dropped any such ties. They currently stand, and most definitely will continue to be, non-related to any religious sponsorship. Any vestige of denominational ties has been severed and no potential ties will be formed. Many Ivy League schools such as Harvard, Yale,

and Princeton are included in this category. Even with the historical ties, personnel issues have no religious implications (Sandin 1990, 18-20). An atheist, agnostic, a member of Wicca, or a Muslim could be hired at these historic Christian institutions.

Robert Benne (2001)

The most recent taxonomy to appear in the literature was offered by Robert Benne in *Quality with Soul*. Benne's intention was to create a simplified approach to classifying church-related colleges. His research tracked the journey of six church-related schools: Calvin College (Reformed), Wheaton College (Evangelical), St. Olaf and Valparaiso (Lutheran), Notre Dame (Roman Catholic) and Baylor University (Southern Baptist). His goal was to describe how they have remained religiously affiliated with the secularization of the academy. His taxonomy, therefore, is representative of this research and uses descriptors as benchmarks of church-relatedness (Benne 2001, xi).

Orthodox. Orthodox institutions want to assure that the Christian account of life and reality are publicly and comprehensively relevant to the life of the school (Benne 2001, 50). This occurs by requiring that all adult members of the campus community to subscribe to a statement of belief. These schools offer an unabashed invitation to an intentionally Christian enterprise for students looking for a highly religious institution. Overt piety, religious practice, and denominational loyalty are foundational to the orthodox college. Because of this, indispensable financial support is provided by the denominational entity, along with ownership and governance by church representatives and officials.

Critical mass. A critical mass institution has the majority of students, faculty, board and administrators as members of the denomination. The percentage of denominational membership versus non-affiliated is not completely submerged, but at an extremely high majority, or critical mass. Regardless of the minority opinion, critical mass schools have a defined identity and mission which highly reflects the denomination (Benne 2001, 50-51). There is a straight-forward presentation to the public that the school is overtly Christian. While the college is autonomously owned and governed, a majority of board members are from the denomination.

Intentionally pluralistic. Benne noted a third category called intentionally pluralistic. These schools are primarily liberal arts colleges with a Christian heritage. The dominant atmosphere on campus is secular, yet there is an open minority of students and faculty who support the sponsoring tradition. Usually there is one religious course offered in the general education requirements but it can be opted out. There is a minority representation on the board from the sponsoring denomination by “unofficial agreement” only. By all necessary means, the intentionally pluralistic school has removed all religious expression from their campus (Benne 2001, 51).

Accidentally pluralistic. Accidentally pluralistic schools are basically secular schools with little or no allusion to their Christian heritage. An inexpressibly small and reclusive minority of denominationally affiliated administrators and faculty may still exist, but they are unorganized and unrecognized. Board representation from the sponsoring tradition is entirely accidental or coincidental (Benne 2001, 51-52). These

schools are secular and pluralistic through and through. There is no remembrance or reference to the sponsoring denomination.

Each of the five taxonomies has value in more clearly identifying how a Christian academic institution is engaged with their denominations. Taxonomies help define these schools but are limited in their usage. Only the institution and its leadership can define how it will relate to the denominational entity.

Factors Making a College Church-Related

Cunnigim offers a summary of seven factors, or ties, which bound an institution to its denomination (Cunnigim 1994, 82-88). These factors paint a more complete picture of church-relatedness than the taxonomies previously offered. First, Cunnigim commented that a key factor to denominational connection was *academic life*. Academic life seeks to provide a quality education for students without all the trappings of secularization and rampant liberalism. In doing so, academic freedom would not be constrained or impeded, yet formulated more clearly with a systematic Christian worldview. Secondly, *campus life* would symbolize consistent Christian living as prescribed by the denomination in areas of moral behavior, student interaction, social groupings, and ethical codes of conduct. Instead of the school standing alone in initiating these guidelines, the denomination would lend its support to the prescription and enforcement of morals. Third, *ideological orthodoxy*, or better stated, “What to do with liberal theologians?” What does a church-related school do with professors who hold beliefs that are well outside the confines of orthodox Christianity? The denomination protects the school against theological heresy portrayed as academic freedom. Cunnigim’s fourth factor was *social problems*. As with campus life and moral

behaviors, a link between the institution and its denomination is beneficial in discerning attitudes and actions toward racism, racial reconciliation, and human rights.

The last three factors, *leadership*, *support*, and *governance*, all work together to produce the same outcome: a balanced approach to supportive and stable leadership. By involving the denomination, the institution does not stand alone in making decisions on senior leaders and board members. There is a provision for financial and marketing support between the two entities. There is also a voice of concern for the institution outside of the school itself, particularly in matters of public policy, legal advocacy, and national representation. Cunnigim's seven factors present a useful overview of the factors that bind an institution to its denomination; however, there are other factors that do pertain to this discussion.

Profile of the Current Study

The intent of this study was to explore the models of academic governance utilized by member campuses of the International Association of Baptist Colleges and Universities. Particular attention was given to the distribution of institutional power through various models of governance. The intended outcome was to determine if Southern Baptist related liberal arts colleges and universities are governed similarly to secular, non-religious institutions.

CHAPTER 3

METHODOLOGICAL DESIGN

A review of the precedent literature has shown how organizational structures impact academic administration and the distribution of institutional power. The foundational research endeavors of Gross and Grambsch, J. Victor Baldrige, and others have been thoroughly discussed. Furthermore, the literature has illustrated how four particular campus leadership groups utilize institutional power and function within the applied governance model. Finally, a brief history of Christian higher education was outlined with specific references to how Southern Baptist related institutions have been formed and organized.

Research Question Synopsis

The purpose of this study was to examine various models of academic governance utilized by Southern Baptist related colleges and universities with specific attention given to the distribution of institutional power. The intended outcome was to determine if Southern Baptist related liberal arts colleges and universities are governed similarly to secular, non-religious institutions.

In order to fulfill this research purpose, the following research questions were designed for the study.

1. What models of academic governance are utilized in Southern Baptist related colleges and universities?

2. How do Southern Baptist related colleges and universities distribute institutional power within their given governance model?
3. What similarities, if any, exist between the findings of Gross and Grambsch's research on secular, non-religious institutions and the findings on Southern Baptist related colleges and universities in reference to the distribution of institutional power?
4. What differences, if any, exist between the findings of Gross and Grambsch's research on secular, non-religious institutions and the findings on Southern Baptist related colleges and universities in reference to the distribution of institutional power?

Design Overview

The study employed the use of a survey instrument in order to gather data. The survey instrument was an online questionnaire. The questionnaire asked the same questions to all participants. Online questionnaires are used extensively in educational research and can solve a wide range of educational inquiries (Gall, Gall, and Borg 1996, 288-89).

The research instrument was an adapted version of Gross and Grambsch's instrument "Academic Goals and University Administration" (Gross and Grambsch 1974, 235-54) with an additional section based in the work of J. Victor Baldrige.

Population

The population of this study consists of all presidents, vice presidents, deans, directors, and faculty from 48 Southern Baptist related liberal arts colleges and universities of the International Association of Baptist Colleges and Universities (IABCU).

Sample

The total population of 48 Southern Baptist related liberal arts colleges and universities were arranged into 5 geographical regions. The 5 regions each have 8 to 11 institutions within them. Those regions were as follows:

1. Atlantic Region: consisting of 11 institutions in Virginia, North Carolina, South Carolina, and Florida.
2. Mid-South Region: consisting of 8 institutions in Kentucky and Tennessee.
3. Southeast Region: consisting of 10 institutions in Mississippi, Alabama, and Georgia.
4. Southwest Region: consisting of 10 institutions in Oklahoma, Louisiana, and Texas.
5. West Region: consisting of 9 institutions in Illinois, Missouri, Arkansas, and California.

From these geographical regions, the current research sought to analyze at least 2 institutions from each region. The goal was to study more if permission and access was given. The total sample population was 11 Southern Baptist related liberal arts colleges and universities. The Atlantic region only had 1 institution to participate, while the Southeast and the Southwest regions both had 3 participating institutions. Two universities agreed to participate but did not complete any surveys.

The 13 institutions which agreed to participate were as follows:

1. Baptist University of the Americas, San Antonio, TX (Southwest region, 19 completed surveys)
2. Blue Mountain College, Blue Mountain, MS (Southeast region, 4 completed surveys)
3. Bluefield College, Bluefield, VA (Atlantic region, 33 completed surveys)
4. Brewton-Parker College, Mount Vernon, GA (Southeast region, 27 completed surveys)

5. Campbellsville University, Campbellsville, KY (Mid-South region, 8 completed surveys)
6. Hannibal-LaGrange College, Hannibal, MO (West region, 7 completed surveys)
7. Hardin-Simmons University, Abilene, TX (Southwest region, 9 completed surveys)
8. Howard Payne University, Brownwood, TX (Southwest region, 17 completed surveys)
9. Mid-Continent University, Mayfield, KY (Mid-South region, 1 completed survey)
10. Oklahoma Baptist University, Shawnee, OK (West region, no completed surveys)
11. Palm Beach Atlantic University, West Palm Beach, FL (Atlantic region, no completed surveys)
12. Southwest Baptist University, Bolivar, MO (West region, 28 completed surveys)
13. William Carey University, Hattiesburg, MS (Southeast region, 8 completed surveys)

Limitation of Generalizations

The research was limited only to Southern Baptist related liberal arts colleges and universities with membership in the IABCU. Other denominational groups with church-related colleges may interpret these findings as similar to their institutions, but should recognize that every school and denomination is unique theologically, organizationally, and structurally. Other denominational leaders should be cautious in making broad comparisons to the findings.

This research was additionally limited by the number of participating institutions. With 48 possible institutions in the IABCU, the fact that only 11 chose to participate in the study limits population generalizations. One particular school only had one survey response, which further limits the validity of that institution's governance model and perception of institutional power. Making generalizations concerning all

Southern Baptist related liberal arts colleges and universities is difficult considering the response rate.

Instrumentation

The research instrument was an adapted version of Gross and Grambsch's instrument "Academic Goals and University Administration" (Gross and Grambsch 1974, 235-54). The original instrument was created and initially validated in 1968 (n = 4,500). The authors performed a replica study in 1971 (n = 7,200) using the same instrument gaining further validation and reliability. Permission to use the instrument was granted by Edward Gross, Professor Emeritus of Sociology at the University of Washington, in writing. Paul Grambsch passed away in 1984.

Other research projects have used or adapted the instrument over the intervening years such as the Carnegie Commission 1975, Lee 1979, Krentz 1980 and Bolding 1984. Each research endeavor has reestablished the validity and reliability of Gross and Grambsch's instrument through various methods and applications.

Specific research has been conducted with church-related institutions using Gross and Grambsch's instrument. In 1980, researcher Eugene Krentz used the instrument on 12 colleges affiliated with the Lutheran Church-Missouri Synod (Krentz 1984, 83). In 1984, researcher William Bolding evaluated 1300 students, 100 faculty members, and other constituencies from Davidson College in Davidson, North Carolina (Bolding 1984, 87-88).

The modified instrument was divided into 5 sections: A, B, C, D, and E. Section A of the instrument was a new instrument taken from J. Victor Baldrige's 1971 research in academic governance model on the university campus. Fifteen questions

were used to identify which model of academic governance was utilized by the respondent's campus: bureaucratic, collegial, or political. This new section went through several steps in proving its reliability and validity. Thirty questions were written by the researcher on the topic of academic governance models based in the work of J. Victor Baldridge (Appendix 1). These 30 questions were given to an expert panel for validation.

The expert panel consisted of the following representatives:

1. Ronald W. Williams, Professor of Religious Studies and former department chair, Religion department, Gardner-Webb University.
2. David M. McCullough, Professor of Music and current department chair, Music department, University of North Alabama.
3. DeWayne Frazier, Senior Vice President for International Programs, Upper Iowa University.
4. Frank Cheatham, Vice President for Academic Affairs, Campbellsville University.
5. Alan G. Medders, Vice President for Advancement, University of North Alabama.

Each expert was asked to rate the questions on relevance and clarity pertaining to academic governance. Following the panel's critique and evaluation, the highest scoring questions were placed on the actual instrument in Section A.

Sections B and C of the instrument were nearly identical to Gross and Grambsch's work. These sections asked questions concerning institutional power and decision-making ability, called "Who Makes the Big Decisions?" and "The Power I Have." Section D gathered general information about the respondent and their work in the institution called "Some of Your Ideas about Yourself and Your Work." Section E of the instrument called "Lastly, About Yourself" collected demographic data and closed an open ended response question.

Sections B, C, D, and E were nearly identical to Gross and Grambsch's instrument "Academic Administrators and University Goals." Several incidental changes were made from the original version for the research. First, the campus power holder titles were shortened to reflect a more concise understanding (e.g., "The faculty, as a group" to "The Faculty"; "Chairmen of departments, considered as a group" to "Chairman of Departments"). These abbreviations in no way changed the campus power holder title or position, they only simplified the survey. Secondly, the term *inducement* was used in the original instrument in several questions. The researcher exchanged *inducement* for the word *incentive* to reflect a more modern understanding and readability. Third, an additional campus power holder, *denominational leaders*, was added to all lists. Finally, the original instrument was transferred into an online format and thus resulted in slight differences in appearance and design.

