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A STUDY OF FACTORS THAT PREDICT THE SUCCESS
OF CHRIST-CENTERED HIGHER EDUCATIONAL
INSTITUTIONS: A MIXED METHOD STUDY

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A STUDY OF FACTORS THAT PREDICT THE SUCCESS
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INSTITUTIONS: A MIXED METHOD STUDY

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To God,
thank you for the blessings!

To Penney,
my wonderful gracious Godly wife, who has supported me during
my many academic endeavors

To Ashley and Blake,
thank you for allowing me to fulfill my academic dreams

To Dr. Michael Wilder,
thank you for your support, mentorship, and friendship

To Dr. Anthony Foster and Dr. Jonathan Pennington,
thank you for your mentorship and support

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PREFACE

I am grateful to so many that have prepared and supported me for this educational opportunity at The Southern Baptist Theological Seminary. First, I am thankful for my Lord and Savior, Jesus Christ, who has given me the mental aptitude and strong desire to complete this degree and six prior degrees/diplomas. I also want to thank my wife and children for their support of my educational ventures that began in 1987, when my wife and I married. Since that time, I have been in school for all but four years of our marriage gaining academic preparation in the health sciences, theology, and leadership.

Dr. David Dockery gave me the opportunity to serve at Union University in 2005 as the Dean of the School of Nursing. I am forever grateful for his mentorship, leadership of Union University, and his conversations with me about this topic studied for my dissertation. He is a statesman and leader in Baptist life, and I am fortunate to have served under him in gaining my understanding of Christian higher education.

Lastly, I want to thank Dr. Michael Wilder. More important than his being my doctoral supervisor, he is a friend, mentor, and colleague in Christian higher education. He has taught me much, and I am grateful for his presence in my personal and professional life. While I may leave my role as a PhD student, I look forward to our ongoing relationship and opportunity to serve as an adjunct professor at the great institution of The Southern Baptist Theological Seminary.

Tim Smith

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CHAPTER 1

RESEARCH CONCERN

The integrity of many faith-based academic institutions began to deteriorate in the twentieth century as institutions began to transition from its institutional roots to a secular educational platform.¹ Reasons for the deterioration of faith-based institutions include an intentional liberal presence that began to invade Christian higher education displacing religious educational perspectives,² anger toward Christians, difficult finances,³ and/or the inability of the universities and denominational conventions to effectively partner.⁴ A few leaders even believed that “football could do for the universities much of what liberal Christianity hoped for. Much more effectively than chapel, some believed football could bring the whole community together in one place and unite them in a cause.”⁵

The effects were illustrated in many Southern Baptist Convention colleges and universities leaving their state conventions, including Wake Forest University who left the North Carolina Baptist State Convention in 1978, Baylor University who left the Baptist General Convention in 1990, Furman University who left the South Carolina Baptist Convention in 1990, and Stetson College who left the Florida Baptist Convention

¹David Dockery, *Renewing Minds* (Nashville: B & H, 2008), 9-10.

²George M. Marsden, *The Soul of the American University* (New York: Oxford University Press, 1994), 265-66.

³Dockery, *Renewing Minds*, 9.

⁴James Tunstead Burtchaell, *The Dying of the Light* (Grand Rapids: William B. Eerdmans, 1998), 360-92.

⁵Marsden, *The Soul of the American University*, 247.

in 1990. These institutional transitions signaled the squandering of the historical roots of Baptist traditions and rituals in shifting dependence away from the vision of God for a secular educational platform.⁶

To address this concern, there is an argument for a renewed call for Christian higher educational institutions to move beyond solely an environment of piety⁷ by creating a climate of faith and learning as the foundational synergistic roots in preparing the graduate to embrace the world for the cause of Christ.⁸ Creating a climate of faith and learning can be achieved through two processes. The first process is to gain an understanding of the historical evidences that served as the rationale for higher educational institutions to diminish or disengage from a climate of faith and learning. In understanding the historical evidences, the second process is to establish an objective model that will redirect Christ-centered institutions to more effectively predict their success and examine their need for change in maintaining an environment of faith and learning. Unfortunately, much historical evidence provides a rationale for the renewed call, but there is no established model to predict the future success of Christ-centered institutions. This is the argument for the research concern and rationale for the implementation of the study.

In addressing this argument based on the lack of an expressed model of success for Christ-centered higher educational institutions, the focus was to assist Christian institutions in understanding their current state. With an understanding of their current state of success in relation to the expressed factors of interest, the educational institutions

⁶Marsden, *The Soul of the American University*, 247.

⁷Dockery, *Renewing Minds*, 73. Piety is regarded as the dutifulness in religion, recommending a broader educational approach that requires rigorous Christian thinking in biblical studies, core curriculum, and professional studies. Following religious orthodoxy alone will not support the sustainability of a Christian higher educational institution.

⁸Arthur F. Holmes, *The Idea of a Christian College* (Grand Rapids: William B. Eerdmans, 1987), 81.

then have the opportunity to re-evaluate and incorporate the expressed factors of interest in modeling a successful Christ-centered educational institution. There was no intention to address the argument outside of Christian higher education.

Impact of Research Problem

The historical evidence of faith-based institutions turning to a secular-based educational platform and the lack of an objective model to measure the success of Christ-centered institutions in effectively delivering its mission is evident through its struggle in Christian persons effectively leading Christian academic institutions, Christian principles (vision) in effectively guiding faith and learning within the institution, and Christian processes (ethos) to fulfill the missional calling of the academic institution.⁹ Ultimately, this has caused institutions to ineffectively prepare graduates as the *imago Dei* of Christ,¹⁰ which is evidenced by Christian higher educational institutions struggling to preserve its identity and mission through the articulation and implementation of a clear institutional process grounded in a clear theological vision.¹¹ David Dockery notes,

Before the nineteenth century, every college started in this country, with the exception of the University of Pennsylvania and the University of Virginia, was a Christian-based institution committed to revealed truth. All of this changed with the rise of secularization and specialization, creating dualisms of every kind—a separation of head knowledge from heart knowledge, faith from learning, revealed truth from observed truth, and careers from vocation.¹²

Because this secularization or “nonsectarian”¹³ process continued to erode the theological foundation of Christian higher education, prestigious universities like Harvard

⁹Robert Benne, *Quality with Soul* (Grand Rapids: William B. Eerdmans, 2001), 6-8.

¹⁰Duane Litfin, *Conceiving the Christian College* (Grand Rapids: William B. Eerdmans, 2004), 90-91.

¹¹James Arthur, “Faith and Secularization in Religious Colleges and Universities,” *Journal of Beliefs and Values* 29, no. 2 (2008): 198.

¹²Dockery, *Renewing Minds*, 4.

¹³George M. Marsden, *The Outrageous Idea of Christian Scholarship* (New

University that was founded by the Congregationalist denomination in 1636, Princeton University that was founded by New Light Presbyterian denomination in 1746, Brown University that was founded by Baptist denomination in 1764, and Rutgers University that was founded in 1765 by the Dutch Reformed denomination, became secular institutions.¹⁴ The result is that of the 4,400 currently accredited higher educational institutions in the United States, there remains a remnant of 900 degree-granting institutions of higher education that are considered private with some degree of a religiously-affiliated institutional focus.¹⁵

This impact upon Christian higher education is concerning because secularization has caused a social evolution that has promoted a differentiation between the sacred and secular in determining how people interact with and relate to the world.¹⁶ Marsden expresses the secularization process as liberal Protestantism, where Christian higher education was considered a “culture that took for granted Protestantism as one significant part of its heritage, but was liberal in that it emphasized the unifying moral dimensions of its spiritual heritage, rather than the particulars of traditional Protestant doctrine.”¹⁷

This social evolution led to a separation of head knowledge from heart knowledge through the formal process of the Enlightenment philosophy. The acceptance of this philosophy also separated the importance of faith from learning in searching for

York: Oxford University Press, 1997), 15.

¹⁴Dockery, *Renewing Minds*, 5.

¹⁵Council for Christian Colleges and Universities, “Profile of Post-Secondary Education,” accessed January 1, 2014, https://www.cccu.org/filefolder/Profile_US-Post-Secondary_Education.

¹⁶Warren S. Goldstein, “Secularization Patterns in the Old Paradigm,” *Sociology of Religion* 70, no. 2 (2004): 160.

¹⁷Marsden, *The Outrageous Idea*, 14.

the truth.¹⁸ In addition, the religious subsystem was unable to influence the other subsystems, such as the impact of science from the Enlightenment and Darwinism,¹⁹ which caused a loss of authority and influence in the larger system.²⁰ The loss of influence was not intentional because New Englanders who built the initial educational institutions in the United States thought the study of science “would advance civilization and hence promote the kingdom of God.”²¹ Instead, the results caused Christian higher educational institutions to adjust to the educational processes of modern society because as secularization continued to become highly specialized, there was a need to interpret the intent of the religious objective.²² This issue continued to evolve as Christian higher educational institutions failed to respond with a clear theological vision. Warren Goldstein suggests this issue is important to understand because

secularization expresses tensions, conflicts, and antagonisms between religious and social movements, churches, and sects, higher tension and lower tension denominations, religious liberals and religious conservatives. These tensions are based on contradictions between the religious and the secular, the other world and this world, and the sacred and the profane.²³

The failure to address this issue with a clear theological vision led to the establishment of a fact/value dichotomous model where facts determined “how things are” versus the value of how things ought to be. Duane Litfin writes,

This conceptual gap between objective *is-claims* and the subjective *ought-claims* leads to a deep bifurcation of thought, an uncrossable boundary between issues of

¹⁸Dockery, *Renewing Minds*, 4-6.

¹⁹Marsden, *The Outrageous Idea*, 16.

²⁰Goldstein, “Secularization Patterns,” 163.

²¹Marsden, *The Outrageous Idea*, 14-15.

²²James A. Beckford, *Religion and Advanced Industrial Society* (London: Unwin Hyman, 1989), 89.

²³Goldstein, “Secularization Patterns,” 176.

fact and issues of value. It relegates religion to the subjective side of the dichotomy, rendering it incapable of speaking to the factual.²⁴

Gould called this the “central principle”:²⁵

I do not see how science and religion could be unified, or even synthesized, under any common scheme or explanation or analysis; but I also do not understand why the two enterprises should experience any conflict. Science tries to document the factual character of the natural world, and to develop theories that coordinate and explain these facts. Religion, on the other hand, operates in the equally important, but utterly different, realm of human purposes, meanings, and values—subjects that the factual domain of science might illuminate, but can never resolve.²⁶

Deciding to accept one side of the dichotomous position was costly to the university and students because this led Christian higher education to a temporary correction of the educational platform, but ultimate death because “Christianity is reduced to little more than an ethical system.”²⁷ C. S. Lewis likened this dichotomous process to a

dog sniffing his master’s finger: You will have noticed that most dogs cannot understand pointing. You point to a bit of food on the floor; the dog, instead of looking at the floor, sniffs at your finger. A finger is a finger to him, and that is all. His world is all fact and no meaning.²⁸

Instead, as Litfin posits,

Our work is incomplete until we look along our subject matter, asking in what ways what we’re seeing relates to the Lordship of Jesus Christ. This is essentially what it means to think Christianly about a subject, and it extends into every course in every discipline, across the entire curriculum—including, we should note, the sciences.²⁹

Unfortunately, academic leaders in Christian higher education failed to understand the significance of these events, allowing the path of least resistance, and now face the

²⁴Litfin, *Conceiving the Christian College*, 149-50.

²⁵Stephen J. Gould, *Rocks of Ages* (New York: Ballantine, 1999), 57.

²⁶*Ibid.*, 4.

²⁷Litfin, *Conceiving the Christian College*, 152.

²⁸C. S. Lewis, *The Weight of Glory and Other Addresses* (New York: Macmillan, 1980), 71.

²⁹Litfin, *Conceiving the Christian College*, 69-70.

diminishing influence of Christian higher education. One could imagine C. S. Lewis observing this process and stating,

It would seem that Our Lord finds our desires not too strong, but too weak. We are half-hearted creatures, fooling about with drink and sex ambition when infinite joy is offered us, like an ignorant child who wants to go on making mud pies in a slum because he cannot imagine what is meant by the offer of a holiday at the sea. We are far too easily pleased.³⁰

These thoughts resonated with Mark Noll, who believed the issue of secularization became a contemporary scandal because

despite dynamic success at a popular level, modern American evangelicals have failed notably in sustaining serious intellectual life. They have nourished millions of believers in the simple verities of the gospel but have largely abandoned the universities, the arts, and other realms of high culture.³¹

The loss of an evangelical mind is troubling because the evangelical Christian forefathers, such as John Wesley, Jonathan Edwards, Charles Hodge, and Monro Grant provided diligence to the development of the evangelical mind, but modern evangelicals have “not pursued comprehensive thinking under God or sought a mind shaped to its furthest reaches by Christian perspectives.”³²

The lasting impact is the development of a person that fails to develop the evangelical life of the mind and think from a Christian framework. Noll explains, “Across the whole spectrum of modern learning, including economics and political science, literary criticism and imaginative writing, historical inquiry and philosophical studies, linguistics and the history of science, social theory, and the arts.”³³ Therefore, the person demonstrates the inability to

think like a Christian about the nature and workings of the physical world, the character of human social structures like government and the economy, the meaning

³⁰Lewis, *The Weight of Glory*, 3-4.

³¹Mark A. Noll, *The Scandal of the Evangelical Mind* (Grand Rapids: William B. Eerdmans, 1994), 3.

³²*Ibid.*, 4.

³³*Ibid.*, 7.

of the past, the nature of artistic creation, and the circumstances attending our perception of the world outside of ourselves. Failure to exercise the mind in Christ in these areas has become acute in the twentieth century.³⁴

The failure to clearly articulate the mind of Christ was noted by a shifting in Christian higher education terminology that began in the 1950s with “Judeo-Christian,” that transitioned to “Western cultural heritage,” and then a “free world” that placed an emphasis on the desired diversity.³⁵

The profound impact of secularization or creation of a free world within academe led to a second significant issue in the demise of Christian higher education: the loss of Jesus Christ as the centerpiece of Christian higher education.³⁶ While Jesus Christ is Creator of all things (Col 1:16), sustains all things (Heb 1:3), redeems all things to Himself (Col 1:20), and judges all things (Phil 2:11), the university turned to a “multi-university” or pluralistic approach. The loss of the centerpiece of Christ involved the incorporation of the world’s views in preparing graduates to address the concerns of the world instead of turning to Christ as the central anchor of education in preparing the student for the calling of the heart. Unfortunately, the results led students to “win the whole world and lose the mind of the world, *realizing that* you will soon discover that you have not won the whole world.”³⁷

The biblical irony of not having a centerpiece can best be expressed in the life and actions of Daniel of Babylon (Dan 3). Daniel was in his teens and was mentally and spiritually prepared to honor God. Daniel had not secularized or compartmentalized his personal and spiritual life and was predetermined to be faithful to God. As Daniel entered Babylon, he had trials that led him to embrace the world or God. Fortunately, Daniel

³⁴Noll, *The Scandal of the Evangelical Mind*, 7.

³⁵Marsden, *The Outrageous Idea*, 17-18.

³⁶Litfin, *Conceiving the Christian College*, 34-63.

³⁷Charles Malik, *The Two Tasks* (Wheaton, IL: Billy Graham Center, 2000), 42.

embraced God as his centerpiece when he “purposed in his heart that he would not defile himself with the portion of the king’s delicacies, nor with wine which he drank; therefore he requested of the chief of the eunuchs that he might not defile himself” (Dan 1:8). This commitment to God became tested because Daniel was cast into a den of lions for not petitioning the king (Dan 6:16) just as his friends, Shadrach, Meshach, and Abed-Nego were cast into the burning fiery furnace (Dan 3:20). While embracing these harsh environments, in both situations, God showed His favor to them by keeping them free of harm. In both of these situations, Daniel and his friends rose above the pressures of the world and responded in accordance to God because Daniel and his friends had previously placed the centerpiece of God in their lives, addressing the trials according to intrinsic motives, and negating any opportunity to address the personal trials in accordance to worldly standards.³⁸

From a contemporary perspective, Barry Lopez illustrated in *The Arctic* the differing effects of icebergs movements in the ocean based on the influence of varying factors. With the icebergs floating beside each other, there is an appearance that the icebergs are floating in opposing directions. This occurs because the icebergs with a majority of the surface area floating at the level of the ocean move based on the winds and surface currents. When the icebergs have a majority of the surface area deep in the ocean, the deeper currents of the ocean cause the iceberg movements.³⁹ Therefore, the superficial icebergs represent the lost of a centerpiece, allowing the influence of external factors to control the movement, whereas deep icebergs move based on intentional deep foundational changes that are anchored by a centerpiece, which is Christ.

Because a similar impact is noted in Christian higher educational institutions where the anchor is struggling to maintain the centerpiece of Christ, this is evidence that

³⁸Litfin, *Conceiving the Christian College*, 57-58.

³⁹Ibid., 58.

an intentional strategy must be established to combat the ongoing process of secularizing Christian higher education. This strategy becomes the argument for the study in establishing an objective self-evaluation model to examine the Christ-centered missional approach of the institution with an intention to promote future success.

Implications of Research Problem

The deterioration of Christian higher education exemplified by the loss of a theological vision and lack of the centerpiece of Christ brings forth two significant implications. The first implication is the loss of the marks of an educated Christian, which includes the presence of spiritual, moral, and intellectual virtues that are represented by a breadth of understanding, openness to new ideas, intellectual honesty, analytic and critical thinking skills, verbal skills of grace, qualities of self-knowledge, and the ability to say the right thing in the right way at the right time.⁴⁰ These things occur when Christian higher educational institutions fail to “open the mind, to correct it, to refine it, to enable it to know and to digest, master, and use its knowledge, to give it power over its own faculties, application, flexibility, method, critical exactness, sagacity, resource, address, and eloquent expression”⁴¹

The second implication is a loss of the “Christian intellectual tradition that has its roots in the interpretation of Holy Scripture.”⁴² In losing this tradition, the Bible loses its importance as a resource in the academic preparation of the student. Thus, the source of information and understanding about life is based on the world instead of the Bible, which is a contradiction to 1 Corinthians 15:3-4 where Paul states everything regarding Christ took place in accordance with Scriptures. This type of academic experience

⁴⁰Holmes, *The Idea of a Christian College*, 102-3.

⁴¹*Ibid.*, 103.

⁴²David S. Dockery and Timothy George, *The Great Tradition of Christian Thinking: A Student's Guide* (Wheaton, IL: Crossway, 2012), 23.

provides the student with an ethos and an academic environment that fails to prepare him/her as an effective leader of church and society.

These implications have an ongoing effect for graduates of Christian higher educational institutions because there are no currently established directives to curtail the current secularized educational concerns. While historical reports provide insight into the effects of the current educational concerns of Christian higher education,⁴³ no available resources have a consolidated approach in developing a systematic process in examining the importance of Christian persons that lead the academic institutions, the significance of principles (vision) to support the direction of Christian higher education, and the formation of processes (ethos) that support the educational community of the institution.

While no available resources provide futuristic directives or self-assessments for the Christian persons, principles, and processes in leading Christian higher educational institutions, Robert Benne provided the framework from which the research of concern can be addressed.⁴⁴

In *Quality with Soul*, Benne provides insight into the darkening trends of Christian higher education and the need for strategies for keeping faith in Christian higher education.⁴⁵ Holmes provides insight with similar concerns,⁴⁶ but *The Idea of a Christian College*, like other resources,⁴⁷ lacks the directives needed to provide a self-assessment of one's institution followed by the opportunity to focus on specific institutional initiatives to strengthen the weak areas noted by the self-assessment in delivering excellence in a Christ-centered higher education. For this reason, there is a strong argument for the

⁴³William C. Ringenberg, *The Christian College: A History of Protestant Higher Education in America* (Grand Rapids: Baker, 2006), 113-82.

⁴⁴Benne, *Quality with Soul*, 3-18.

⁴⁵Ibid., 3-18, 177-214.

⁴⁶Holmes, *The Idea of a Christian College*, 61-104.

⁴⁷Marsden, *The Outrageous Idea*, 101-11.

implementation of a study that has the ultimate intent of developing a self-assessment model that examines the Christ-centered missional approach of the institution through Christian persons that lead the academic institutions, the different principles that support the vision of academic institutions, and the processes that serve to build the fullness of the student in effectively serving church and society.

Purpose Statement

The purpose of this sequential transformative mixed methods study was to describe the factors, as expressed by presidents of Christian higher educational institutions, which predict the missional success of Southern Baptist Convention liberal arts educational institutions. In achieving this purpose, this study argued that presidents of Christian higher educational institutions can clearly describe the factors of missional success of Christian higher education and an initial predictive self-assessment model of institutional success was established from the learned factors.

Research Questions

The research questions aimed to achieve two purposes. The first purpose was noted through the first three research questions in determining the factors that described the success of Christian higher education in accordance with Christian persons, principles, and processes, as expressed by non-Southern Baptist college/university presidents within the Council for Christian Colleges and Universities (CCCCU). The second purpose was to use these factors in developing an initial model that can predict the significance of each of these factors, as expressed by Southern Baptist college/university presidents of SBC institutions.

1. According to the president of the Christian college or university, whom are the *Christian persons* serving in or partnering with your institution that influence the missional success of your institution?
2. According to the president of the Christian college or university, what are the *principles* used in your institution that influence the missional success of your institution?

3. According to the president of the Christian college or university, what are the *processes* used in your institution that influence the missional success of your institution?
4. What is the significance of each of the determined factors (*responses from first three questions*) in establishing a model to express the missional success of Christian higher educational institutions?

Research Delimitations

The study had some delimitations that limited the generalizability of the findings. The second stage of the research study was limited to current presidents of liberal arts colleges or universities that are members of the Southern Baptist Convention and have served as a sitting president for at least one academic year.⁴⁸

Christian higher educational institutions currently lack the use of an objective self-assessment model to predict the factors of success of Christian higher education. This study responded to this delimitation by developing an initial predictive model to address this concern.

Terminology

The research questions were addressed based on the following operational definitions.

Christian persons. Individuals and/or group of persons that understand and articulate the mission, vision, and embody the ethos of the Christian higher educational institution. This is noted by (1) board of trustees' denominational preference, (2) president's denominational preference, (3) faculty/staff denominational preference, (4) students' denominational preference, and (5) denominational governance.⁴⁹

⁴⁸A list of Southern Baptist schools may be found at Southern Baptist Convention, "Colleges and Universities," accessed October 15, 2014, <http://www.sbc.net/colleges/>.

⁴⁹Benne, *Quality with Soul*, 8-11.

Principles (vision). The vehicle of ultimate truth that articulates Christianity's account of reality as it pertains to the meaning or paradigm under which all facets of life and learning in the university are gathered and interpreted. This is noted by (1) presence of a theological vision, (2) presence of business understanding, (3) presentation of vitality, and continuous curricula shaping.⁵⁰

Processes (ethos). The avenue by which reality, expression, and way(s) of life of the university are expressed. Noted as (1) an understanding of the university, (2) chapel services, (3) liturgical traditions, (4) prayer, (5) support of missional opportunities, (6) enforcement of Christian ethics, (7) service to the community, (8) faculty staff involvement, and (9) presence of Christian music.⁵¹

Success. A written or verbalized statement of the president of the academic institution that defines the desired outcome of the academic institution.

Methodological Design

The research study was a sequential transformative mixed methodological study⁵² that included the factors associated with Christian persons (people), principles (vision), and processes (ethos) while overlaying the sequential procedures to determine the validity of the learned factors that best predict the success of Christian higher education. This two-stage study included an initial qualitative phase that addressed the first three research questions through the process of determining the factors of interest.

⁵⁰ Benne, *Quality with Soul*, 15-18.

⁵¹ *Ibid.*, 11-15.

⁵² John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 3rd ed (Los Angeles: Sage, 2009), 212-13. It has an initial phase that is qualitative or quantitative followed by a second phase that is qualitative or quantitative that builds on the earlier phase. The theoretical lens is introduced into the proposal and shapes a directional research question aimed at exploring a problem, creates sensitivity to collecting data from marginalized or underrepresented groups, and ends with a call for action.

This stage of the study was followed by a second quantitative phase to address the last research question through the development of an initial predictive model to accurately reflect the factors of interest in determining the influence of these factors as each relates to the success of Christian higher education.

The first stage was a qualitative phase that involved the implementation of an e-Delphi method. The e-Delphi method uses the approach where the delivery of questions and acquisition of responses are obtained by an electronic media to establish an overall response or conclusion.⁵³ Common themes and/or words were gained through the questioning of the experts, which were refined in the different phases of the study to establish the final list of factors for stage 1 of the study. Qualtrics is a software program that served as the source of output for the delivery of the questions and imported the acquired electronic answers, descriptively determining the numerical count of same-word answers. In addition, this software served as the depository for the acquisition of the demographic data of the experts. NVIVO10 is a software program that was planned for use in conjunction with Qualtrics, to acquire responsive statements and/or sentences from the different phases of stage 1 of the study and establish common themes expressed as factors to support the data gained from Qualtrics. The experts for stage 1 of the study were presidents of non-SBC Christian higher educational institutions who were affiliates/members of the Council for Christian College⁵⁴ and have served in the role of president for at least one academic year.

The e-Dephi method continued in the second stage of the study. The intent of stage 2 of the study was to establish a predictive model through a process of factor analysis that explained the significance of the factors in establishing a model for Christian higher

⁵³Sinead Keeney, Felicity Hasson, and Hugh McKenna, *The Delphi Technique in Nursing and Health Research* (Chichester, England: Wiley-Blackwell, 2011), 69-83.

⁵⁴Council for Christian Colleges & Universities, "Members & Affiliates," accessed October 15, 2014, http://www.cccu.org/members_and_affiliates.

education. In developing the model, a quantitative methodology was used to gain objective data from the experts based on the established factors of interest from stage 1 to establish an initial predictive model of explanation. Qualtrics was used to acquire the experts' responses and provided a ranked order of the factors. The research sample of this second stage in determining the factors that influence the missional success of the educational institutions was the population of experts (presidents) serving in the 53 Southern Baptist Christian higher educational institutions.⁵⁵ Qualtrics was also used to compile the demographic data of the experts in this stage of the study.

Research Assumptions

The research assumptions of the study included the following:

1. Presidents of the academic institutions had an in-depth understanding of their institution.
2. Presidents of the academic institutions provided an accurate view of their institutional measurements with influence of bias.
3. Presidents of the academic institutions individually defined the factors of success as the factors relate to their specific institution.
4. Presidents serving in Baptist institutions had a similar view of the factors that predict success of Christian higher education.
5. The variables of Christian persons, principles (vision), and processes (ethos) explained the factors that influence the success of Christian higher education.
6. Factors gained in stage 1 of the study were presented to experts of SBC schools in stage 2 of the study.

⁵⁵Southern Baptist Convention, "Colleges and Universities."

CHAPTER 2

REVIEW OF LITERATURE

The purpose of this sequential transformative mixed methods study was to describe the factors, as expressed by presidents of Christian higher educational institutions, which predict the missional success of Southern Baptist higher educational institutions. In preparing to understand the expressed factors that serve as an initial predictive self-assessment model for Christian higher education, two frameworks must be examined. The first is the examination of a theological framework of Christian higher education based on *imago Dei*. *Imago Dei* is defined as humans being the bearers of God's image¹ and serves to support the foundation of a successful Christian higher educational institution. The second framework, which was the primary focus of the study, examined the theoretical components that effectively express the theological framework of *imago Dei* and fulfill the mission success of a Christian higher educational institution. The theoretical components considered were the Christian persons, principles (vision), and processes (ethos) of the Christian higher educational institution. Within each of these areas, subcomponents were considered as factors to promote the success of Christian higher education. An illustration of the overall conceptual framework that includes the theological and theoretical perspectives is noted in appendix 1.

Theological Framework for Christian Higher Educational Institution

The theological framework for Christian higher education is built on the scriptural understanding and theological application of *imago Dei*. An understanding and

¹James R. Estep and Jonathan H. Kim, *Christian Formation* (Nashville: B & H, 2010), 11.

application of *imago Dei* is expressed through the articulation of a well-defined definition of *imago Dei*, gaining insight of the different views of *imago Dei*, understanding the Old and New Testament interpretations of *imago Dei*, and finally applying the meanings and implications of *imago Dei* as the theological foundation to a successful Christian higher educational institution. This theological foundation served as the backdrop from which the theoretical factors were considered as indicators of a successful Christian higher educational institution.

Definition of *Imago Dei*

In beginning the journey toward an understanding of the theological framework for a Christian higher education institution, one must begin with a clear and articulate definition of *imago Dei*. The presence of a clear definition is essential because this framework establishes the foundational importance of man's relationship to God and the reason for Christian formation within Christian higher education.² According to Estep and Kim, *imago Dei* is defined as "the divinitive marker of our Maker."³ This divinitive marker is based on the distinction of man as the humanity within God's creation. Therefore, as the Christian educator or academic administrator brings forth discussions about man, the discussions are not simply about the social and/or physical nature of man, but instead an integrated man in the theological realm of God.

Man is seen as the humanity within God's creation, having been formed in the image of God to represent the "*likeness of God and represents God.*"⁴ Gentry describes this relationship between God and man where man is seen in the "likeness" of God as the

²Estep and Kim, *Christian Formation*, 9-36.

³Ibid., 11.

⁴Wayne Grudem, *Systematic Theology* (Grand Rapids: Zondervan, 1994), 442.

son of God and in the “image” of God as a servant king.^{5,6} Hoekema furthers the thought of *imago Dei* based on the presupposition of the Christian worldview of man in that man was not created as an autonomous and independent person apart from God, but instead a creature of God. Thus, while man has freedom in one’s personhood, man is dependent upon God as the created creature of God.⁷ Because of this designation, man is to display the likeness of Christ in one’s daily walk in this world and with Him. This definition is established from Genesis 1:26-27:

Then God said, Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth. So God created man in His own image; in the image of God He created him; male and female, He created them. (NKJV)

While this text is viewed as the foundational scriptural evidence of *imago Dei*, not all theologians agree with the previously defined meaning of *imago Dei*.

Gentry approaches Genesis 1:26-27 from the biblical theological framework of covenants. His rationale is that “the major agreements or covenants defining divine-human relationships form the background of the larger story of scripture.”⁸ In this view, the covenant entails a relationship with another person, the relationship is with a non-relative that involves obligations, and the obligations are established through an oath. These covenants are built on the premise that there is only one God and the covenant can be shown between God and man (Noah in Gen 6-9; Abraham in Gen 12, 15, 17; Moses in Exod 19:3b-8 & 20-24; David in 2 Sam 7; David in Ps 89; Jeremiah in Jer 31-34; and

⁵Peter J. Gentry, “Kingdom through Covenant: Humanity as the Divine Image,” *Southern Baptist Journal of Theology* 12, no. 1 (2008): 28-29.

⁶Peter J. Gentry and Stephen J. Wellum, *Kingdom through Covenant: A Biblical-Theological Understanding of the Covenant* (Wheaton, IL: Crossway, 2012), 181-203.

⁷Anthony A. Hoekema, *Created in God’s Image* (Grand Rapids: William B. Eerdmans, 1986), 5-6.

⁸Gentry, “Kingdom through Covenant,” 16.

Ezekiel in Ezek 33:29-39:29) or with creation (Gen 1-3). The expression of these covenants, whether with individuals or through creation, may initiate a new relation or simply formalize the relationship between parties.⁹

In a differing view from Gentry, G. C. Berkouwer agrees with Hoekema that Genesis 1 supports the likeness between humans and God, but states there is no scriptural explanation as to the meaning of this likeness.¹⁰ Carl F. H. Henry provides a similar view in stating, “The Bible does not define for us the precise content of the original *imago*.”¹¹ Even Charles Lee Feinberg has similar struggles in understanding *imago Dei*, and asks, “After all, what is the image of God? The biblical data furnish no systematic theory of the subject, no clue as to what is implied”¹² While there may be some differences in understanding, there is a consensus that the use of “likeness” and “image” used in Genesis 1:26-27 represents that we are “wholly God’s representation; we are His image-bearers.”¹³ This interpretation as His image-bearers serves as the divinitive definition of *imago Dei* as one establishes the theological foundation for a successful Christian higher educational institution.

Various Views of *Imago Dei*

To enhance the theological understanding of *imago Dei*, four major views represent this concept. The first view is an image of God that is substantial. In addressing this view, one addresses the defining characteristic(s) that distinguishes a human being

⁹Gentry, “Kingdom through Covenant,” 16-19.

¹⁰G. C. Berkouwer, *Man: The Image of God*, trans. Dirk W. Jellema (Grand Rapids: Eerdmans, 1962), 67.

¹¹Carl F. H. Henry, *God, Revelation, and Authority* (Waco, TX: Word, 1976), 125.

¹²Charles L. Feinberg, “The Image of God,” *Bibliotheca Sacra* 129 (1972): 238.

¹³Estep and Kim, *Christian Formation*, 12.

from another created being. Thus, the question being addressed is in what way(s) are humans like God and unlike animals?¹⁴ In addressing the differing characteristics of human beings and other created beings, some believe the use of human reasoning and free will serve as the factors of differentiation.¹⁵

The second view of *imago Dei* is an image of God that is relational; an image that “consists of human being’s relationship with God and with other human beings . . . reflecting the plurality of persons.”¹⁶ Barth provides a more extensive explanation and “proposes that the [relational] image of God refers to the God-given capacity of human beings in their cohumanity (as male and female) to be addressed by and to respond to God’s word.”¹⁷ This relational view is noted through a personal encounter between God and man and the relationship of I and Thou in human existence itself.¹⁸ Another example is the relationship of the Trinity with the Father, Son, and Holy Spirit.

The third view of *imago Dei* is an image of God that is teleological. In this view, human beings are created for the goal or purpose of a destiny. The perfect image is Jesus Christ and humanity is being conformed to His image.¹⁹ This proposed view is supported in Romans 8:29-30:

For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover, whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified.

¹⁴Richard J. Middleton, *The Liberating Image: The Imago Dei in Genesis 1* (Grand Rapids: Brazos, 2005), 19.

¹⁵Gregg A. Allison, “Humanity, Sin, and Christian Education,” in *A Theology for Christian Education*, ed. James R. Estep, Michael J. Anthony, and Gregg R. Allison (Nashville: B & H, 2008), 179.

¹⁶*Ibid.*, 179-80.

¹⁷Karl Barth, *Church Dogmatics* (Edinburgh: T & T Clark, 1960), 194-97.

¹⁸Middleton, *The Liberating Image*, 23.

¹⁹Allison, “Humanity, Sin, and Christian Education,” 180.

The teleological view is seen as an ongoing process that is directed by the Holy Spirit (2 Cor 3:18), which provides a sense of reality and hopefully a future blessing. In essence, this view is the ultimate goal of Christ followers.

The fourth view of *imago Dei* is an image of God that is functional. In this image, the human being is portraying a role of function that is the image of God.²⁰ This is an image where God has a dominion over humanity and humanity has a function over the nonhuman world, which becomes a missional process in interpreting the image of God according to Genesis 1:26-27. Middleton writes, “Human beings [are] as representatives and agents in the world, granted authorized power to share in God’s rule or administration of the earth’s resource and creatures.”²¹ The context of this proposed image is appropriate based on Psalm 8 where man is made a little lower than the heavenly beings or in Genesis 1 where man is given “godlike status in the world.”²² In fact, this proposed view is thought to be the most significant proposal today among Old Testament scholars.

While the interpretation of each image of God is proposed by theologians with differing views, such as John Calvin’s view of the substantialistic interpretation or Barth’s interpretation of the relational image of God,²³ the one concern is that a focus on any one image of God provides a compartmentalization of God and reduces the humanness of God. This concern is best illustrated by focusing on the larger image of God. Allison explains,

We humans are not made in a piecemeal way and put together, like the many pieces of a jigsaw puzzle, to become what we are. Rather, in our humanness, we are constructed holistically with a wholeness and completeness that does not allow us to be divided into this part and that part. We as human beings in our entirety—not a part of us, not one particular ability or function or relation—are created in the image of God. So Adam, the holistic first human being, was the image of God. Similarly, as the holistic second human being, Eve was the image of God. Moreover, you are

²⁰Allison, “Humanity, Sin, and Christian Education,” 179.

²¹Middleton, *The Liberating Image*, 27.

²²Ibid., 28.

²³Ibid., 21-23.

the image of God. I am the image of God. More specifically, God created us in his image so that we like a mirror, would reflect him in the world in which we live.²⁴

This comprehensive view is important in understanding the *imago Dei* of the administrator, faculty, and student of a Christian higher educational institution because as the various views have significance, the overall picture being presented in a combined fashion has the greatest image in representing the theological foundation of the Christian higher educational institution. Marsden supports this comprehensive approach in establishing like-minded academic communities to foster the growth of faith and learning through the theological framework of *imago Dei*.²⁵

Old Testament Interpretation of *Imago Dei*

In gaining support for *imago Dei* as a comprehensive image of God that serves as the theological foundation for Christian higher education, the evidence must be gained from the Bible. In the Old Testament, three explicit references and one supporting Scripture articulate the image of God: Genesis 1:26-27, Genesis 5:1-3, Genesis 9:5-6, and Psalm 8.²⁶

In examining Old Testament Scriptures, when God states, “Let us make man in our image, after our likeness” (Gen 1:26), there is an intentional effort on the part of God to create a similar creature that is a reflection of Him. In examining this text, two significant words should be reviewed: “image” and “likeness.” In Hebrew, the word for image is *tselem* and likeness is *demuth*.²⁷ Both of these words illustrate “something that

²⁴Allison, “Humanity, Sin, and Christian Education,” 180.

²⁵George M. Marsden, *The Outrageous Idea of Christian Scholarship* (New York: Oxford University Press, 1997), 101.

²⁶David Cairns, *The Image of God in Man* (London: Collins, 1973), 17-18, 133.

²⁷Hoekema, *Created Image in God*, 13.

is similar but not identical to the thing it represents or is an image of.”²⁸

Gentry disagrees with the similarity of the terms in that image and likeness are different terms because, as previously mentioned, “likeness” represents God’s relationship with man while “image” represents God’s qualities to the world through man.²⁹ Thus, “likeness refers to the supernatural graces that make the redeemed godlike while image denotes the natural qualities in man (personality, reason, etc.) that makes him resemble God.”³⁰ In a further review, “likeness” refers to a physical entity³¹ or “to be like.”³² An illustration of “likeness” is noted when King Ahaz sent Uriah the priest a model of the altar (2 Kgs 16:10). In a few situations, such as noted in Isaiah 13:4, likeness can be noted as “nonreferential to express resemblance or relative similarity.”³³ A lexical study of the word “image” makes reference to “an object in the real world that can have size, shape, color, material, composition, and value.”³⁴ The word “image” also has the descriptive root meaning “to carve” or “to cut.”³⁵ An illustration of “image” is shown in Daniel 3:1 when King Nebuchadnezzar erected an image in the plain of Dura and in Ezekiel 23:14b, 15b when an image was erected on a wall.

In the Vulgate and Septuagint, the word “and” is inserted between the expression of “image and likeness” indicating a difference in the meaning of the two terms. In contrast, the Hebrew text illustrates no significant difference in the two words. This

²⁸Grudem, *Systematic Theology*, 442.

²⁹Gentry, “Kingdom through Covenant,” 29.

³⁰Ibid., 23.

³¹Ibid., 27-28.

³²Hoekema, *Created in God’s Image*, 13.

³³Gentry, “Kingdom through Covenant,” 27.

³⁴Ibid.

³⁵Hoekema, *Created in God’s Image*, 13.

rendering is based on the examination of the syntax of Genesis 1:27, Genesis 5:1, Genesis 5:3, and Genesis 9:6.³⁶ Interestingly, in the Western Christian tradition, theologians view “image and likeness” as interchangeable words.³⁷ When these two words are used together, an image is portrayed of man that resembles God. These images include having dominion over animals and earth (Gen 1:26), the companionship of man and woman that represents a fellowship with God (Gen 1:27), and a responsibility to make decisions, multiply, and rule as God rules (Gen 1:28). In essence, Genesis 1:26-27, with the support of Genesis 2:8-17, provides an illustration that the Garden of Eden served as a sanctuary and Adam served as the worshipping priest. This demonstrates the difference between “image” and “likeness” and illustrates the significance of the Garden of Eden because temples were built on mountaintops to be closer to God. Indeed, the Garden of Eden was built on an elevation as evidence by the four rivers that go out from the Garden of Eden (Gen 2:10; Ps 46:5; Ezek 47).³⁸

In addition to an examination of the meanings of “image” and “likeness” in Genesis 1:26, the prepositions of “according to” in Genesis 1:21, 24, and 25 and “in” in Genesis 1:26 have significant meanings. Whereas God created each animal “according to his kind,” man was created “in” His image.³⁹ The use of “in” (Gen 1:26) provides a meaning that man becomes a representation of God. “This suggests that man is a copy of something that had the divine image, not necessarily a copy of himself.”⁴⁰ Because of this interpretation, Gentry also translates “in” as the word “as,” in stating God created man

³⁶Hoekema, *Created in God’s Image*, 13.

³⁷Victor P. Hamilton, *Handbook on the Pentateuch* (Grand Rapids: Baker, 2005), 27.

³⁸Gentry, “Kingdom through Covenant,” 37.

³⁹Hoekema, *Created in God’s Image*, 11.

⁴⁰Gentry, “Kingdom through Covenant,” 30.

“as” the divine image. Therefore, “humans do not conform to a representation of God, they are the divine image.”⁴¹ Whereas Genesis 1:26 is more indirectly stated in illustrating man as a representation of God, 1 Corinthians 11:7 clearly states, “He [man] is the image and glory of God.” The potential rationale for the use of a more indirect representation of man in Genesis 1:26 is the attempt to avoid the representation of man as an idol and being worshipped based on “the linguistic setting of the Near East.”⁴²

The first person plurality of the verb “us” in Genesis 1:26 also encourages a closer examination. According to Hoekema, “This [us] indicates that the creation of man is in a class by itself, since this type of expression is used of no other creature.”⁴³ After a review of several commentaries by Matthews, Watson, and Garr, Gentry provides a contrasting view that God is announcing “to the heavenly court his decision to share rule with humanity.”⁴⁴ While the differing views continue to be debated, Gentry states his view is not essential for the interpretation of Genesis 1:26-27, but consistent in expressing the “kingdom through [the] covenant. God has communicated to the divine assembly that his rule in the world will be effected largely through humans, not through gods or angels.”⁴⁵ Hoekema supports this view: “God does not exist as a solitary being, but as a being in fellowship with others.”⁴⁶ This agreement becomes important because fellowship is a significant aspect of Christian higher education.

To further examine the text of Genesis 1:26, the Hebrew word for “man” should be explored. The Hebrew word for “man” is Adam, which is used as a proper name or a

⁴¹Gentry, “Kingdom through Covenant,” 31.

⁴²Ibid.

⁴³Hoekema, *Created in God’s Image*, 12.

⁴⁴Gentry, “Kingdom through Covenant,” 37.

⁴⁵Ibid.

⁴⁶Hoekema, *Created in God’s Image*, 12.

generic term for man “as a human being.”⁴⁷ The word “man” also has the same meaning as a German word *Mensch*, which provides the connotation of man not distinct from woman, but man and woman is considered one in distinction from nonhuman creatures. Therefore, “man” in Genesis 1:26 is interpreted as man or woman created by God from which all nonhuman creatures would descend.⁴⁸

To consider additional support for man as the *imago Dei*, theologians inspect Genesis 5:1-3. Genesis 5:1 provides a focus on the word “likeness.” In this text, man is reminded once again that God created man in His likeness. Therefore, “when God created man, he made him in the likeness (*demuth*) of God,” affirming the uniqueness of man’s creation and place within humanity.⁴⁹ Genesis 5:3 expands this understanding when God speaks of Adam’s descent: “He [Adam] fathered a son in his own likeness (*demuth*) and after his image (*tselem*).” In this verse there are two points of interest. The first point to consider is that the same two words (likeness and image) noted in Genesis 1:26 are used in Genesis 5:3, but the order of the words are reversed, potentially signifying that the words “image and likeness” can be used interchangeably. The second point of interest is the transmission of “likeness” from Adam to his son Seth. In Genesis 5:3, Adam became the father of a son, Seth, who was made in his father’s likeness and after his image. Therefore, one may infer that because Seth was created as the *imago Dei*, we are also the *imago Dei*.⁵⁰

Some theologians question whether the transmission of one’s likeness and image is possible after the fall of man. Genesis 5:1-3 does not provide evidence that the fall of man prevented Adam from transmitting his likeness or image to his son Seth.

⁴⁷Hoekema, *Created in God’s Image*, 12.

⁴⁸Ibid., 12-13.

⁴⁹Estep and Kim, *Christian Formation*, 13.

⁵⁰Hoekema, *Created in God’s Image*, 15.

Genesis 9:6 also provides additional support in noting that man is not only the *imago Dei*, but human life is considered sacred to God.⁵¹

In considering Genesis 9:6 as the third primary source in the Old Testament of the *imago Dei*, an additional point should be considered. Besides the notion that life is considered sacred to God, one must consider the intensity of how the word “image” is used in “for God made man in his own image” (Gen 9:6b). The context of the verse is embedded in a conversation between God and Noah (Gen 9:1-17) where God is informing Noah that man and the creatures on earth will never be destroyed again by a flood (Gen 9:11). In this text God is making a covenant with Noah and man that man can begin to settle earth and begin to rule the land one again. Based on the reestablishment of earth with man and other living creatures, God reaffirms that man has been made in his image (*tselem*) and man should be the *imago Dei* (Gen 9:6). While God encouraged man as the *imago Dei*, He also warned man about the killing of other men. When this does not occur and man kills another man, there is a stiff penalty because man has shed the blood of His created image.

Hoekema elaborates in describing that when a man kills another man who imaged God, reflected God, was like God, and represented God, not only does he take the person’s life, but he hurts God himself—the God who was reflected in the individual. Therefore, to touch the image of God is to touch God himself; to kill the image of God is to do violence to God himself.⁵²

To strengthen the explicit scriptural references of *imago Dei* in Genesis, Psalm 8:4-6 should be examined. This text does not openly use “the likeness or image of God,” but the scriptures provide overtones that support the explanation of *imago Dei*. Psalm 8:5 provides the overtones of *imago Dei* by informing man that he has been “made a little

⁵¹Estep and Kim, *Christian Formation*, 13.

⁵²Hoekema, *Created in God’s Image*, 16.

lower than the heavenly beings,” meaning that man is created in the likeness and image of God and has dominion over nature.⁵³ The overtones are a confirmation of man’s uniqueness as God’s creation.⁵⁴ Hoekema supports the interpretation of the Scripture in that Psalm 8:4-6 provides a further explanation of Genesis 1:26-27, demonstrating that “man is the highest creature God has made, an image-bearer of God, who is only a little lower than God, and under whose feet all of creation has been placed. All of this is true despite man’s fall into sin.”⁵⁵

New Testament Interpretation of *Imago Dei*

While the Old Testament has the primary focus of *imago Dei*, the New Testament provides several verses, such as John 1:14, Romans 8:29, 2 Corinthians 4:4, Colossians 1:15, Hebrews 1:3, and James 3:9 that support the explanation of the image of God and provide credence to *imago Dei* serving as the theological foundation of Christian higher education. The one verse that clearly supports the scriptural references in Genesis is James 3:9. In this text, James is speaking about the damaging effects of the tongue: “With it we bless our Lord and Father, and with it we curse people who are made in the likeness of God.” While the context is about the tongue, this verse provides two significant conclusions in relation to the *imago Dei*. The first conclusion is that because man is made in the “likeness” of God, it is inappropriate to curse man. This conclusion is based on James using the Greek word *homoiosin*, which is similar to *demuth* in Hebrew.⁵⁶ This verse does not reflect only believers but all men because all men are made in the likeness

⁵³Derek Kidner, *Psalms 1-72*, Tyndale Old Testament Commentary (Downers Grove, IL: InterVarsity, 1973), 68.

⁵⁴Estep and Kim, *Christian Formation*, 13.

⁵⁵Hoekema, *Created in God’s Image*, 19.

⁵⁶Estep and Kim, *Christian Formation*, 14.

of God. The choice is whether man desires to follow Him.⁵⁷ The second conclusion is evidence that while man sins and dishonors God, James 3:9 demonstrates that “whatever the fall has done to the image of God in man, it has not totally obliterated that image.”⁵⁸ The ongoing support of God is obvious as God could have discontinued His relationship with man in Genesis 3 when Adam and Eve fell, but instead many years later in mid-AD 40 when James wrote his book, God was interested in a relationship with His people then, as He is now, in encouraging man to be the bearer of His image.⁵⁹

Because God desires that man would be the bearer of His image, He provides examples in the New Testament that allows man to see His perfection. One example of allowing man to see His perfection is in 1 Corinthians 11:7. In this verse Paul is informing the Corinthian males “not to cover his head, since he is the image and glory of God.” While the context of the verse is focused on men not wearing coverings over their head and women wearing head coverings to signify being married,⁶⁰ the most important exegetical interpretation is the substitution of the Hebrew word *tselem* (image) for the Greek work *eikon*. Similar to James 3:9, this verse demonstrates an outward implication that the image of man should reflect the *imago Dei* to others and in one’s relationship with God.⁶¹

A similar illustration of God’s perfection and His calling on man to be the bearers of God’s image is noted in 2 Corinthians 3:18. Paul says, “We all, with unveiled face, beholding the glory of the Lord are being transformed into the same image from one

⁵⁷Thomas R. Schreiner, *New Testament Theology* (Grand Rapids: Baker, 2008), 153.

⁵⁸Hoekema, *Created in God’s Image*, 20.

⁵⁹Ibid.

⁶⁰Craig L. Bloomberg, *Jesus and the Gospels* (Nashville: B & H, 2009), 185.

⁶¹Estep and Kim, *Christian Formation*, 14.

degree of glory to another.” Again, the Greek word *eikon* is being substituted for the Hebrew word *tselem* (image). The implication for bearers of God’s image is that as “believers gaze upon the beauty of Christ, they become more and more like Him.”⁶²

Hoekema expands the significance of this text:

Moses had to cover his face with a veil when he spoke to the Israelites after having been in the presence of God. In the present era, however, the era of the new covenant, God’s people do not need to cover or veil their faces after they have communed with God. We all now reflect the glory of the Lord . . . with unveiled faces.⁶³

Another example of how God desires that man become the *imago Dei* is noted in Ephesians 4:22-24. Paul is encouraging the Ephesians “to put off your old self, which belongs to your former manner of life and is corrupt through deceitful desires, and to be renewed in the spirit of your minds, and to put on the new self, created after the likeness of God in true righteousness and holiness.” In this text, God calls for man to renew himself before God, eliminating the things of the old self and striving to live a life that allows him to be the image of Christ. It is also thought that the new creation

is the work of God himself, and therefore the ethical qualities of righteousness and holiness which explain what is meant by the phrase like him are also thought of preeminently as God’s creation. As such, the new person stands in sharp contrast to the old humanity.⁶⁴

This text also provides teleological implications as God directs this process in leading man into a state that allows man to be like Him.

While other scriptures illustrate God’s perfection and the opportunity of man to be the bearer of God’s image, such as 2 Corinthians 4:4, Hebrews 1:3, John 1:14, and Colossians 3:9-10, the final text being examined is Romans 8:29. In this text, Paul informs the Romans, “For those whom he foreknew, he also predestined to be conformed to the

⁶²Schreiner, *New Testament Theology*, 314.

⁶³Hoekema, *Created in God’s Image*, 23.

⁶⁴Maureen O’Brien, “Practicing in the Presence of Mystery: Responses to the Divine in Practical Theology and Religious Education,” *Religious Education* 4 (2010): 332.

image of his Son in order that he might be the firstborn among many brothers.” While most commentaries focus on the exegesis of “predestined,” the intent is for the believer to conform oneself to reflect the image of Christ. Again the Greek word *eikon* is used for “image” with the connotation that if man makes the decision to come to Christ in faith as an *imago Dei*, then He will predestine them unto Him.⁶⁵

In summary, the Bible provides a clear articulation for the concept of *imago Dei* and strong precedence for serving as the theological framework for Christian higher education. An examination of Genesis 1:26-27 and other supporting texts provides a clear imagery that man is relational to God and God has placed man on earth to demonstrate his likeness and image. For this reason, *imago Dei* becomes the thrust from which significance is awarded in establishing a solid theological foundation as the footing of a Christian higher educational institution.

Implications of *Imago Dei*

Through an examination of the definition of *imago Dei*, an understanding of the four different views of *imago Dei*, and most importantly an exegesis of Scripture of *imago Dei*, there is clear evidence that God has called man into a relationship with Him in being the *imago Dei* to others throughout this world. While *imago Dei* as expressed through the “likeness” and “image” reflects the theological framework of this study, the theoretical framework of Christian persons, principles, and processes are also supported by the “image” of man as the servant of God. In blending the theological and theoretical frameworks together that supports *imago Dei*, God is glorified.⁶⁶

For this reason, the ultimate purpose of the Christian higher educational institution is to establish educational and socialization processes that promote the ongoing spiritual maturity of the student within their desired academic discipline so that the

⁶⁵Grudem, *Systematic Theology*, 676.

⁶⁶Gentry, “Kingdom through Covenant,” 16-42.

graduate can effectively reflect Christ in society during their tenure as a student at the university and following graduation. In achieving this process, the educational institution must establish deep unshakeable spiritual roots within the educational environment that allow the student to “develop a mind for truth so that we can indeed articulate the faith once for all delivered to the saints and develop a heart for God so that our lives are built up in the faith.”⁶⁷

Holmes describes this process as a religious distinctive educational process where the Christian higher educational institution refuses to compartmentalize their worldview from academic learning. In addition, the educational process is delivered from the theological perspective of understanding God’s creation in being over all, the human person being equipped by God as a moral and rational person, truth that is founded on God’s Word, and culture that is ordained by God as man is called to interact with the culture fulfilling His purposes of this world.⁶⁸

This focus is often the desired outcome of the Christian higher educational institutions, but unfortunately, because of many distractors, secularization processes settle into the academic environment redirecting the mission of the institution and eventually removing Christ from the centerpiece of the institution.⁶⁹ The effect is an institution that transitions from a Christ-centered university, to a Christian university, to a Judeo-Christian university, and then an academic entity⁷⁰ that prepares the minds of the students with a body of head knowledge without a heart transformation.⁷¹ Essentially, the Christian

⁶⁷David Dockery, *Renewing Minds* (Nashville: B & H, 2008), 125.

⁶⁸Holmes, *The Idea of a Christian College*, 13-22.

⁶⁹Duane Litfin, *Conceiving the Christian College* (Grand Rapids: William B. Eerdmans, 2004), 64-84.

⁷⁰James Tunstead Burtchaell, *The Dying of the Light* (Grand Rapids: William B. Eerdmans, 1998), 357-439.

⁷¹Mark A. Noll, *The Scandal of the Evangelical Mind* (Grand Rapids: William B. Eerdmans, 1994), 1-10.

higher educational institution loses the opportunity to embed the concept of *imago Dei* in the life of the student that is reflected through the Great Commandment thinking (Matt 22:37-38) and Great Commission doing (Matt 28:19-20).

Theoretical Framework for Christian Higher Educational Institution

With an established theological framework that supports *imago Dei* as the spiritual directive in bringing forth God's Word into the minds and hearts of the students of a Christian higher educational institution, the primary focus of the study turned to the theoretical framework of the study. This theoretical framework is built primarily on the reflection of the "image" of God with man being the servant of God⁷² through the interaction of Christian persons, principles, and processes that reflect an effective Christ-centered higher educational institution.

In considering the theoretical framework of Christian persons, principles, and processes, one must recount that prior to the nineteenth century, all but two colleges that had begun began as a Christian based institution.⁷³ Much has changed over time and only a remnant of 900 faith-based institutions exist in the United States today.⁷⁴ In addition to the declining number of faith-based higher educational institutions, a shifting of internal operational processes has led many schools from an intentional focus in Christian higher education and toward a secular approach to Christian higher education.⁷⁵

The transition has led to a disruption in bringing forth a theological framework that supports a theoretical framework based on employing the right Christian persons,

⁷²Gentry, "Kingdom through Covenant," 29.

⁷³Dockery, *Renewing Minds*, 4.

⁷⁴Council for Christian Colleges and Universities, "Profile of Post-Secondary Education," accessed February 5, 2014, https://www.cccu.org/filefolder/Profile_US-Post-Secondary_Education.

⁷⁵Burtchaell, *The Dying of the Light*, 357-439.

creating Christ-centered principles (vision), and expressing Christ-centered processes (ethos) in developing a successful Christian higher educational institution. The interaction of these theoretical components of persons, principles, and processes and the associated subcomponents of each area are noted in appendix 1. An examination of each of these components was the focus of the study revealed through gaps noted in the review of literature.

Christian Persons

Christian persons are those individuals and/or group of persons that understand, articulate, and embody the mission, vision, and ethos of the Christian higher educational institution. Persons that represent this area include the board of trustees, president, faculty, staff, students, and individuals that regulate the denominational governance of the educational institution.⁷⁶

While the board of trustees has the responsibility of selecting the president that will fulfill the mission of the university and collaborates with the president in the operational processes of achieving this goal,⁷⁷ the president must provide the primary focus for the Christian university in creating an environment that promotes a Christ-centered mission of the university.⁷⁸ To achieve such a task, the president must implement an interpretive approach⁷⁹ in shaping the values, symbols, and emotions of the faculties that align with the culture of the institution.⁸⁰ This requires the president to

⁷⁶Robert Benne, *Quality with Soul* (Grand Rapids: William B. Eerdmans, 2001), 8-11.

⁷⁷Robert Birnbaum, *How Academic Leadership Works* (San Francisco: Jossey-Bass, 1992), 57.

⁷⁸David Dockery, President of Union University, spoke to faculty on August 22, 2011, stating that the president is responsible to establish a vision with a preferred future.

⁷⁹Birnbaum, *How Academic Leadership Works*, 65, 68.

⁸⁰E. H. Schein, *Organizational Culture and Leadership: A Dynamic View* (San

focus on Christ⁸¹ through a level of faith that causes one to obey “God in spite of the circumstances around us, the feelings within us, and/or the consequences ahead of us.”⁸² To achieve such a goal, the president must become the *imago Dei* of Christ in one’s personal life and professional role to “facilitate the process of Christian formation within the believer, [which] is the ultimate aim to which Christian educators likewise commit themselves.”⁸³

Philip Eaton, former president of Seattle Pacific University, approached this responsibility from a different perspective while achieving the same outcome by asking two foundational questions: “What are universities for?” and “Who do they serve?”⁸⁴ The purpose of considering these questions early in one’s presidency is to establish an intentional path for the university that is led by the president and supported by the board of trustees. In answering these questions from a Christ-intentional approach, Eaton believed that presidents should approach academic leadership from two perspectives at the same time. The first approach is turning inward toward the rich Christian intellectual communities. In this process, the president must intentionally focus on the university’s rich Christian intellectual traditions, commitment, and heritage in bringing forth avenues of promoting deep theological teachings that are pertinent to one’s discipline and across the disciplines. The second approach is an outward focus where the president establishes avenues to engage the culture with an intention of changing the world by telling the story:

Francisco: Jossey-Bass, 1985), 2.