Procedures

Upon receiving approval from the Research Ethics Committee, the first step in the research process was to gain permission from Edward Gross to use and adapt the original 1967 instrument called "Academic Administration and University Goals." Permission was granted in writing by Gross. The instrument was then transferred from the original paper format into an online survey format. The researcher used online survey methods in sending, collecting, and processing data from the respondents. The online research site, Survey Monkey, hosted the research instrument. Additionally, the researcher adapted the original instrument to include a section concerning academic governance models. This new section replaced Section A of Gross and Grambsch's instrument.

To validate the new section of the survey instrument (Section A), 30 questions were written by the researcher on the topic of academic governance models based in the work of J. Victor Baldridge. Ten questions were written for each of the 3 governance models. The 30 questions were then sent to an expert panel for validation. The five experts were either administrators and/or faculty members from secular and Christian universities. Each expert was asked to rate the question items on relevance and clarity using a 5-point Likert item response. Experts were also given the opportunity to provide open ended responses on how the question items assessed academic governance. Following the panel's critique and evaluation, 15 questions (5 questions for each academic model) were placed on the actual instrument in Section A.

The second step was to identify the sample. The IABCU has 52 member institutions, 48 of which are liberal arts colleges and universities. These institutions are located in 16 states. The institutions were divided into 5 geographical regions. The 5 regions each have between 8 and 11 institutions within them.

From these geographical regions, the current research sought to analyze at least 2 institutions from each region. The goal was to study more if permission and access was given. The total sample population was 11 Southern Baptist related liberal arts colleges and universities. The Atlantic region only had 1 institution to participate, while the Southeast and Southwest regions each had 3 participating institutions. The West and Mid-South regions each had 2 institutions to participate. Two universities agreed to participate but did not complete any surveys.

The researcher began by collecting address, phone, and email information for the 48 IABCU presidents. This information was obtained by visiting the IABCU office

in Nashville, Tennessee. Once the contact information was gathered, the researcher began contacting the presidents to seek permission to study their institution.

The researcher used two methods to obtain permission to conduct the study on a given institution. The first method was to send an electronic packet of inquiry to the 48 presidents of the IABCU liberal arts colleges and universities. These packets detailed the research and sought permission to survey the school. The packet included (1) a brief message of introduction and explanation of the research, (2) a statement of the research purpose, (3) the research questions, (4) a sample survey instrument, (5) endorsement letters from Michael Arrington, president of the IABCU, and from Michael V. Carter, president of Campbellsville University and IABCU board member, and (6) research approval from Southern Seminary. The second method the researcher used was to call all IABCU presidents and share with them the research specifics and to request permission to analyze their institution. These two methods were effective as many presidents accepted the initial invitation to participate, while others declined the invitation for various reasons. Over the course of four months, 13 of the 48 IABCU presidents agreed to participate in the study. Eleven institutions actually completed surveys totaling 161 respondents.

Upon presidential approval, the researcher sent instructions to the president requesting he invite all vice presidents, deans, department chairs, directors, and faculty to participate in an online study and to take the survey themselves. The instructions detailed the survey goals and provided the survey link to the institution's survey instrument. The president was then to send the instructions and link to those individuals he chose. Several presidents invited many from their campus to participate; others chose only a small

number to take the survey. The choice was given to the presidents to participate or not; therefore, they decided who the survey was forwarded onto.

The final step was to compile and analyze the data of the online survey. Once all portions of the research were completed, the researcher sent a final summary and report to each president from the participating institutions.

CHAPTER 4

ANALYSIS OF FINDINGS

The purpose of this study was to examine various models of academic governance utilized by Southern Baptist related colleges and universities with specific attention given to the distribution of institutional power. The desired outcome was to determine if Southern Baptist related colleges and universities are governed similarly to secular, non-religious institutions. Gross and Grambsch's 1964 and 1971 findings represents the data for the secular, non-religious institutions. The findings of the current research represent the data for Southern Baptist related colleges and universities. A thoughtful comparison has been made to identify similarities and differences in the distribution of institutional power between the two studies.

The analysis of findings is organized into six sections. The first section describes the compilation protocols of the data in the research design. The second section evaluates the findings in Section A of the survey instrument concerning academic governance models utilized by the sample institutions. The third section details the findings on the distribution of institutional power from the sample institutions. The fourth and fifth sections describe the similarities and the differences in the institutional power scales for Southern Baptist related institutions and Gross and Grambsch's findings on secular, non-religious institutions. The sixth section evaluates the strengths and weaknesses of the current research design and offers suggestions for improvement.

Compilation Protocol

The survey data was collected from the website, SurveyMonkey.com, which hosted the survey instrument. Microsoft Excel was used to conduct the majority of the statistical analysis along with the tools found within the online survey host. Section A of the research instrument was validated by an expert panel and then added to the adapted survey. Thirteen college presidents agreed to allow their institutions to participate in the research. Over the course of four months, 161 surveys were received from 11 Southern Baptist related liberal arts institutions.

The completed surveys were organized into groups based on the participating institutions. For RQ1 and RQ2 institutions were analyzed as singular units. For RQ3 and RQ4 all survey respondents were grouped together. The surveys were analyzed to identify the academic governance model (e.g., bureaucratic, collegial, or political) utilized by the 11 institutions. Each institution received a score for each of the three models. The scores were computed by assessing 15 question items on Section A of the survey instrument. Section A was a 4-point Likert item response using strongly agree, agree, disagree, or strongly disagree.

The second phase analyzed the distribution of institutional power for each school. Section B of the survey instrument asked respondents two questions regarding how their institution distributed power among campus leadership groups. For both questions, respondents scored 17 campus leadership groups in regards to their portion of the available institution power. Each group received a mean score from 1.0 to 5.0. The leadership groups were then ranked from 1 to 17 for each school. This created the

individual institutional power scales. This was the same methodology used by Gross and Grambsch in the original study.

The final compilation phase took the institutional power scales for the 11 Southern Baptist related institutions and combined them in a single scale. This scale was then compared to Gross and Grambsch's 1971 study of secular, non-religious institutions. The two scales were analyzed to determine similarities and difference between the two groups.

General Demographics

General respondent demographics were collected in Section E of the survey instrument. For the purposes of this study, only the "positions held" question proved necessary to assess general demographics. From this question, 8 categorical groups were gathered: (1) president, (2) vice-presidents, (3) deans, (4) department chairs, (5) faculty, (6) directors, (7) administrative staff, and (8) no response. The demographic data is represented in Table 1.

Table 1. Positions held by respondents

<i>Position Held</i>	<i>Percentage</i>	<i>Total</i>
Presidents	6.2%	10
Vice Presidents	13.6%	22
Deans	9.9%	16
Department Chairs	5.5%	9
Faculty	38.5%	62
Directors	12.4%	20
Administrative Staff	1.8%	3
No Response	11.8%	19

From the 161 completed surveys, faculty members represent 38.5% of the respondents, a sizeable majority. If one includes the department chairs, which are faculty members as well as administrators, the percentage rises to 44%, nearly half of the respondents. The views and opinions of faculty members is more represented in these findings than other administrative group. Gross and Grambsch attempted to level the number of faculty responses in their original study by only allowing 10% of the faculty to be included. The current research included all faculty responses to increase the numerical data.

As for the administration categories, the executive administrators (e.g., the presidents and vice-presidents) comprise 18.8% of the respondents. Directors and administrative staff combine to equal 14.2%. Both of these categories fall considerably lower than the faculty, which will influence the findings of the research. It can be concluded that the findings are driven by a uniquely faculty point of view.

Academic Governance Models

Section A of the survey instrument attempted to answer Research Question 1, “Which models of academic governance are utilized in Southern Baptist related colleges and universities?” For Section A, 100% of the respondents (n = 161) answered all 15 questions. The 3 academic models created by J. Victor Baldrige are the bureaucratic model, the collegial model, and the political model. Section A asked 15 questions to classify which academic governance model was most descriptive of the respondent’s institution.

Table 2 represents the total representation for each academic model. Table 3 indicates the governance models present in the regional stratification. Table 4 illustrates

the mean scores, variance and standard deviations from the 11 participating institutions. The individual schools are not named directly for the benefit of anonymity which was promised in the procedural protocols.

Table 2. Academic governance models of participating institutions

<i>Academic Governance Models</i>	<i>Percentage</i>	<i>Total</i>
Bureaucratic Model	81.8%	9
Collegial Model	18.1%	2
Political Model	0.0%	0

Table 3. Academic governance models by region

<i>Region</i>	<i>Bureaucratic</i>	<i>Collegial</i>	<i>Political</i>
Atlantic	1		
Mid-South	1	1	
Southeast	2	1	
Southwest	3		
West	2		

The bureaucratic model, which is a top-down leadership approach, is heavily utilized by a vast majority of the sample institutions. The bureaucratic model is clearly the most utilized model on Southern Baptist liberal arts colleges and university campuses representing 9 of the 11 schools (81.8%). The mean scores for each institution in Table 4 reveal the bureaucratic model ranking 2nd in institutions which utilize the collegial model. Without question, the bureaucratic model, or an expression of it, is present in all 11 of the participating institutions. This governance model is firmly ensconced in the fabric of Baptist higher education. The current research is not causal and therefore provides no conclusions as to the reason for this phenomenon.

Table 4. Academic governance model scores per institution

<i>Institution</i>	<i>Bureaucratic Score</i>	<i>Collegial Score</i>	<i>Political Score</i>	<i>Variance</i>	<i>Standard Deviation</i>
Institution 1	29.70	4.70	-34.30	37.21	6.10
Institution 2	61.70	-7.30	-54.30	74.11	8.60
Institution 3	-1.05	1.95	-3.05	15.74	3.96
Institution 4	55.70	-26.30	-29.30	61.63	7.85
Institution 5	3.00	9.00	-12.00	19.70	4.40
Institution 6	14.00	-3.00	-11.00	22.22	4.71
Institution 7	8.00	2.00	-10.00	12.84	3.58
Institution 8	47.65	-25.35	-22.35	66.45	8.15
Institution 9	3.00	1.00	-4.00	8.40	2.89
Institution 10	30.00	5.00	-35.00	39.85	6.31
Institution 11	14.00	-3.00	-11.00	18.05	4.24

The collegial model is utilized by 2 of the campuses and ranked 2nd in 8 other institutions. This finding indicates that the collegial model is not dead nor completely removed in predominately bureaucratic systems. The purpose of the collegial model is to share governance and decision-making ability over a broad spectrum of the campus. It appears that most campuses function with at least some form of the collegial model, even if it is not their overarching governance structure.

The political model is wholly rejected by nearly all respondents and institutions. The political model never ranks 1st, only once does it rank 2nd. Out of the 11 institutions, the political model ranked 3rd 10 times. This leads one to question whether Baldrige was right in crafting a blended model which attempted to meld the bureaucratic and the collegial together. The researcher tends not to question Baldrige, but instead question the validity of the question item pool in ascertaining the political model.

Distribution of Institutional Power

Sections B and C of the survey instrument were designed to analyze the distribution of institutional power on a given campus. These sections (along with Sections D & E) were taken nearly verbatim from the Gross and Grambsch survey. For the sake of the research, questions 1 and 2 of Section B were used primarily to gather how each sample institution distributed institutional power.

Question 1 asked “how much say” each of the 17 campus leadership groups had on the campus in matters of mission, vision, and goals. The Likert choices were (1) A great deal of say, (2) Quite a bit of say, (3) Some say, (4) Very little say, and (5) No say at all. Question 2 asked how influence of the 17 groups had changed over the past 7 or 8 years. The Likert choices were (1) Increased markedly, (2) Increased moderately, (3) Remained the same, (4) Decreased moderately, and (5) Decreased markedly.

From these two questions, mean scores were given to each group ranging from 1.0 to 5.0. These scores were then averaged together. The mean scores were then ranked from 1 to 17 for each campus leadership group.

Table 5 represents the rank ordering of the 17 campus leadership groups from data collected from Section B. Table 6 provides the mean scores for each of the 17 campus leadership groups.

In evaluating these findings, one can see several pervading themes. First, the president of the institution is the most powerful person on campus. In 10 of the 11 institutional power scales, the president ranked first, or tied for first with the trustees. Only one institution had the trustees above the president. Statistically, the president’s mean score is .34 higher than that of the trustees (Table 6) and .53 higher than that of the

vice-presidents. Only those three leadership groups scored above 4.0 in the mean scores.

The president scored .25 away from a perfect score of 5.0.

Table 5. Southern Baptist related leadership groups rankings

<i>Campus Leadership Group</i>	<i>Rank</i>	<i>Mean Rank</i>
The President	1	1.27
Trustees/Regents	2	2.41
The Vice-Presidents	3	2.86
Denominational Leaders	4	6.55
Deans of the Liberal Arts	5	6.95
The Faculty	6	8.09
Chairmen of Departments	7	8.32
Deans of the Professional Schools	8	9.09
The Students	9	9.41
Sources of Large Private Grants	10	9.91
Deans of the Graduate Schools	11	10.68
Parents of Students	12	11.00
Alumni	13	11.91
Federal Government Agencies	14	12.32
State Government Agencies	15	12.50
Legislators	16	14.50
Citizens of the State	17	15.73

The trustees/regents consistently ranked 2nd or 3rd in the institutional power scales. It is obvious that this leadership group wields considerable power on the campus. Only one institution ranked them first and their lowest ranking was 4th. With only .34 separating them from the president, one can conclude that these two leadership groups work very closely together. Respondents view these two groups as the primary holders of available institutional power.