⁸¹Steve Miller, *C. H. Spurgeon on Spiritual Leadership* (Chicago: Moody, 2003), 180.

⁸²Warren Wiersbe, *On Being a Leader for God* (Grand Rapids: Baker, 2011), 28.

⁸³Estep and Kim, *Christian Formation*, 4.

⁸⁴Philip W. Eaton, *Engaging the Culture, Changing the World* (Downers Grove, IL: IVP, 2011), 15.

never, ever yielding to the comfort and security of withdrawal or separation, either Christian or intellectual. . . . Day in and day out on our campuses, we must direct our students and our scholarship and teaching in both directions: turning inward to anchor our experience of human community with our enduring story, and intensely focusing outward with a vision to make the world a better place for all of God's children.⁸⁵

In this process, the president must decide that the university must begin to reveal the real Truth and begin to offer bread instead of stones. The offering of bread is important because universities like Princeton are already offering the stone. An academic dean from Princeton states, "We made the decision that these are adults and this is not our job . . . when it comes to character and virtue, these young people have been left on their own . . . go figure out what is true and just for yourselves."⁸⁶

Michael Lindsay, President of Gordon College, spoke to these responsibilities and challenges in stating that while the world is questioning the value of Christian higher education, the president must set the tone for the theological foundation of the university. Depending on the context of the Christian university, the president may establish a presence where the university is narrow in their denominational efforts or broad crossing denominational borders. In either case, the president is the Christian person leading the institution and everyone is watching for the president to establish a Christian context if the university is going to create an educational environment known as a faith-based institution.⁸⁷

Unfortunately, many Christian university presidents have failed to embody this Christian intellectual thinking and the so-called "Christian" university begins to take an academic path that *knowingly* or *unknowingly* forever impacts the history of the

⁸⁵Eaton, *Engaging the Culture*, 28.

⁸⁶David Brooks, "The Organization Kid," *The Atlantic*, April 2001, accessed March 13, 2014, <http://www.theatlantic.com/magazine/archive/2001/04/the-organization-kid/>.

⁸⁷Timothy C. Morgan, "Sailing into the Storm," *Christianity Today* 56, no. 3 (2012): 24-27.

university, relationships with the board of trustees, impact of the faculty and staff, and Truth that is disseminated to the student body.⁸⁸ In fact, there becomes a scandal of the evangelical mind of the faculty and students in losing the ingredients of evangelicalism, which include conversionism, biblicism, activism, and crucicentrism.⁸⁹

When the president of the Christian higher educational institution allows such a transition, the educational institution begins to drift from its intended Christ-centered educational approach to a strong academic institution. Newman sets the stage for these events:

Knowledge is capable of being its own end. . . . The business of the University is to make this intellectual culture its direct scope, or to employ itself in the education of the intellect. . . . A University, taken in its bare idea has this object and this mission; it contemplates neither moral impression nor mechanical production; it professes to exercise the mind neither in art nor in duty; its function is intellectual culture; here it may leave its scholars, and it has done its work when it has done as much as this.⁹⁰

Hauptman adds to this view by stating,

Academics are committed to the discovery, propagation, and dissemination of truth. They seek it out, confirm it, publish the results of their students and teach it to their undergraduate, graduate, and postdoctoral students and protégés. Truth may vary depending on perspective, gender, and culture.⁹¹

In bringing this issue to reality, Duane Litfin, former president of Wheaton College, spoke of a conversation he had with a president of a large denominational university. As they were walking across the lawn at Harvard University during a conference, the president asked Litfin if his faculty members are Christians. Litfin assured him his faculty members are Christian, but the other president could not speak of the same status for his university. Litfin then began to inquire of how this impacts the graduates,

⁸⁸Burtchaell, *The Dying of the Light*, 357-439.

⁸⁹Noll, *The Scandal of the Evangelical Mind*, 8.

⁹⁰John Henry Newman, *The Idea of the University* (Notre Dame, IN: University of Notre Dame Press, 1982), 94-95.

⁹¹Robert Hauptman, "Dishonesty in the Academy," *Academe* 88, no. 6 (2002): 39.

stating the graduates will resemble the skills and thoughts of the faculty. Litfin provided biblical evidence reminding him of Jesus' sayings that when the student is fully formed, he will look like his teacher and St. Augustine's saying that "if the work of God's hands is so lovely, how much more beautiful must be he who made them."⁹² Litfin then provided an example from the discipline of chemistry emphasizing the purpose and intent of God's created order in how God makes things through chemical processes.⁹³

This concern extends to the faculty/staff because while the president may have good intentions of bringing forth a theological framework founded on the embodying of Christ, the faculty and supporting staff must desire and be prepared to deliver the Christian worldview in the classroom as it applies to their specific discipline. In essence, there must be an intentional process or plan that equips the faculty and supporting staff to escape from the scandal of an evangelical mind and begin to move to a more quantifiable process of teaching the Christian intellectual tradition as it applies to their discipline.

While I am unfamiliar with any intentional institutional process, except for some lacking faculty development sessions, Livingston and Jun suggest the implementation of the Sabbatical Mirror Theory in promoting the development of the faculty. According to this theory, the development of excellent faith-based teachers requires the presence of an innate calling, conviction, and career satisfaction. Calling was considered the revealing of a talent and heart for teaching. The expression of conviction was demonstrated through an energy level devoted to improving teaching and positively influencing students while career satisfaction is based on the desire to see students be successful and gain a sense of fulfillment.⁹⁴ There is much work to be done in this area, but the need for further attention signifies the potential risk that without ongoing intentional faculty/staff

⁹²Litfin, *Conceiving the Christian College*, 76-77.

⁹³Ibid.

⁹⁴Jennifer Livingston and Alexander Jun, "Award-Winning Faculty at a Faith-Based Institution," *Christian Higher Education* 10 (2011): 237-53.

development processes, faculty and supporting staff left to their own venues may enhance or impede the wholesome development of the student.

Litfin approaches the evaluation of faculty readiness by considering ten fundamental ideas of teaching in a Christian higher educational institution. These include the most basic idea that God exists, which is a given Truth in Scripture. Because God exists, the second fundamental idea is that through the agency of his son, God created the universe and all that is in it. He is the Creator and men are the creatures. Third, because God created the universe, a faculty member can entertain an intellectual construct called reality. Without this construct, everything is a perception of one's own reality as advocated by a previously mentioned comment from a Princeton dean. In understanding this reality, the fourth fundamental idea is the understanding that reality is complex and multi-dimensional. The cosmos created by God is the Truth (Ps 19), but will never be fully understood by man. Fifth, this complex reality, while multi-dimensional, is also coherent and centered on the person of Jesus Christ. He is the Source and Sustainer of all things. Sixth, God has created human beings with the capacity to apprehend to some degree this reality. "Human beings do not merely bear the *imago Dei* (image of God); they in a sense constitute the *imago Dei*."⁹⁵ Seventh, because God is the Creator, knowledge is feasible for humans. Eighth, this knowledge comes from two sources, special revelation and discovery, which is expressed as God's Word and God's works. Because God has provided this knowledge in an organized way, the ninth fundamental idea is that man can maintain a distinction between Truth and error. This Truth is greater than cerebral information. Tenth, all that is truthful, from whatever source, is unified, and will cohere with whatever else is truthful.⁹⁶

While each of these fundamental truths are the thoughts and expressions of a

⁹⁵Litfin, *Conceiving the Christian College*, 90.

⁹⁶*Ibid.*, 87-95.

talented president of one of the top Christian higher educational institutions, the embodiment of these fundamental truths are not observed to be commonly displayed across Christian higher education. Instead, Marsden states that Christian higher education is at a

crucial point for our purposes that academic communities no longer have the assumption that the move to embrace the more enlightened and more secular standards of the culture of the research university be a course to improvement . . . it is time to face the fact, long suppressed in the highest intellectual circles, that a religiously diverse culture will be an intellectually richer culture. It is time to recognize that scholars and institutions who take the intellectual dimensions of their faith seriously can be responsible and creative participants in the highest levels of academic discourse.⁹⁷

The problem is individual thoughts as to what constitutes the highest level of academic discourse within Christian higher education, as expressed by Litfin, is without a consensus model in providing an ongoing validation of an institution's enhancements. Based on this challenge, a model is necessary in creating a culture where Christ is the centerpiece⁹⁸ and the great tradition of orthodoxy is delivered in an orthopraxy fashion.⁹⁹

Unfortunately, educational institutions have no quantified tools or standards in determining what constitutes the factors of a successful Christian higher education institution from the interactions between the president and board of trustees, president and faculty/staff, and faculty and students. Consequently, many Christian universities encounter difficulties and reach out to conflict resolution processes that further fragment the different Christian persons that serve within the university setting. Burtchaell has extensively documented these events across various denominations,¹⁰⁰ but the argument is that the root cause analyses of the deterioration of these universities have failed to bring forth more effective processes. Instead, the Christian persons provide individual

⁹⁷Marsden, *The Outrageous Idea of Christian Scholarship*, 110-11.

⁹⁸Litfin, *Conceiving the Christian College*, 34-53.

⁹⁹Dockery, *Renewing Minds*, 124-35.

¹⁰⁰Burtchaell, *The Dying of the Light*.

insight into the situation but comments of resolution are not provided in assisting the next Christian university not to face a similar situation.

A few examples from Baptist institutions include the unsuccessful transition of Wake Forest University, Stetson College, and the University of Chicago. Samuel Watt opened Wake Forest University in 1834. From its beginning the school was founded for the purpose of educating preachers. As farms closed and the school continued to grow, Wake Forest was eventually approved as a degree-granting institution. The Civil War caused the institution to close and it was reopened in 1866 with a total of forty-two students. As the finances became difficult and other universities like Chapel Hill in North Carolina began to offer more secular educational approaches, administrators at Wake Forest became concerned.¹⁰¹ When William Louis Poteat became the first lay president in 1905, chapels gave way to programs, support for evolution crept into the biology department, and denominational governance became an issue. Then, in the 1930s, religious drift became evident to the North Carolina Baptist Association and the challenges ensued. The university became aggravated by the convention, and in 1978, Wake Forest made its break from the Baptist Convention.

At this point, the Baptist Convention yielded all claim to governance, while Wake Forest yielded all claims to funding. This began the process where the influence of the denomination and other factors that will be discussed later in the literature review, served as a major influence in Wake Forest leaving a theological heritage and framework for a Judeo-Christian educational approach. The ultimate reason for this departure was control and finances.¹⁰²

Stetson College underwent a similar process in November 1990, because the board of trustees of the college desired to make the selection of board members instead of

¹⁰¹Burtchaell, *The Dying of the Light*, 349-92.

¹⁰²Ibid.

allowing the Florida Baptist Convention make the selections. In exchange, the Florida Baptist Convention discontinued their financial support of the institution. In this process, H. Douglas Lee, president of Stetson College, stated that the college would continue its Christian ministry focus.¹⁰³ Today, when one reviews Stetson University's website, there is no expression of a Christian University. Instead, the focus is on intellectual head knowledge and global engagement.

The University of Chicago had a slightly different approach to engaging the Baptists and eventually terminating their relationship with the Illinois Baptist Convention. The first University of Chicago closed in 1886, but Thomas Wakefield sought funds through John D. Rockefeller, the wealthiest Baptist, in restarting the University of Chicago. In 1889 Rockefeller agreed to fund the restart of the University of Chicago but "it was clear that the university would be Baptist in cause and control, but not in its education."¹⁰⁴ Unfortunately, only two years later students started complaining that the only aspect of the university that was Baptist was its divinity school. Finally, in 1944, Robert Hutchins, the new president of the University of Chicago, announced the university had matured beyond the Baptists and unilaterally separated from the convention.¹⁰⁵ Today, most people would not know the Baptist heritage of University of Chicago and the University eventually walked away from a head to heart transformational educational process to a pure academic intellectual educational process.

Recently, in 2014, Campbellsville University in Kentucky separated from the Kentucky Baptist Convention. Michael Carter, president of Campbellsville University, desired to have more control over the selection of the board of trustees in fulfilling the mission of the university. In this process of selecting eleven new board of trustee

¹⁰³Burtchaell, *The Dying of the Light*, 391.

¹⁰⁴*Ibid.*, 397.

¹⁰⁵*Ibid.*, 397-400.

members, the agreement was severed with the Kentucky Baptist Convention and a relationship of nearly 100 years ended. The effect of this change is yet to be determined.¹⁰⁶

While Campbellsville University sought separation from the Kentucky Baptist Convention to gain more control of their institution, Union University (TN) in August 2015 maintained their relationship with the Tennessee Baptist Convention, but terminated their membership with the Council for Christian Colleges and Universities.¹⁰⁷ The rationale of this separation was over the indecisiveness of CCCU to dismember two Christian universities that accepted the recent ruling of *Obergefell v. Hodges* as handled down by the Supreme Court concerning same-sex marriage.¹⁰⁸ These two institutions changed their institutional policies in accepting same-sex marriage as an acceptable policy in their institutions.¹⁰⁹ Because of CCCU indecisiveness and the organization not providing a final ruling on the membership of these two institutions, the leadership of Union University believed they were stronger without CCCU and discontinued their membership with the organization. Dub Oliver, president of Union University, stated, “Our faithfulness to the authority of Scripture takes precedence” over association membership.¹¹⁰ The effect of this continued partnership with the state convention while separating from an important Christian organization is yet to be determined.

¹⁰⁶Kentucky Baptist Convention, “Hutcheson: Campbellsville University Opts to Leave KBC,” November 11, 2014, accessed November 12, 2014, <http://www.kybaptist.org/2014/11/11/hutcheson-campbellsville-university-opts-leave-kbc/>.

¹⁰⁷Union University, “Union University Announces Withdrawal from CCCU,” accessed September 13, 2015, <https://www.uu.edu/news/release>.

¹⁰⁸Council for Christian Colleges and Universities, “CCCU Statement on the *Obergefell v. Hodges* Decision’s Impact on Religious Institutions,” accessed September 13, 2015, <http://www.cccu.org/news/articles/2015/StatementonObergefellvHodges>.

¹⁰⁹Council for Christian Colleges and Universities, “CCCU Board’s Membership Consultation Process Concluding,” accessed September 13, 2015, http://www.cccu.org/news/articles/2015/Board_Member_Consultation_Concluding.

¹¹⁰Union University, “Union University Announces Withdrawal,” 1.

Evidences of these universities are similar stories played out among many other Christian universities that decided to move from a faith-based educational focus to a pure academic educational model. Events such as these occur because boards of trustees choose to gain more control of their institution by requiring the institution to step away from the denominational governance and/or influence, the president chooses to focus on an academic model that is purely intellectual based instead of an intellectual based model that is guided by the Christian worldview, and/or the faculty are poorly equipped or lack the desire to teach from a Christian worldview perspective.

Unfortunately, the transition to a pure academic educational model is not usually a planned action from the beginning but a slippery slope that gains momentum toward a purely secular academic approach realizing only some years later that there is no return to the institutions original mission because of several reasons, including the funding source for tuition support or financial giving to the university.¹¹¹ The establishment of an instrument that would allow representatives in universities to provide an ongoing analysis of the Christ-centered factors of success, as related to Christian persons serving in the institution or partnering with the institution, may potentially provide adequate warning to reassess institutional goals and redirect the leadership of the Christian higher educational institution prior to its demise in becoming a secular educational institution.

Christian Principles

Just as Christians who lead the university and/or guide the teaching of students have the opportunity to bring forth a Christ-centered educational approach, principles of Christian higher education expressed through an established university vision must be considered in supporting the directive processes of the leaders and faculty members in bringing to fruition a well-prepared graduate who gains a head to heart transformational

¹¹¹My own observations for the last decade, supported by narratives in *Dying of the Light* by Burtchaell.

educational process. Proposed factors of success that support the visionary principles of a Christian higher educational institution include an appropriate business understanding of the institution, a theological vision that supports the theological framework previously mentioned, a curricula shaped by the Christian intellectual tradition, and a sense of vitality that will ensure the missional longevity of Christian higher education.

In expressing the vision of the Christian higher educational institution operationalized by foundational Christ-centered principles, one crucial aspect is the delivery of efficient operations through an appropriate business understanding of the university that has an appropriate theological vision. In this process, some internal and external factors can impact the successful delivery of the institution. One external factor that consistently impacts the business understanding of Christian higher education is the educational market. As noted in the evidences of universities that transitioned to a secular university, the lack of a business understanding that incorporates an effective educational market will cause the institution to lose revenues to support the operations of the institution. This process of losing the educational market that supports the theological vision of the educational institution usually occurs when the institution exercises the need to expand their appeal in attracting all types of students. The institution decides “that students from their own tradition alone could not make for a viable enterprise in a competitive environment so they open themselves up to all comers.”¹¹² The challenge with this belief is that

the movement away from the specificity of denominational identity was pronounced and it then became a self-fulfilling prophecy. The flight from specificity didn’t leave enough appeal to those who had specific taste, and they went elsewhere. Of course, the sponsoring churches were not without blame in this matter. Many did not support their colleges by supplying sufficient financial support and sending their sons and daughters to their own colleges. Under such conditions, the schools thought they had to appeal to a broader market by playing down their specificity of their own tradition.¹¹³

¹¹²Benne, *Quality with Soul*, 20-21.

¹¹³LECNA, Hardwick/Day Education Management, “Reclaiming Lutheran

When this process occurs and the university changes their educational market, the business model also changes, which has financial implications from the loss of denominational support, such as the state convention, Carnegie Foundation, and Bundy funding. Unfortunately, many of the educational institutions that venture in this direction are already in an economically vulnerable stage requiring additional funding to remain viable.¹¹⁴

Another external factor that impacts the effective business operations of the Christian higher education with an appropriate theological vision is the trajectory of the Enlightenment period. While the intent of the Enlightenment period was thought to be the advancement of natural theology, unfortunately, the lofty expression of science has come to the point that “the tight chain of cause and effect replaced the divine will as the engine of reality.”¹¹⁵ In fact, the Enlightenment period was so influential that the principles of rationality “became increasingly easy for evangelicals to treat the Scriptures as ‘scientific’ test whose pieces were to be arranged by induction to yield the truth on any issue.”¹¹⁶ Because of this approach and other reasons, many Christian higher educational institutions transitioned from a Christ-centered to secular academic institutions.¹¹⁷

Just as external factors impact the business understanding and delivery of Christian higher education, such as the educational market and trajectory of the Enlightenment period, internal factors impact the business understanding of the educational institution and affect the theological articulation of the identity and mission of the Christian higher educational institution. This is illustrated in that while these educational institutions

Students Project,” 1999, accessed March 13, 2014, <http://slideplayer.com/slide/1487906/>, 1.

¹¹⁴Benne, *Quality with Soul*, 21-22.

¹¹⁵Ibid., 27.

¹¹⁶Noll, *The Scandal of the Evangelical Mind*, 98.

¹¹⁷Benne, *Quality with Soul*, 26-27.

were founded for religious purposes, the institution needs more than pre-seminarians. In acquiring these various types of students based on the external factor of the education market, Christian higher educational institutions that do not have a clear theological vision begin to acquire the wrong kind of board members, administrations, faculties, and students, with the eventual birth of a new theological religious system. The birth of a new religious system is a problem because

deep down, both church leaders and faculty members no longer believed that Christian faith to be comprehensive, unsurpassable, and central. Other sources of inspiration, knowledge, and moral guidance slowly displaced Christianity. In that context, secularization was simply the natural next step.¹¹⁸

Essentially, the vision for the institution had been lost and a business understanding of what was central to the success of the Christian higher educational institution was not beginning a new direction. The universities that continued to survive learned how to redefine themselves.¹¹⁹

An example of such a situation is well documented through the 2008 case study of Oral Roberts University. This university had embraced a business understanding that led to a debt of 60 million dollars and was on the verge of bankruptcy. The university had the passion for a strong denominational theological vision, but because of their poor business understandings, the university began to drift into a dangerous financial status. Philanthropist Mart Green, the son of the founder of Hobby Lobby, became aware of the situation and offered a financial gift of 70 million dollars. Requirements for accepting this gift were a dissolving of the current board of regents, the establishment of a new type of governance, and the separation of the Oral Roberts Evangelistic Organization from the university. Green had no intention of changing the mission of the university even though the Green's personal denomination was different than Oral Roberts University.

¹¹⁸Benne, *Quality with Soul*, 49.

¹¹⁹*Ibid.*, 34-35.

The leadership of the university agreed to accept the financial gift, and after establishing a new business understanding of the university in addressing the 60 million dollars, with half of the debt paid off with the financial gift, and correcting some depreciation deficit, the university began a new journey.¹²⁰ While this is a story of success, the university had no markers as factors of success that guided their business understanding other than the desire to maintain a strong theological vision. Unfortunately, a theological vision in itself does not typically guarantee success of a Christian higher educational institution.

Others universities establish their Christian principles of business understanding based on a dual accountability between higher education accreditation and being faithful to its communities. This business approach is considered “walking the tightrope” because the university is “deeply embedded in and accountable to two worlds, each of which has a distinctive culture: the world of higher education and the church world.”¹²¹ Therefore, the Christian principles being delivered within the educational institution are based on a business understanding that the world of higher education must effectively deliver academic and administrative processes that are satisfactory to the accrediting agency while fulfilling the theological vision as desired by the affiliated church and denomination.¹²²

Delivering both strong academics and denominational identity are challenges because “the key issue is providing exemplary academic and administrative oversight while maintaining institutional values.”¹²³ Therefore, much of the business understanding of the higher education culture has been based on managing the enrollment growth

¹²⁰Ben Gose, “A Struggling Religious College Finds an Angel,” *The Chronicle*, March 21 2008, accessed September 14, 2014, <http://chronicle.com/article/A-Struggling-Religious-College>.

¹²¹Anita F. Henck, “Walking the Tightrope: Christian Colleges and Universities in a Time of Change,” *Christian Higher Education* 10 (2011): 196.

¹²²*Ibid.*, 196-214.

¹²³*Ibid.*, 197.

because of new academic programs, the expanded student services, and a larger faculty/staff size. In addition, there is concern that while the board of trustees and president of the Christian higher educational institutions collaborate in establishing business plans based on their understanding, the Council for Christian College and University institutions are in a season where many university presidents will be transitioning out of their role. The transition of presidents is of concern for Christian higher educational institutions because of the loss of wisdom from seasoned leaders with the potential financial fragileness of tuition-dependent universities. In addition to these challenges, the university has to be faithful to the religious traditions that represent the educational institution and find favor with the faculty, students, church, and supporters of the university.¹²⁴

To effectively address this issue of vitality in the midst of transitions and redefining business understanding based on a changing economy and marketability of academic programs, Schein speaks of the importance of clarifying the organizational culture:

The culture of a group can now be defined as a pattern of shared basic assumptions that was learned by a group as it solved its problems and external adaptation and internal integration, that has worked well enough to be considered valid and, therefore, to be taught to new members as the correct way to perceive, think, and feel in relation to those problems.¹²⁵

In this process, a business understanding that encompasses the culture requires an acknowledgement and incorporation of the espoused values and beliefs of the educational institution followed by the validation of realistic and/or potential assumptions that can impact the educational institution because of the ongoing fear of becoming secularized. Shapiro believes this is important because

¹²⁴Henck, "Walking the Tightrope," 196-99.

¹²⁵E. H. Schein, *Organizational Culture and Leadership*, 3rd ed. (San Francisco: Jossey-Bass, 2004), 17.

today's American university president in our contemporary public imagination does not choose or cannot afford to be the philosopher king (or queen) of his (or her) institution. . . . The new scale and scope of these institutions require, for good or ill, the careful balancing and blending of a wide range of interests rather than the striking of a particular moral or prophetic pose.¹²⁶

This image of this broad oversight and expression of an excellent business understanding of the university requires the president to articulate the university's values through clear bylaws and mission statements while the board of trustees holds the president and other leaders of the institution accountable to the faith-based institutional values and creeds.¹²⁷ While this is an enormous responsibility on behalf of all parties involved, a significant gap in this article and throughout the review of literature is a lack of explanation for which areas are most important in bringing forth the most important factors of success for the Christian higher educational institution.

Obenchain, Johnson, and Dion extend the discussion of the challenges associated with establishing a strong business understanding for Christian higher education because these types of institutions are typically highly tuition dependent, face extreme pressures for adequate funding, and struggle to preserve the history, tradition, and distinctive cultures of their organizations. While private institutions have the opportunity to change quicker than state funded institutions, there is a challenge of enough capital resources to achieve the necessary changes.¹²⁸ Interestingly, one significant finding in this study was that among the three types of institutions, "one type—Christian—faces extreme operating conditions."¹²⁹ Therefore, while these researchers recognize the

¹²⁶H. T. Shapiro, "University Presidents-Then and Now," in *Universities and Their Leadership*, ed. W. G. Bowen and H. T. Shapiro (Princeton, NJ: Princeton University Press, 1988), 69-70.

¹²⁷Henck, "Walking the Tightrope," 201.

¹²⁸Alice M. Obenchain, William C. Johnson, and Paul A. Dion, "Institutional Types, Organizational Cultures, and Innovation in Christian Colleges and Universities," *Christian Higher Education* 3 (2004): 15-39.

¹²⁹*Ibid.*, 31.

potential challenge associated with operating conditions of Christian higher educational institutions, Henck provided a recommendation to address this issue by establishing a business understanding that requires the consideration of successful change processes based on the reflection of market realities.¹³⁰

One model recommended by Henck in creating successful change is Kotter's change process. After having a business understanding of the change needed to take place in continuing the vitality of the educational institution, Kotter provides a well-validated and researched process that includes an eight-step process that establishes new processes within the desired culture. The eight-step process includes establishing a sense of urgency about the concern at hand, create a guiding coalition, develop a vision and strategy, communicate the desired change in vision to all involved parties, empower employees to bring forth actions of change, generate short-term wins, consolidate gains in producing more change, and then anchor the new approaches in the culture.¹³¹ The implementation of such processes based on an in-depth business understanding of the desired change has been shown to bring forth organizations that maintain their vitality and serve as organizations of the future. While a well-established change process occurs in the business world, unfortunately I have not commonly seen this process used in change management within Christian higher education. The reason is unknown, but should be considered as a viable factor of success in establishing a business understanding of Christian higher education.¹³²

While considering different processes to enhance the business understanding of a Christian higher educational institution while preserving its theological vision in

¹³⁰Henck, "Walking the Tightrope," 207.

¹³¹John P. Kotter, "Leading Change," in *On Change Management* (Boston: Harvard Business Review Press, 2011), 37-168.

¹³²This conclusion is based on my experience as an academic administrator in three different institutions and consulting with several other academic institutions over the last fifteen years of service in academia.

carrying out the desired Christian principles, Jon Wallace, current president of Azusa Pacific University, spoke from a different angle. According to Wallace, addressing these questions and settling on a strong theoretical approach with an excellent business understanding is important because he sees it as his ultimate responsibility to bring a strong vision forward for the university, but a vision will not be achieved without bringing together a team of collaborative leaders that can create change.¹³³ In asking Wallace about the development of leadership among the university leaders, he states, “There is no problem that a good hire can’t solve. The opposite of that is, there is no problem you can’t create with a bad hire.”¹³⁴ Therefore, while processes are vital in establishing a business understanding of Christian higher education, Wallace reminds institution leaders that Christian principles cannot be brought forward without the hiring of the most effective people, whether the hire involves the president of an organization, an appointment to the board of trustees, or a faculty member employed to bring the Christian intellectual tradition to students in the classroom. This process supports the emphasis of Christian persons previously discussed.

The delivery of Christian principles through the establishment of an excellent business understanding of the Christian higher educational institution that addresses the internal and external factors of enrollment and financial sustainability of the institution is also closely tied to the curricula shaping of the institution. Unless the curricula shaping of the academic environment includes a theology for Christian higher education with an attempt to reclaim the Christian intellectual tradition, there is a great opportunity for the curricula to drift toward a secular academic delivery model.

Dockery speaks of both areas in first remembering the importance of reclaiming

¹³³David McIntire, “An Interview with Jon Wallace, Christian College President,” *Christian Higher Education* 9 (2010): 71-80.

¹³⁴*Ibid.*, 78.

the Christian intellectual tradition. In this process, the curricula should be shaped with the intent of accepting the “challenge to engage the culture, to prepare a generation of leaders who can step up to the plate in the academy, in our community, in the government, in health care, in society, and in church.”¹³⁵ This process requires looking backward at the spiritual fathers who established the educational platform for Christian higher education while looking forward to the educational processes to be delivered in the days ahead. Historically, Clement of Alexandria was noted as the first great Christian scholar who strived to develop a Christian worldview that incorporated a view of the world and of life from the standpoint of wisdom from the Word of God. An example of his work includes the demonstration of how political systems fail without following the divine rule of God’s Word. His work would impact other areas such as economics, business, concern for the poor, and social issues with the context of the discussions based on a doctrine of God, a doctrine of Christ, a doctrine of the Spirit, and a doctrine of the church and last things. In addition to individuals such as Clement that strongly influenced Christian higher education thought processes, patterns of truth as expressed through the Alexandrian church in affirming Christ as fully divine and fully human along with the Nicene Confession established the Christian intellectual tradition for many centuries to follow in areas such as art, drama, music, literature, and professional programs.¹³⁶

In bringing the Christian intellectual tradition forward as the foundation in providing a Great Commandment to Great Commission educational delivery processes, the shaping of the curricula must address two areas:

- (1) developing a mind for truth so that we can indeed articulate the faith once for all delivered to the saints, and (2) develop a heart for God so that our lives are built

¹³⁵Dockery, *Renewing Minds*, 53.

¹³⁶*Ibid.*, 52-66.

upon in faith. Ultimately a distinctive theology for Christian higher education will have Christ as its center.¹³⁷

God's Word speaks of developing a mind of Truth in Proverbs 23:7: "For as he thinks in his heart, so is he." The centeredness of Christ is also strongly supported by Litfin as the former president of Wheaton College.¹³⁸ Holmes advocated for a similar approach in delivering Christian higher education with a focus on the creation of God, human beings are made in His image, the expression of God's Truth, and engaging in the culture to show His grace to the world.¹³⁹

In bringing forth a curricula shaped upon a theological vision that has impact in the orthodoxy and orthopraxy of the student, Vanderveen and Smith express that the curricula should be based on delivering a Christ-centered educational approach that has a philosophical focus with direction toward shalom and a structure and emphasis on skills acquisition that is process-oriented in a flexible and timeless educational approach. This educational process signifies the philosophical structure as an academic core providing a direction in bringing a positive contribution to the Lord. This approach is then expressed through three Christian higher education curricula delivery models: Christian Service Model, Christian Humanist Model, and Christian Academic-Discipline Model. The Service Model focuses on providing educational approaches encouraging students to enter areas of Christian service to promote kingdom work. The Humanist Model provides educational avenues of cultural heritage of humanity from a Christian perspective in helping students to see the "big picture" of Christ. The Academic-Discipline Model introduces students to specific disciplines from a Christian worldview.¹⁴⁰ Wolterstorff has brought each of these models forth after decades of

¹³⁷Dockery, *Renewing Minds*, 125.

¹³⁸Litfin, *Conceiving the Christian College*, 34-63.

¹³⁹Holmes, *The Idea of a Christian College*, 13-22.

¹⁴⁰Steven Vanderveen and Thomas M. Smith, "A Timeless Model for

considering pedagogies of curricula shaping within Christian higher education.¹⁴¹

These types of models support the common aim of providing curricula that support teaching, scholarship, and learning from a theological perspective for the purpose of educating for the wisdom of God. Augustine established this educational framework when he stated the goal of human life is to know, love, and enjoy God forever.¹⁴²

Unfortunately, the broad impact of Augustine of Hippo has become more streamlined as

contemporary theological studies have strayed so far from this norm that spirituality as yet another academic field, spiritual formation as another set of skills for ministerial students to master, and spiritual direction as an extracurricular activity must now be added to the theological curricula alongside all the others.¹⁴³

Instead, one of the chief pedagogical purposes of the curricula shaping should be the pursuit of wisdom of God through classroom interactions and nurturing the life of the students within the perspective of Christ. The pursuit of wisdom does not occur by providing the modern theories impacting their discipline, but instead aligning the content within the perspective of the Christian worldview.¹⁴⁴

Saines extended the discussion of the use of pedagogies in shaping the curricula to support the delivery of a theological-based educational approach within one's discipline by encouraging the use of a transformational learning environment that requires interaction between the faculty member and students for the student to understand deep approaches.¹⁴⁵

Management Education," *Christian Higher Education* 4 (2005): 109-28.

¹⁴¹Nicholas Wolterstorff, *Two Decades of Thinking about Christian Higher Education*, ed. Clarence W. Joldersma and Gloria Goris Stronks, *Educating for Shalom: Essays on Christian Higher Education* (Grand Rapids: Eerdmans, 2004), 3-10.

¹⁴²Augustine, "The Happy Life," in *Augustine of Hippo: Selected Writings, Classics of Western Spirituality*, ed. Mary T. Clark (New York: Paulist, 1984), 193.

¹⁴³Ellen T. Charry, "Educating for Wisdom," *Theology Today* 66 (2009): 296-97.

¹⁴⁴*Ibid.*, 205-308.

¹⁴⁵Don Saines, "How Do Students Learn Theology?," *Teaching Theology and Religion* 12, no. 4 (2009): 333-47.

Rosebrough and Leverett describe this process well in *Transformational Teaching in the Informational Age*. In this type of curricula shaping, the learner is at the center of the model with the transformational teacher as a scholar, relater, and practitioner supporting the teaching processes by helping the student achieve their academic, social, and spiritual goals.¹⁴⁶

Therefore, the Christian principles to be expressed in supporting the factors of success in Christian higher education not only involve an excellent business understanding of academia, but also a curricula that supports a theological vision and prepares the graduates with a discipline-specific knowledge, based in the context of a Christian worldview. Unfortunately, this has been a challenge for many Christian higher educational institutions because the educational institutions did not value this type of business and educational acumen.

A historical example of this occurred at Linfield College that began in the 1930s after Riley retired as president. Over a period of time, there was a common understanding about the importance of teaching based on Christian principles, but in the 1960s

the educational philosophy is centered on liberal arts, with no mention of Baptist or Christian perspective. Those are now viewed as matters of private concern: The issues raised by religious faith are fundamental to man's understanding of himself and the world, and the College consequently expects that each member of the college community will concern himself with his own response to questions of ultimate values in his belief and behavior.¹⁴⁷

The expression of the curriculum began to shift from a heavy theological curriculum requirement that required the employment of many religious professors to an eventual minimizing of theological requirements that could be filled by local pastors. The declining desire for theological focus in the curricula led to a change in the name of the

¹⁴⁶T. Rosebrough and R. Leverett, *Transformational Teaching in the Information Age* (Alexandria, VA: ASCD, 2011), 48-84.

¹⁴⁷Burtchaell, *The Dying of the Light*, 432.

department to religious studies to encompass many different types of denominations. Now the department is essentially eliminated with no communal initiation of theological studies; instead interest in this area is based on an individual interest.¹⁴⁸

Today, Linfield College's mission statement expresses a secular flavor with a brief use of the word "spiritual."¹⁴⁹ Therefore, the tradition of Christian higher education was present at Linfield College, but the college decided to become uncommitted to a theological vision through a shifted business understanding and secular curricula that led the college to resemble more of a secular academic institution.¹⁵⁰

A more prominent university within the Christian colleges and universities that has gained attention over the last decade because of its indiscriminate Christian vision is Baylor University. While being an intentional Christian university,

Baylor has more or less adopted the aforementioned "add-on" model of Christian identity and mission. About a decade ago, Baylor began to shape an academic vision that takes the Christian account seriously not only in its noncurricular aspects, but in its intellectual tasks as well . . . *and* because the university derives its understanding of God, humanity, and nature from many sources, it cherishes the value of intellectually informed faith and religiously informed education.¹⁵¹

While all of these actions seem appropriate for instilling faith and learning in Christian higher education, some have brought forth some criticisms of their Christian processes. One criticism is the integration process itself. While faith and learning is an appropriate context to incorporate in a Christian university, this is a two-way process because there is evidence that while the Bible provides some themes for conversations in the classroom,

Baylor has been inclined simply to offer biblical knowledge and wisdom to the conversation . . . faculty tend to think that such integration consists primarily of biblical ideas simply trumping worldly knowledge, as often happens in Bible

¹⁴⁸Burtchaell, *The Dying of the Light*, 430-35.

¹⁴⁹Linfield College, "Mission Statement," accessed March 31, 2014, <http://www.linfield.edu/about/mission-statement1.html>.

¹⁵⁰Burtchaell, *The Dying of the Light*, 430-35.

¹⁵¹Benne, *Quality with Soul*, 112-13.

schools. For the moment, it seems that Baylor is encouraging many theological flowers to bloom.¹⁵²

This is evidenced in some slightly dated data that shows

74 percent of those at Baylor—resist even the notion that the university should give special consideration to Christian perspectives. While a large majority (90 percent) of the Baylor faculty support the traditional ‘add-on’ or ‘two-spheres’ approach to Christian higher education, a much smaller portion (67 percent) supports integration of faith and learning . . . only 46 percent of the Baylor faculty thinks they are able to create a syllabus for a course they currently teach that includes a clear, academically legitimate Christian perspective on the subject.¹⁵³

Evidences of recent struggles were exemplified in Lambuth College, a Methodist denominational based college in West Tennessee, and Bryan College, a nondenominational College in East Tennessee. Approximately three years ago Lambuth College began to struggle in enrollment due to a poor business understanding that led to the offering of elevated scholarships to ensure adequate enrollment. Unfortunately, the increased enrollment did not provide more operational revenues and the college closed some two years later. The campus was purchased by University of Memphis, a state-funded secular institution, and principles of Christian education are no longer a part of the university’s focus or teachings.¹⁵⁴ Bryan College began its struggles in February 2014, when college representatives clarified their theological vision based on creationism. According to a newspaper report, the charter states that Adam and Eve were historical figures, a theological vision that was unsettling to a quarter of the faculty and some board of trustees. This led to a recent no confidence vote of the president, faculty leaving, and board of trustees leaving. Leadership of the president remains in place.¹⁵⁵

¹⁵²Benne, *Quality with Soul*, 115.

¹⁵³Michael Beaty, Todd Buras, and Larry Lyon, “Christian Higher Education: An Historical and Philosophical Perspective,” *Perspectives in Religious Studies* 24 (1997): 163.

¹⁵⁴My observations are noted informal conversations.

¹⁵⁵Kevin Hardy, “Bryan College Takes Stand on Creation that Has Professors Worried for their Jobs,” March 2, 2014, accessed November 18, 2015, <http://www.timesfreepress.com/news/local/story/2014/mar/02/bryan-college-draws-takes-stand-creation-has-profe/133153/>.

In summary, the development and implementation of strong Christian principles are critical for the success of the Christian higher educational institution in bringing forth a vision that the board of trustees, administration, faculty, and staff can follow and engage their energy in making the Christian higher educational institution a successful environment. An in-depth understanding of this process involves careful attention to external factors that impact the educational marketability of the academic programs while continuously evaluating the internal efforts in making sure the curricula shaping fosters an achievement of the mission and vision of the university while fostering the academic and spiritual growth of the students. Unfortunately, due to the magnitude of this area that requires everyone involved in the educational system to be attentive to the financial and educational aspects of the institution, this is one area that seems to struggle in being an effective aspect of the educational institution. Because of these and other events that impact the Christian principles of Christian higher educational institutions, this study began to provide insight into the challenges of this area and began to establish assessment processes for Christian principles in supporting the success of the Christian higher educational institutions.

Christian Processes

Just as employing and/or appointing the appropriate Christian persons that can bring forth the right Christian principles through a clearly articulated biblical vision is necessary for the vitality of the educational institution, there must also be a sense of Christian process or ethos shown in the everyday life of the university. Some of the different Christian processes that reflect the ethos of the Christian university include the university intent, prayer, Christian ethics, missions, Christian music, faculty/staff involvement in the life of the university, community service, traditions of the university, and significance of chapel services in the university. Each of these areas are important because the “non-curricular practices, traditions, patterns of life, and values that add as

much religious character to each school as the intellectual dimension of its religious life.”¹⁵⁶

As one of the Christian processes of Christian higher education, chapel is a significant entity for most institutions but offered in different venues. For example, institutions like Calvin College view chapel as one of the most significant Christian processes noted in the university.¹⁵⁷ To demonstrate the importance of this ethos factor of success, Calvin College has always had worship services, but the significance of this entity has expanded worship services outside of chapel and into other areas of the university. The chapel service is a voluntary daily twenty-minute service. While the service is voluntary, the time of worship is varied that includes faculty/staff reading Scripture, singing, a time of prayer, or preaching. The college even has a service on Sunday evening called the LOFT (Living Our Faith Together) that includes 800 to 900 students in a blend of a traditional structured service and contemporary music. In addition to these services, 7 dorms of approximately 250 students per dorm have devotion for 30 minutes 3 times a week, and there are approximately 70 Bible study groups in the dorms with a spiritual activities coordinator.¹⁵⁸

A similar influential emphasis is noted at Wheaton College, but from an integrationist approach of faith and learning in the reformed tradition. Along with chapel service 3 times a week that is well received by the students on campus and led by an ordained Presbyterian minister, Bible studies also occur in the dorms, which is just as impressive as the worship in chapel with a dozen student leaders helping 125 sub-leaders sustaining Discipleship Small Group to teach 500 to 600 students. To further emphasize

¹⁵⁶Benne, *Quality with Soul*, 145.

¹⁵⁷Ibid.

¹⁵⁸Calvin College, “Student Services-Faith,” accessed March 31, 2014, <http://www.calvin.edu/faith/>.

their emphasis on Christ, their interest in missions is noted through the naming of their building not for donors, but for missionaries that are graduates of the college.¹⁵⁹ Each of the Christian processes fulfills the mission of Wheaton College, which is “For Christ and His Kingdom.”¹⁶⁰

While these colleges are exemplary in their emphasis on chapel as a factor of success for their colleges, educational institutions like Wake Forest failed to sustain and/or enhance chapel as a Christian process that would support the initial mission of the university. With the beginning of Poteat’s presidency many years ago,

gradually the change came about so that after a few years the chapel services were less reverent and worshipful. The members of the faculty no longer sitting on the platform facing the students but finding their places with them where they could on the benches, no longer exercising much influence . . . faculty having no part of the services, left them to the president and the dean . . . the neglect of the chapel services by the faculty has not been without deleterious effect on student attendance . . . not infrequently the chapel periods are given over to musical programs and student meetings of various kinds. Thus the services have become largely secularized, and have remained so, even since they were put in charge of the college chaplain . . . the change was both unobtrusive and gradual.¹⁶¹

Today, chapel is a part of the institution but not at the level of emphasis of Calvin College or Wheaton College.

Another Christian process that is significant as a factor of success in promoting the ethos of the Christian higher educational institution is the university intent. This intent thrives around the notion that Christian higher educational institutions must demonstrate a different approach that includes more than simply education. For this reason, Christian higher educational institutions must focus on the university intent of bringing forth the Christian worldview. In this process of bringing forth a Christian

¹⁵⁹Benne, *Quality with Soul*, 150-51.

¹⁶⁰Wheaton College, “Value of a Wheaton Education,” accessed March 31, 2014, <http://wheaton.edu/About-Wheaton/The-Value-of-a-Wheaton-Education>.

¹⁶¹George Washington Paschal, *Report of the Dean* (Wake Forest, NC: Wake Forest College, 1923-24), 15.

worldview, the university harbors the responsibility of “preparing the faculty in devising strategies for the transformation of student thinking.”¹⁶²

According to Kanitz, the process of demonstrating university intent by instilling the Christian worldview requires an initial review of the assumptions concerning the Christian worldview. One assumption is the understanding that when faith and learning are integrated in the classroom, there is not “the” Christian worldview: Instead,

the nature of the subject worldview requires generalizations that gloss over differences within Christianity. Furthermore, for the greater good, ultimately Christians in higher education will have to focus on their shared responsibility and the shared tenets of mere Christianity . . . most of the scholarly work on Christian worldview focuses on this common ground.¹⁶³

Second, there is an assumption about the students that are being taught or engaged in the teachings concerning the Christian worldview. It is assumed that students who attend Christian universities need to be cultivated in the concept of the Christian worldview as it pertains to their personal lives and chosen disciplines. Ironically, the assumption needs to be redirected addressing the cultural influences that are impeding their understanding and growth as a Christian in accordance to the Christian worldview. Some of these cultural influences include postmodernism, materialism, dualism, and scientism.¹⁶⁴

In considering these assumptions, English, Fenwick, and Parsons brings forth the ultimate responsibility of demonstrating the university’s intent, which is for

faculty and learners to have a closer integration of their religious and spiritual with their practice. What we hope happens is an awakening from the amnesia that seems to have forgotten our heroic past and our heroic quest, pulling together and learning from examples of the past as we shape a critical and spiritual/religious vision for the future.¹⁶⁵

¹⁶²Lori Kanitz, “Improving Christian Worldview Pedagogy: Going beyond Mere Christianity,” *Christian Higher Education* 4 (2005): 99.

¹⁶³*Ibid.*, 100.

¹⁶⁴*Ibid.*, 105.

¹⁶⁵Leona M. English, “An Appreciative Inquiry into the Spiritual Values of Christian Higher Education,” *Christian Higher Education* 2, no. 1 (2003): 87.

In fulfilling this hope, Cooperrider, Whitney, and Stavros recommended the implementation of the appreciative inquiry as an avenue to promote religious and spiritually in Christian higher education.

The appreciative inquiry process involves a five-step process: (1) have an understood common university mission, gather the learners, faculty, and staff involved in teaching and/or learning the mission, (2) ask each participant how and when he/she felt connected to others in the university, (3) ask each participant if he/she can recall a moment when he/she felt religiously grounded in one's practice, (4) describe the details of connection to one's practice, and (5) establish time and interactions between student and faculty. The purpose of this process is to bring forth reality to one's connection of spiritually and practice. There will be challenges in this process, but ultimately the fruit of the labor between the faculty and student will be demonstrated as the intent of the university.¹⁶⁶ While all universities before the nineteenth century, except two, began as a faith-based institution with the intent of delivering a Christ-centered educational environment,¹⁶⁷ Burtchaell provides clear evidence that many educational institutions have disengaged from their original intent and began a journey as a secular academic institution.¹⁶⁸

Another area of Christian processes to consider in examining the factors of success in the Christian higher educational institutions is community service. While the community service may be in the form of on-campus activities, local service trips, domestic mission trips, or international mission trips, Stella Ma found that “the nonacademic aspects of college life were perceived to be more influential on spiritual

¹⁶⁶David L. Cooperrider, D. Whitney, and Jacqueline M. Stavros, *Appreciative Inquiry Handbook for Leaders of Change*, 2nd ed. (Brunswick, OH: Crown Custom, 2008), 1-102.

¹⁶⁷Dockery, *Renewing Minds*, 4.

¹⁶⁸Burtchaell, *The Dying of the Light*, 1-439.

formation than the academic”¹⁶⁹ encounters in the university. In a further examination of these findings, the results demonstrated that the women and residential students were most influenced by their involvement in community service. The implications of these findings provide evidence that these types of students gained the greatest enhancement of their spiritual growth while enrolled in the university.¹⁷⁰

Valparaiso University experienced similar results when representatives of the university created community service as a factor of success in promoting the Christian processes of the university. In this process, the university encouraged students to participate in community services such as Crop Walk, Adopt a Family, World Relief, Shelter Ministry, and others, during their various breaks. Encouragement of the students was also enhanced by a partnership with the Hilltop Neighborhood Association that served as an additional outlet of service.¹⁷¹ A similar experience has been noted at Union University, where approximately 80 healthcare students per year pay their own expenses in engaging on one-week international mission trips in the Dominican Republic. The success of community service was evidenced by the class videos shown at the graduating ceremonies presenting a predominance of pictures from their mission trips.¹⁷²

In addition to specific examples that illustrate the importance of Christian processes, there is a philosophical interest for the integration of these processes in the life of the educational institution. Some of these philosophical interests are based on the notion that instilling Christian processes bring forth “habits that are formed through

¹⁶⁹Stella Y. Ma, “The Christian College Experience and the Development of Spiritually among Students,” *Christian Higher Education* 2 (2003): 321.

¹⁷⁰*Ibid.*, 332.

¹⁷¹Benne, *Quality with Soul*, 163.

¹⁷²The School of Nursing at Union University sends approximately 80 healthcare students per year on short-term missions. This community service opportunity is spoken as one of the most impactful aspect of their educational experience.

practices that train our desire by fueling our imagination through concrete material rituals.”¹⁷³ These habits shape behavior that is determined by fundamental wants and desires, bringing man more closely aligned with the calling of God’s kingdom. Thus, these liturgies of Christian higher education should not be minimized in the overall development of the student.

Hauerwas furthers this conversation by explaining,

Christianity is not beliefs about God plus behavior. . . We are not Christians because of what we believe but what we have been called to be disciples of Jesus. Becoming a disciple is not a matter of a new or changed self-understanding but of becoming part of a different community with a different set of practices.¹⁷⁴

Thus, Christian higher educational institutions should focus on three monastic opportunities. These include reconnecting church, chapel, and classroom through enformed learning, reconnecting classroom, dorm room, and neighborhood through environments for learning, and reconnecting body and mind through embodied learning.¹⁷⁵

In summary, many Christian methods serve as an aggregate process in promoting the ethos of the university. Without fail, these processes are critical in promoting the life of the university; without the incorporation of these Christian processes in the life of the university, the students feel disconnected from the institution, each other, and the intended missional achievement of the university. Thus, while the literature review mentioned a few of the ethos factors of success, the implementation of the study strived to validate all factors that best support the Christian processes of the university.

¹⁷³James K. A. Smith, *Desiring the Kingdom* (Grand Rapids: Baker, 2009), 1:215.

¹⁷⁴Stanley Hauerwas, *After Christendom? How the Church Is to Behave If Freedom, Justice, and Christian Nation Are Bad Ideas* (Nashville: Abingdom, 1991), 107.

¹⁷⁵Smith, *Desiring the Kingdom*, 223-30.

Summary

The review of literature clearly demonstrated that a successful university must include a solid theological foundation in delivering appropriate theoretical processes, such as Christian persons, principles, and processes, to achieve the ultimate goal of preparing a graduate to fulfill his/her calling following graduation. While each of these theoretical processes are interactive toward the achievement of success on behalf of the student and partnering representatives of the university, the lack of Christian persons, instillation of Christian principles, or Christian processes, most certainly lead to a dysfunctional academic institution. As each of these areas have multiple subcomponents that can positively or negatively impact the success of the educational institution, the study strived to confirm the mentioned factors of success noted in the review of literature while expanding the list of factors of success to better equip the assessment processes of Christian higher educational institutions.

CHAPTER 3

METHODOLOGICAL DESIGN

The integrity of many faith-based academic institutions began to deteriorate in the twentieth century as the institutions began to transition from their institutional roots to a secular educational platform.¹ This transitioning process occurred in part because of an intentional effort to displace religious educational teachings,² societal anger toward Christians, financial difficulties within Christian higher educational institutions,³ and ineffective partnerships between universities and their denominational convention.⁴ The effect has resulted in Christian higher educational institutions struggling to preserve their identity and mission through the articulation and implementation of a clear theological foundation and theoretical process.⁵

Because of this struggle within Christian higher education, this chapter describes the methodological processes used in implementing a research study to address this area of concern. This study was designed to examine the factors, as expressed by presidents of Christian higher educational institutions, which predict the missional success of Christ-

¹David Dockery, *Renewing Minds* (Nashville: B & H, 2008), 9-10.

²George M. Marsden, *The Soul of the American University* (New York: Oxford University Press, 1994), 265-66.

³David McIntire, "An Interview with Jon Wallace, Christian College President," *Christian Higher Education* 9 (2010): 71.

⁴Karen A. Longman and Patricia S. Anderson, "Gender Trends in Senior-Level Leadership: A 12-Year Analysis of the CCCU U.S. Member Institutions, Christian Higher Education," *Christian Higher Education* 10, no. 5 (2011): 422-23.

⁵Robert Benne, *Quality with Soul* (Grand Rapids: William B. Eerdmans, 2001), 6-8.

centered higher educational institutions and create an initial predictive model to evaluate the success of the institution.

The methodological processes used to examine these factors included a two-stage process. The first stage included the determination of the factors that predict success of Christian higher education, as expressed by the presidents of Council for Christian Colleges and University (CCCU) higher educational institutions that are non-SBC schools. The presidents of 95 schools (see appendix 3) were invited to complete stage 1 of the study through a modified e-Delphi research process. In gaining a consensus of the factors, stage 2 of the study included the development of a self-assessment model that expressed an initial prediction of success for Christian higher education based on the factors agreed upon during stage 1 of the study. Presidents selected for this phase of the study were obtained from SBC colleges and universities. This group included 53 new SBC schools not previously part of the study (see appendix 4). The initial predictive model was based on the findings of stage 2 of the study, assuming the factors are congruent between the CCCU non-SBC schools and SBC schools. The rationale for this assumption was that each institution has a primary focus of being a Christian higher educational institution.

Purpose Statement

The purpose of the sequential transformative mixed methods study was to describe the factors, as expressed by presidents of Christian higher educational institutions, that predict the missional success of Southern Baptist Convention liberal arts educational institutions. In achieving this purpose, this study argued that presidents of Christian higher educational institutions could clearly describe the factors of missional success of Christian higher education and an initial predictive self-assessment model of institutional success could be established from the learned factors.

Research Questions

The research questions aimed to achieve two purposes. The first purpose was noted through the first three research questions in determining the factors that predict success in Christian higher education in accordance with Christian persons, principles, and processes, as expressed by non-SBC college/university presidents in CCCU. The second purpose used these factors in developing a model that predicts the significance of each of these factors, as expressed by Southern Baptist college/university presidents in SBC institutions:

1. According to the president of the Christian college or university, whom are the *Christian persons* serving in or partnering with your institution that influence the missional success of your institution?
2. According to the president of the Christian college or university, what are the *principles* used in your institution that influence the missional success of your institution?
3. According to the president of the Christian college or university, what are the *processes* used in your institution that influence the missional success of your institution?
4. What was the significance of each of the determined factors (*responses from first three questions*) in establishing a model to express the missional success of Christian higher educational institutions?

Research Design Overview

The research design of the study was a sequential transformative mixed method⁶ via the use of an e-Delphi approach.⁷ In stage 1 of the study, 95

⁶A sequential transformative mixed methods study, in accordance with John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 3rd ed. (Los Angeles: Sage, 2009), 210, is a two-phase project with a theoretical lens overlaying the sequential procedures. It has an initial phase that is qualitative or quantitative followed by a second phase that is qualitative or quantitative that builds on the earlier phase. The theoretical lens is introduced into the proposal and shapes a directional research question aimed at exploring a problem, creates sensitivity to collecting data from marginalized or underrepresented groups, and ends with a call for action.

⁷Sinead Keeney, Felicity Hasson, and Hugh McKenna, *The Delphi Technique in Nursing and Health Research* (Chichester, England: Wiley-Blackwell, 2011), 7. A modified form in this study used a web-based survey takes the place of the classic form

university/college presidents that serve in CCCU schools, but do not have a SBC affiliation, were invited to provide a consensus of factors that predict the success of Christ-centered higher education. These findings were used in stage 2 of the study to develop an initial predictive model of success for Christ-centered higher education. In this stage of the study, 53 SBC university/college presidents were invited to serve in the study (see appendix 4).

The e-Delphi study approach was used because this methodological approach leverages the opportunity to gain the opinion of a group along with individual thoughts⁸ toward the development of an initial predictive model of factors that predict the success of Christ-centered higher education. This approach was achieved by identifying factors that best support the success of an institution in bringing forth a value-based process that allows Christian higher educational institutions to be missionally successful in preparing graduates to be the *imago Dei* of Christ.⁹

Prior to starting stage 1 of the study, the 95 presidents (hereafter, known as experts) of the CCCU institutions received a letter of invitation to enroll in the study. The letter introduced the study to the expert, the significance of the study, time commitment, and duration of the study (see appendix 5). David S. Dockery, President of Trinity International University, endorsed this letter. The enrollment timeframe for receiving a response to the letter of invitation following its submission to the expert and determination of final headcount of experts to serve in stage 1 of the study took approximately 30 days. Upon acceptance into stage 1 of the study, each expert had the opportunity to complete an institutional and demographic form (see appendix 6) electronically in Qualtrics that served to describe the sample. This form also contained the consent form. The expert was given

of Delphi, which uses postal or email.

⁸Keeney, Hasson, and McKenna, *The Delphi Technique*, 3.

⁹Anthony A. Hoekema, *Created in God's Image* (Grand Rapids: William B. Eerdmans, 1986), 11-32.

approximately 20 days to complete the institutional and demographic form. The sample of experts was then engaged in stage 1 of the study. It was expected that 10 to 15 percent of the invited experts from stage 1 and stage 2 would enroll in the study. This sample size of 10 to 15 experts in each stage was adequate for an e-Delphi study that expresses a homogenous sample.¹⁰ The sample size was homogenous in that the experts serve in a Christian higher educational institution. There was no alternative for including a larger sample size as each Christian higher educational institution within CCCU is included in stage 1 or stage 2 of the study.

Stage 1

Phase 1 of stage 1 of the study began to establish a consensus of factors that addressed the question, “What are the important factors that represent success of a Christ-centered higher educational institution?” As previously mentioned, experts of CCCU institutions that do not have an affiliation with SBC schools established the consensus of these factors (see appendix 3). The methodology for establishing a consensus of these factors was achieved in a multi-round process through the use of Qualtrics software via an e-Delphi methodology. The experts had the opportunity to respond openly to a question or a bank of questions, addressing the importance of each factor and providing open-ended comments to the guiding question in gaining a consensus of opinions.¹¹ In responding to the initial question in phase 1 of stage 1 of the study, I requested that the expert respond to the initial question within 10 days of receiving the email. The responses of the experts were collected and stored in Qualtrics. The expert was able to complete the survey in Qualtrics in 15 minutes.

In the phase 2 of stage 1 of the study, the analyzed responses from the first phase were provided through Qualtrics to the same experts in ranking their view of

¹⁰Keeney, Hasson, and McKenna, *The Delphi Technique*, 53.

¹¹Ibid, 7.

importance. The experts rated each question on a scale of 1-4, with “1” being “very unimportant” and “4” being “very important.” These results were evaluated within Qualtrics. The exact number of questions being presented to the expert was difficult to determine until data was gathered in phase 2 of stage 1 of the study. I requested that the expert complete their response within 10 days of receiving the email. The expert was able to complete the survey in Qualtrics in 15 minutes.