Table 6. Southern Baptist related institutional power scale

<i>Campus Leadership Groups</i>	<i>Mean Scores</i>	<i>Total Rank</i>
The President	4.75	1
Trustees/Regents	4.31	2
The Vice-Presidents	4.22	3
Denominational Leaders	3.18	4
Chairmen of Departments	3.13	5
Deans of the Liberal Arts	3.12	6
The Faculty	3.04	7
The Students	2.81	8
Deans of the Professional Schools	2.77	9
Parents of Students	2.67	10
Sources of Large Private Grants	2.54	11
Alumni	2.52	12
Federal Government Agencies	2.34	13
Deans of the Graduate Schools	2.32	14
State Government Agencies	2.28	15
Legislators	1.83	16
Citizens of the State	1.74	17

Denominational leaders ranked 4th in the current study with a mean score of 3.18, closely followed by department chairs and deans of the liberal arts. The ranking of denominational leaders will be further developed in the following section, but should be highlighted here briefly. Denominational leaders play a significant role in the life of the sample institutions, despite their scores varying greatly from one campus to another. Four campuses rank denominational leaders 4th, while 2 institutions rank them 10th or below (Table 7). This fluctuation is the most volatile of any campus leadership group.

Another detail represented in the findings concerns academic deans. Deans of the liberal arts ranked 6th, while deans of the professional schools and deans of the

graduate schools ranked 9th and 14th respectively. Department chairs ranked 5th demonstrating a higher institutional power score than any of the three deans.

Table 7. Denominational leaders institutional power rankings

<i>Institution</i>	<i>Rank</i>
Institution 1	4
Institution 2	6
Institution 3	9
Institution 4	4
Institution 5	10
Institution 6	4
Institution 7	9
Institution 8	5
Institution 9	10.5
Institution 10	4
Institution 11	6.5

The reason for department chairs being higher than academic deans is potentially two-fold. First, several of the sample institutions are not large enough to have both department chairs and academic deans. The smaller institutions do not necessarily require multiple levels and layers within the academic administration. As a school gets larger, the need for deanships becomes more necessary. Deans are then given leadership over a singular department or a collection of departments, each with a department chair leading that particular discipline.

Secondly, 4 of the 11 schools are “colleges” and have not reached the university status. The traditional rule is that universities offer graduate programs, while colleges are based solely in the undergraduate experience. Four of the sample institutions

may not have graduate programs and therefore did not have deans of the graduate schools.

The faculty ranked 7th on the institutional power scale for Southern Baptist related institutions. Faculty members, which represented 38.5% of the respondents, have a very different view of themselves from campus to campus. Table 8 shows that one institution ranks their faculty as low as 14th, while another ranks them near the top at 4th. These shifts can be tied to the model of academic governance utilized by the institution. The two schools with a collegial governance model ranked their faculty 4th and 7th, the highest ranks on the faculty scale. Governance models significantly influences the distribution of institutional power to the faculty members.

The president, vice-presidents, deans and department chairs are what Gross and Grambsch call *internal power holders* (Gross and Grambsch 1971, 136). They describe *external power holders* as trustees, legislators, state and federal governments, large financial donors and the citizens of the state. The external power holders, with the exception of the trustees, ranked very poorly among the sample institutions. Legislators and citizens of the state were at the bottom of the institutional power scale ranking 16th and 17th (Table 9).

All 11 sample institutions are private, religious schools and therefore are not influenced greatly by these external power holders. Sources of large private grants ranked 11th, with a mean score of 2.54. This demonstrates that private schools must seek outside sources of funding because they receive no funds from state and federal government agencies. When donors decide to give a large gift to the institution, the donor is given greater power in how those funds are to be used.

Table 8. Faculty institutional power rankings

<i>Institution</i>	<i>Rank</i>
Institution 1	7
Institution 2	4
Institution 3	9
Institution 4	10
Institution 5	7.5
Institution 6	7.5
Institution 7	7
Institution 8	14
Institution 9	7
Institution 10	7.5
Institution 11	8.5

Table 9. External power holders scores

<i>Campus Leadership Group</i>	<i>Mean Score</i>	<i>Rank</i>
Sources of Large Private Grants	2.54	11
Federal Government Agencies	2.34	13
State Government Agencies	2.28	15
Legislators	1.83	16
Citizens of the State	1.74	17

Finally, students, alumni, and parents are regularly found in the middle of the pack on the institutional power scales. The student body ranked 9th with a mean score of 2.81, the parents ranked 12th with a mean score of 2.67, and the alumni ranked 13th with a mean score of 2.52 (Table 10). Each of these campus leadership groups do possess a certain degree of institutional power, but are trumped by many other leaders who are employed by the school. These groups, especially the parents and students, are temporarily involved in the institution based on the number of years the student attends.

While students and parents are the customers of the educational product, they are not permanent fixtures and thus wield less institutional power.

Table 10. Students, parents, and alumni power scores

<i>Campus Leadership Group</i>	<i>Mean Score</i>	<i>Rank</i>
Students	2.81	9
Parents of Students	2.67	12
Alumni	2.52	13

Similarities to Secular, Non-Religious Institutions

Research question 3 asked what similarities, if any, exist between the findings of Gross and Grambsch's research on secular, non-religious institutions and the findings on Southern Baptist related colleges and universities in reference to the distribution of institutional power? Gross and Grambsch's institutional power scale is found on Table 11. Southern Baptist related institutional power scale is found on Table 6 in the previous section.

One should take particularly notice of one item before making any comparisons. Gross and Grambsch analyzed 16 campus leadership groups, not 17 like the current research. Their original survey instrument did not factor in the role denominational leaders have on a campus. Their sample of 68 public and private institutions was all free from any denominational loyalties or religious affiliations. Their lowest rank on the institutional power scale is 16.

Table 11. Gross and Grambsch institutional power scale

<i>Campus Leadership Groups</i>	<i>Total Rank</i>	<i>Mean Scores</i>
The President	1	4.52
Trustees/Regents	2	4.36
The Vice-Presidents	3	4.06
Deans of the Professional Schools	4	3.50
Deans of the Liberal Arts	5	3.41
Deans of the Graduate Schools	6	3.35
The Faculty	7	3.35
Legislators	8	3.20
Chairmen of Departments	9	3.10
Federal Government Agencies	10	2.89
State Government Agencies	11	2.80
The Students	12	2.77
Sources of Large Private Grants	13	2.68
Alumni	14	2.58
Citizens of the State	15	2.11
Parents of Students	16	1.94
Denominational Leaders	<i>n/a</i>	<i>n/a</i>

There are five similarities gathered from the data between the two samples. The first similarity rests at the top of institutional power scales. The top three campus leadership groups are identical from both samples. The president, the trustees, and the vice-presidents rank 1st, 2nd, and 3rd on both scales (Table 12). While the mean scores are slightly higher for Southern Baptist related institutions, the ranking are identical. This finding constitutes a recognition that the majority of the institutional power available on a college campus rest with these three groups.

A second similarity is found in the rankings of the faculty. Gross and Gramsbch's scale ranked the faculty as 7th with a mean score of 3.35. Southern Baptist related institutions also ranked their faculty 7th with a mean score of 3.04 (Table 13).

Both samples ranked the faculty slightly above the middle. This is significant for in Gross and Grambsch's study the response rate is much larger (n = 4,500 in 1968; n = 7,200 in 1971) and they only allowed 10% of the faculty response to be used in their findings. They limited the faculty responses to balance with the number of administrators. The current research did not limit the faculty response in order to gather as much data as possible. Despite the inequalities in the respondents, the faculty ranking was the same in the two samples.

Table 12. Comparison of top three campus leadership groups

<i>Campus Leadership Group</i>	Southern Baptist Related Institutions		Gross & Grambsch Findings	
	<i>Total Rank</i>	<i>Mean Scores</i>	<i>Total Rank</i>	<i>Mean Scores</i>
The President	1	4.75	1	4.52
Trustees/Regents	2	4.31	2	4.36
The Vice-Presidents	3	4.22	3	4.06

Table 13. Comparison of faculty rank and mean scores

<i>Campus Leadership Group</i>	Southern Baptist Related Institutions		Gross & Grambsch Findings	
	<i>Total Rank</i>	<i>Mean Scores</i>	<i>Total Rank</i>	<i>Mean Scores</i>
The Faculty	7	3.04	7	3.35

The third similarity is found with the rankings of department chairmen. While the actual rankings are quite different (5th for Southern Baptist related institutions; 9th for Gross and Grambsch's study), the two mean scores are very close. Table 14 demonstrates that only .03 separate the two mean scores.

Table 14. Comparison of chairmen of departments rank and mean scores

<i>Campus Leadership Group</i>	Southern Baptist Related Institutions		Gross & Grambsch Findings	
	<i>Total Rank</i>	<i>Mean Scores</i>	<i>Total Rank</i>	<i>Mean Scores</i>
Chairmen of Departments	5	3.13	9	3.10

The fourth similarity concerns the alumni. Alumni scored 2.52 on the Southern Baptist related institutional power scale and a 2.58 on Gross and Grambsch study (Table 15), a mere .06 difference. One might assume alumni would hold more institutional power on a Southern Baptist related campus. Conventional wisdom would think that alumni from a smaller Christian university would remain more closely linked to their alma mater. The smaller size would allow for closer relationships between students, faculty and staff. Conversely, one might assume alumni from larger, state universities would be more disconnected. They would have been in huge classes and in a graduating class of multiple thousands resulting in a sense of being nothing more than a number. But the findings show that alumni from both samples retain a similar distribution of institutional power.

Table 15. Comparison of alumni rank and mean scores

<i>Campus Leadership Group</i>	Southern Baptist Related Institutions		Gross & Grambsch Findings	
	<i>Total Rank</i>	<i>Mean Scores</i>	<i>Total Rank</i>	<i>Mean Scores</i>
Alumni	12	2.52	14	2.58

A fifth and final similarity presented in the findings evaluates the rank and mean scores of the citizens of the state. Southern Baptist related institutions rank citizens of the state last, 17th out of 17, scoring a meager 1.74 out of 5.0 scale. This is to be expected from private, religious institutions which have no interest in listening to the whims of the public. They are private and therefore uninterested with the feelings and sentiments of the citizenry. But the interesting similarity is that among Gross and Grambsch's study, citizens of the state also score near the bottom, actually 15th out of 16 groups, scoring a mean score of 2.11 (Table 16). Again, an assumption has been debunked. The assumption is that citizens have greater influence over the institutions they pay tax money to support. But according to the findings, they have very little institutional power whatsoever.

Table 16. Comparison of citizens of the state rank and mean scores

<i>Campus Leadership Group</i>	Southern Baptist Related Institutions		Gross & Grambsch Findings	
	<i>Total Rank</i>	<i>Mean Scores</i>	<i>Total Rank</i>	<i>Mean Scores</i>
Citizens of the State	17	1.74	15	2.11

Differences with Secular, Non-Religious Institutions

Research question 4 asked what differences, if any, exist between the findings of Gross and Grambsch's research on secular, non-religious institutions and the findings on Southern Baptist related colleges and universities in reference to the distribution of institutional power? There are five distinct differences gathered from the data.

The first difference is the most significant difference between the two samples. Denominational leaders, which were not evaluated on Gross and Grambsch's study, rank 4th for Southern Baptist related institutions (Table 17) with a mean score of 3.18.

Table 17. Comparison of denominational leaders ranks and mean scores

<i>Campus Leadership Group</i>	Southern Baptist Related Institutions		Gross & Grambsch Findings	
	<i>Total Rank</i>	<i>Mean Scores</i>	<i>Total Rank</i>	<i>Mean Scores</i>
Denominational Leaders	4	3.18	<i>n/a</i>	<i>n/a</i>

Religious schools have denominational influencers whereas secular institutions do not. Denominational leaders possess significant institutional power. Their ranking of 4th places them under the president, the board of trustees, and the vice-presidents.

Denominational leaders rank higher than many of the internal power holders such as department chairs (5th), academic deans (6th, 9th, and 14th), and the faculty (7th).

Denominational leaders rank higher than many of the external power holders such as parents (10th), large financial donors (11th), and alumni (12th).

Southern Baptist related institutions greatly vary on their views of denominational leaders and how they are to influence campus policy and decision-making. Some prefer only a stamp of approval; others prefer to stay very closely aligned with their denomination for theological and financial support. The findings demonstrate that denominational leaders possess a very high level of institutional power regardless of the respondent's opinion of them. They should be recognized as a viable campus leadership group.

The second difference is in regards to the student body. Southern Baptist related institutions ranked the student body 8th with a mean score of 2.81 placing them in the upper-half, while Gross and Grambsch ranked students 12th with a mean score of 2.77 (Table 18). The mean scores only differ by .04 between the two samples, but the rankings are significantly different. The implication is that the student body is more invested and influential in campus decision-making on the smaller Christian college. The larger universities have multiple thousands of students which lessen the amount of institutional power distributed to them.

Table 18. Comparison of students ranks and mean scores

<i>Campus Leadership Group</i>	Southern Baptist Related Institutions		Gross & Grambsch Findings	
	<i>Total Rank</i>	<i>Mean Scores</i>	<i>Total Rank</i>	<i>Mean Scores</i>
The Students	8	2.81	12	2.77

The third difference evaluates the role of the parents in campus life. Parents ranked 10th on the Southern Baptist related institutional power scale with a mean score of 2.67, compared to 16th on Gross and Grambsch's scale (Table 19). Parents of students have much more institutional power on the Christian liberal arts campus than they do on secular schools, but are still somewhat limited compared to other campus leadership groups. A complete discussion on institutional power of parents is found in Chapter 5, but is highlighted briefly here.

Parents rank higher on the Southern Baptist related institutional power scale for numerous reasons. Primarily it is a factor of economics and proximity. Economically

speaking, parents of students on private, Christian campuses are paying tuition rates which far outweigh public education costs. The financial impact on a family sending a student to a private school demands parents be given greater institutional power. They are the consumer and the consumer must be considered in matters concerning their child's welfare.

Table 19. Comparison of parents ranks and means scores

<i>Campus Leadership Group</i>	Southern Baptist Related Institutions		Gross & Grambsch Findings	
	<i>Total Rank</i>	<i>Mean Scores</i>	<i>Total Rank</i>	<i>Mean Scores</i>
Parents of Students	10	2.67	16	1.94

Secondly, proximity is a factor. The term proximity refers to the distance between the parent and the academic institution. When student enrollments are small, parents have much more access to administrators, trustees, coaches, even the president. Parents do not have to swim through a sea of academic personnel to reach a primary decision-maker. They have access to key individuals and can place pressure on them. For example, a college president or vice president can be called directly by a parent and often get through quickly. This is not the case on a state university campus.

State and federal governments comprise the fourth difference. In Gross and Grambsch's institutional power scale federal government agencies ranked 10th, scoring 2.89, and state government agencies ranked 11th, scoring a 2.80. Conversely, Southern Baptist related institutions ranked the federal government 13th and the state 15th, scoring 2.34 and 2.28 respectively (Table 20). The findings demonstrate that private Christian

schools are not overtly influenced by state and federal agencies. Outside of seeking and receiving accreditation from governing bodies, the government, for the most part, stays away from private institutions and private institutions stay away from the government.

Table 20. Comparison of federal and state government agencies rank and mean scores

<i>Campus Leadership Group</i>	Southern Baptist Related Institutions		Gross & Grambsch Findings	
	<i>Total Rank</i>	<i>Mean Scores</i>	<i>Total Rank</i>	<i>Mean Scores</i>
Federal Government Agencies	13	2.34	10	2.89
State Government Agencies	15	2.28	11	2.80

Table 21. Comparison of legislators ranks and means scores

<i>Campus Leadership Group</i>	Southern Baptist Related Institutions		Gross & Grambsch Findings	
	<i>Total Rank</i>	<i>Mean Scores</i>	<i>Total Rank</i>	<i>Mean Scores</i>
Legislators	16	1.83	8	3.20

The final difference is directly connected to the fourth. Legislators, as elected officials serving in state and federal governmental offices, received a rank of 8th on Gross and Grambsch's study scoring 3.20, while placing second to last (16th) on Southern Baptist related institutional power scale (Table 21). This difference points again to the fact that private schools have very little interest in giving institutional power to anyone affiliated with the government. The separation of church and state finds its here way into Christian higher education. Secular, non-religious schools regularly seek input from legislators hoping to gain support for the advancement of certain programs, proposals,

and building projects. Since secular schools can receive state and federal dollars, legislators become a valuable partner in the academic enterprise. This is not the case for Baptist higher education.

Evaluation of Research Design

A primary strength of the research design is found in comparing the data between two distinct samples. By comparing and contrasting the institutional power scales of secular, non-religious institutions and Southern Baptist related schools, one can discern how academic administration functions and varies from campus to campus. Both the similarities and the differences help define each institutional classification more clearly. The similarities point to the standard administrative policies and procedures represented on the vast majority of campuses across the US. While the differences shed light on how Christian institutions are radically different from secular ones. Both insights help describe the two types of institutions more clearly.

A secondary strength in the research design was the creation of an instrument to determine academic governance models based in Baldrige's work. A thorough study of academic governance models needs more coverage in the literature base. This is an area missing in the world of academic administration and more research needs to be conducted by future researchers. The current research took a beginning step in formulating Baldrige's typology into a workable survey instrument.

There are two significant weaknesses in the research design. First, by using the Gross and Grambsch data, the comparison sample is nearly 40 years old. Gross and Grambsch's work, while interesting and thought-provoking, is quite outdated. The time span between the findings may cause many to question the validity of the older data,

which may impair accurate comparisons to the current data. The additional validations of Gross and Grambsch's work during in the intervening years does help the case. Still, the most recent validation (Bolding 1984) is 25 years old. This weakness greatly affects the research design.

Secondly, the regional approach in arranging the sample did not aid in the research design at all. With only 11 of 48 institutions (23%) participating, the sample stratification process was pointless. The current research needed more institutions to agree to participate. All researchers desire a higher response rate and more completed surveys. This particular research would have been greatly benefited if 5 or 6 additional institutions would have agreed to participate.

CHAPTER 5

CONCLUSIONS

The purpose of this study was to examine various models of academic governance utilized by Southern Baptist related colleges and universities with specific attention given to the distribution of institutional power. The desired outcome was to determine if Southern Baptist related colleges and universities are governed similarly to secular, non-religious institutions. A thoughtful comparison has been made to identify similarities and differences in the distribution of institutional power on secular and Southern Baptist related institutions of higher learning. In this final chapter, the focus shifts to the evaluation of conclusions and applications drawn these comparisons.

Research Purpose

The purpose of this study was to examine various models of academic governance utilized by Southern Baptist related colleges and universities with specific attention given to the distribution of institutional power. The intended outcome was to determine if Southern Baptist related colleges and universities are governed similarly to secular, non-religious institutions.

Research Questions

1. Which models of academic governance are utilized in Southern Baptist related colleges and universities?
2. How do Southern Baptist related colleges and universities distribute institutional power within their given governance model?

3. What similarities, if any, exist between the findings of Gross and Grambsch's research on secular, non-religious institutions and the findings on Southern Baptist related colleges and universities in reference to the distribution of institutional power?
4. What differences, if any, exist between the findings of Gross and Grambsch's research on secular, non-religious institutions and the findings on Southern Baptist related colleges and universities in reference to the distribution of institutional power?

Research Implications

The primary purpose of the current research was to examine which models of academic governance are utilized by Southern Baptist related liberal arts colleges and universities and to evaluate how the distribution of institutional power compares between secular and Christian institutions of higher learning. The following section discusses multiple research implications based in the findings. The section will consider each of the four research questions and attempt to draw from the data proper research implications and conclusions.

Research Question 1: Academic Governance Models

Research question 1 sought to answer which academic governance models were most utilized by Southern Baptist related liberal arts colleges and universities. Nine of the 11 sample institutions reported that the bureaucratic model was the most representative of their governance model. Two of the 11 stated that the collegial model was most active on their campus. None of the sample institutions stated that the political model was the most representative. Several conclusions can be made regarding this research question.

Southern Baptist Related Institutions Are Similar

From the research findings, one can conclude that Southern Baptist related liberal arts colleges and universities are generally similar in regard to academic governance and administrative practices. Evidence of this comes directly from the models of academic governance utilized by the 11 sample institutions. Nine of the 11 institutions (81.8%) utilize the bureaucratic model as their primary governance structure. Regional location did not register as a factor as bureaucratic schools were in each of the 5 regions. Institutional enrollment did not factor as these 9 schools range in size from very small to somewhat large for a private liberal arts university. The institutional bureaucratic scores are varied, but the standard deviations demonstrate less variation (Table 22) from one school to another, ranging from 2.89 to 8.6. This finding suggests that the practices of the bureaucratic model are consistent across the sample.

Another similarity among Southern Baptist related schools is academic structure. Without much definition or detail from the survey instrument, the respondents understood the roles of the various campus leadership groups. The respondents understood the position titles (e.g., president, vice presidents, chairmen of department, etc.) and leadership groupings (e.g., alumni, students, trustees, state governments, etc.). There were no questions in the minds of the respondents about these categories. This indicates that these structures are present on all campuses and the various tasks and responsibilities of each group were familiar to the respondents.

Table 22. Bureaucratic scores and standard deviations

<i>Institution</i>	<i>Bureaucratic Score</i>	<i>Standard Deviation</i>
Institution 1	29.70	6.10
Institution 2	61.70	8.60
Institution 3	55.70	7.85
Institution 4	14.00	4.71
Institution 5	8.00	3.58
Institution 6	47.65	8.15
Institution 7	3.00	2.89
Institution 8	30.00	6.31
Institution 9	14.00	4.24

The Bureaucratic Model Is Widely Used

The second conclusion points to frequency. When 9 of the 11 sample institutions (81.8%) state the bureaucratic model is the structure most descriptive of their campus, one must conclude the model is widely used. The bureaucratic model takes different shapes on each of the 9 campuses, but according to the data this model far outweighs the other two options in practicality and implementation.

One particular insight drawn from the open ended responses demonstrates how a school with a bureaucratic governance model can still use elements from the collegial and political structures. One respondent writes,

We have a very strong Faculty Senate with numerous standing committees which advise the provost. We have a very strong Dean's Council which advises the provost. We have a fledgling University Planning Advisory Council which advises the president on strategic planning. Fortunately our higher administration does consider the given advice.

[Our structure] is not strictly speaking a democratic or pure shared governance model. But a very good model of the various groups giving regular, consistent advice and input in a formal way that is written into our handbook documents and is practiced in fact.

This speaks to how the bureaucratic model can be flexible, but still widely used as a campus governance model. It also demonstrates that characteristics of the collegial and political model do find their way into the bureaucratic system. Southern Baptist related institutions seem to integrate various tenants of all three models into their structure, while functioning predominately in one particular form.

The Political Model Is Unobserved

According to the data, the political model is not utilized by any of the sample institutions as the primary governance model. The political model ranked 2nd for one institution and the other 10 institutions ranked it 3rd. Three possibilities can be made in discerning the political model's absence from the findings.

The first possibility is found in looking to the survey instrument. The survey instrument may have poorly portrayed the political model as compared to the other two options. Survey questions may need to be re-written or drafted anew which better characterize the model and its function within academic administration. There is a possibility in the research design for errors no matter the level of validation. The 5 questions on the survey instrument could have inadequately portrayed the model and therefore the respondents determined it did not accurately describe their campus environment.

The second possibility asks if the political model is unobservable at the current time. One must remember that Baldrige created this governance model in 1974. He believed he witnessed the political model in action in his study of New York University from 1971 to 1974. Baldrige coined the term and created the definition to blend the bureaucratic and collegial models. It might be that the political model was not being

utilized in other institutions and represented an anomaly at New York University.

Another possibility is that the political model is too young as an administrative concept to have been adopted in other institutions. The academy takes a long time to change from one model of operation to another. It could be that the political model is present but still unrecognizable as a full system of administration, especially when compared to other more historic models of governance.

It is the conclusion of the researcher that the political model is alive and active on many on Southern Baptist related campuses. While the findings suggests otherwise, the researcher concludes that the political model's absence is directly related to instrument validity (i.e., needed larger pool of question items, better questions placed on actual survey, individual item critique by expert panel, etc.) and the low number of institutions agreeing to participate. The political model also carries a negative connotation in its terminology. No respondents want to indicate their institution as being "political." The political model is absent from the data because of other extenuating circumstances, not the lack of its presence.

The Collegial Model Is Used Sparingly

The fourth and final conclusion for RQ1 is that the collegial model is used sparingly on liberal arts campuses. The collegial model is utilized by 2 of the 11 sample institutions (18.1%). While the model did rank second 9 times, its full expression in academic administration did not compare to the bureaucratic model.

The researcher has concluded that the collegial model is gradually transitioning out of style in academic governance structures. The remnant philosophies of the collegial model are still practiced and held to by those who entered the academy in the 1970's, as

evidenced by the 9 schools ranking it second. The model, however, is finding less and less feasibility in the twenty-first century university. In the postmodern academic society of corporate business, long-range strategic planning, and the ever-shifting mission, vision, and core values of the institution, the collegial model is no longer a viable option for academic administration. The speed of education demands trained administrators with business savvy and political know-how to move the institutional ship forward each year. There is no longer enough time for collegial discussions and scholarly debate when it comes to the life and function of the university.

The ivory tower has been transformed into to stainless steel machine with accelerated speed, flexibility, and navigation in a climate of cultural change. The collegial model with professors donning their regalia, smoking pipes in lounge chairs, and debating the direction of the university are long gone. Academic administrators with drive, determination, and fire in their bellies are the promising leaders of the future. The collegial model, therefore, is slowly fading and the bureaucratic model is taking over.

Research Question 2: Distribution of Institutional Power

The second research question sought to evaluate how institutional power was distributed on Southern Baptist related institutions. Based in the findings, five conclusions can be made. These conclusions look to specific categories of campus leadership and not to the institutional power scale as a whole. The following conclusions evaluate denominational leaders, trustees, faculty, students and parents. The goal to shed light into how Southern Baptist related institutions actually function.