In phase 3 of stage 1 of the study, each expert had 10 days to respond to a consolidated bank of questions through the use of Qualtrics rating each question on a Likert Scale of 1-4. These questions consisted of the factors that received an average score of 3.0 or greater in phase 2 and the expression of common themes noted from the qualitative review from phase 2 of the study. The obtained results were analyzed in Qualtrics for a rating as evidenced by a desired cumulative rating of 3.0 or greater for each individual factor and a 70 percent consensus of the factors that scored a 3.0 or better. A factor that had a rating of 3.0 or greater indicated that the factor was at least “somewhat important.” The expert was able to complete the survey in Qualtrics in 15 minutes. The factors that gained an average ranking of 3.0 and 70 percent consensus were used in the development of the initial predictive model in stage 2 of the study. This concluded stage 1 of the study.

Stage 2

Stage 2 of the study focused on the development of a self-assessment model that incorporated the factors of stage 1 in establishing an initial predictive model to determine the ongoing missional success of the Christ-centered higher education. The establishment of an initial predictive model was based on a six-step methodological process after the completion of stage 1. The first step of stage 2 of the study was the establishment of the proposed questionnaire that was presented to SBC experts from 53 institutions (see appendix 4). The questionnaire was built based upon the conceptual framework of Christian persons, principles (vision), and processes (ethos). The exact

length of the questionnaire was determined after the completion of stage 1 of the study.

The second step of stage 2 of the study was to invite the 53 experts of SBC institutions to serve in the study¹².

The third step of stage 2 of the study was for the experts that accepted the invitation to complete the institutional and demographic form (see appendix 6). The informed consent of the study was included in this form.

The fourth step of stage 2 of the study was to administer the pilot instrument through Qualtrics to the 53 experts that accepted the invitation to the study. It took 15 minutes to complete the survey. The experts had 10 days to complete the questionnaire.

The fifth step of stage 2 of the study was to statistically analyze the results through factor analysis in establishing an initial predictive model for success in Christ-centered higher education. The data was exported from Qualtrics to an Excel spreadsheet and then loaded into SPSS for statistical analyses. The statistician took 3 weeks to complete the statistical analyses.

The sixth step of stage 2 was to share the results of the study via email with all experts involved in stage 1 and stage 2 of the study. The experts were given the opportunity to respond to the expressed results by email. The results of the study have been shared with the experts.

Population

For stage 1 of the study, the population was 95 presidents (experts) of colleges or universities that are members/affiliates of the CCCU but not affiliated with SBC schools (see appendix 3). The rationale for including a broader group of university or college experts than just experts from Southern Baptist institutions for stage 1 of the study was to increase the sample size, allowing a more powerful study and the ability to generalize the

¹²The letter is noted in appendix 7 and a list of the invited experts is noted in appendix 4.

findings of stage across multiple denominations. The assumption was that the expressed factors of success were similar across denominations.

For stage 2 of the study, the population was 53 presidents (experts) of SBC schools that met the inclusion criteria. The rationale for including only experts from Southern Baptist colleges and universities in stage 2 of the study was to provide an intentional focus on the development of a model in the context of one denomination. Future studies could expand the conceptual model across other denominations.

Inclusion Criteria for University Presidents (Experts)

The inclusion criteria for experts included the following:

1. Willingness to participate in the study as evidenced by submitting electronic responses.
2. Currently serving as president (expert) in a Christian higher educational institution that is a non-SBC member of CCCU for stage 1 of the study and currently serving as president (expert) in a SBC college or university for stage 2 of the study.
3. Access to computer for completion of surveys and communications.
4. Currently serving as president of a Christian higher educational institution and have served as a president of a Christian higher educational institution for at least one year.

Delimitations

For the stage 2 of the study, the participating experts were limited to institutions that are members of the Southern Baptist Convention.

There were no established models to express the variables of interest (Christian persons, vision, and ethos), therefore the development of a model was required, understanding that post-study development of the model will be required in future studies to enhance the psychometrics of an eventual instrument.

Limitations of Generalizability

The findings of the study had limited generalizability outside of Christian higher educational institutions. While the research to support the cause for the study was based on Christian higher education and not the Baptist denomination, the generalizability of

the findings for stage 1 of the study reached across denominational contexts, but the findings in the development of the model during stage 2 of the study was limited only to the Southern Baptist denomination. These findings were also limited to any Christian higher educational institution that has a theological framework of student outcomes that reflect *imago Dei* and a university that considers Christian persons, vision, and ethos to be the broad categories that predict the success of Christian higher education.

Research Instruments

There was no current predictive model available that expressed the success of Christ-centered higher educational institutions based on Christian persons, vision of the university, and ethos of the academic community. For this reason, stage 2 of the study focused on the establishment of a self-assessment model that supported the research of interest. CCCU, which serves as the organizational body of support for Christian higher education, currently offers a Comprehensive Assessment Program (CAP) that incorporates the standards established by the Higher Learning Commission (NCA) and other external accrediting agencies in assisting universities in “both logistical and strategic planning with the expressed purpose of improving campus programming,” but there is no expression of psychometrics and limited application to multiple Christian higher educational institutions.¹³

Ethics Committee Process

The study gained approval through the Ethics Committee and Institutional Review Board Committee through the Southern Baptist Theological Seminary by submitting the prospectus of the study and presenting the proposal to the dissertation

¹³Information about the CCCU-CAP may be found at Council for Christian Colleges & Universities, “The CCCU-CAP Initiative Providing a Foundation for Institutional Assessment,” accessed September 21, 2014, http://www.cccu.org/professional_development/resource_library/2006/the_cccucap_initiative_providing_a_foundation_for_institutional_assessment_the_cornerstone_university_story. This representation is an overview from Cornerstone University in 2006.

committee. Evidence of willingness to participate in the study was based on willingness to submit responses. The study did not involve the incorporation of direct human subject intervention or risk to any university or university participant for being involved in either stage of this study. All identifying markers of a participant's response were neutralized in external reporting so that the results of the study did not express comments of any particular institution or individual. The institution and their representatives involved in the study were named in appreciation of their service in the study, but the principal investigator of the study and associate investigators were the only ones to know the individuals submitting the responses in relation to their institution.

Statistical Analyses

The data collected during the implementation phase underwent various stages of statistical analyses.

Stage 1

Stage 1 of the study was the implementation of an e-Delphi method in allowing experts the opportunity to express the factors that predict success of Christian higher education. Data collected during this stage included the institutional and expert demographics of their institution (see appendix 6) and responses from the different stages of the e-Delphi methodological data collection process.

All data collected for stage 1 of the study was obtained through Qualtrics software. In this process, the expert received an email with a link to click on and complete the survey. Upon receiving the responses, the software program performed descriptive statistics of the data providing the mean and frequency of the received data. In addition, the software program provided a record of the number of emails sent, received, and responded. Thus, all emails originated from Qualtrics.

Stage 2

A self-assessment model that expressed the success of Christian higher education was developed. The learned factors from stage 2 of the study were exported from Qualtrics to an Excel spreadsheet and then loaded into SPSS for statistical analyses. In using these factors in the development of a self-assessment model, a factor analysis statistical design was used. The purpose of this statistical approach was to place the factors related to one another in a cluster. The cluster received a name that provided an overall identity of the factors.¹⁴ A statistician was employed to complete the statistical analyses for this stage of the study.

Research Procedure

The specific steps implemented in completing the study included the following:

1. Established steps of study (see appendix 2).
2. Obtained the list of eligible Christian higher educational institutions affiliated with the Council for Christian Colleges and Universities not affiliated with the Southern Baptist Convention (see appendix 3) and Southern Baptist Convention schools (see appendix 4).
3. Established an active site on Qualtrics website for the submission of surveys and collection of data.
4. Once the study was approved, submitted a mailed letter of invitation to 95 experts involved in phase 1 of the study (see appendix 5).
5. Following the submission of the mailed invitation, I sent a “thank you” email to the experts agreeing to serve in the study. Allowed 15 days following the submission of the request to determine the final number of experts serving in the study.
6. Loaded and made available on Qualtrics the consent form and institutional/ demographic form for each expert to complete within a fifteen-day period (see appendix 6). Observed submission of information and if data not submitted within 15 days, sent a reminder email requesting submission of information within 7 days. The demographic areas of interest were determined by the expressed parameters noted on the CCCU website and my desire to gain additional information to describe the sample.

¹⁴Neil J. Salkind, *Statistics for People Who Hate Statistics*, 4th ed. (Los Angeles: Sage, 2011), 300.

7. The submitted information was analyzed through Qualtrics using descriptive statistics to gain averages, median, mode, and other descriptive indicators of the experts.
8. Following the receipt of the consent form and institutional/demographic responses, I developed survey on Qualtrics for phase 1 of stage 1 of the study. Informed each expert by email that the survey was available for completion over a fifteen-day period. If the expert had not completed the survey at the end of a fifteen-day period, a remainder email was resent to the expert.
9. Compiled the submitted data at the end of the fifteen-day period, analyzing the findings through Qualtrics using descriptive statistics to gain averages, median, and mode.
10. Within 15 days of receiving the submitted data from phase 1 of stage 1, I established the survey for phase 2 of stage 1 of the study.
11. Provided each expert instructions through Qualtrics for completion of the survey for phase 2 of stage 1 of study. Informed each expert by email that the survey was available for completion over a fifteen-day period. If the expert had not completed the survey at the end of a ten-day period, a remainder email was resent to the expert.
12. Compiled the submitted data at the end of the fifteen-day period, analyzing the findings using descriptive statistics through Qualtrics to gain averages, median, and mode.
13. Provided each expert instructions through Qualtrics for completion of survey for phase 3 of stage 1 of study.
14. Informed each expert by email that the survey was available for completion over a fifteen-day period. If the expert did not complete the survey at the end of a ten-day period, a remainder email was resent to the expert.
15. Compiled the submitted data at the end of the fifteen-day period, analyzing the findings using descriptive statistics through Qualtrics to gain averages, median, and mode.
16. Submitted the findings of phase 3 of stage 1 of the study to the statistician to perform factor analysis. The results were provided to me in preparation for sending the survey to the new group of experts for stage 2 of the study.
17. After development of the questionnaire, provided mailed letter of invitation to 53 experts serving in SBC schools that were invited to serve in stage 2 of the study (see appendix 7).
18. Following the submission of the mailed invitation, provided an immediate email “thank you” for the experts agreeing to serve in the study. Allowed fifteen days following the submission of the request to determine the final number of experts serving in the study.
19. Loaded and made available the consent form and institutional/demographic form on Qualtrics for each expert to complete within a fifteen-day period (see appendix 6). Observed submission of information and if data not submitted within 15 days, resent a reminder email requesting submission of information within 7 days. The demographic areas of interest were determined by the expressed parameters noted

on the SBC website and my desire to gain additional information to describe the sample.

20. The submitted information was analyzed using descriptive statistics through Qualtrics to gain averages, median, mode, and other descriptive indicators of the experts.
21. Once the self-assessment model had been developed, the model was loaded on Qualtrics for completion by each expert. The model was completed in a twenty-minute time period and requested completion within 15 business days of submission to the experts.
22. The aggregate results were analyzed based on factor analysis via SPSS in establishing an initial predictive model in determining the factors that predict the success of Christ-centered higher education in colleges or universities of the Baptist Convention.
23. A letter of appreciation and summary report was provided to each participant in the study and given to the experts as an opportunity to respond to the overall results (see appendix 8).
24. The findings were presented in the dissertation.

CHAPTER 4

ANALYSIS OF FINDINGS

The purpose of the study was to describe the factors, as expressed by presidents of Christian higher educational institutions, which predict the missional success of Baptist Convention liberal arts educational institutions. To achieve this purpose in effectively addressing the research questions, I conducted an e-Delphi sequential transformative mixed methods study. The ultimate aim of gaining these findings was to provide directional factors in evaluating the persons, principles, and processes of Christian higher education to foster the success of Christian universities in the days ahead.

Compilation Protocol

The research design of the study was a sequential transformative mixed method via the use of an e-Delphi approach. In stage 1 of the study, 95 university/college presidents that serve in CCCU schools but do not have a SBC affiliation (see appendix 3) were invited to provide a consensus of factors that predicted the success of Christ-centered higher education. These findings were used in stage 2 of the study to develop a model of success for Christ-centered higher education. The expressed model in stage 2 of the study was designed based upon the findings of stage 1 and piloted through an invitation to 53 university/college presidents that have a SBC affiliation (see appendix 4).

The e-Delphi methodology was used because this methodological approach leverages the opportunity to gain the opinion of a group along with individual thoughts toward the development of an expressed model of factors that predict the success of Christ-centered higher education. The study was achieved by identifying factors that best support the success of an institution in bringing forth a value-based process that allows

Christian higher educational institutions to be missionally successful in preparing graduates to be a reflection of Christ.

Prior to stage 1 of the study, the expert received a letter of invitation to enroll in the study. The letter introduced the study to the expert, the significance of the study, time commitment, and duration of the study (see appendix 5). David S. Dockery, President of Trinity International University, endorsed this letter. The enrollment timeframe for receiving a response to the letter of invitation following its submission to the expert and determination of final headcount of experts to serve in stage 1 of the study took approximately 30 days. Upon acceptance into stage 1 of the study, each expert had the opportunity to complete a demographic/institutional form (see appendix 6) electronically in Qualtrics that served to describe the sample. The expert was given approximately 20 days to complete the demographic/institutional form. The sample of experts was then engaged in stage 1 of the study. There was no alternative substitution for the experts asked to enroll in the study.

Stage 1

Phase 1 of stage 1 of the study began to establish a consensus of factors that addressed the question, “What are the important factors that represent success of a Christ-centered higher educational institution?” As previously mentioned, experts of CCCU institutions that did not have an affiliation with SBC schools established the consensus of these factors.¹ The methodology for establishing a consensus of these factors was achieved in a multi-round e-Delphi process. The experts had the opportunity to respond openly to a question or a bank of questions, addressing the importance of each factor and provide open-ended comments to the guiding question in gaining a consensus of opinions. In responding to the initial question in phase 1 of stage 1 of the study, I requested the expert

¹A list of the invited institutions is noted in appendix 3.

respond to the initial question within 10 days of receiving the email. The expert was expected to complete the survey in 15 minutes.

In phase 2 of stage 1 of the study, the responses from the first phase of the study were provided through Qualtrics to the same experts in ranking their view of importance. The experts rated each question on a scale of 1-4, with “1” being “very unimportant” and “4” being “very important.” These results were descriptively analyzed within Qualtrics. The expert was also given the opportunity to provide open comments as desired for the expression of common themes that serve as factors that support the success of Christ-centered higher educational institutions. I requested that the expert complete their response within 10 days of receiving the email. The expert was able to complete the survey in 15 minutes.

In phase 3 of stage 1 of the study, each expert had 10 days to respond to a consolidated bank of questions by rating each question on a Likert Scale of 1-4. These questions presented consisted of the factors that received an average score of 3.0 or greater in phase 2 of the study. The obtained results were descriptively analyzed in Qualtrics for a rating as evidenced by a desired cumulative rating of 3.0 or greater for each individual factor and a 70 percent consensus of the factors that scored a 3.0 or better. A factor that had a rating of 3.0 or greater indicated the factor is at least “somewhat important.” The expert was able to complete the survey in 15 minutes. The factors that gained an average ranking of 3.0 and 70 percent consensus were used in the development of the initial model to explain the factors that predict the success of Christian higher education. This concluded stage 1 of the study.

Stage 2

Stage 2 of the study focused on the development of a model that incorporated the factors of stage 1 in establishing an initial model to determine the ongoing missional success of the Christ-centered higher education. Stage 2 of the study was developed and implemented in a six-step process. The first step of stage 2 of the study was the

establishment of the proposed questionnaire that was presented to SBC experts from 53 institutions (see appendix 4). The questionnaire was built based upon the conceptual framework of Christian persons, principles (vision), and processes (ethos). The exact length of the questionnaire was determined after the completion of stage 1 of the study.

The second step of stage 2 of the study was to invite the 53 experts of SBC institutions to serve in the study.²

The third step of stage 2 of the study was for the experts that accepted the invitation to complete the institutional and demographic form (see appendix 6). The informed consent of the study was included in this form.

The fourth step of stage 2 of the study was to administer the pilot instrument through Qualtrics to the 53 experts that accepted the invitation to the study. It took 15 minutes to complete the survey. The experts had 10 days to complete the questionnaire.

The fifth step of stage 2 of the study was to statistically analyze the results through factor analysis in establishing an initial predictive model for success in Christ-centered higher education. The data was exported from Qualtrics to an Excel spreadsheet and then loaded into SPSS for statistical analyses. The statistics were completed over a three-week period.

The sixth step of stage 2 was to share the results of the study via email with all experts involved in stage 1 and stage 2 of the study. The experts were given the opportunity to respond to the expressed results by email.

Sample and Demographic Data

Ninety-five experts who served as presidents of colleges/universities within CCCU but not considered an SBC institution (see appendix 3) were invited to participate in stage 1 of the study. Twenty-four of the 95 experts (25 percent) invited to participant

²The letter is noted in appendix 7 and a list of the invited experts is noted in appendix 4.

in this stage of the study accepted the invitation and agreed to the inform consent (see appendix 6) by submitting electronic responses. The demographics of these experts are included in tables 1-7.

Table 1. Experts accepting invitation for stage 1 of study

Number of Expert	Name of College/University
1	William Jessup University
2	Corban University
3	Azusa Pacific
4	Southern Wesleyan University
5	Trinity International University
6	Judson University
7	Eastern Mennonite University
8	Belhaven University
9	Messiah College
10	MidAmerica Nazarene University
11	Anderson University (IL)
12	Kentucky Christian University
13	Trevecca Nazarene University
14	Spring Arbor University
15	Biola University
16	Houghton College
17	Bethel University (MN)
18	Crown College
19	The King's University
20	Wheaton College
21	Eastern University
22	George Fox University
23	Covenant College
24	Calvin College

Table 2. Age of experts for stage 1 of the study

Age Range of Experts	Number of Experts	Percentage (%)
40 years of age or less	--	--
41 - 45 years of age	2	10
46 - 49 years of age	3	15
50 - 54 years of age	3	15
55 - 59 years of age	2	10
60 - 64 years of age	6	30
65 years of age or older	4	20
TOTAL	20	100

Note: Four experts did not complete the demographics/institutional form

Table 3. Years of service as expert for stage 1 of study

Years of Service as Expert	Number of Experts	Percentage (%)
0-1 year of completed service	--	--
1 year 1 day - 4 years of completed service	6	30
4 years 1 day - 6 years of completed service	3	15
6 years 1 day - 8 years of completed service	2	10
8 years 1 day - 10 years of completed service	1	5
10 years 1 day - 13 years of completed service	2	10
13 years 1 day - 16 years of completed service	1	5
16 years 1 day - 19 years of completed service	--	--
19 years 1 day or more years of completed service	5	25
TOTAL	20	100

Note: Four experts did not complete the demographic/institutional form

Table 4. Denomination of experts for stage 1 of study

Denomination	Number of Experts	Percentage (%)
Baptist	3	15
Methodist	1	5
Catholic	--	--
Presbyterian	1	5
Lutheran	--	--
Episcopal	--	--
Pentecostal	--	--
Reformed	1	5
Nondenominational	4	20
Other	10	50
TOTAL	20	100

Note: Four experts did not complete the demographic/institutional form

Table 5. Age of institutions for stage 1 of study

Age of Institution	Number of Experts	Percentage (%)
0 – 25 years	--	--
26 – 50 years	2	10
51 – 75 years	2	10
76 – 100 years	5	25
101 – 125 years	5	25
126 – 150 years	5	25
151 years or older	1	5
TOTAL	20	100

Note: Four experts did not complete the demographic/institutional form

Table 6. Total student headcount of institution in fall 2014 for stage 1 of study

Total Student Headcount	Number of Experts	Percentage (%)
500 - less	--	--
501 - 799	1	5.3
800 - 1199	2	10.5
1200 - 1599	2	10.5
1600 - 1999	3	15.8
2000 - 2499	2	10.5
2500 - 2999	3	15.8
3000 – 3499	1	5.3
3500 – 3999	1	5.3
4000 - 4499	--	--
4500 - 4999	2	10.5
5000 or greater	2	10.5
TOTAL	19	100.0

Note: Five experts did not complete the demographic/institutional form.

Table 7. 2014-2015 budget of the institution for stage 1 of study

Budget of Institution	Number of Experts	Percentage
29,999,999 or less	5	25
30,000,000 – 49,999,999	6	30
50,000,000 – 74,999,999	4	20
75,000,000 – 89,999,999	--	--
90,000,000 – 99,999,999	1	5
100,000,000 – 109,999,999	1	5
110,000,000 – or greater	3	15
TOTAL	20	100

Note: Four experts did not complete the demographic/institutional form

Upon completing the enrollment of the experts who agreed to be in the study, phase 1 of the stage 1 of the study was implemented. In this phase, a survey was sent via Qualtrics to the 24 experts asking each to respond to the open-ended question, “In your opinion, what are the most important factors that represent success of a Christ-centered higher education.” The experts were given 10 days to complete the survey. If the survey was not completed in 10 days, a reminder via email and survey was resent to the expert allowing the expert to have an additional 10 days to complete the survey. After 20 days of the survey being available for completion, 17 of the 24 experts (71 percent) completed the study. Each expert provided numerous factors that are addressed later in this chapter. Because some experts only noted the location of where the survey was completed and the survey did not recognize the name of the expert or the institution completing the survey, the exact determination of which expert that failed to complete the survey at this stage of the study was difficult to determine. The failure to complete this survey did not exclude the expert from receiving additional surveys in phase 2 and phase 3 of stage 1 of the study.

After descriptively analyzing the submitted factors by each expert from phase 1 of the study and establishing a list of 62 common statements that contain the expressed factors that represent success in Christ-center higher education, phase 2 of stage 1 of the study was implemented. The list of 62 statements was submitted to the 24 experts. During this phase of the study, the experts were asked to rank each statement as 1 = very unimportant to 4 = very important. The results are described later in the chapter but 15 experts (63 percent) completed this phase of the study. Each expert had 20 days to complete the survey and if the survey was not completed in the first 10 days, a reminder was resent to the expert. The 9 experts’ institution that did not complete the survey for this phase of the study were Wheaton College, Crown College, Bethel University, Judson University, Belhaven University, Kentucky Christian University, Trevecca Nazarene University, Houghton College, and Eastern University.

After descriptively analyzing the submitted responses to the ranking of the 62 statements that expressed the factors that represent the success of Christ-centered higher education, the statements that ranked at 3.0 or greater were placed in a survey for phase 3 of stage 1 of the study. During this phase of the study, the experts were asked to rank each statement as 1 = very unimportant to 4 = very important. The results are described later in the chapter but 14 experts (58 percent) completed this phase of the study. Each expert was given the same time frame as previously mentioned to complete the survey. The 10 expert's institutions that did not complete the survey were Wheaton College, Judson University, Eastern Mennonite University, Messiah College, Kentucky Christian University, Trevecca University, Biola University, Houghton College, The King's University, and Calvin College. This completed stage 1 of the study and the results were statistically analyzed through factor analysis for stage 2 of the study.

After completing factor analysis of the statistical findings in establishing clusters based on the conceptual framework of the study, 53 experts that served as president of a SBC college/university was invited to participate in stage 2 of the study. Most of these institutions are also members of CCCU. Fourteen of the 53 experts (26 percent) invited to participant in this stage of the study accepted the invitation and agreed to the being in the study (see appendix 4). These experts were not part of stage 1 of the study. The demographics are provided on 12 experts (except for table 8) because the expert at North Greenville University and Louisiana College did not meet the inclusion criteria of serving as a president for one year or longer. The demographics of these experts are included in tables 8-13.

Table 8. Experts accepting invitation for stage 2 of study

Number of Expert	Name of College/University
1	Cedarville University
2	Oklahoma Baptist University
3	Jacksonville College
4	Blue Mountain College
5	Mississippi College
6	Yellowstone Christian College
7	Louisiana College
8	Union University
9	Bluefield College
10	Charleston Southern University
11	North Greenville University
12	Midwestern Baptist Theological Seminary
13	Hannibal-LaGrange University
14	Southwest Baptist University

Table 9. Age of experts for stage 2 of the study

Age Range of Experts	Number of Experts	Percentage (%)
40 years of age or less	1	8.3
41 – 45 years of age	1	8.3
46 – 49 years of age	2	16.7
50 – 54 years of age	2	16.7
55 – 59 years of age	2	16.7
60 – 64 years of age	1	8.3
65 years of age or older	3	25.0
TOTAL	12	100.0

Table 10. Years of service as expert for stage 2 of study

Years of Service as Expert	Number of Experts	Percentage (%)
0 – 1 year of completed service	--	--
1 year 1 day – 4 years of completed service	5	41.7
4 years 1 day – 6 years of completed service	1	8.3
6 years 1 day – 8 years of completed service	2	16.7
8 years 1 day – 10 years of completed service	1	8.3
10 years 1 day – 13 years of completed service	--	--
13 years 1 day – 16 years of completed service	--	--
16 years 1 day – 19 years of completed service	--	--
19 years 1 day or more years of completed service	3	25.0
TOTAL	12	100.0

Table 11. Age of institutions for stage 2 of study

Age of Institution	Number of Experts	Percentage (%)
0 – 25 years	--	--
26 – 50 years	2	16.7
51 – 75 years	1	8.3
76 – 100 years	1	8.3
101 – 125 years	2	16.7
126 – 150 years	3	25.0
151 years or older	3	25.0
TOTAL	12	100.0

Table 12. Total student headcount of institution in fall 2014 for stage 2 of study

Total Student Headcount	Number of Experts	Percentage (%)
500 - less	1	8.3
501 - 799	2	16.7
800 - 1199	1	8.3
1200 - 1599	2	16.7
1600 - 1999	1	8.3
2000 - 2499	--	--
2500 - 2999	--	--
3000 – 3499	1	8.3
3500 – 3999	2	16.7
4000 - 4499	1	8.3
4500 - 4999	--	--
5000 or greater	1	8.3
TOTAL	12	100.0

Table 13. 2014-2015 budget of institution for stage 2 of the study

Budget of Institution	Number of Experts	Percentage (%)
29,999 or less million	6	50.0
30,000,000 – 49,999,999	--	--
50,000,000 – 74,999,999	3	25.0
75,000,000 – 89,999,999	2	16.7
90,000,000 – 99,999,999	--	--
100,000,000 – 109,999,999	--	--
110,000,000 – or greater	1	8.3
TOTAL	12	100.0

Each of these 12 experts completed the one survey for stage 2 of the study that led to the establishment of a model that expressed the ongoing missional success of the Christ-centered higher educational institution.

Protocol for Data Analysis

The data collected during the implementation phase underwent various stages of statistical analyses.

Stage 1

The first stage of the study was the implementation of an e-Delphi method in allowing experts the opportunity to state factors that express success of Christian higher education. After enrolling the experts, but prior to implementing the study, demographics/institutional data of the institution was obtained. This data is expressed in tables 1-7 of this chapter.

The responses collected for stage 1 of the study were obtained through surveys. In this process the experts received an email with a link to click on and complete the survey. Upon receiving the responses, Qualtrics performed descriptive statistics of the data providing the appropriate statistical analyses based on the format of the question. For data obtained in this stage of the study, the statistical results provided descriptive statistics with frequency and mean values.

After the completion of phase 3 of stage 1 of the study, the statements underwent the statistical process of factor analysis in being clustered into 6 different clusters. Each of these clusters provided a percentage of the expressed model. The explanation of these results is explained in the results section.

Stage 2

Once the clusters were established with the appropriate statements that described each cluster, descriptive statistics were used to examine the frequency of rank of each statement within each cluster. Thus, while the percentage of expression of each

cluster was predetermined by the statistical procedure of factor analysis. The experts of SBC institutions then ranked each factor within the cluster in the order of importance in expressing the factors that express the success of Christ-centered higher education. A statistician was employed to perform the factor analysis while Qualtrics effectively performed the descriptive statistics.

Findings

Phase 1—Stage 1

This phase of the study involved gaining a list of statements from the experts that included factors that demonstrate the success of Christ-centered higher educational institutions. Seventeen experts engaged in this phase of the study and provided a total of 90 statements used in moving toward a consensus model that would be supported by experts of various denominations and specifically experts of Southern Baptist Convention institutions. A list of these statements, in no particular order of importance or significance, is noted in table 14.