Denominational Leaders Have a Strong Voice

The first conclusion speaks to the role of denominational leaders on the Christian college campus. Gross and Grambsch did not evaluate denominational leaders for their institutional power scale. Because of this, there was no reference point by which denominational leaders might score. Four of the sample institutions ranked denominational leaders ranked 4th, another institution had them 5th, and another 2 schools ranked them 6th (see Table 7). In many instances, denominational leaders are very strong on campus.

Conversely, on other campuses denominational leaders rank in the lower half of the scale. Two institutions ranked them 9th and another two schools ranked them 10th. This polarity speaks to the varied nature of denominational influence on individual campuses. In this regard, Southern Baptist related institutions do differ from one another.

Upon further evaluation, the institutions with strong denominational leaders distribute significant power to them. Denominational leaders in 3 institutions rank just below the president, vice presidents and the trustees. This strong denominational presence is felt most heavily in who appoints the trustees, in the requirement for chapel attendance and in the selection of chapel speakers, in the hiring of Theology or Religion department faculty, in requiring Bible courses in the general education curriculum, in the openness to and funding of campus ministries, and in encouraging the institution's involvement in state and national denominational life.

For the most part, denominational leaders are outsiders looking in. They publicly and privately push their agendas upon the institution. While they have no formal decision-making ability, unless the state convention appoints the trustees, they do have

the ear of the president and many of the executive administrators. They use the support of the churches and the denomination at large to encourage the institution to follow their wishes. If the institution takes a turn to their displeasure, they can choose to use their influential networks to redirect the school or terminate the employment of those in power.

Whether the denominational leaders ranked high or low, their voice will be heard by the institution. Their voice will remain viable for as long as the institution is affiliated with the denomination. If the institution breaks away, denominational influence will deteriorate, which has been a desire by many liberal arts universities. However, according to the findings, denominational influence is presently very strong in Southern Baptist related schools.

Appointed Trustees Are Key Power Holders

The data clearly reveals a second conclusion for RQ2 in that appointed trustees are very significant power holders on the college campus. Table 23 shows that the trustees rank between 1st and 4th exclusively on the institutional power scales for Southern Baptist related institutions. Six of the 11 sample institutions (54.5%) ranked them 2nd, another three institutions ranked them 3rd.

Outside of the president, no other campus leadership group holds more power than the board of trustees. Trustees can be detached from campus life; however, their vision for the institution far outweighs that of the faculty, the students, and other academic leaders who are on campus every day. Trustees hold a significant amount of the available institutional power on Southern Baptist related institutions. As legal owners of institution, their voice is loudly heard.

Table 23. Trustees institutional power rankings

<i>Institution</i>	<i>Rank</i>
Institution 1	3
Institution 2	2
Institution 3	4
Institution 4	2
Institution 5	2.5
Institution 6	2
Institution 7	1
Institution 8	2
Institution 9	3
Institution 10	3
Institution 11	2

One additional item is worthy of discussion. The manner in which trustees are appointed collaborates with the role of the denominational leaders. Trustee appointment is coordinated through several potential structures. One structure, called a self-perpetuating board, states that the board itself will nominate and elect its own members and dictate term allotments and rotations. A second structure is found when the president and/or the provost provides a list of candidates to the denominational body and allows the denomination to appoint the trustees they choose. This still constitutes a self-perpetuating board because of the candidate process is created within. But denominational oversight is highly involved. A third structure has the denominational body nominating, selecting and appointing board members without any input from the institution.

Each structure depicts how varying levels of denominational affiliation translate into actual institutional policy. How trustees are appointed makes all the difference in the world to the institution and to the president. Trustee appointment is a

contributing factor to many church-related schools who withdraw from their denominational body.

Faculty Must Understand Their Role on Their Campus

A third set of conclusions come from RQ2 in regard to the faculty. The faculty body received varied amounts of institutional power based on the institutional power scale. Much like denominational leaders, their placement varied greatly from school to school (see Table 8). One institution ranks the faculty as high as 4th, while another as low as 14th. Consistently, the faculty rank right in the middle of the institutional power scales.

Because of these differences, three conclusions can be made to further illustrate how faculty must understand *their* role on *their* campus because it will be different from institution to institution.

First, faculty members must understand the smaller the campus they serve; the more influential they will be. If the enrollment is relatively small, the faculty will be leaned upon more in providing administrative support and leadership. If the enrollment is relatively large, there is more funding for administrative personnel positioning the faculty more in the classroom and displacing them from higher levels of campus leadership.

Secondly, the more faculty who responded to the survey instrument, the higher their ranking on the institutional power scale. The campus that ranked the faculty 4th provided the highest number of survey responses (n = 33). Additionally, a significant number of those respondents were from faculty members themselves. Conversely, the

institutions with lower response rates ranked the faculty lower. The institution which ranked the faculty 14th only returned 3 surveys.

Third, the academic governance model employed by the institution dictates the amount of institutional power distributed to the faculty. The bureaucratic model, which makes up 81.8% of the sample institutions, is a top-down approach which regulates the faculty to the middle and lower portions of the pack. Executive administrators are given larger amounts of institutional power which is determined by rank, position, and title. The collegial model places the faculty in the upper ranks and delivers to them the most institutional power of the three models.

The data demonstrates that the bureaucratic model is the most utilized which would suggest the faculty being positioned in the middle of the scales. This is exactly what the findings report. Southern Baptist related institutions rank the faculty 7th corresponding well with the majority of bureaucratic governance models.

Parents and Students Are Customers, Not Decision-Makers.

A final conclusion from RQ2 describes the role of parents and students. One might assume that parents and students, as customers of the educational product, would have a significant amount of institutional power. Often campus administrators will toss around old clichés like “we are only here because of the students” or “without the students, we don’t have jobs.” These sentiments seem accurate when considering students and their parents pay for the college education.

If one considers the fact that all of the respondents were employees of academic institutions, they undoubtedly know the importance of happy students and

parents. Employees understand that their institutions are driven by enrollment, tuition, retention and graduation rates. It is assumed that they recognize that if parents stop sending their children to their institution, their jobs will be at risk. Likewise, if students are displeased and transfer to another school or dropout, their institution is not shown in a favorable light. The institution is the seller of the educational product; the parents and students are the buyers. So do educational customers have input in their choices and purchases in a free market, capitalistic society? According to the data for Southern Baptist related institutions, and even less so in secular, non-religious schools, parents and students have very little say in what happens on campus.

Table 24. Parents institutional power rankings

<i>Institution</i>	<i>Rank</i>
Institution 1	13
Institution 2	10
Institution 3	11.5
Institution 4	11
Institution 5	11.5
Institution 6	5.5
Institution 7	14.5
Institution 8	9.5
Institution 9	10.5
Institution 10	12
Institution 11	12

Parents ranked as high as 5th and as low as 14th for various institutions (Table 24). Their mean score placed them in 10th on the institutional power scale. Students fair slightly better ranking as high as 7th and as low as 12th. Their mean score placed them in 8th (Table 25). Comparatively, parents and students fall below the executive

administrators, the trustees, the denominational leaders, the academic deans and chairs, and the faculty. They do rise above state and federal governments, legislators, and citizens of the state.

The data reports that parents and students are important as customers, but not as decision-makers or influencers of campus direction. The middle states that parents and students are important customers of the educational product, but not highly influential in the affairs of the campus. Parents are encouraged to keep sending their children to Christian institutions. Students are encouraged to keep enrolling and graduate. Neither group, however, should expect their voices to be loudly heard on the campus they choose.

Table 25. Students institutional power rankings

<i>Institution</i>	<i>Rank</i>
Institution 1	11
Institution 2	7
Institution 3	9
Institution 4	12
Institution 5	9
Institution 6	7.5
Institution 7	12
Institution 8	7
Institution 9	10.5
Institution 10	10
Institution 11	8.5

Research Question 3: Similarities with Secular, Non-Religious Institutions

The third research question sought to identify similarities between Gross and Grambsch's work with secular, non-religious institutions and Southern Baptist related

schools in regards to the distribution of institutional power. Identifying similarities between Christian and secular institutions was a key component of the research design. The researcher held an underlying hypothesis that there would be very little difference between Christian academic institutions and their secular counterparts. It was internally assumed that there would be *many* similarities and *few* differences. This underlying hypothesis was disproved by the findings. The data proved there were several similarities, which will be explained in this section, and significant differences as well, which will be explained in the following section. Four implications will illustrate the similarities in the two sample groups.

The Top Power Holders Are Similar

The first similarity rests at the top. The president, trustees and vice presidents ranked 1st, 2nd, and 3rd on both institutional power scales. While the mean scores are slightly higher for Southern Baptist related institutions, the rankings are identical. These top three campus leadership groups are the same for both religious and non-religious schools. This finding should not surprise anyone knowledgeable of academic administration.

The president, the board of trustees and the vice presidents are the most dominate power bases on any campus. The president is the single most powerful person, second only to the board of trustees who hires and fires the president and legally owns the school, followed closely by those with the term “president” in their job title who oversee extensive divisions of the organizational chart. This lineup serves as the basic unit of organizational leadership for nearly all academic institutions. It has been this way for quite some time. It is likely to remain for many years to come.

The top three identical rankings are not influenced by the theological convictions or the denominational affiliation of the institutions. The rankings are not swayed by the faculty or other academic leadership posts such as deans or chairmen of departments. These three positions, in descending order, are the power brokers for the campus. They are given permission to make decisions with or without additional approval. They make decisions daily which impact the future direction of the campus.

These three identical rankings exemplify that Christian institutions and secular institutions are, at the most basic level, governed quite similarly. An institution hires the president to be the CEO. The trustees own the institution. The vice presidents lead the troops from all corners of the campus. Historically and corporately this makes perfect organizational sense for both types of schools.

The Faculty Body Is Ranked Similar

A second similarity rests with the rankings of the faculty body. In both power scales, Southern Baptist related and secular, the faculty body ranked 7th. This position places the faculty body in both secular and Christian institutions below the top three campus leadership groups (as stated above), but above many other leadership constituencies.

The faculty body represents a large segment of the employee base in both types of institutions. They are highly trained, highly educated, highly skilled laborers within the academic system. They value and expect their voice to be heard on major decisions concerning the university and will complain if they feel they are being over looked.

Two particular open ended responses help describe the relationship between the faculty and the executive administrators. One respondent wrote,

We have a fairly relaxed relationship between the administration and faculty. While we don't vote on committees or assignments, there is less of a sense of hierarchy and in general there is a greater degree of respect and liking between administration and faculty

An atmosphere of trust is generally built at the top and involves mutual respect. The actual machinery of governance is less influential in governance than mutual trust and respect, which I am glad to say that we have here.

My responses may be skewed by the fact that I view teaching as the most important thing that I do. I admire those who are gifted with administrative insight and leadership and I am thankful that this is not my calling. I don't really care who has power as long as we can mutually work for the good of the institution, our students, and each other.

These sentiments accurately represent the feelings of many faculty members.

They understand they are not at the top of the leadership ladder, but as long as there is a spirit of mutual respect and civility, there do not have a problem with their status. They appreciate those who administratively lead the institution and are thankful they can focus their attention toward teaching and motivating students.

Another respondent takes a slightly different tone stating the difference in what the faculty does and what the administration does. The respondent states,

As a faculty member, I really am not interested in non-academic decisions (i.e., what type of air-conditioner should a building have). On the other hand, I feel I should have a great deal of power regarding academic decisions.

Faculty members want to be included on matters which directly impact their role as teachers and educators. They are comfortable being in the upper middle, but in matters of academics, they would prefer to rank higher.

Academic Leaders Are Not Above Administrative Leaders

A third similarity is found when one combines academic leaders as a group and compares them to administrative leaders. Academic leaders consist of the undergraduate

and graduate deans and department chairmen. Administrative leaders consist of the president, the trustees, and the vice presidents. For both Southern Baptist related and secular, non-religious institutions, academic leaders consistently rank lower than administrative leaders on both power scales (Table 26).

Table 26. Comparison of academic and administrative leaders

<i>Southern Baptist Related</i>	<i>Total Rank</i>	<i>Mean Scores</i>
Administrative Leaders		
The President	1	4.75
Trustees/Regents	2	4.31
The Vice-Presidents	3	4.22
Academic Leaders		
Chairmen of Departments	5	3.13
Deans of the Liberal Arts	6	3.12
Deans of the Professional Schools	9	2.77
Deans of the Graduate Schools	14	2.32

<i>Gross & Grambsch Study</i>	<i>Total Rank</i>	<i>Mean Scores</i>
Administrative Leaders		
The President	1	4.52
Trustees/Regents	2	4.36
The Vice-Presidents	3	4.06
Academic Leaders		
Chairmen of Departments	9	3.10
Deans of the Liberal Arts	5	3.41
Deans of the Professional Schools	4	3.50
Deans of the Graduate Schools	6	3.35

Two implications can be drawn from this finding. First, the top three administrative leaders hold the highest levels of power for both types of campuses.

Administrative leaders are consistently placed in the top tier because that is the assumption most campuses operate under. Secondly, while the rank ordering of the academic leaders differs by institution type (i.e., academic leaders rank higher on secular campuses), they still consistently fall below the administrative leaders.