Table 14. Statements from phase 1 of stage 1 that express factors of success for Christ-centered higher educational institutions

Statement	Statements Expressed by Expert for Phase 1 of Stage 1
1	Clarity of mission and core values by all stakeholders
2	Pursuit of common standards and expectations within the community culture
3	Achievement of the values and goals expressed in the mission statement
4	Consistent application of education that is decidedly different
5	The kingdom of Christ is enhanced through the lives of graduates
6	Enhancement of the personal spiritual lives of students
7	Creation of atmosphere of authentic Christian community
8	Development of financial sustainability
9	Faculty of faith
10	Presidential leadership that is centered on the mission
11	Congregations that care that the university exists
12	Solid financial management
13	Differentiate that the university has clearly defined its place in its market
14	Metrics put in place for a system of analysis that enables it to see where it is succeeding as well as failing
15	It uses metrics in a consistent way to improve its systems
16	Marketing—its public perception is the product of effective storytelling, in particular, communicating the clear benefit of a Christian perspective on the world
17	Mission clarity
18	Hiring for mission without compromise
19	Trustee alignment with mission
20	Trustees understand their role as policy and strategy not operations
21	Fiscal stability
22	Outcomes measured by life of the graduates
23	Talent for the position
24	Ability to make decisions
25	Ability to both work with and lead faculty
26	Deep Christian faith commitment
27	Positive attitude
28	Remaining consistent with mission and values
29	Strong Board of Governors/Directors
30	Strong supporting community
31	Excellence in teaching and research
32	Mentoring of students
33	Student persistence
34	Contribution to a broader community
35	People empowered to contribute to mission
36	Faculty and staff have a voice
37	Fair processes
38	Fair salary and benefits

Table 14 continued

39	Attention to culture of serving
40	Collaboration with other institutions and community partners
41	Clear articulation of our mission - a Christ-centered Christian higher education institution
42	Community (faculty, students, staff, Board) support and buy-in regarding the mission
43	Financial stability and sustainability not dependent on state and federal support (financial aid)
44	Vibrant and innovative approaches to academic program development & delivery
45	Meeting Gospel-related mission
46	Biblical training of graduates
47	Spiritual maturity of graduates
48	Societal relevancy of graduates
49	Conviction to a robustly biblical worldview permeating all dimensions and disciplines
50	Courage to engage in the broader academic guilds and to grow in the institution's uniqueness rather than mimicking what success looks like elsewhere
51	Faculty who talk and work across the disciplines within the university
52	A clear understanding of what a life of the Gospel looks like for students (understanding it in word and deed)
53	Attracting and retaining good scholars for the faculty
54	A cross-cultural culture that respects and builds relationships among those with varying backgrounds
55	Preparing students for meaningful lives and careers not just for graduation but for life
56	Biblical foundations
57	Core values clearly articulated
58	Identified program excellence
59	Connection to Local Churches
60	Sound Fiscal Practices
61	Maintaining a clear and compelling mission
62	Providing the highest standard of academic training and vocational preparation
63	Creating and sustaining a community (face to face and virtual) that values people
64	Building a strong financial foundation
65	Become an institution of Christian higher education that is affordable and accessible to as many as desire your degrees
66	Graduates who are equipped to impact the world for Christ
67	Faculty and staff who demonstrate generosity and compassion
68	A community surrounding the college that is supportive and collaborative
69	Programs that demonstrate effectiveness and excellence because Christ-Centered should mean excellent
70	A campus community that serves

Table 14 continued

71	A campus community that is loving to one another
72	Mission
73	Quality
74	Market calling
75	Academic professionalism
76	Assessment of intellectual and spiritual growth among students
77	Reputation for character development in students
78	Reputation for faculty and staff as qualified and devoutly Christian
79	Being a faithful presence in church and society
80	Viability--enacting a business model that is sustainable
81	Relevance--desire and ability to change to meet the changing demands of the market in both majors and educational delivery modalities
82	Mission--connecting all we do to the purposes of God in this world
83	Vocation--teaching and modeling that all legitimate vocations are callings from God and equally important for making disciples
84	Unapologetic commitment to the mission throughout the institution--among faculty, staff, and administration
85	A flourishing support base among alumni, parents, grandparents, etc.
86	A clear network of churches (either a denomination or otherwise) who view the institution as an extension of its mission (i.e. Christian higher education is to be an arm of the work of the church)
87	A balanced budget that accommodates reasonable compensation for faculty and staff, as well as appropriate stewardship of facilities
88	A Board of Trustees who believe in the mission and are willing to support it
89	Alumni who are living out the Christian faith as effective agents of God's work in all parts of society and around the world
90	Good relations with surrounding community

After acquiring the list of 90 statements, I examined the statements for any duplication in commonly expressed factors. These statements were eliminated and a survey of 62 unduplicated statements that contained the factors that expressed the success of Christ-centered higher education was brought forward for phase 2 of stage 1 of the study.

Phase 2—Stage 1

Phase 2 of the study involved the initial process of the experts ranking the statements for level of importance. The experts were ask to rank each statement as 1= very unimportant to 4 = very important. Only the statements that gained an average of

3.0 or greater and had a 70 percent consensus of the total important/very important responses were moved to the next phase of the study. The ranking by 15 experts of each of the 62 statements via mean average of the score is noted in table 15.

Table 15. Ranked factors for phase 2 of stage 1 of study

Statements	Very Unimportant	Unimportant	Important	Very Important	Mean
Faculty, staff, administration, and trustees committed to mission of institution	1	--	--	14	3.80
President focused on mission of institution	1	--	--	14	3.80
Faculty, staff, and administration demonstrate a deep Christian faith	1	--	1	13	3.73
Faculty teaches and models Christian principles to the student	1	--	1	13	3.73
Enriching the spiritual lives of the students	1	--	2	12	3.67
Clear institutional mission statement	1	--	2	12	3.67
President able to make decisions	1	--	2	12	3.67
Hiring based on ability to achieve mission of institution	1	--	2	12	3.67
Excellence in teaching	1	--	2	12	3.67
Trustees understand and function within their roles	1	--	2	12	3.67
Creation of authentic Christian community	1	--	3	11	3.60
Trustees support direction of institution	1	--	3	11	3.60
Fiscal stability of the institution	1	--	4	10	3.53
Employee able to effectively fulfill responsibilities of position	1	--	4	10	3.53
Teaching a biblical worldview that permeates all dimensions and disciplines	1	1	2	11	3.53
Prepare students for a meaningful life and career	1	--	4	10	3.53
Faculty demonstrate academic professionalism	1	--	5	9	3.47

Table 15 continued

President able to work with and lead faculty	1	--	5	9	3.47
Establishment of a cross-cultural environment that respects and builds relationships	1	--	5	9	3.47
Spiritual maturity of graduates	1	--	5	9	3.47
Students receive biblical training	1	1	3	10	3.47
Empower faculty and staff to fulfill mission	1	--	5	9	3.47
Effective marketing strategies to tell story of the institution	1	--	5	9	3.47
Establish a reputation of character among students	1	--	6	8	3.40
Faculty and staff demonstrate generosity and compassion	1	--	6	8	3.40
Clear institutional core values	1	--	6	8	3.40
Creating and sustaining a community (face to face and virtual) that values people	1	--	6	8	3.40
Attention to the culture being served by the institution	1	--	7	7	3.33
Providing the highest level of academic training and vocational preparation	1	--	7	7	3.33
Enacting on a business model that is sustainable	1	--	7	7	3.33
Assessment of intellectual and spiritual growth of students	1	--	7	7	3.33
Institution defines position in the educational market	1	--	7	7	3.33
Students demonstrate persistence	1	--	7	7	3.33
Campus community that serves	1	--	7	7	3.33
Ability to change in meeting the changing market demands in program and delivery modalities	1	--	8	6	3.27
Faculty having a faithful presence in church	1	--	8	6	3.27
Ability to identify excellence in academic program(s)	1	--	8	6	3.27
Fair processes for all employees of the institution	1	--	9	5	3.20

Table 15 continued

Pursuit of common standards and expectations among faculty and staff	1	--	9	5	3.20
Connection to local churches	1	1	7	6	3.20
Faculty talk and work across disciplines	1	--	9	5	3.20
Fair salary and benefits for all employees of the institution	1	--	9	5	3.20
Faculty having a faithful presence in society	1	--	9	5	3.20
Community surrounding the college supportive and collaborative	1	--	10	4	3.13
Parents and grandparents support institution	1	--	10	4	3.13
Vibrant and innovative approaches to academic program development and delivery	1	--	10	4	3.13
Achievement of values and goals expressed in mission statement	1	1	8	5	3.13
Faculty, staff, and administration demonstrate positive attitude	1	--	10	4	3.13
Faculty scholars are employed and retained	1	1	8	5	3.13
Alumni support institution	1	--	10	4	3.13
Being an institution that is financially accessible for the desired degree	1	--	10	4	3.13
Use objective measures to determine success and failure	1	--	10	4	3.13
Being an institution that is financially affordable for the desired degree	1	1	8	5	3.13
Record achievement of graduates	1	--	12	2	3.00
Societal relevancy of graduates	1	--	12	2	3.00
Institution contributes to the community	1	--	12	2	3.00
Collaboration with other institutions and partners	1	1	10	3	3.00
Financial stewardship towards maintenance and development of campus buildings	1	--	12	2	3.00
Faculty able to make decisions	1	2	9	3	2.93

Table 15 continued

Engage in broader academic market to create institutional uniqueness	1	1	11	2	2.93
Excellence in research	1	3	9	2	2.80
Financial stability not dependent on state or federal support, such as financial aid	2	2	9	2	2.73

With the experts ranking each statement, a total of 930 data points were obtained in this phase of the study. Fifty-eight of the statements demonstrated a ranking of 3.0 or greater and a 70 percent consensus between the important/very important. The 4 statements of faculty able to make decisions, engage in broader academic market to create institutional uniqueness, excellence in research, and financial stability not dependent on state or federal support, such as financial aid, did not meet the continued inclusion criteria of a mean of 3.0 or greater. The remaining 58 factors were included in the following survey for a reexamination and ranking by the experts in phase 3 of stage 1 of the study.

Phase 3—Stage 1

This phase of the study involved the process of the experts reexamining the statements of the prior survey that met the inclusion criteria and ranking the statements for level of importance. The experts were ask to rank each statement as 1= very unimportant to 4 = very important. Only the statements that gained an average of 3.0 or greater and had a 70 percent consensus of the total important/very important responses were moved to the next phase of the study. The ranking by 14 experts of each of the 58 statements via mean average of the score is noted in table 16.

Table 16. Ranked factors for phase 3 of stage 1 of the study

Statements	Very Unimportant	Unimportant	Important	Very Important	Mean
Faculty, staff, administration, and trustees committed to mission of institution	--	--	--	14	4.00
Faculty, staff, and administration demonstrate a deep Christian faith	--	--	--	14	4.00
Trustees understand and function within their roles	--	--	--	14	4.00
Trustees support direction of institution	--	--	--	14	4.00
President focused on mission of institution	--	--	--	14	4.00
Hiring based on ability to achieve mission of institution	--	--	1	13	3.93
Faculty teaches and models Christian principles to the student	--	--	1	13	3.93
Creation of authentic Christian community	--	--	2	12	3.86
Teaching a biblical worldview that permeates all dimensions and disciplines	--	--	2	11	3.85
Excellence in teaching	--	--	3	11	3.79
President able to make decisions	--	--	3	11	3.79
Enriching the spiritual lives of the students	--	--	3	11	3.79
Clear institutional mission statement	--	--	4	10	3.71
Enacting on a business model that is sustainable	--	--	4	10	3.71
Empower faculty and staff to fulfill mission	--	--	4	10	3.71
Students receive biblical training	--	--	4	9	3.69
Clear institutional core values	--	--	5	9	3.64
Employee able to effectively fulfill responsibilities of position	--	--	5	9	3.64
Ability to identify excellence in academic program(s)	--	--	5	9	3.64
Campus community that serves	--	--	6	8	3.57

Table 16 continued

Ability to change in meeting the changing market demands in program and delivery modalities	--	--	6	8	3.57
Fiscal stability of the institution	--	--	6	8	3.57
Creating and sustaining a community (face to face and virtual) that values people	--	--	6	8	3.57
Prepare students for a meaningful life and career	--	--	6	8	3.57
Institution defines position in the educational market	--	--	6	8	3.57
Spiritual maturity of graduates	--	1	4	5	3.57
Establish a reputation of character among students	--	--	7	7	3.50
Financial stewardship towards maintenance and development of campus buildings	--	--	8	6	3.43
Faculty, staff, and administration demonstrate positive attitude	--	--	8	6	3.43
Establishment of a cross-cultural environment that respects and builds relationships	--	--	8	6	3.43
Students demonstrate persistence	--	--	8	6	3.43
President able to work with and lead faculty	--	--	8	6	3.43
Achievement of values and goals expressed in mission statement	--	--	8	6	3.43
Effective marketing strategies to tell story of the institution	--	--	8	6	3.43
Vibrant and innovative approaches to academic program development and delivery	--	--	9	5	3.36
Fair processes for all employees of the institution	--	--	9	5	3.36
Faculty demonstrate academic professionalism	--	--	9	5	3.36
Alumni support institution	--	--	9	5	3.36
Faculty having a faithful presence in church	--	2	7	8	3.36
Faculty and staff demonstrated generosity and compassion	--	--	9	5	3.36

Table 16 continued

Fair salary and benefits for all employees of the institution	--	--	9	5	3.36
Connection to local churches	--	3	4	7	3.29
Use objective measures to determine success and failure	--	1	8	5	3.29
Being an institution that is financially affordable for the desired degree	--	1	8	5	3.29
Faculty scholars are employed and retained	--	--	20	4	3.29
Being an institution that is financially accessible for the desired degree	--	1	8	5	3.29
Faculty having a faithful presence in society	1	0	8	5	3.21
Pursuit of common standards and expectations among faculty and staff	--	1	9	4	3.21
Assessment of intellectual and spiritual growth of students	--	--	11	3	3.21
Providing the highest level of academic training and vocational preparation	1	1	6	6	3.21
Attention to the culture being served by the institution	--	--	11	2	3.15
Parents and grandparents support institution	--	--	12	2	3.14
Institution contributes to the community	--	2	9	3	3.07
Community surrounding the college supportive and collaborative	--	3	7	4	3.07
Societal relevancy of graduates	--	2	9	3	3.07
Faculty talk and work across disciplines	--	2	12	1	3.00
Record achievement of graduates	--	2	10	2	3.00
Collaboration with other institutions and partners	1	3	9	1	2.71

With the experts ranking each statement, a total of 812 data points were obtained in this phase of the study. Fifty-seven of the statements demonstrated a ranking of 3.0 or greater and a 70 percent consensus between the important/very important. The one statement of collaboration with other institutions and partners did not meet the

continued inclusion criteria of a mean of 3.0 or greater. The remaining 57 statements that contained the factors that expressed success of Christ-centered higher education were used in developing a model in stage 2 of the study.

Stage 2

Prior to the presentation of the 57 statements via survey to the experts of SBC colleges/universities for ranking in establishing the expressed model of success for Christ-centered higher educational institutions, the statements underwent the statistical procedure of factor analysis. The factor analysis statistical procedure strived to explain the variance of the model by establishing 6 clusters with each cluster containing 1 or more of the 57 statements. This statistical procedure was able to explain 94.72 percent of the variance explained in establishing the model that expresses the success of Christ-centered higher education. Table 17 demonstrates the statistical results of factor analysis of the 57 statements.

Factor analysis is a mathematical data reduction process that examines how different items relate to one another that may lead to the formation of clusters. The clusters of the individual factors or variables that demonstrate a significant variance are given a name that represents the overall association of the group of factors.³ In using this statistical process, there should be a minimum of 10 observations per variable to avoid any computational difficulties,⁴ which was met in this study.

³Neil Salkind, *Statistics for People Who Hate Statistics* (Los Angeles: Sage, 2011), 300.

⁴The rules for the number of observations were noted in the annotated SPSS output as “Annotated SPSS Output Factor Analysis,” accessed September 12, 2015, <http://www.ats.ucla.edu/stat/spss/output/factor1.htm>.

Table 17. Factor analysis of fifty-seven statements that explain total variance

Factor	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total
1	34.3	66.1	66.1	34.3	66.1	66.1	16.68
2	6.28	12.1	78.15	6.28	12.1	78.15	10.64
3	3.98	7.7	85.82	3.98	7.7	85.82	9.48
4	2.12	4.1	89.92	2.12	4.1	89.92	5.91
5	1.40	2.7	92.62	1.40	2.7	92.62	5.38
6	1.09	2.1	94.72	1.09	2.1	94.72	1.15
7	.757	1.5	96.18				
8	.525	1.0	97.19				
9	.485	.933	98.13				
10	.363	.698	98.82				
11	.261	.501	99.32				
12	.177	.340	99.67				
13	.174	.335	100.0				
14	.000	.000	100.0				
15	.000	.000	100.0				
16	.000	.000	100.0				
17	.000	.000	100.0				
18	.000	.000	100.0				
19	.000	.000	100.0				
20	.000	.000	100.0				

In the results noted in table 17, the statistical results provided a total of 20 clusters, but only 6 clusters were of significance in explaining the variance of the model. This is noted by the results in the first 6 rows of the table. The initial Eigenvalues

describes the variances of each of the clusters. For example, for factor (or cluster) 1, the total Eigenvalue is 34.3, which explains 66.1 percentage of the variance. By the completion of 6 clusters, a cumulative total of 94.72 percent of the model was explained. The number of rows in the table that lists the extraction sums of square loadings illustrated the number of clusters that were retained or demonstrated a significance variance. The values listed in this table were calculated in the same fashion to the columns to the left, which is based on a common variance. The last column on the right is the rotational sums of squared loading, which represented the distribution of the variance. This column is not as important as the prior columns in explaining the overall model.¹

With the establishment of each cluster, I awarded a title to each cluster based on the foci of the cluster and in reference to the conceptual framework of the study. The placement of the 57 statements (based on statistical analysis) into each of the 6 clusters in an unranked fashion, is noted in table 18.

¹The table was explained by an annotated SPSS output as explained in “Annotated SPSS Output Factor Analysis.”

Table 18. Factor analysis of unranked factors for stage 2 of study

HAVING THE RIGHT PERSONS IN THE INSTITUTION FULFILLING THEIR OBLIGATIONS (Explains 66.1 percent of the model)
Faculty, staff, administration, and trustees committed of the institution
Faculty, staff, and administration demonstrate a deep Christian faith
Trustees understand and function within their roles
Trustees support direction of institution
President focused on mission of the institution
FULFILLING THE OPERATIONAL PRINCIPLES OF THE INSTITUTION (Explains 12.1 percent of the model)
Financial stewardship towards maintenance and development of campus buildings
Faculty, staff, and administration demonstrate positive attitude
Establishment of a cross-cultural environment that respects and builds relationships
Students demonstrate persistence
President able to work with and lead faculty
Achievement of values and goals expressed in mission statement
Effective marketing strategies to tell story of the institution
Vibrant and innovative approaches to academic program development and delivery
Fair processes for all employees of the institution
Faculty demonstrate academic professionalism
Alumni support institution
Faculty have a faithful presence in church
Faculty and staff demonstrate generosity and compassion
Fair salary and benefits for all employees of the institution
Use objective measures to determine success and failure
Being an institution that is financially affordable for the desired degree
Faculty scholars are employed and retained
Being an institution that is financially accessible for the desired degree
Pursuit of common standards and expectations among faculty and staff
ESTABLISHING THE VITALITY OF THE INSTITUTION (Explains 7.7 percent of the model)
Clear institutional core values
Employee able to effectively fulfill responsibilities of position
Ability to identify excellence in academic program(s)
Ability to change in meeting the changing market demands in program and delivery modalities
Fiscal stability of the institution
Creating and sustaining a community (face to face and virtual) that values people
Prepare students for a meaningful life and career
Institution defines position in the educational market
Spiritual maturity of graduates
Establish a reputation of character among students

Table 18 continued

FULFILLING THE ETHOS OF THE INSTITUTION (Explains 4.1 percent of the model)
Excellence in teaching
President able to make decisions
Enriching the spiritual lives of the students
Clear institutional mission statement
Enacting on a business model that is sustainable
Empower faculty and staff to fulfill mission
Students receive biblical training
Connection to local churches
Community surrounding the college supportive and collaborative
FULFILLING THE MISSION OF THE INSTITUTION (Explains 2.7 percent of the model)
Hiring based on ability to achieve mission of institution
Faculty teaches and models Christian principles to the student
Creation of authentic Christian community
Teaching a biblical worldview that permeates all dimensions and disciplines
Faculty having a faithful presence in society
Providing the highest level of academic training and vocational preparation
Faculty talk and work across disciplines
EVALUATING THE IMPACT OF THE GRADUATES (Explains 2.1percent of the model)
Assessment of intellectual and spiritual growth of students
Attention to the culture served by the institution
Parents and grandparents support institution
Institution contributes to the community
Societal relevancy of graduates
Record achievement of graduates

With each statement statistically placed in the appropriate cluster, the final step was for the experts of SBC colleges/universities rank the statements within each cluster. The results illustrated that the clusters would continue to express the percentage of variance for the overall model while each statement was placed in rank of importance in each cluster in accordance to the SBC experts. The results are noted in table 19.

Table 19. Model of factors that predict success of Christ-centered higher education as determined by experts of SBC institutions

Ranked Order	HAVING THE RIGHT PERSONS IN THE INSTITUTION FULFILLING THEIR POSITION (Explains 66.1 percent of model)
1	President focused on mission of institution
2	Faculty, staff, administration, and trustees committed to mission of institution
3	Faculty, staff, and administration demonstrate a deep Christian faith
4	Trustees understand and function within their roles
5	Trustees support direction of institution
	FULFILLING THE OPERATIONAL PRINCIPLES OF THE INSTITUTION (Explains 12.1 percent of model)
6	Financial stewardship towards maintenance and development of campus buildings
7	Faculty, staff, and administration demonstrate positive attitude
8	Establishment of a cross-cultural environment that respects and builds relationships
9	President able to work with and lead faculty
10	Faculty scholars are employed and retained
11	Achievement of values and goals expressed in mission statement
12	Effective marketing strategies to tell story of the institution
13	Fair processes for all employees of the institution
14	Faculty and staff demonstrate generosity and compassion
15	Faculty demonstrate academic professionalism
16	Alumni support institution
17	Faculty having a faithful presence in church
18	Fair salary and benefits for all employees of the institution
19	Vibrant and innovative approaches to academic program development and delivery
20	Use objective measures to determine success and failure
21	Being an institution that is financially affordable for the desired degree
22	Being an institution that is financially accessible for the desired degree
23	Pursuit of common standards and expectations among faculty and staff
24	Students demonstrate persistence
	ESTABLISHING THE VITALITY OF THE INSTITUTION (Explains 7.7 percent of model)
25	Clear institutional core values
26	Prepare students for a meaningful life and career
27	Employee able to effectively fulfill responsibilities of position
28	Ability to identify excellence in academic program(s)
29	Fiscal stability of the institution
30	Campus community that serves

Table 19 continued

31	Establish a reputation of character among students
32	Ability to change in meeting the changing market demands in program and delivery modalities
33	Spiritual maturity of graduates
34	Creating and sustaining a community (face to face and virtual) that values people
35	Institution defines position in the educational market
FULFILLING THE ETHOS OF THE INSTITUTION (Explains 4.1 percent of model)	
36	Clear institutional mission statement
37	Excellence in teaching
38	Enriching the spiritual lives of the students
39	Enacting on a business model that is sustainable
40	Students receive biblical training
41	Empower faculty and staff to fulfill mission
42	President able to make decisions
43	Connection to local churches
44	Community surrounding the college supportive and collaborative
FULFILLING THE MISSION OF THE INSTITUTION (Explains 2.7 percent of the model)	
45	Hiring based on ability to achieve mission of institution
46	Teaching a biblical worldview that permeates all dimensions and disciplines
47	Faculty teaches and models Christian principles to the student
48	Providing the highest level of academic training and vocational preparation
49	Creation of authentic Christian community
50	Faculty talk and work across disciplines
51	Faculty having a faithful presence in society
EVALUATING THE IMPACT OF THE GRADUATES (Explains 2.1 percent of model)	
52	Assessment of intellectual and spiritual growth of students
53	Record achievement of graduates
54	Societal relevancy of graduates
55	Institution contributes to the community
56	Attention to the culture being served by the institution
57	Parents and grandparents support institution

Summary of Research Findings

Overview

The research findings were achieved through a two-stage study. In the first stage, 24 CCCU but non-SBC experts were invited to express statements and/or factors

that represented success of Christ-centered higher educational institutions. Seventeen experts expressed a total of 90 statements in the first phase of the study. After gaining 90 statements from 17 experts in phase 1, all duplication statements were eliminated and a list of 62 statements was submitted to the 24 experts for phase 2 of the study. Fifteen experts completed the survey with 58 statements meeting the ranking criteria of a mean of 3.0 and 70 percent consensus between the important/very important rankings. The 58 statements were then submitted to the experts in phase 3 of stage 1 of the study. Fourteen experts completed the survey with 57 statements meeting the criteria of a mean of 3.0 and 70 percent consensus between the important/very important rankings. Between phase 2 and 3 of stage 1 of the study, after establishing the list of 62 statements, 1,742 data points were collected in this stage of the study. These 57 statements or factors were used in stage 2 of the study to eventually establish a model that represents the success of Christ-centered higher education.

In stage 2 of the study, the 57 statements underwent a factor analysis to establish 6 clusters that contained all of the statements. In establishing the clusters through factor analysis, 94.2 percent of the variance was explained in the model. The variance of each cluster is noted above. Each of the clusters with the included statements was then presented to the experts that served in SBC institutions for the experts to rank each statement within each cluster. The final model was then established noting the 6 clusters and ranking of the 57 statements or factors.

Research Questions

Research Question 1: “As president of your college or university, whom are the *Christian persons* serving in or partnering with your institution that influence the missional success of your institution?”

Christian persons are individuals and/or group of persons that understand and articulate the mission, vision, and embody the ethos of the Christian higher educational institution. This is noted by (1) board of trustees’ denominational preference,

(2) president’s denominational preference, (3) faculty/staff denominational preference, (4) students’ denominational preference, and (5) denominational governance.

Fifty-seven statements or factors represented the overall success of Christ-centered higher educational institutions. Fifteen of these factors are specifically supportive of Christian persons having a significant role in this process. The Christian persons included the board of trustees, president, administration, faculty, staff, alumni, faculty scholars, parents, grandparents, and community. Interestingly, the cumulative overall ranking of Christian persons was the highest of the three primary areas (persons, principles, processes) of the conceptual framework with a mean average of 3.63 out of 4.0. This signifies that, in general, Christian persons were the highest on the list of 57 statements noting the importance of these persons. Table 20 provides the name of the Christian persons and the mean score associated with each person.

Table 20. Christian persons that represent success of Christ-centered higher educational institutions

Factors that Represent Christian Persons	Mean Score
Faculty, staff, administration, and trustees committed to mission of institution	4.00
Faculty, staff, and administration demonstrate a deep Christian faith	4.00
Trustees understand and function within their roles	4.00
Trustees support direction of institution	4.00
President focused on mission of institution	4.00
Hiring based on ability to achieve mission of institution	3.93
President able to make decisions	3.79
Employee able to effectively fulfill responsibilities of position	3.64
Faculty, staff, and administration demonstrate positive attitude	3.43
President able to work with and lead faculty	3.43
Alumni support institution	3.36
Faculty and staff demonstrate generosity and compassion	3.36
Faculty scholars are employed and retained	3.29
Parents and grandparents support institution	3.14
Community surrounding the college supportive and collaborative	3.07
TOTAL MEAN	3.63

Research Question 2: “As president of your college or university, what are the principles used in your institution that influence the missional success of your institution?”

Christian principles (vision) are the vehicle of ultimate truths that articulates Christianity's account of reality as it pertains to the meaning or paradigm under which all facets of life and learning in the university are gathered and interpreted. This is noted by (1) presence of a theological vision, (2) presence of business understanding, (3) presentation of vitality, and continuous curricula shaping.

Fifty-seven statements or factors represented the overall success of Christ-centered higher educational institutions. Twenty-nine of these factors are specifically supportive of Christian principles having a significant role in this process. Some of the Christian principles contained teaching models that included a Christian worldview, excellence in teaching, articulation of a clear mission statement, business model with strong financial stewardship, achievement of values and goals, innovative educational processes, and an institution that contributes to the community. Interestingly, while the majority of the statements focused on the Christian principles of the institution, the cumulative mean score of Christian principles was third of the three primary areas (persons, principles, processes) with a mean score of 3.44 out of 4.0. Table 21 provides the list of the Christian principles and the mean score associated with each principle.

Table 21. Christian principles that represent success of Christ-centered higher educational institutions

Factors that Represent Christian Principles	Mean Score
Faculty teaches and models Christian principles to the student	3.93
Teaching a biblical worldview that permeates all dimensions and disciplines	3.85
Excellence in teaching	3.79
Clear institutional mission statement	3.71
Enacting on a business model that is sustainable	3.71
Empower faculty and staff to fulfill mission	3.71
Clear institutional core values	3.64
Ability to identify excellence in academic program(s)	3.64
Ability to change in meeting the changing market demands in program and delivery modalities	3.57
Fiscal stability of the institution	3.57
Prepare students for a meaningful life and career	3.57
Institution defines position in the educational market	3.57
Financial stewardship towards maintenance and development of campus buildings	3.43
Students demonstrate persistence	3.43
Achievement of values and goals expressed in mission statement	3.43
Effective marketing strategies to tell story of the institution	3.43
Vibrant and innovative approaches to academic program development and delivery	3.36
Fair processes for all employees of the institution	3.36
Faculty demonstrate academic professionalism	3.36
Fair salary and benefits for all employees of the institution	3.36
Use objective measures to determine success and failure	3.29
Being an institution that is financially affordable for the desired degree	3.29
Being an institution that is financially accessible for the desired degree	3.29
Pursuit of common standards and expectations among faculty and staff	3.21
Providing the highest level of academic training and vocational preparation	3.21
Institution contributes to the community	3.07
Societal relevancy of graduates	3.07
Faculty talk and work across disciplines	3.00
Record achievement of graduates	3.00
TOTAL MEAN	3.44

Research Question 3: “As president of your college or university, what are the processes used in your institution that influence the missional success of your institution?”

Christian processes (ethos) are the avenues by which reality, expression, and way(s) of life of the university are expressed. Noted as (1) an understanding of the university, (2) chapel services, (3) liturgical traditions, (4) prayer, (5) support of missional

opportunities, (6) enforcement of Christian ethics, (7) service to the community, (8) faculty staff involvement, and (9) presence of Christian music.

Fifty-seven statements or factors represented the overall success of Christ-centered higher educational institutions. Thirteen of these factors are specifically supportive of Christian processes having a significant role in the expression of the model. Some of the Christian processes included the creation of an authentic spiritual community, a focus on biblical training and the spiritual lives of the students, the presence and connection with the church, and assessing the intellectual and spiritual development of the student. Interestingly, the cumulative overall ranking of Christian processes was the second highest of the three primary areas (persons, principles, processes) of the conceptual framework with a mean average of 3.48 out of 4.0. This signifies that, in general, Christian processes are an important part of the overall model. Table 22 provides the name of the Christian process and the mean score associated with each process.