Citizens of the State Are Not Heard on College Campuses

One final similarity needs to only be briefly highlighted before the discussion moves to the differences in the two samples. Both Southern Baptist related and secular institutions report that they do not care about, nor heed, the voice of the citizens. For Southern Baptist related institutions, citizens of the state ranked 17th out of 17. For secular institutions, citizens of the state ranked 15th out of 16. These low rankings illustrate that citizens do not have any institutional power on the college campus.

Most would assume citizens of the state would not hold any institutional power for private institutions being they have no role in their funding or operation. On the contrary, public, state-owned institutions would give heed to the wishes of those who supply it with tax revenue dollars. The data rejects these assumptions. The findings for both types of institutions indicate citizens of the state are not distributed any power of any type on the college campus.

Research Question 4: Differences with Secular, Non-Religious Institutions

Research question four sought to identify differences between the Gross and Grambsch's work with secular, non-religious institutions and Southern Baptist related schools in regards to the distribution of institutional power. Identifying differences was

key component of the research design. Three primary differences were evident in the findings. These conclusions reference three campus leadership groups: denominational leader, financial donors, and government entities.

Denominational Leaders Are Influential

The single most significant difference between the two samples is the presence of denominational leaders. Denominational leaders were not evaluated in Gross and Grambsch's original work, therefore, their presence is an obvious difference. But the difference is deeper than mere presence on the institutional power scale. Denominational leaders have significant influence over Christian institutions. They ranked 4th on the Southern Baptist related power scale, which provides them a significant portion of institutional power.

This difference results in a variety of implications. First, denominational leaders influence the theological and doctrinal convictions of the institution, whereas secular schools are not influenced in spiritual matters whatsoever. The spiritual component of the student is only developed by personal choice or lack thereof.

Second, denominational leaders influence moral codes and behavioral restrictions for students and employees which is not present for secular institutions. Denominational leaders can influence decisions on issues like drinking, dancing, residence life, church membership and substance abuse. These restrictions are often not enforced, or even considered, on the secular campus.

Third, denominational leaders influence the dynamic affiliation between the school and to the denomination. Many church-related institutions have drifted from their

denominational founding; the presence of denominational leaders prevents drifting too far away from the churches.

Finally, denominational leaders influence campus directives and the mission and vision of the institution. These outsiders are given opportunity to influence the path the institution will take in the future. Secular institutions are not influenced so strongly any outside leadership group.

Financial Donors Are Influential

Large financial donors rank higher for Southern Baptist related institutions as compared to secular, non-religious institutions. According to the data, large financial donors ranked 11th for Southern Baptist related institutions and 13th for secular schools (Table 27).

Table 27. Large financial donors institutional power rankings

<i>Campus Leadership Group</i>	Southern Baptist Related Institutions		Gross & Grambsch Findings	
	<i>Total Rank</i>	<i>Mean Scores</i>	<i>Total Rank</i>	<i>Mean Scores</i>
Sources of Large Private Grants	11	2.54	13	2.68

Outside financial support through large gifts, estates, charitable giving, and donations comprises a significant portion of the operating budget for privately-funded Christian schools. State institutions receive a hefty portion of their annual operating budget from state and federal grants and from tax revenues. This money is given with minimal oversight and is to be used at the discretion of the administrative leaders. On the other hand, private, Christian colleges and universities are dependent upon the

fundraising efforts of the president and the members of the development team. Members of board of trustees are required to be donors and fundraisers for the institution as well. When large financial gifts are given, those donors become a significant influence on campus.

One particular president expressed that when a financial donors decides to give, the administrative team does not tell them how their money is to be spent. The donor has much say in how the money is used. This supplies the donor with a reasonable amount of institutional power and control over decisions. This is a noticeable difference when compared to state institutions.

Government Officials Are Not Influential

The third significant difference is seen in the data concerning government officials. In the survey instrument, three particular campus leadership groups can be classified as government officials: federal government agencies, state government agencies, and legislators.

In Gross and Grambsch's work, the government agencies ranked in the middle of the institutional power scale. The federal government ranked 10th, the state government ranked 11th, and legislators ranked 8th (Table 28). Southern Baptist related institutions ranked each of these campus leadership groups much lower. The difference with legislators is the most significant from 8th on the secular school instrument, to 16th for Christian schools.

Several implications can be made to describe these differences. First, the separation of church and state as a federal guideline significantly influences how government agencies interact with private, Christian universities. The distance between

government agencies and the private university is only compounded when the university is connected to a religious group or denomination. Government agencies choose to remain distant from even the appearance of interaction.

Table 28. Comparison of government officials rank and mean scores

<i>Campus Leadership Group</i>	Southern Baptist Related Institutions		Gross & Grambsch Findings	
	<i>Total Rank</i>	<i>Mean Scores</i>	<i>Total Rank</i>	<i>Mean Scores</i>
Federal Government Agencies	13	2.34	10	2.89
State Government Agencies	15	2.28	11	2.80
Legislators	16	1.83	8	3.20

The distance is a two-way street in that Christian institutions have no desire for state and federal government agencies to interfere in their work. Christian schools are hospitable to the government, but for the most part, do not desire to associate or affiliate with government officials for fear of impending control.

Finally, the most obvious implication is the fact that one sample was from “private” institutions and the other from “public.” The very terms private and public refer to how government agencies and officials interact with the organization. Christian institutions are private and therefore are separate from any government influence. Secular, state schools are owned by the government and are public for that reason.

Research Applications

This research has several applications particular for those are new to academic administration or considering the field as a potential career. The entire research process

was to help a first-year faculty member at a Southern Baptist related liberal arts college to learn what it means to teach and lead in Christian higher education. These applications are therefore the practical outcomes from the findings which relate to someone new to the academic world.

First, new faculty and administrators must acknowledge the fact that academic administration is highly complicated. There are systems, networks, structures, policies, and unwritten rules that must be managed at all times. There are “ways of doing” things that have been established for decades, yet no one knows exactly why they are being done as such. Conversely, academic administration is constantly changing and shifting based on the goals and objectives of the institution. While some structures remain firmly engrained in the institution’s psyche, many other elements are in a constant state of flux. It takes a degree of fortitude to process all these forces and not be tripped up by them. For some, the institutional complexities are so numerous they turn to other careers where the rules of engagement are more plain and simple.

A second application for new faculty and administrators is to spend a significant amount of time listening, watching, and gathering information concerning how the institution works. One should ask plenty of questions about why things are and are not done certain ways. In the early years one should attempt to form a proper understanding of the institution’s governance structure. By asking longer standing faculty and administrators about the past and the present, a new faculty member can make comparisons to how things are evolving. The faculty member should take notice in the faculty meetings who is speaking the most and which persons are present. “Face-time” is usually a sign of institutional power. The faculty member can take notice of

which campus leaders are copied in on various emails sent to the department.

Information sharing in communication pieces is a sign of decision making ability. Newer employees have the responsibility of learning the institution's methods and policies on their own.

A final research application offers a suggestion to veteran academic leaders. Newer employees should be trained in the institutional governance model. Academic institutions, for the most part, never discuss governance with new hires; instead they allow them to wander around and discover the established structures through trial and error. As a new employee, how beneficial would it be to have the institution's governance structure explained. A single session could be designed in which a senior administrator outlined the organizational chart, the role of the board of trustees, who the advisory committees are, and how the faculty senate is appointed. Other topics such as who makes decisions on curriculum, new academic programs, budget requests, compensation and benefits, or promotion would greatly assist the new employee. Knowledge of these structures is assumed and never fully explained. Would it not be helpful to many new faculty and administrator to have a time to learn the system of their new employer? Would it not help them serve the institution better?

Research Limitations

In order to replicate this study, several research limitations should be considered and design modifications should be made. First, the 15 questions in Section A of the survey instrument which assessed governance models needed a fifth choice. Several of the respondents commented in the open-ended responses (See Appendix 3) that they did not want to choose any of the choices from the 4-point Likert item

responses. They would have preferred to answer “I don’t know” or “no opinion.” A neutral response, or insufficient knowledge to answer, would have been preferred.

A second modification which will enhance the current research is to obtain additional International Association of Baptist Colleges and Universities (IABCU) institutions who would agree to participate. Only 11 of the 48 IABCU members (23%) were willing to participate in the current research. This lack of participation resulted in an inability to make proper comparisons between the data for Christian and secular schools (approximately 160 surveys to 7,200 surveys).

Finally, because of the low number of institutions responding, the current research was not able to stratify and balance the respondents based on their positions. In the original Gross and Grambsch research, the researchers were able to stratify the respondents using only 10% of the faculty because they out-numbered the administrators. In the current research, faculty members represented 38.5% of the surveys. The current research was not able to perform this stratification because of the low response rate and every survey was needed in the analysis.

Further Research

The current study has revealed a need to do further research in several key areas. Further research is needed in determining the theological underpinnings of the president and appointed trustees of Southern Baptist related colleges and universities. In order to evaluate properly institutional governance models, research is needed on those individuals with the most influence over the academic institutions. Studies could be performed to determine theological convictions held by these two leadership groups. Others groups such as vice presidents and academic deans could be evaluated as well.

Key theological questions evaluating the individual's basic understanding of Christian doctrine and more specifically looking at the administrative practices they encourage in areas such as servant-leadership, Christian community, and Christian administration. The theological conviction of key leaders is an important factor on how the campus will be governed either by biblical principles or by secular leadership models.

Further research is needed on J. Victor Baldridge's academic governance models. The current research attempted to create the first instrument to assess which governance model was utilized by a particular campus. Additional research is needed to gather more information on what Baldridge meant by these models. Other types of survey instruments need to be created for an institution to accurately discern which model they have in place.

Further research is needed to analyze other comparisons between secular and Christian academic governance structures. This research analyzed the similarities and differences in power structures, but many other administrative dynamics could be evaluated. Additional research could be done in campus decision-making, fundraising methods, strategic long-range planning, or the handling of the budget. The question of whether or not Christian institutions of higher learning look, act, or behave any differently from their secular counterparts must continually be asked by those who lead Christian institutions. In a postmodern, post-Christian American society, Christian institutions must seek to make their campuses unique from the secular competition. If an institution is no longer "Christian," it loses its niche in the educational marketplace and its purpose in doing God's kingdom work.

A fourth area for further research would be to investigate the historical shifts in Christian liberal arts universities over the past one hundred years. It seems that the pendulum has swung from a strict bureaucratic model in the early part of the twentieth century to the prominence of the collegial model in the 1960's and 1970's to the rise of the political model in the 1980's and 1990's and now a shift back to the bureaucratic model in the twenty-first century. Proper analysis in these historical shifts would prove helpful in predicting future shifts in academic governance models. Additionally, this research would further detail how cultural and societal influences impact academic governance.

Summation

The current research was a personal exploration into the field of academic administration and governance. Much like the early explorers seeking the western world, this was a quest for truth. I wanted to find answers to the questions of “how do universities really work” and “could this be something I could potentially lead?”

My journey had a singular purpose. I wanted to learn as much as possible about academic administration, power structures, campus leadership, and the inner workings of an institution. I wanted to see the underbelly of academic leadership. In the most basic sense, I wanted to know the truth.

Now as an employee of a Southern Baptist related institution, with aspirations to teach and lead here for many years, I am glad I can see things for what they are. My exploration into the new world of academic administration has given me a great appreciation for the task and admiration for those who lead these ships well. I will return to this research repeatedly in the years to come, not for publishing reasons, but for

guidance in my own professional career. I have within my grasp a basic handbook for college administration and leadership. For that reason this dissertation journey is worth more the degree; I have found new land.

APPENDIX 1

EXPERT PANEL VALIDATION

Section A of the survey instrument was taken from J. Victor Baldrige's 1971 research in academic governance models on college campuses. A survey instrument had not been created prior to correspond with Baldrige's work. Even he did not create a measurement tool to assess his own theories of academic governance. Therefore, the researcher created a 30 question item pool using the descriptions and characteristics of the three governance models provided by Baldrige in *Academic Governance* (1971a).

An expert panel then analyzed the 30 possible items to determine which questions were the most accurate in accessing which academic governance model was being utilized by a particular campus. Upon completion of the expert validation, 15 of the 30 questions were selected, 5 questions for each governance model.

The following appendix provides all documentation for the expert panel validation and reports the results of their analysis.

Expert Panel Selection

The researcher contacted 10 potential candidates to serve as experts in validating the newly created section of the survey instrument. The researcher contacted each candidate via email explaining the research purpose and requested their help in validation. Of the 10 candidates, 5 accepted the request to perform instrument validation and serve as the expert panel for the current research.

The expert panel represented members of the academy as professors and high-level administrators. The panel included current and former department chairmen and three vice presidents from various administrative areas. The expert panel contained members from both private Christian universities and non-religious, state institutions.

The following validation instrument was sent to each and was completed online using www.SurveyMonkey.com.

Expert Panel Instrument

Section 1: Introductory Remarks

Dear Expert Panel,

Thank you for participating in this expert panel validation of my dissertation survey instrument. My dissertation title is "Models of Academic Governance and Institutional Power on Southern Baptist Related Liberal Arts Colleges and Universities." My research goal is to ascertain which academic governance model is most prevalent on our SBC-related college campuses.

Your part in this process is very simple. I am asking you to participate in the validation of one section of my survey instrument. Your opinion is needed in determining which 15 questions will be placed on the final instrument.

For each of the following items, I need you to decide if the item accurately describes a particular governance model based on the definition given.

For example, does the following item accurately describe the bureaucratic model, "My campus governance model is a top-down approach with power resting mostly at the top."

Your part is to state if this item accurately evaluates that particular model of academic governance. Do you strongly agree (SA), agree (A), disagree (D), or strongly disagree (SD)?

For each governance model, you will be given a clear definition of the model to base your decision upon. You will evaluate 10 questions for each of the three governance models (bureaucratic, collegial, and political). The top 5 questions from each group will be placed on the actual survey instrument.

Thank you for your time and help. If you have any problems, you can email me at msgarrison@campbellsville.edu.

Section 2: Demographics

1. Your Name, Position/Rank, and School:

- Dr. Ronald W. Williams, Professor of Religious Studies, Gardner-Webb University
- Dr. David M. McCullough, Professor and Chair, Department of Music University of North Alabama
- Dr. DeWayne Frazier, Senior Vice President for International Programs, Upper Iowa University
- Dr. Frank Cheatham, Vice President for Academic Affairs, Campbellsville University
- Dr. Alan G. Medders, Vice President for Advancement, University of North Alabama

Section 3: Bureaucratic Model Questions

The Bureaucratic Model is defined as:

A hierarchical governance model tied together by formal chains of command and systems of communication. The bureaucratic model is a top-down leadership approach which bases the greatest proportion of institutional power at the top with each descending organizational leader receiving less and less power and decision-making ability.

Remember to evaluate the items, not your actual institution. Does this item accurately describe the model of academic governance defined above?

1. My campus governance model is a top-down approach with power resting mostly at the top.
2. Higher level decision-making on my campus is accomplished by the president and the executive administrators.
3. Institutional power on my campus is held mostly by the president and his/her cabinet of senior executives.
4. My campus governance model resembles a bureaucratic structure with a formal hierarchy and tiered organizational chart.
5. Competence and performance are the criteria for appointment, tenure and promotion.

6. The institutional career is exclusive; outside work is discouraged.
7. Campus leaders relate to each other as professional educators and administrators.
8. Influence over campus governance is gained by rising up the organizational charts.
9. Academic property (i.e., books, articles, manuscripts, research grants) are owned by the institution.
10. Institutional policies and procedures are created and enforced by the administration.

Section 4: Collegial Model Questions

The Collegial Model is defined as:

A governance model which fosters a “community of scholars” or *collegium* in which a multitude of members from the university community participate in the institution’s governance. The collegial model is most akin to a shared governance model of campus leadership in which many individuals must be consulted before any changes can be made. In the collegial model, the faculty body has a much higher responsibility in the governance of the institution.

Remember to evaluate the items, not your actual institution. Does this item accurately describe the model of academic governance defined above?

1. My campus governance model is shared by many different constituencies.
2. Higher level decision-making on my campus is accomplished by the university council or a similar group of delegates from various parts of the campus.
3. Institutional power on my campus is held mostly by the faculty.
4. My campus governance model resembles a community of scholars with a shared based of power and decision-making ability.
5. Scholarship and publication are the criteria for appointment, tenure and promotion.
6. Outside work, consulting, writing, speaking, and teaching is encouraged.
7. Campus leaders relate to each other as colleagues and scholars.
8. Influence over campus governance is gained through longevity and tenure.
9. Academic property (i.e., books, articles, manuscripts, research grants) are owned by the scholar.

10. Institutional policies and procedures are created and enforced by the faculty.

Section 5: Political Model Questions

The Political Model is defined as:

A governance model which seeks to take the best of both the bureaucratic and collegial model and bring them together into a working paradigm. The key premise is an understanding that the university is a “dynamic” organization, constantly changing and requiring different methods of decision-making and governance.

In the political model, there are representatives from the faculty, student government association, alumni board, and executive administration. Each group sends delegates to sit on what might be called a university council, which shares the major institutional power and decision-making ability.

Remember to evaluate the items, not your actual institution. Does this item accurately describe the model of academic governance defined above?

1. My campus governance model is representative like a democracy with elected officials.
2. Higher level decision-making on my campus is accomplished through political maneuvering and consensus building.
3. Institutional power on my campus is held mostly by the university council or similar group of delegates from various parts of the campus.
4. My campus governance model resembles a democratic government with elected officials and representative authority.
5. Influence, leadership, position, and rank are the criteria for appointment, tenure and promotion.
6. Outside work, consulting, writing, speaking and teaching is neither encouraged nor discouraged.
7. Campus leaders relate to each other in terms of their departments and position.
8. Influence over campus governance is gained through relationship building, networking, and committee presence.
9. Academic property (i.e., books, articles, manuscripts, research grants) are owned by either the scholar or the institution depending on when the work was created.

10. Institutional policies and procedures are created and enforced by the university council or similar group of delegates.

Section 6: Open Responses and Thank You

Is there any other feedback you would give about this instrument validation?

Thank you for participating in this expert panel validation of my survey instrument. I truly value your opinion and insights.

Sincerely,
Shane Garrison
Ed.D. Candidate
Southern Baptist Theological Seminary

Expert Panel Results

Upon the completion of the expert panel, the researcher evaluated the 4-point Likert scale for the question item pool. The following tables show the analysis for each of the academic governance models.

Table 29. Expert panel results for bureaucratic model

<i>Question No.</i>	<i>Governance Model</i>	<i>Points Received</i>	<i>Mean</i>	<i>Standard Deviation</i>
2	Bureaucratic	15	-15.6	-0.6
3	Bureaucratic	18	-15.6	2.4
4	Bureaucratic	16	-15.6	0.4
5	Bureaucratic	18	-15.6	2.4
6	Bureaucratic	15	-15.6	-0.6
7	Bureaucratic	13	-15.6	-2.6
8	Bureaucratic	17	-15.6	1.4
9	Bureaucratic	13	-15.6	-2.6
10	Bureaucratic	15	-15.6	-0.6
11	Bureaucratic	16	-15.6	0.4

Table 30. Expert panel results for collegial model

<i>Question No.</i>	<i>Governance Model</i>	<i>Points Received</i>	<i>Mean</i>	<i>Standard Deviation</i>
12	Collegial	17	-15.6	1.4
13	Collegial	16	-15.6	0.4
14	Collegial	13	-15.6	-2.6
15	Collegial	16	-15.6	0.4
16	Collegial	16	-15.6	0.4
17	Collegial	18	-15.6	2.4
18	Collegial	17	-15.6	1.4
19	Collegial	16	-15.6	0.4
20	Collegial	12	-15.6	-3.6
21	Collegial	15	-15.6	-0.6

Table 31. Expert panel results for political model

<i>Question No.</i>	<i>Governance Model</i>	<i>Points Received</i>	<i>Mean</i>	<i>Standard Deviation</i>
22	Political	14	-14.3	-0.3
23	Political	15	-14.3	0.7
24	Political	15	-14.3	0.7
25	Political	15	-14.3	0.7
26	Political	15	-14.3	0.7
27	Political	10	-14.3	-4.3
28	Political	12	-14.3	-2.3
29	Political	15	-14.3	0.7
30	Political	17	-14.3	2.7
31	Political	15	-14.3	0.7

APPENDIX 2

SURVEY INSTRUMENT

The adapted survey instrument was formed from two primary sources.

Section A of the adapted instrument was taken from J. Victor Baldrige's 1971 research in academic governance models on the college campus. Fifteen questions were used to identify which model of academic governance was utilized by the respondent's campus: bureaucratic, collegial, or political. These questions were written by the researcher using the descriptors of each model found in Baldrige's *Academic Governance* (1971a). An expert panel analyzed 30 possible question items to determine which 15 were the most accurate in accessing the academic governance models.

Sections B, C, D, and E are nearly identical to Gross and Grambsch's instrument, "Academic Administrators and University Goals." Several incidental changes were made from the original version for this research. First, the campus power holder titles were shortened to reflect a more concise understanding (e.g., "The faculty, as a group" to "The Faculty," and "Chairmen of departments, considered as a group" to "Chairman of Departments"). These abbreviations in no way change the campus power holder title or position, they only simplify the survey. Secondly, the term *inducement* was used in the original instrument in several questions. The researcher exchanged *inducement* for the word *incentive* to reflect a more modern understanding and readability. Third, an additional campus power holder, *denominational leaders*, was

added to all lists. Finally, the original instrument was transferred into an online format and thus resulted in slight differences in appearance and design. Permission to use the instrument was given by Edward Gross, Professor Emeritus of Sociology at the University of Washington. Paul Grambsch passed away in 1984.

The following appendix represents the methodology for: inviting institutions to participate, sending written instructions, endorsement letters received, and the actual survey instrument.

Invitation to Participate

Dear _____,

Greetings from central Kentucky and from Campbellsville University. My name is Shane Garrison. I serve as an instructor in Educational Ministries in the Campbellsville University School of Theology. I am an Ed.D. candidate in the School of Leadership and Church Ministry at the Southern Baptist Theological Seminary in Louisville.

I am writing today to introduce myself and request your institution's participation in an IABCU-endorsed, dissertation research project.

My dissertation title is "*Models of Academic Governance and Institutional Power on Southern Baptist Related Liberal Arts Colleges and Universities.*" I am seeking the 49 IABCU liberal arts colleges and universities to participate in a study which will assess various academic governance models and how institutional power is distributed among campus leadership groups.

This initial contact is to introduce you to the research proposal and ask if your institution would be willing to participate. Attached are two endorsement letters from Dr. Michael Arrington, president of the IABCU & provost of Carson-Newman College, and Dr. Michael V. Carter, president of Campbellsville University and IABCU board member, which both express their encouragement in this research endeavor.

I have also included a brief, 3-page research proposal which details the research purpose, questions, delimitations, population, and sample information, including my personal vita.

To further gain your trust in this research project, I have provided a link to the actual online research instrument. This is for you to further evaluate the validity and implications of the research. You can view the instrument at: [survey link]

Upon your permission, we would move to the next phase which would consist of me sending you a link to your institution's customized survey. The **10-minute** survey would then need to be completed by you and your vice presidents, deans, directors, and faculty.

Finally, if you are willing for your institution to participate in this research, please reply to this email (msgarrison@campbellsville.edu) or contact me by phone at (270) 789-5541. I am available to answer any additional question you might have.

I thank you for your time and consideration in this matter. I do hope we can join together in this research venture.

Grace and peace,

Shane Garrison
School of Theology
Campbellsville University
msgarrison@campbellsville.edu

Survey Instructions

Dear _____,

Thank you for being willing to participate in this IABCU-endorsed, dissertation research. The following email describes the two-step process for you and your institution to complete the survey.

Step 1: Forward the link below to your (1) Vice Presidents, (2) Administrative Directors, (3) Academic Deans, and (4) Faculty members. This link is customized to be used only by _____ administrators and faculty.

In your email forward, please encourage your team members to complete the survey. Presidential encouragement always enhances the response rate. Surveys can be completed in **10 minutes or less**.

[survey link]

Step 2: Complete the survey yourself using the same link.

That concludes your role in the research process. All participating schools will be notified of the results upon full completion of the study.

Thank you again for allowing your institution to participate in this study. I believe the findings will be helpful to the larger literature base on academic governance models in Christian higher education.

Endorsement Letters

[Campbellsville University Digital Letterhead]

Campbellsville University
Office of the President
UPO 781

(270) 789-5001

October 27, 2008

Dear IABCU President,

I trust this letter finds you well and having a successful fall term. I write to encourage you to participate in a doctoral research project for one of our school of theology faculty members, Mr. Shane Garrison. Professor Garrison is conducting a survey across our Baptist colleges and universities. Your participation will not only help this fine young faculty member, but it will produce data that will provide insight into the governing structure of our IABCU colleges and universities.

Thank you for taking a few moments to participate.

Most Cordially,

Michael V. Carter
President, Campbellsville University
Board Member, IABCU

[IABCU Digital Letterhead]

International Association of Baptist Colleges and Universities

December 2, 2008

To: Presidents of IABCU Institutions

Dear Colleagues:

I am pleased to join Campbellsville President Michael Carter in encouraging and supporting the doctoral research project of Shane Garrison, Instructor in the Campbellsville University School of Theology. Mr. Garrison is pursuing the Ed.D. in Leadership at Southern Seminary's School of Leadership and Church Ministry. His doctoral thesis is on 'Models of Academic Governance and Institutional Power in Southern Baptist Related Liberal Arts Colleges and Universities.'

I hope you can find the time to complete the survey necessary for his research. Thank you for your consideration of Mr. Garrison's request.

Sincerely,

Michael Arrington
Executive Director

Survey Instrument

Research Objectives & Instructions

Dear _____ College/University Administrators & Faculty,

This survey was created and designed to analyze two important aspects of your campus life:

- (1) Which model of academic governance is utilized on your campus?
- (2) How is institutional power distributed among various leadership groups?

Section A contains 15 questions to assess which academic governance model your campus utilizes. This section is based in the work of J. Victor Baldrige.

Sections B and C contains a replica instrument created by Edward Gross and Paul Grambsch which will assess how institutional power is distributed among 17 campus leadership groups. These sections contain 2 and 3 questions respectively.