Table 22. Christian processes that represent success of Christ-centered higher educational institution

Factors that Represent Christian Processes	Mean Score
Creation of authentic Christian community	3.86
Enriching the spiritual lives of the students	3.79
Students receive biblical training	3.69
Campus community that serves	3.57
Creating and sustaining a community (face to face and virtual) that values people	3.57
Spiritual maturity of graduates	3.57
Establish a reputation of character among students	3.50
Establishment of a cross-cultural environment that respects and builds relationships	3.43
Faculty having a faithful presence in church	3.36
Connection to local churches	3.29
Faculty having a faithful presence in society	3.21
Assessment of intellectual and spiritual growth of students	3.21
Attention to the culture being served by the institution	3.15
TOTAL MEAN	3.48

Research Question 4: “What is the significance of each of the determined factors (responses from first three questions) in establishing a model to express the missional success of Christian higher educational institutions?”

Ninety statements were provided by 17 experts in phase 1 of stage 1 of the study that articulated the importance of each statement in representing the success of Christ-centered higher educational institutions. The duplicate statements were eliminated, leading to a list of 62 statements that were used in stage 2 of the study. In stage 2 of the study, the experts agreed upon 58 of these statements that expressed success of Christ-centered higher education. The agreement was based on having a score of 3.0 or greater and 70 percent consensus of statement. In stage 3 of the study, the experts agreed upon 57 statements or factors important or very important in representing the success of Christ-centered higher educational institutions.

These 57 statements were then statistically analyzed through factor analysis providing 6 clusters with each cluster containing at least one of the 57 statements. These clusters provided 94.7 percent of the variance of the model. The expression of each cluster, the variance of the model explained by each cluster, and the ranked statements or factors associated with each cluster as represented by experts of SBC institutions are in Table 19.

Evaluation of the Research Design

Overview of Research Design

The use of a sequential transformative mixed method via an e-Delphi approach was an effective way to implement the study in gaining the desired research findings. In stage 1, experts that served as presidents of CCCU institutions but not considered SBC schools/colleges were invited to participate in the study. For those that accepted the invitation, the research design was to interact through an e-Delphi approach regulated by Qualtrics. In phase 1 of stage 1 of the study, the qualitative aspect of the study was implemented by the experts submitting statements or factors that expressed the success of

Christ-centered higher education. This process continued in phase 2 and 3 of stage 1 of the study as a mixture of qualitative and quantitative research processes occurred by refining the statements while quantitatively determining the mean value of each statement or factor.

As the study transitioned into stage 2 with 57 important or very important statements or factors, a pure quantitative statistical approach occurred with a new group of experts ranking the previously agreed upon statements or factors within clusters that were determined by factor analysis. The end result is a profile that expressed 94.7 percent of the variance in describing the model that predicts the success of Christ-centered higher educational institutions. Thus, the transition from a qualitative to a quantitative research approach was an effective methodology in gaining the desired results.

Strengths of Research Design

The strengths of the sequential transformative mixed method research design included the following:

1. Integrating qualitative and quantitative research methods in the study in eventually achieving the desired model.
2. The use of the e-Delphi methodology allowed numerous interactions via technology without requiring travel or delays in gathering information.
3. The submission of brief surveys to the experts that allowed for rapid completion.

Challenges of Research Design

The challenges of the sequential transformative mixed method research design included the following:

1. The e-Delphi methodology was convenient, but as the number of surveys continued, the experts in stage 1 of the study demonstrated a decreased rate of reply. There is no clear understanding of why this occurred because each survey took no more than ten minutes to complete. One potential reason is the busyness of this group of people.
2. The unexpected number of initial statements (n=90) from the experts in using an initial qualitative research methodology approach caused a change in the statistical analysis of the data in the second stage of the study. The initial intent was the use of multiple regression, but due to the number of statements and need to cluster some of the statements, factor analysis was needed to cluster the statements into appropriate

clusters for ranking by the experts that served in SBC institutions. While the numbers of factors revealed as important or very important were larger than expected, there were two primary rationales in supporting the use of factor analysis in explaining the results to the reader. The first rationale was to provide a more effective organizational process in explaining the importance of the factors to the reader. With the factors organized into clusters, the reader was easily able to understand the area of focus for the list of specified factors. An example was the first cluster that focuses on having the right persons serving in the institution. Grouping these types of people provided the reader a visual image to consider and organized process in knowing who is responsible. The second reason to cluster the numerous factors was to provide an organized reflection as to the review of literature in determining if the findings shifted previous explanations of the right persons, right principles, and right processes. An example of this was where the right processes or ethos was contained in the spiritual aspects of the university, as noted by the review of literature, but the findings noted that ethos was important outside of the spiritual realm of the spiritual aspects of the university. This shifts one's thinking and management in leading an academic institution.

Conclusion

The results of the study demonstrated that 57 factors distributed between 6 clusters provided a model that expressed the success of Christ-centered higher education. While each factor received a ranking of importance within a specified cluster, the overall results allowed one to consider four different applications: (1) the realization that the factors associated with Christian persons, Christian principles, and Christian processes along with the establishment of a preliminary predictive model provides analytical insight that has not been previously available, (2) the opportunity to better understand the outcomes of the historical cases that led colleges/universities away from a Christian focus, (3) the opportunity to consider some of the similarities and differences of prior expressions of factors that may foster a successful Christ-centered higher education in the days ahead, and (4) the opportunity to refocus Christian higher educational institutions for the days ahead based on the shifting secular society. Each of these implications are addressed in the following chapter.

CHAPTER 5

CONCLUSIONS

The purpose of this sequential transformative mixed methods study was to describe the factors, as expressed by presidents of Christian higher educational institutions, which predict the missional success of Southern Baptist Convention liberal arts educational institutions. In achieving this purpose, this study argued that presidents of Christian higher educational institutions can clearly describe the factors of missional success of Christian higher education and an initial predictive self-assessment model of institutional success can be established from the learned factors. Interestingly, this goal was achieved as the only known prospective study in this area of study. The study was able to validate the proposed argument through the engagement of 24 experts that serve as leaders of CCCU institutions but not associated with the SBC and 12 experts that serve as leaders of SBC institutions. These experts expressed their perspectives as to the factors that predict the success of Christ-centered higher educational institutions and the factors were statistically analyzed in establishing a predictive model that may be used as a self-assessment in the days ahead.

Research Implications

Because the experts were able to express the factors that reflect the success of Christ-centered higher education that was followed by the establishment of a preliminary predictive model, the implications of this study allow one to further evaluate the historical expressions and cases of Christian higher education while considering the current state of Christ-centered higher education for the days ahead. In considering a historical review while preparing for the future, the implications one should consider include (1) the

realization that the factors associated with Christian persons, Christian principles, and Christian processes along with the establishment of a preliminary predictive model provides analytical insight that has not been previously available, (2) the opportunity to better understand the outcomes of the historical cases that led colleges/universities away from a Christian focus, (3) the opportunity to consider some of the similarities and differences of prior expressions of factors that may foster a successful Christ-centered higher education in the days ahead, and (4) the opportunity to refocus Christian higher educational institutions for the days ahead based on the shifting secular society.

New Analytical Insight

The findings of the current study provide analytical insight that has not been previously available for Christ-centered higher educational institutions. In considering the findings associated with the first three research questions that addressed the factors associated with Christian persons, Christian principles, and Christian processes and the establishment of the preliminary model, the most important focus of these findings seemed to be on Christian persons. In fact, in stage 1 of the study, the experts gave the only rankings of 4.0 to the top five factors,¹ which were factors concerning Christian persons. From a cumulative presence, Christian persons encompassed 15 of the 75 factors with the highest mean of importance of 3.63. The Christian persons mentioned in the first five factors included the board of trustees, president, administration, faculty, and staff. Interestingly, the presence of these Christian persons fulfilling the right position in the institution were supported by experts in stage 2 of the study and this affirmation of factor analysis provided for 66.1 percent of the variance in explaining the success of Christ-centered higher educational institutions. While the community, parents, alumni, and grandparents were also listed as important factors, these factors were much further down the list of rankings. Thus, a significant implication of this study that fosters the

¹See table 16 in chap. 4.

success of Christ-centered higher education is to have the right individuals leading and serving in the institution with their hearts and minds focused on the Christian mission. Without these individuals, the chance of wandering from the Christian mission will increase because Christian principles and Christian processes will be inappropriately developed and implemented.

Following the importance of Christian persons, the experts turned to the importance of Christian principles that foster the sustainability of the institution. This list included a group of 29 factors that demonstrated a group mean of 3.44, which was the second highest mean value for a group of factors, and explained 12.1 percent of the variance of the model. This may be an ironic finding because of the current times facing presidents of private faith-based institutions, but the sixth highest rank factor was financial stewardship with a primary aesthetic focus on providing educational buildings that are conducive for an excellent learning environment. Other factors included in the ranked list included a focus on affordability and accessibility, innovative educational approaches, and seeking of external funds to support the needs of the institution.

While the first two areas of having the right Christian persons and implementing the right operational Christian principles explained 78.2 percent of the variance in the model, the experts agreed that the Christ-centered higher educational institution will be more successful if sustainability processes are instituted. The importance of establishing a sustainable component to the institution adds 7.7 percent variance to the model, bringing the importance of Christian persons and Christian principles to explain 85.9 percent of the variance for the model. The addition of these clusters is logically supported as some of the factors in this area provided further support to the operational processes by encouraging fiscal stability, revising academic programs based on market demands, and excellence in academic programming. Interwoven in establishing a sustainable institution is the beginning emergence of students enrolled in the institution. The focus in this area includes the development of the students for meaningful lives, service, and spiritual

maturity. Unfortunately, this area of focus is not explicitly addressed until factor 26, which is almost half way through the rankings.

With a continuation from the previous transition of the factors and focus on Christian persons and Christian principles, the results now turn to the Christian processes or ethos of the institution. In fact, only 6.8 percent of the variance of the model is focused on fulfilling the ultimate mission of the institution (2.7 percent) and providing a spiritual community for the students, which is known as the ethos (4.1 percent). Some of the factors associated with fulfilling the ethos of the Christ-centered higher educational institution include excellence in teaching, empowering the faculty, enacting on a business model, and developing the spiritual lives of the students. Interestingly, the study demonstrated that the ethos of the institution is broader than what previous research focused on as a community for the students. Instead, the current findings expand ethos to the business aspects and faculty involvement of the institution. In fulfilling the mission of the institution, the focus expressed by the experts seemed congruent with current practices in creating a Christian community and teaching a biblical worldview.

As noted in the practice of Christ-centered higher institutions, the area of evaluating the impact of the graduates was the least important to the experts, explaining only 2.1 percent of the variance of the overall model. While this area is important for the institution in demonstrating its credibility and establishing the institution's image to the community, this area of focus receives a decreased level of attention because of the other concerns facing the president and board of trustees. In addition, this area of focus will be a challenge for institutions in the days ahead because colleges/universities have to validate the credibility of the educational process due to the rising cost of tuition.

In summary, the model that explains a variance of 66.1 percent for Christian persons, followed by 19.8 percent for Christian principles (vision), and 6.8 percent for Christian processes (ethos) seems logical for the challenges facing Christ-centered higher educational institutions today. In my experience, there appears to be a greater focus on

Christian processes (ethos), but from the view of the president and board of trustees, these values seem appropriate. The rationale is because the president is typically focused on the people and principles of the institution while other leaders in the institution focus to bring forth a robust ethos. The most concerning aspect of these findings is that while an institution must remain viable and employ the right Christian persons, the expressed model provides credence as to why Christ-centered institutions can easily drift from their intended mission and become a private academic institution. Thus, while one significant implication of the findings is to employ the right Christian persons, when one recognizes the variance of each area, the second significant implication is not to become distracted on Christian principles to the level that a focus is lost on developing and strengthening the Christian ethos of the Christ-centered higher educational institution.

Understanding Historical Cases Based on Current Findings

Extensive documentation about Christian institutions wandering from their primary calling and mission has been well recognized. While these events occurred in a different timeframe and the educational institutions were facing different internal and external pressures, the end results have been documented as the same: each institution chose or was led away from their initial calling toward a secular following and cause. In the midst of this transition process, the events were well documented but little root cause analyses have been performed to gain an understanding for the causes that led the institution into a new direction.² Even though the historical events cannot be corrected, the findings of this study can allow one to provide some insight into the historical cases that may prevent the repeating of similar mistakes in the days ahead.

One institution previously mentioned was Wake Forest University. This institution was established in 1834, for the primary purpose of educating preachers. With

²James Tunstead Burtchaell, *The Dying of the Light* (Grand Rapids: William B. Eerdmans, 1998).

some external pressure to broaden their academic programming to support their enrollment, there was the belief that a Christ-centered focus had to be eliminated. Chapels were eliminated and evolution became an accepted discussion in the biology department. For this reason, Wake Forest University and the North Carolina Baptist Association separated and Wake Forest eventually became a strong private academic institution with Baptist historical roots. All of this occurred because of finances and control.³

In considering the historical actions of Wake Forest University in the midst of the present findings, one can see why Wake Forest derailed toward a private academic institution as it dissolved Christian roots. One of the primary reasons was when William Louis Poteat, the first lay president in 1905, failed to fulfill the most important ranked factor of developing a successful Christ-centered institution: he failed to focus on the mission of the institution. In this process, other members of the institution apparently joined with him and before long Wake Forest began a new direction. According to the present findings, the institution only had a 33 percent chance of being successful because the top five factors of the present findings were violated. In addition, Wake Forest lost their ability to tell their story, which is ranked factor 12, and the institution no longer had a reason to fulfill the initial mission of the institution. Unfortunately, their focus shifted to fulfilling the operational principles of the institution, giving them only a 12.1 percent chance of being successful as a Christ-centered institution.

A similar end-point process occurred at Stetson University in 1990, where the board of trustees decided to step away from the Florida Baptist Convention. As the institution separated from the Florida Baptist Convention, the institution intended to continue the Christian focus, but unfortunately this did not occur as the institution continued to migrate away from a Christ-centered focus.⁴ Today, the institution focuses

³Burtchaell, *The Dying of the Light*, 349-92.

⁴Ibid., 391.

on intellectual development and global engagement.

Whether the academic leaders and board of trustees at Stetson University did not realize the trajectory of the institution, the findings of the present study provide evidence that the supposedly Christian persons that led the institution chose not to embrace the mission of the institution with a faithful presence, thus leading to a secular institution that focuses on cognitive head knowledge without heart transformation. Again, with the wrong leaders of a Christian University, there is a significantly decreased chance of survival in continuing as a Christ-centered educational institution.

In a more recent event, Campbellsville University separated from the Kentucky Baptist Convention in 2014. Michael Carter, president of Campbellsville University, desired to have more control over the selection of the board of trustees in fulfilling the mission of the university. In the process of selecting 11 new board of trustee members, the agreement was severed with the Kentucky Baptist Convention and a relationship of nearly 100 years was ended.⁵

While the effect of this change is yet to be determined, the consequences are foretelling. If Campbellsville is like Stetson University, the academic leaders will strive to maintain a Christ-centered focus, but Campbellsville has the potential to strengthen the operational principles that may shift the missional focus and direction of the president, board of trustees, and others. If this occurs based on the present findings, there will be a shift of the second cluster of factors that focus on the operational principles for the sacrifice of the right persons in the first cluster, shifting the institution to a private academic institution instead of a Christ-centered institution.

Interestingly, the review of these historical cases of institutions that migrated away from their primary mission and others that had similar end-points demonstrate some

⁵Kentucky Baptist Convention, "Hutcheson: Campbellsville University Opts to Leave KBC," November 11, 2014, accessed November 12, 2014, <http://www.kybaptist.org/2014/11/11/hutcheson-campbellsville-university-opts-leave-kbc/>.

characteristics of failing to fulfill significant ranked factors found in the present study. Typically, the leaders of the institutions, which serve as the most important aspect of the potential for success, stepped away from their primary focus and began to place emphasis on the operational principles and sustainability processes that led to secular decision-making. While these areas are important, the findings demonstrate that when one shifts his/her focus to the second cluster, a greater chance of failure as a Christ-centered higher educational institution may occur. Instead, the acquisition and appropriate focus of the Christian persons with a balance of operational principles and sustainable processes may have preserved some of these institutions in remaining as a Christ-centered higher educational institution. As mentioned, the historical cases cannot be corrected, but the hope of the present findings is to allow academic leaders to review the faultiness of the decisions in the past and focus on the factors found in the present study that will allow institutions to be successful in the future.

Understanding Historical Expressions Based on Current Findings

In addition to the opportunity to review the potential flaws in the decision making of historical cases that led Christian colleges/universities away from their primary focus, the present findings expanded the previous discussions from Robert Benne. According to Benne, Christian persons are those individuals and/or group of persons that understand, articulate, and embody the mission, vision, and ethos of the Christian higher educational institution. Persons that represent this area include the board of trustees, president, faculty, staff, students, and individuals that regulate the denominational governance of the educational institution.⁶

While each of these Christian persons were part of the most significant cluster representing 66 percent of the expressed model, the overall model expanded beyond these

⁶Robert Benne, *Quality with Soul* (Grand Rapids: William B. Eerdmans, 2001), 8-11.

individuals and reached alumni (ranked factor 16), community (ranked factor 34), and parents/grandparents (ranked factor 56). The implications of this finding that reaches beyond the Christian persons, as described by Benne, potentially stress the importance of the college/university to reach outside the walls of the educational institution in establishing and sustaining a successful Christ-centered higher educational institution. Thus, the expansion of the persons involved in the success of the educational institution signifies the importance of establishing and maturing the branding and image of the college/university that has a direct impact on the success of the institution.

Just as the findings of this study expanded the area of Christian persons, the area of ethos was also different than expected. According to Benne, the areas of ethos included the university intent, prayer, Christian ethics, missions, Christian music, faculty/staff involvement in the life of the university, community service, traditions of the university, and significance of chapel services in the university.⁷

In the findings of this study, the ranked factors associated with ethos expressed the need to promote spiritual development of the students, but the ranked factors of ethos also encompassed the importance of the president to make decisions, excellence in teaching, and establishing a clear mission statement. Thus, while the ethos of the proposed conceptual model addressed the outpouring of student development primarily from the spiritual realm, the findings of this study broadened the expression of ethos to be included as an entity associated with the overall intent and operational principles of the institution. The broadening of the ethos is noted by the way some aspects of fulfilling the mission cluster incorporated the areas one would consider spiritual development of the students.

While the findings of this study expanded the area of ethos, one of the most significant findings and troubling concerns is the minimal level of significance this area served to explain the overall model. With the area of ethos explaining only 4.1 percent of

⁷Benne, *Quality with Soul*, 145.

the model with a crossover into the cluster of factors concerning the fulfilling of the mission of the institution that only explained an additional 2.7 percent of the model, there is a concern about the overall importance of the ethos in promoting the success of the Christ-centered institution. With the primary emphasis on employing the right Christian persons and fulfilling the operational principles of the institution, which addresses almost 80 percent of the model, the significance of ethos can potentially become a secondary emphasis.

The importance of including ethos in the overall model is important because the historical cases that demonstrated a wandering from their primary calling as a Christian college/university assumed the institution had the right Christian persons and shifted their focus to operational principles instead of an ethos that focused on the spiritual development of the student. Therefore, a significant difference exists between the emphasis of Christian persons and ethos in expressing the model. The findings clearly express the implication that without the right Christian persons, the ethos from a spiritual perspective has no opportunity to be an important aspect of the institution. Without an understanding of the significant difference and the statistical importance of the clusters of Christian persons and ethos in expressing the model of a successful Christ-centered higher educational institution, the president and other academic leaders lean on the importance of the spiritual ethos of the institution. In this case, the institution has no rudder to guide the institution in the appropriate direction. Philip Eaton, former president of Seattle Pacific University, expressed this best by approaching the responsibility from a different perspective while achieving the same outcome by asking two foundational questions: ‘What are universities for?’ and ‘Who do they serve?’⁸

⁸Philip W. Eaton, *Engaging the Culture, Changing the World* (Downers Grove, IL: IVP, 2011), 15.

Refocusing for the Future

The findings of this study bring about the opportunity to review the historical nature of Christian institutions that wandered from their primary calling while looking forward toward an intentional process that supports the principles and processes for a successful Christ-centered higher educational institution in the days ahead. One of the primary findings is the realization that unless the institution employs a president and other academic leaders that understand the importance of their role as a business and spiritual leader, the institution eventually suffers. The leaders of the Christ-centered higher educational institution must have an in depth understanding of the operational principles and processes of the institution while integrating the spiritual aspect of the institution that supports the ethos and spiritual development of the student. Without these attributes as an academic leader the institution will wander away from its spiritual calling and become a private academic institution with a new mission or an institution that drowns in its spiritual intentionality without an operational avenue to sustain its desired mission.

Just as the employment of the right Christian persons is vital to the success of the Christ-centered higher educational institution, the findings emphasize the importance of a strong process that promotes the operations and sustainability of the institution. The operations should not only include the financial aspects of the institution, but also remember the importance of the blend of the financial and spiritual aspects of the institution that establishes an overall successful institution. All of these primary areas were previously supported in the previous review of the literature, but this study provided an expansion of each of these primary areas. The primary areas include the understanding that Christian persons reach outside of the academic leaders to include the alumni and community while the ethos of the institution is broader than the spiritual development of the student. In addition, operational principles and processes are important to consider in the overall model. In essence, the whole of each cluster with the associated factors is better than any individual part in promoting the success of a Christ-centered higher educational

institution. Therefore, looking forward in the days ahead should include each of these areas, whether the cluster serves as a significant or minor part of the equation of success.

Research Application

The application of the research findings is two-fold. The first application is the opportunity to consider the current findings in light of the historical cases of Christian colleges/universities that wandered from their Christian mission. Previous data simply reported the anecdotal events of the Christian college/university shifting their direction away from a Christian focus, and these reports did not examine the root cause of the decision-making processes that led them in that particular direction. Even though one may criticize this opportunity to examine the historical cases because the current findings are gained in a different historical time period, the parameters for decision-making processes remain very similar. Examining the historical roots could be evidenced by the analysis of the root cause of the institutional transition against the cluster and associated factors of the current study. In most of the studies expressed by James Burtchaell, the findings would exemplify the root cause to be the employment of the wrong Christian person or the Christian person(s) that chose to focus on the financial aspects of the institution without considering the spiritual importance of the institution.⁹ Again, only part of the model was considered in striving to fulfill the intended mission of the institution.

The second application of the research findings is the opportunity to start anew. With this study being the first prospective study that can begin to model the factors that predict the success of Christ-centered higher educational institutions, the findings of this study should be taken seriously in the development, management, and sustainability of the Christ-centered higher educational institution. While additional validation of the data may need to be gained and some of the factors may need to be

⁹Burtchaell, *The Dying of the Light*.

reordered based on the acquisition of additional data, the study does support the previous thoughts and expressions in the literature while providing some structure to the current decision-making processes. Therefore, the findings address the argument of the study and foster the opportunity for Christian colleges/universities to begin using a measuring stick in determining their road to success or failure.

Research Limitations

The following limitations were included in this study:

1. Because this is the first prospective study of its type, the data needs to gain further validation in future studies through repeated studies and larger sample sizes.
2. The study focused on the expression of factors that expressed the success of a Christ-centered higher educational institution. Further studies to examine the dichotomy of factors that expresses the success and lack of success of a Christ-centered higher educational institution would be beneficial to this area of research.
3. The sample only included presidents of Christian institutions as the experts of the study. The views of other administrative leaders may be similar or different from the presidents' views based on their perspective and role within the institution.

Further Research

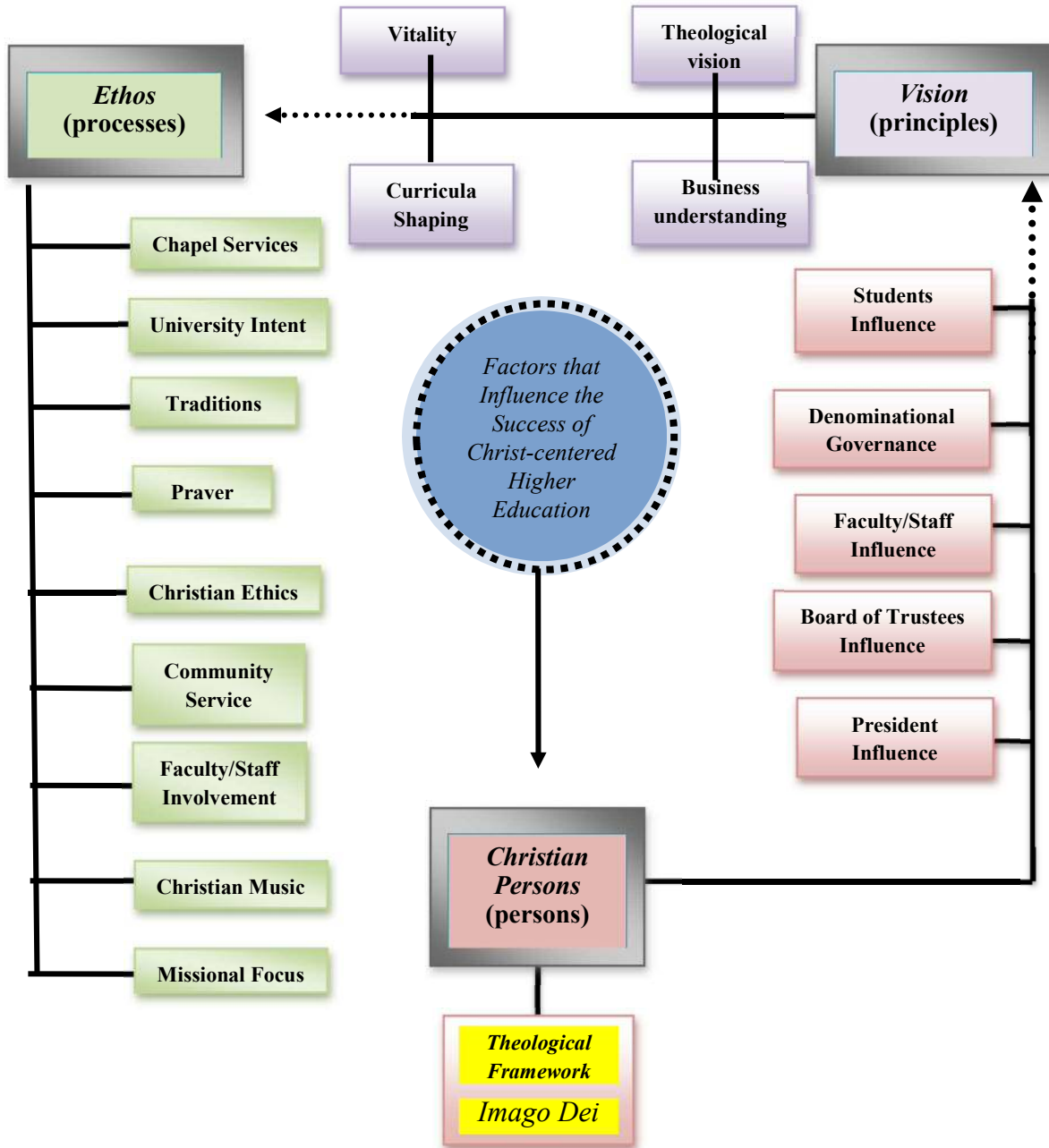
Areas of further research include the following:

1. Apply the current findings to case studies of historical events that led Christian colleges/universities away from their commitment to the Christian mission to strengthen the validity of the findings.
2. Apply the current findings to different levels of experts within the same institution to determine if the clusters and factors shift in importance based on their perspective of one's role in the institution. The significance of this study would be to provide the leaders with a perspective of their view of the institution and understand the team based on strengths and weaknesses as a leadership team.
3. Continue to strengthen the predictive model by replicating the study with additional experts using the same methodology.
4. Use the same research methodology to study other denominational Christian colleges/universities.
5. The potential order of future studies should be implemented in the following order:
 - a. Perform a qualitative study of Christian higher education presidents gaining an operational definition of "success" in Christian higher education.

- b. Replicate study 5a to validate findings using a dichotomy methodological approach.
- c. Replicate current study with a broad group of Christian higher education presidents gaining a larger sample size with incorporation of secondary statistical analyses using newly determined operational definition of success.
- d. Perform studies with presidents using specific variables of interest based on prior secondary analyses from 5c to determine differences among the groups. Some of the variables of interest may be size of institution, denominations, age of institution, missional focus, student body size, and financial status of institution.
- e. Perform cases study analyses of Christian higher educational institutions that failed in determining if any of the expressed factors of success provide insight into the failure.
- f. Replicate the above mentioned studies gaining insight from provost or VPAAAs, enrollment officers, student developers, and chief financial officers. The hypothesis is that the rank order of the factors may change.

While the results of the study demonstrated a prospective understanding of the factors that predict success of the Christ-centered higher educational institution, much work remains in furthering the validity of the results and gaining a broader perspective from other leaders of Christian higher education. The results of this study must be viewed in light of societal changes that impact the sustainability of the institution. Therefore, while this prospective study provides a solid foundation from which to further study this area of interest, the findings and implications should be incorporated into the functionality of the Christ-centered higher educational institution until further studies can be completed.