Sections D and E contains 16 demographic and personal information questions about you and your experience in higher education.

Upon completion of the survey, you will be returned to the SurveyMonkey website. Please exit the site from there.

Thank you for your participation in this survey.

Agreement to Participate

The research in which you are about to participate is designed to identify the governance model active on your campus and to assess how institutional power is distributed amongst your campus leadership groups. This research is being conducted by Michael Shane Garrison for the purposes of the Ed.D. dissertation.

In this research, you will find five sections each asking for your opinion and attitude about your academic institution. Any information you provide will be held strictly confidential, and at no time will your name be reported, or your name identified with your responses. Participation in this study is totally voluntary and you are free to withdraw from the study at any time.

By your completion of this online survey, you are giving informed consent for the use of your responses in this research.

Section A: The Model of Academic Governance on Your Campus?

The following fifteen questions are to be answered by using one of the following Likert item responses: Strongly Agree, Agree, Disagree, Strongly Disagree

1. My campus governance model is shared by many different constituencies.
2. Higher level decision-making on my campus is accomplished by the university council or a similar group of delegates from various parts of the campus.
3. Institutional power on my campus is held mostly by the president and his/her cabinet of senior executives.
4. Institutional power on my campus is held mostly by the university council or similar group of delegates from various parts of the campus.
5. Higher level decision-making on my campus is accomplished through political maneuvering and consensus building.
6. My campus governance model resembles a community of scholars with a shared based of power and decision-making ability.
7. Influence, leadership, position, and rank are the criteria for appointment, tenure and promotion.
8. My campus governance model resembles a bureaucratic structure with a formal hierarchy and tiered organizational chart.
9. Academic property (i.e., books, articles, manuscripts, research grants) are owned by either the scholar or the institution depending on when the work was created.
10. Campus leaders relate to each other as professional educators and administrators.
11. My campus governance model resembles a democratic government with elected officials and representative authority.
12. Campus leaders relate to each other as colleagues and scholars.
13. Outside work, consulting, writing, speaking, and teaching is encouraged.
14. Institutional policies and procedures are created and enforced by the administration.
15. Higher level decision-making on my campus is accomplished by the president and the executive administrators.

Section B: Who Makes the Big Decisions on Your Campus?

1. Think of the kind of place this university is: that is, what its major goals or distinctive emphases are. Below are listed a number of positions and agencies. In each case, indicate by a check mark in the appropriate space *how much say* you believe persons in those positions have in affecting the major goals of the university. Note I am asking only about the *university as a whole*. An employee might have a lot of say in their own department, but not in the university as a whole.

		A Great Deal of Say	Quite a Bit of Say	Some Say	Very Little Say	No Say At All
	Campus Power Holder					
1	Trustees/Regents					
2	Legislators					
3	Sources of Large Private Grants					
4	Federal Government Agencies					
5	State Government Agencies					
6	The President					
7	The Vice-Presidents					
8	Deans of the Graduate School					
9	Deans of the Liberal Arts					
10	Deans of the Professional Schools					
11	Chairmen of Departments					
12	The Faculty					
13	The Students					
14	Parents of Students					
15	Citizens of the State					
16	Alumni					
17	Denominational Leaders					

Used by permission.

2. In reviewing the above list of positions and agencies how has the influence of each on major university polices changed during the past seven or eight years? Has it increased, decreased or remained the same?

	Campus Power Holder	Increased Markedly	Increased Moderately	Remained The Same	Decreased Moderately	Decreased Markedly
1	Trustees/Regents					
2	Legislators					
3	Sources of Large Private Grants					
4	Federal Government Agencies					
5	State Government Agencies					
6	The President					
7	The Vice-Presidents					
8	Deans of the Graduate School					
9	Deans of the Liberal Arts					
10	Deans of the Professional Schools					
11	Chairmen of Departments					
12	The Faculty					
13	The Students					
14	Parents of Students					
15	Citizens of the State					
16	Alumni					
17	Denominational Leaders					

Section C: The Power I Have

1. On the line below indicate with a check the appropriate amount of power you feel you have to get things done that you would like to get done in connection with your university role.

A great deal _____ | _____ | _____ | _____ | _____ No power at all

2. How would you have answered the above question seven or eight years ago? If not in office at that time, how do you think your predecessor would have answered it?

A great deal _____ | _____ | _____ | _____ | _____ No power at all

Used by permission.

3. If your answers to numbers 1 and 2 are different, how would you describe the difference in power?

Markedly greater (now) _____ much less (now)

Section D: Some of Your Ideas about Yourself and Your Work

1. It would take some very strong incentives to get me to leave this university for a position elsewhere.
- A. Strongly Agree
 - B. Agree
 - C. Undecided
 - D. Disagree
 - E. Strongly Disagree
2. It would take some very strong incentives to get me to accept a position at any place *other* than an academic institution of higher learning.
- A. Strongly Agree
 - B. Agree
 - C. Undecided
 - D. Disagree
 - E. Strongly Disagree
3. How do you feel about your administrative job(s) at the university?
- A. Excellent. I can ask for nothing better.
 - B. Good.
 - C. Fair.
 - D. Poor. I hope to make a change.
4. What are your plans for the future so far as your work is concerned?
- A. Continue in my present position or one much like it.
 - B. Move up to a higher administrative position, or one like my present at a more prestigious university, if an opportunity comes up.
If so, what would represent the culmination of your ambition in administration?
 - C. Get into, or return to, teaching or research in this, or another university.
 - D. Leave university work altogether and go into some other kind of institution.

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Section E: Lastly, About Yourself

1. Present Age
2. Gender
3. Marital Status
4. Number of Children
5. Race/Ethnicity
6. Place of Birth
7. Father's Education (years)
8. Father occupation during most of adult life
9. Mother's Education (years)
10. Your Education:
 - a. 11 years or less
 - b. 12 years
 - c. Some years of college or university, but no degree received
 - d. B.A. or other bachelors' degree requiring four years or more
If so, what college or university?
Year Received
Field of Specialization, if any
 - e. M.A. or M.S. or other Master's Degree requiring at least one year beyond the bachelor's degree
If so, what college or university?
Year Received
Field of Specialization, if any
 - f. Ph.D.
If so, what college or university? Year Received
 - g. Other degree than those named.
Degree Received
If so, what college or university?
Year Received
11. Title of present position (if more than one is held, please list the other(s))
Department, if any?
12. In your present position indicate the approximate amount of time spent in each of the following activities:

Administration		%
Teaching		%
Research and Writing		%
Other		%

Used by permission.

13. How long have you served at your present place of employment?

- A. 0-3 years
- B. 4-6 years
- C. 7-10 years
- D. 10+ years

Comments:

Although a great deal of thought has gone into the construction of this questionnaire, we freely admit that we may have missed items you believe to be important. Please feel free to write in any comments with respect to goals, structure and administration of American universities.

[open ended response]

Thank you very much for your participation in this research.

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APPENDIX 3

OPEN ENDED RESPONSES

Many of the respondents offered comments concerning the actual survey instrument, while others commented on the nature of academic governance and institutional power. The following section provides a sampling of these open ended responses, particularly those which speak to the survey instrument validity or to the topic of academic administration and institutional power.

Open Ended Responses

1. Faculty "power" rests mainly in Faculty Senate. The faculty own the curriculum and have some say in other issues on campus. Another avenue of power is in the department chairs to deans to dean's council communication chain.
2. As a chair, I really don't have the voice I had a few years ago with respect to budget hearings and knowing what is going on during that process.
3. The top administration at this university allows the budget to drive their decisions.
4. Your tool does not discriminate between power and types of decisions. As a faculty member, I really am not interested in non-academic decisions (i.e. what type of air-conditioner should a building have). On the other hand, I feel I should have a great deal of power regarding academic decisions. I don't think your instrument picks up on that difference very well.
5. This university is well run. The president has an "open door" policy.
6. An item rating the "say" or power of accrediting bodies might be helpful to your study.
7. You might ask the extent of our involvement in creating new academic programs at our universities and how much we perform in the public arena outside of our universities (i.e., presentations at workshops, guest speaking, boards we serve on).

8. While "church" schools have many rules, the rules about research, writing, outside speaking are very vague. There is much about a moral code, but little about codes that deal with our actual outcomes and output in the classroom.
9. I think that our administration is fairly represented to similar schools as ours.
10. It is my feeling that insurance companies, lawyers, and auditors for the institution have a strong influence on policy at my institution.
11. Should have included "unable to answer" option for some questions.
12. You are missing numerous variables and the interpretation of many is left without definition. Very vague [and I am] not sure how you plan to operationalize several of these questions because there was no place to express "I don't know."
13. Sometimes, you need a button for no opinion, or not applicable.
14. Having worked here 9 years, going to another Baptist college for a short time and returning, I think it's easy to become cynical about your own administration. I also think that institutional organization shifts to accommodate the TYPE of leader currently in place, and different phases of the organizational life call for different leadership styles. We had a major crisis in the late 90s and the leader who came led with a firm hand. Now that same leadership style is hindering our growth because we need more visioning and that calls for community input - which doesn't come if the community feels no one is listening.
15. We have a fairly relaxed relationship between the administration and faculty. While we don't vote on committees or assignments, there is less of a sense of hierarchy, and in general there is a greater degree of respect and liking between administration and faculty than I experienced at a similar denominational university where we did elect faculty to important committees. An atmosphere of trust is generally built at the top and involves mutual respect. The actual machinery of governance is less influential in governance than mutual trust and respect, which I am glad to say that we have here. My responses may be skewed by the fact that I view teaching as the most important thing that I do. I admire those who are gifted with administrative insight and leadership and I am thankful that this is not my calling. I don't really care who has power as long as we can mutually work for the good of the institution, our students, and each other.
16. Some of your leadership categories do not apply to our small college. How about adding a "Does Not Apply" option?
17. Administrators out of the classroom become businessmen and forget the business model is not always what makes what happens in the classroom a success.

18. I felt that this survey was designed for faculty rather than administration. It was difficult for me to answer some of these questions so I left them blank.
19. The questionnaire does not seem to relate much to the typical SMALL Baptist institution. Many questions seem to ask for one answer when two items are asked--is it "this and that."
20. Power struggles seem to be a part of academic life in general, and ___ is no exception. Maybe this is the influence of Nietzsche on our world; maybe it is just American pragmatism. In either case, a Christian institution really ought to frame the questions in terms of "what is the right decision," rather than "who makes the decision."
21. Need to leave a space for some categories where that category requests information which is non-applicable to the respondent.
22. How are you measuring perceptions by the various constituencies versus realities?
23. We have a very strong Faculty Senate structure with numerous standing committees, etc. which advise the Provost. We have a very strong Dean's Council which advise the Provost. We have a fledgling University Planning Advisory Council which advises the President on strategic planning. Fortunately our higher administration does consider the given advice. Yet I felt, given the way the questions were written, that I still had to answer, and it is true, that the higher administration (president and his cabinet) make the decisions. Sometimes that means the president only or the president and one or two of his advisors only. That is not to say it is a bad thing. That it is just not strictly speaking a democratic or pure shared governance model. But a very good model of the various groups giving regular, consistent advice and input in a formal way, that is written into our handbook documents and is practiced in fact.
24. When you asked about faculty "power", it was not clear if you meant individual faculty or the faculty collectively (speaking through an organized forum, such as a faculty senate).
25. Our school is in a period of transition. We lost a long-time president who significantly changed our school; we have lost many contributors, and are losing employees. Our budget is very, very tight, so therefore it is not surprising that our shared governance is temporarily not functioning at the level it once was three years ago compared to today. I see this as a temporary phase until we are able to feel more secure in our financial future.

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ABSTRACT

MODELS OF ACADEMIC GOVERNANCE AND INSTITUTIONAL POWER IN SOUTHERN BAPTIST RELATED LIBERAL ARTS COLLEGES AND UNIVERSITIES

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The Southern Baptist Theological Seminary, 2009
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The purpose of this descriptive-quantitative study was to examine which models of academic governance are utilized by Southern Baptist related liberal arts colleges and universities. Special attention was given to the distribution of institutional power among seventeen campus leadership groups or power holders. Using J. Victor Baldrige's models of academic governance (i.e., bureaucratic, political, and collegial), the study produced data of which models are most utilized on Southern Baptist related colleges and universities across the United States.

The research additionally conducted a replica study of Edward Gross and Paul Grambsch's 1974 research on the distribution of institutional power in secular, non-religious academic institutions. Gross and Grambsch's study produced ordinal data concerning which campus leadership group had the most and the least institutional power. The replica study was performed on Southern Baptist related colleges and universities. The findings of each were then compared identifying key similarities and differences between the two samples.

The findings proved that similarities do exist between secular and Southern Baptist related institutions in regards to the three top power holders, the role and power of the faculty, and how academic leaders rank below administrators. Significant differences also exist between secular and Southern Baptist related institutions in the heightened influence of denominational leaders and financial donors and the minimal influence of state and federal government in campus decision making.

KEYWORDS: academic governance models; institutional power; Christian colleges; Christian universities; Edward Gross, Paul V. Grambsch, J. Victor Baldrige, Southern Baptist related; International Association of Baptist Colleges and Universities; bureaucratic; collegial; political

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