APPENDIX 1
 CONCEPTUAL FRAMEWORK



APPENDIX 2
STEPS OF STUDY

Steps of Study	Research Activity
1	Gained approval to being study from The Southern Baptist Theological Seminary
2	Mailed letter of invitation of CCCU experts not affiliated with SBC (n=95)
3	Emailed “Thank you” to experts accepting enrollment in study – Stage 1
4	Emailed “Thank you” to experts accepting enrollment in study – Stage 1
5	Determined final experts enrolled in Stage One of study
6	Emailed link and password of Qualtrics to each expert
7	Emailed expert requesting completion of institutional/expert demographic forms
9	Analyzed institutional/demographic forms using descriptive statistics
10	Emailed expert reminding them question is available on Qualtrics for Stage 1 – Round 1
11	Emailed expert reminding them to complete question if not completed
12	Compiled the results from Stage 1 – Round 1 and began to build bank of questions
13	Emailed expert reminding them questions are available on Qualtrics for Stage 1 – Round 2
14	Emailed expert reminding them to complete question if not completed
15	Compiled the results from Stage 1 – Round 2 and began to revise bank of questions
16	Emailed expert reminding them questions are available on Qualtrics for Stage 1 – Round 3
17	Emailed expert reminding them to complete question if not completed
18	Compiled the results from Stage 1 – Round 3 determining final factors to be used in Stage 2 of study
19	Emailed “Thank you” and a summary of the findings to each expert
20	Began building the questionnaire
22	Mailed letter of invitation of experts affiliated with SBC schools (n=53)
23	Emailed “Thank you” to experts accepting enrollment in study – Stage Two
25	Emailed “Thank you” to experts accepting enrollment in study – Stage Two
26	Determined final experts enrolled in Stage Two of study
27	Emailed link and password of Qualtrics to each expert
28	Emailed expert requesting completion of institutional/expert demographic forms
29	Analyzed institutional/demographic forms using descriptive statistics
30	Emailed experts that questionnaire is on Qualtrics to be completed
31	Emailed “Thank You” for completing questionnaire
32	Compiled and analyze results with factor analysis processes
33	Sent summary to experts and gain overall responses by email
34	Placed findings in dissertation

APPENDIX 3

COLLEGES/UNIVERSITIES OF CCCU

This list of colleges/universities represents institutions that are members of the Council for Christian Colleges and Universities, but not affiliated with the Southern Baptist Convention. There are 95 institutions represented in this list.¹

Campus Name	Location	Website
Abilene Christian University	Abilene, TX	www.acu.edu
Anderson University (IN)	Anderson, IN	www.anderson.edu
Asbury University	Wilmore, KY	www.asbury.edu
Azusa Pacific University	Azusa, CA	www.apu.edu
Belhaven University	Jackson, MS	www.apu.edu
Bethel College (IN)	Mishawaka, IN	www.bethelcollege.edu
Bethel University	St. Paul, MN	www.bethel.edu
Biola University	La Mirada, CA	www.biola.edu
Bluffton University	Bluffton, OH	www.bluffton.edu
Bryan College	Dayton, TN	www.bryan.edu
Calvin College	Grand Rapids, MI	www.calvin.edu
College of the Ozarks	Point Lookout, MO	www.CofO.edu
Colorado Christian University	Lakewood, CO	www.ccu.edu
Concordia University Irvine	Irvine, CA	www.cul.edu
Corban University	Salem, OR	www.corban.edu
Cornerstone University	Grand Rapids, MI	www.cornerstone.edu
Covenant College	Lookout Mountain, GA	www.covenant.edu
Crown College	Saint Bonifacius, MN	www.crown.edu
Dordt College	Sioux Center, IA	www.dordt.edu
Eastern Mennonite University	Harrisonburg, VA	www.emu.edu
Eastern Nazarene College	Quincy, MA	www.enc.edu
Eastern University	St. Davids, PA	www.eastern.edu
Emmanuel College	Franklin Springs, GA	www.ec.edu
Erskine College	Due West, SC	www.erskine.edu
Evangel University	Springfield, MO	www.evangel.edu
Faulkner University	Montgomery, AL	www.faulkner.edu
Fresno Pacific University	Fresno, CA	www.fresno.edu

¹Council for Christian Colleges & Universities, “Members & Affiliates,” accessed October 15, 2014, http://www.ccu.org/members_and_affiliates.

Geneva College	Beaver Falls, PA	www.geneva.edu
George Fox University	Newberg, O	www.georgefox.edu
Gordon College	Wenham, MA	www.gordon.edu
Goshen College	Goshen, IN	www.goshen.edu
Grace College & Seminary	Winona Lake, IN	www.goshen.edu
Greenville College	Greenville, IL	www.greenville.edu
Hope International University	Fullerton, CA	www.hiu.edu
Houghton College	Houghton, NY	www.houghton.edu
Huntington University	Huntington, IN	www.huntington.edu
Indiana Wesleyan University	Marion, IN	www.indwes.edu
John Brown University	Siloam Springs, AR	www.jbu.edu
Judson University	Elgin, IL	www.judsonu.edu
Kentucky Christian University	Grayson, KY	www.kcu.edu
King University	Bristol, TN	www.king.edu
The King's University College	Edmonton, AB	www.kingsu.ca
Lee University	Cleveland, TN	www.leeuniversity.edu
LeTourneau University	Longview, TX	www.letu.edu
Lipscomb University	Nashville, TN	www.lipscomb.edu
Malone University	Canton, OH	www.malone.edu
Master's College & Seminary	Santa Clarita, CA	www.masters.edu
Messiah College	Mechanicsburg, PA	www.messiah.edu
MidAmerica Nazarene University	Olathe, KS	www.mnu.edu
Milligan College	Johnson, TN	www.milligan.edu
Missouri Baptist University	Saint Louis, MO	www.mobap.edu
Montreat College	Montreat, NC	www.montreat.edu
Mount Vernon Nazarene University	Mount Vernon, OH	www.mvnu.edu
North Central University	Minneapolis, MN	www.northcentral.edu
North Park University	Chicago, IL	www.northpark.edu
Northwest Christian University	Eugene, OR	www.nwcu.edu
Northwest Nazarene University	Nampa, ID	www.nnu.edu
Northwest University	Kirkland, WA	www.northwestu.edu
Northwestern College (IA)	Orange City, IA	www.nwciowa.edu
Nyack College	Nyack, NY	www.nyack.edu
Oklahoma Christian University	Edmond, OK	www.oc.edu
Oklahoma Wesleyan University	Bartlesville, OK	www.okwu.edu
Olivet Nazarene University	Bourbonnais, IL	www.olivet.edu
Oral Roberts University	Tulsa, OK	www.oru.edu
Palm Beach Atlantic University	West Palm Beach, FL	www.pba.edu
Point Loma Nazarene University	San Diego, CA	www.pointloma.edu
Redeemer University College	Ancaster, ON	www.redeemer.ca
Regent University	Virginia Beach, VA	www.regent.edu
Roberts Wesleyan College	Rochester, NY	www.roberts.edu
San Diego Christian College	Santee, CA	www.sdcc.edu
Seattle Pacific University	Seattle, WA	www.spu.edu
Simpson University	Redding, CA	www.simpsonu.edu
Southeastern University	Lakeland, FL	www.seu.edu
Southern Nazarene University	Bethany, OK	www.snu.edu
Southern Wesleyan University	Central, SC	www.swu.edu
Spring Arbor University	Spring Arbor, MI	www.arbor.edu
Sterling College	Sterling, KS	www.sterling.edu
Tabor College	Hillsboro, KS	www.tabor.edu

Taylor University	Upland, IN	www.taylor.edu
Toccoa Falls College	Toccoa Falls, GA	www.tfc.edu
Trevecca Nazarene University	Nashville, TN	www.trevecca.edu
Trinity Christian College	Palos Heights, IL	www.tmtty.edu
Trinity International University	Deerfield, IL	www.tiu.edu
Trinity Western University	Langley, BC	www.twu.ca
University of Northwestern (St. Paul)	St. Paul, MN	www.unwsp.edu
University of Sioux Falls	Sioux Falls, SD	www.usiouxfalls.edu
University of the Southwest	Hobbs, NM	www.usw.edu
University of Vanguard – Southern California	Costa Mesa, CA	www.vanguard.edu
Warner Pacific College	Portland, OR	www.warnerpacific.edu
Warner University	Lake Wales, FL	www.warner.edu
Waynesburg University	Waynesburg, PA	www.waynesburg.edu
Westmont College	Sana Barbara, CA	www.westmont.edu
Wheaton College	Wheaton, IL	www.wheaton.edu
Whitworth University	Spokane, WA	www.whitworth.edu
William Jessup University	Rocklin, CA	www.jessup.edu
York College	York, NE	www.york.edu

School Information for Council for Christian Colleges and Universities (n=95)

Name of University	Address	Phone Number
Abilene Christian University	Dr. Phil Schubert President Abilene Christian University Abilene, Texas 79699	1.325.674.2000
Anderson University (Indiana)	Dr. James L. Edwards President Anderson University 1100 East Fifth Street Anderson, Indiana 46012	1.800.428.6414
Asbury University	Dr. Sandra C. Gray President Asbury University One Macklem Drive Wilmore, Kentucky 40390	1.859.858.3511
Azusa Pacific University	Dr. Jon R. Wallace President Azusa Pacific University 901 E. Alostia Avenue PO Box 7000 Azusa, CA 91702-7000	1.626.969.3434
Belhaven University	Dr. Roger Parrott President Belhaven University 1500 Peachtree Street Jackson, MS 39202	1.601.968.5940
Bethel College	Dr. Gregg A. Chenoweth President Bethel College 1001 Bethel Circle Mishawaka, IN 46545	1.800.422.4101
Bethel University	Dr. James H. Barnes III President Bethel University 3900 Bethel Drive St. Paul, MN 55112	1.651.638.6400
Biola University	Dr. Barry H. Corey President Biola University 13800 Biola Avenue La Mirada, CA 90639	1.562.903.6000
Bluffton University	Dr. James M. Harder President Bluffton University 1 University Drive Bluffton, Ohio 45817-2104	1.419.358.3000
Bryan College	Dr. Stephen Livesay President Bryan College 721 Bryan Drive Dayton, TN 37321	1.423.775.2041

Calvin College	Dr. Michael K. Le Roy President Calvin College 3201 Burton SE Grand Rapids, Michigan 49546	1.616.526.6000
College of the Ozarks	Dr. Jerry C. Davis President College of the Ozarks PO Box 17 Point Lookout, MO 65726	1.417.334.6411
Colorado Christian University	Dr. Bill Armstrong President Colorado Christian University 8787 W. Alameda Avenue Lakewood, Colorado 80226	1.303.963.3000
Concordia University Irvine	Dr. Kurt Krueger President Concordia University Irvine 1530 Concordia West Irvine, CA 92612	1.800.229.1200
Corban University	Dr. Sheldon C. Nord President Corban University 5000 Deer Park Drive SE Salem, OR 97317-9392	1.503.581.8600
Cornerstone University	Dr. Joseph M. Stowell President Cornerstone University 1001 East Beltline Avenue NE Grand Rapids, MI 49525	1.616.949.5300
Covenant College	Dr. J. Derek Halvorson President Covenant College 14049 Scenic Highway Lookout Mountain, Georgia 30750	1.706.820.1560
Crown College	Dr. Joel Wiggins President Crown College 8700 College View Drive Saint Bonifacius, MN 55375	1.952.446.4100
Dordt College	Dr. Erik Hoekstra President Dordt College 498 4 th Avenue NE Sioux Center, Iowa 51250-1606	1.800.343.6738
Eastern Mennonite University	Dr. Loren Swartzendruber President Eastern Mennonite University 1200 Park Road Harrisonburg, Virginia 22802	1.540.432.4000

Eastern Nazarene College	Dr. Corlis McGee President Eastern Nazarene College 23 East Elm Avenue Quincy, Massachusetts 02170	1.617.745.3000
Eastern University	Dr. Robert G. Duffett President Eastern University 1300 Eagle Road St. Davids, PA 19087-3696	1.610.341.5800
Emmanuel College	Dr. Michael S. Stewart President Emmanuel College 181 Springs Street PO Box 129 Franklin Springs, GA 30639	1.800.860.8800
Erskine College	Dr. Paul D. Kooistra President Erskine College PO Box 338 2 Washington Street Due West, SC 29639	1.888.359.4358
Evangel University	Dr. Carol Taylor President Evangel University 1111 N. Glenstone Springfield, MO 65802	1.417.865.2815
Faulkner University	Dr. Billy D. Hilyer President Faulkner University 5345 Atlanta Highway Montgomery, AL 36109	1.800.879.9816
Fresno Pacific University	Dr. Pete C. Menjares President Fresno Pacific University 1717 S. Chestnut Avenue Fresno, CA 93702-4709	1.559.453.2000
Geneva College	Dr. Kenneth A. Smith President Geneva College 3200 College Avenue Beaver Falls, PA 15010	1.800.847.8255
George Fox University	Dr. Robin Baker President George Fox University 414 N. Meridian Street Newberg, Oregon 97132	1.503.538.8383
Gordon College	Dr. D. Michael Lindsay President Gordon College 255 Grapevine Road Wenham, MA 01984	1.978.927.2300

Goshen College	Dr. James E. Brenneman President Goshen College 1700 South Main Street Goshen, Indiana 46526	1.574.535.7501
Grace College & Seminary	Dr. Bill Katip President Grace College & Seminary 200 Seminary Drive Winona Lake, Indiana 46590	1.800.544.7223
Greenville College	Dr. Ivan Filby President Greenville College 315 E. College Avenue Greenville, Illinois 62246-1145	1.800.345.4440
Hope International University	Dr. John L. Derry President Hope International University 2500 E. Nutwood Avenue Fullerton, CA 92831	1.714.879.3901
Houghton College	Dr. Shirley Mullen President Houghton College 1 Willard Avenue Houghton, NY 14744	1.800.777.2556
Huntington University	Dr. Sherilyn Emberton President Huntington University 2303 College Avenue Huntington, IN 46750	1.260.356.6000
Indiana Wesleyan University	Dr. David Wright President Indiana Wesleyan University 4201 S. Washington Street Marion, IN 46953	1.866.468.6498
John Brown University	Dr. Charles Pollard President John Brown University 2000 West University Street Siloam Springs, AR 72761	1.479.524.9500
Judson University	Dr. Gene C. Crume, Jr. President Judson University 1151 North State Street Elgin, IL 60123	1.847.628.2500
Kentucky Christian University	Dr. Jeff Metcalf President Kentucky Christian University 100 Academic Parkway Grayson, KY 41143	1.800.522.3181

King University	Dr. Richard Ray, Interim President King University 1350 King College Road Bristol, TN 3762	1.800.362.0014
The King's University College	Dr. Melanie Humphreys President The King's University College 9125 – 50 Street Edmonton, Alberta T6B 2H3 Canada	1.780.465.3500
Lee University	Dr. Paul Conn President Lee University 1120 North Ocoee Street Cleveland, TN 37320-3450	1.800.LEE.993 0
LeTourneau University	Dr. Dale Lunsford President LeTourneau University 2100 South Mobberly Avenue Longview, Texas 75602	1.800.759.8811
Lipscomb University	Dr. L. Randolph Lowry President Lipscomb University 1 University Park Drive Nashville, TN 37204-3951	1.615.966.1000
Malone University	Dr. David A. King President Malone University 2600 Cleveland Avenue NW Canton, Ohio 44709	1.800-521-1146
Messiah College	Dr. Kim S. Phipps President Messiah College 1 College Avenue Mechanicsburg, PA 17055	1.717.766.2511
MidAmerica Nazarene University	Dr. David J. Spittal President MidAmerica Nazarene University 2030 E. College Way Olathe, KS 66062-1899	1.913.782.3750
Milligan college	Dr. Bill Greer President Milligan College PO Box 500 Milligan College, TN 37682	1.423.461.8700
Missouri Baptist University	Dr. R. Alton Lacey President Missouri Baptist University 1 College Park Drive Saint Louis, MO 63141-8698	1.314.434.1115

Montreat College	Dr. Paul J. Maurer President Montreat College 310 Gaither Circle Montreat, NC 28757	1.800.622.6968
Mount Vernon Nazarene University	Dr. Henry W. Spaulding II President Mount Vernon Nazarene University 800 Martinsburg Road Mount Vernon, Ohio 43050	1.740.392.6868
North Central University	Dr. Gordon Anderson President North Central University 910 Elliot Avenue Minneapolis, MN 55404	1.800.289.6222
North Park University	Dr. David L. Parkyn President North Park University 3225 West Foster Avenue Chicago, IL 60625-4895	1.773.244.6200
Northwest Christian University	Dr. Joseph Womack President Northwest Christian University 828 E. 11 th Avenue Eugene, Oregon 97401	1.877.463.6622
Northwest Nazarene University	Dr. David Alexander President Northwest Nazarene University 623 S. University Boulevard Nampa, Idaho 83686	1.877.NNU.4Y OU
Northwest University	Dr. Joseph Castleberry President Northwest University 5520 108 th Ave. NE Kirkland, WA 98033	1.425.822.8266
Northwestern College	Dr. Gregory E. Christy President Northwestern College 101 7 th Street SW Orange City, Iowa 51041	1.712.707.7000
Nyack College	Dr. Michael G. Scales President Nyack College 1 South Boulevard Nyack, NY 10960	1.845.358.1710
Oklahoma Christian University	Dr. John deSteiguer President Oklahoma Christian University 2501 E. Memorial Road Edmond, OK 73013	1.405.425.5469

Oklahoma Wesleyan University	Dr. Everett Piper President Oklahoma Wesleyan University 2201 Silver Lake Road Bartlesville, Oklahoma 74006	1.918.335.6219
Olivet Nazarene University	Dr. John C. Bowling President Olivet Nazarene University 1 University Avenue Bourbonnais, IL 60914-2345	1.800.648.1463
Oral Roberts University	Dr. William M. Wilson President Oral Roberts University 7777 South Lewis Avenue Tulsa, OK 74171	1.918.495.6161
Palm Beach Atlantic University	Dr. William M. B. Fleming Jr. President Palm Beach Atlantic University 901 S. Flagler Drive West Palm Beach, FL 33401	1.888.468.6722
Point Loma Nazarene University	Dr. Bob Brower President Point Loma Nazarene University 3900 Lomaland Drive San Diego, CA 92106	1.619.849.2200
Redeemer University College	Dr. Hubert Krygsman President Redeemer University College 777 Garner Road East Ancaster, ON L9k 1J4	1.905.648.2131
Regent University	Dr. Pat Robertson President Regent University 1000 Regent University Drive Virginia Beach, VA 23464	1.844.242.2511
Roberts Wesleyan College	Dr. Deana Porterfield President Roberts Wesleyan College 2301 Westside Drive Rochester, NY 14624	1.800.777.4RW C
San Diego Christian College	Dr. Paul Ague President San Diego Christian College 200 Riverview Pkwy Santee, CA 92071	1.619.201.8700
Seattle Pacific University	Dr. Daniel J. Martin President Seattle Pacific University 3307 3 rd Avenue West Seattle, WA 98119-1997	1.206.281.2000

Simpson University	Dr. Robin Dummer President Simpson University 2211 College View Drive Redding, CA 96003	1.530.224.5600
Southeastern University	Dr. Kent Ingle President Southeastern University 1000 Longfellow Blvd 33801	1.800.500.8760
Southern Nazarene University	Dr. Loren Gresham President Southern Nazarene University 6729 NW 39 th Expressway Bethany, OK 73008	1.405.789.6400
Southern Wesleyan University	Dr. Todd Voss President Southern Wesleyan University 907 Wesleyan Drive Central, SC 29630	1.877.644.5556
Spring Arbor University	Dr. Brent Ellis President Spring Arbor University 106 E. Main Street Spring Arbor, MI 49283	1.800.968.0011
Sterling College	Dr. Scott Rich President Sterling College 125 W. Cooper Sterling, KS 67579	1.800.346.1017
Tabor College	Dr. Jules Glanzer President Tabor College 400 South Jefferson Hillsboro, KS 67063	1.620.947.3121
Taylor University	Dr. Eugene Habecker President Taylor University 236 West Reade Avenue Upland, IN 46989	1.800.882.3456
Toccoa Falls College	Dr. Robert Myers President Toccoa Falls College 107 Kincaid Drive Toccoa Falls, GA 30598	1.706.888.6831
Trevecca Nazarene University	Dr. Dan Boone President Trevecca Nazarene University 333 Murfreesboro Road Nashville, TN 37210	1.615.248.1200
Trinity Christian College	Kurt D. Dykstra (Esq.) President Trinity Christian College 6601 W. College Drive Palos Heights, IL 60463	1.866.TRIN.4. ME

Trinity International University	Dr. David Dockery President Trinity International University 2065 Half Day Road Deerfield, IL 60015	1.847.945.8800
Trinity Western University	Dr. Bob Kuhn President Trinity Western University PO Box 1409 Blaine, WA 98231-1409	1.604.888.7511
University of Northwestern – St. Paul	Dr. Alan S. Cureton President University of Northwestern – St. Paul 3003 Snelling Avenue N. St. Paul, MN 55113-1598	1.800.692.4020
University of Sioux Falls	Dr. Mark Benedetto President University of Sioux Falls 1101 West 22 nd Street Sioux Falls, SD 57105	1.800.888.1047
University of the Southwest	Dr. Gary A Dill President University of the Southwest 6610 North Lovington Highway Hobbs, NM 88240	1.575.392.6561
Vanguard University	Dr. Michael Beals President Vanguard University 55 Fair Drive Costa Mesa, CA 92626	1.714.556.3610
Warner Pacific College	Dr. Andrea P. Cook President Warner Pacific College 2219 Se 68 th Avenue Portland, OR 97215	1.503.517.1020
Warner University	Dr. Gregory V. Hall President Warner University 13895 Highway 27 Lake Wales, Florida 33859	1.800.309.9563
Waynesburg University	Dr. Douglas G. Lee President Waynesburg University 51 West College Street Waynesburg, PA 15370	1.800.225.7393
Westmont College	Dr. Gayle D. Beebe President Westmont College 955 La Paz Road Santa Barbara, CA 93108	1.805.565.6000

Wheaton College	Dr. Philip Graham Ryken President Wheaton College 501 College Avenue Wheaton, IL 60187-5593	1.630.752.5000
Whitworth University	Dr. Beck A. Taylor President Whitworth University 300 W. Hawthorne Road Spokane, WA 99251	1.509.777.1000
William Jessup University	Dr. John Jackson President William Jessup University 333 Sunset Boulevard Rocklin, CA 95765	1.916.577.2200
York College	Dr. Steve Eckman President York College 1125 E. Eighth Street York, NE 68467	1.402.363.5600

APPENDIX 4

COLLEGES/UNIVERSITIES OF SBC

This list represents colleges/universities that are members of the Southern Baptist Convention. There are 53 institutions represented in this list.¹

Alabama

- Judson College
- Samford University
- University of Mobile

Arkansas

- Ouachita Baptist University
- Williams Baptist College

California

- California Baptist University

Florida

- The Baptist College of Florida

Georgia

- Brewton-Parker College
- Shorter College
- Truett-McConnell College

Kentucky

- Boyce College
- Campbellsville University
- Clear Creek Baptist Bible College
- Georgetown College
- University of the Cumberlands

Louisiana

- Leavell College
- Louisiana College

Mississippi

- Blue Mountain College
- Mississippi College
- William Carey University

¹Southern Baptist Convention, “Colleges and Universities,” accessed October 15, 2014, <http://www.sbc.net/colleges/>.

Missouri

- Hannibal-LaGrange University
- Midwestern Baptist College
- Southwest Baptist University

Montana

- Yellowstone Baptist College

New York

- Davis College

North Carolina

- Campbell University
- Chowan University
- The College of Southeastern
- Fruitland Baptist Bible Institute
- Gardner-Webb University
- Mars Hill College
- Wingate University

Ohio

- Cedarville University

Oklahoma

- Oklahoma Baptist University

South Carolina

- Anderson University
- Charleston Southern University
- North Greenville University

Tennessee

- Carson-Newman College
- Union University

Texas

- Baptist University of the Americas
- Baylor University
- The College at Southwestern
- Criswell College
- Dallas Baptist University
- East Texas Baptist University
- Hardin-Simmons University
- Houston Baptist University
- Howard Payne University
- Jacksonville College
- University of Mary Hardin-Baylor
- Wayland Baptist University

Virginia

- Bluefield College
- Liberty University
- Virginia Intermont College

Southern Baptist Schools (n=53)

Name of University	Address	Phone Number
Judson College	Dr. David E. Potts President Judson College 302 Bible Street Marion, AL 36756	1.800.447.9472
Samford University	Dr. Andrew Westmoreland President Samford University 800 Lakeshore Drive Birmingham, AL 35229	1.205.726.2011
University of Mobile	Dr. Mark R. Foley President University of Mobile 5735 College Parkway Mobile, AL 36613	1.251.675.5990
Ouachita Baptist University	Dr. Rex M. Horne, Jr. President Ouachita Baptist University 410 Ouachita Street Arkadelphia, AR 71998	1.870.245.5000
Williams Baptist College	Dr. Tom Jones President Williams Baptist College 60 W Fulbright Avenue Walnut Ridge, AR 72476	1.870.886.6741
California Baptist University	Dr. Ronald L. Ellis President California Baptist University 8432 Magnolia Avenue Riverside, CA 92504	1.877.CBU.3615
The Baptist College of Florida	Dr. Thomas A. Kinchen President 5400 College Drive Graceville, FL 32440	1.800.328.2660
Brewton-Parker College	Dr. Ergun Caner President Brewton-Parker College 201 David-Eliza Fountain Circle PO Box 197 Mount Vernon, GA 30445	1.800.342.1087
Shorter University	Dr. Donald Dowless President Shorter University 315 Shorter Avenue Rome, GA 30165	1.800.868.6980
Truett-McConnell College	Dr. Emir Caner President Truett-McConnell College 100 Alumni Drive Cleveland, GA 30528	1.706.865.2134

Boyce College (SBTS)	Dr. R. Albert Mohler President Boyce College 2825 Lexington Road Louisville, KY 40280	1.800.626.5525
Campbellsville University	Dr. Michael Carter President Campbellsville University 1 University Drive Campbellsville, KY 42718	1.270.789.5000
Clear Creek Baptist Bible College	Dr. Donald S. Fox President Clear Creek Baptist Bible College 300 Clear Creek Road Pineville, KY 40977	1.866.340.3196
Georgetown University	Dr. M. Dwaine Greene President Georgetown University 400 East College Street Georgetown, KY 40324	1.800.788.9985
University of the Cumberlands	Dr. Jim Taylor President University of the Cumberlands 6178 College Station Drive Williamsburg, KY 40769	1.800.343.1609
Leavell College (NOBTS)	Dr. Charles S. Kelley Jr. President Leavell College 3939 Gentilly Blvd. New Orleans, LA 70126	1.800.662.8701
Louisiana College	Dr. Rick Brewer President Louisiana College 1140 College Drive Pineville, Louisiana 71359	1.800.487.1906
Blue Mountain College	Dr. Barbara McMillin President Blue Mountain College PO Box 160 Blue Mountain, MS 38610	1.662.685.4771
Mississippi College	Dr. Lee G. Royce President Mississippi College 200 S. Capitol Street Clinton, MS 39056	1.601.925.3000
William Carey University	Dr. Tommy King President William Carey University 498 Tuscan Avenue Hattiesburg, MS 39401	1.601.318.6051

Hannibal-LaGrange University	Dr. Anthony Allen President Hannibal-LaGrange University 2800 Palmyra Road Hannibal, Missouri 63401	1.573.221.3675
Midwestern Baptist College	Dr. Jason K. Allen President Midwestern Baptist College 5001 North Oak Trafficway Kansas City, Missouri 64118	1.800.944.6287
Southwest Baptist University	Dr. C. Pat Taylor President Southwest Baptist University 1600 University Avenue Bolivar, MO 65613	1.800.526.5859
Yellowstone Baptist College	President Bruce Cannon Yellowstone Baptist College 1515 South Shiloh Road Billings, MT 59106	1.800.487.9950
Davis College	Dr. Dino Pedrone President Davis College 400 Riverside Drive Johnson City, NY 13790	1.877.949.3248
Campbell University	Dr. Jerry M. Wallace President Campbell University PO Box 567 Buies Creek, NC 27506	1.800.334.4111
Chowan University	Dr. M. Christopher White President Chowan University 1 University Place Murfreesboro, NC 27855	1.252.398.6500
The College at Southeastern (SEBTS)	Dr. Daniel L. Akin President The College at Southeastern PO Box 1889 Wake Forest, NC 27588	1.919.761.2100
Fruitland Baptist Bible Institute	Dr. David Horton President Fruitland Baptist Bible Institute 1455 Gilliam Road Hendersonville, NC 28792	1.828.685.8886
Gardner-Webb University	Dr. A. Frank Bonner President Gardner-Webb University 110 South Main Street PO Box 997 Boiling Springs, NC 28017	1.704.406.4000

Mars Hill College	Dr. Dan G. Lunsford President Mars Hill College 100 Athletic Street Mars Hill, NC 28754	1.828.689.1201
Wingate University	Dr. Jerry McGee President Wingate University 220 N. Camden Street Wingate, NC 28174	1.800.755.5550
Cedarville University	Dr. Thomas White President Cedarville University 251 N. Main Street Cedarville, OH 45314	1.800.233.2784
Oklahoma Baptist University	Dr. David Whitlock President Oklahoma Baptist University 500 W. University Shawnee, OK 74804	1.405.275.2850
Anderson University	Dr. Evans Whitaker President Anderson University 316 Boulevard Anderson, South Carolina 29621	1.864.231.2000
Charleston Southern University	Dr. Jairy C. Hunter, Jr. President Charleston Southern University 9200 University Boulevard Charleston, SC 29406	1.843.863.7000
North Greenville University	Dr. James B. Epting President North Greenville University PO Box 1892 Tigerville, SC 29688	1.864.977.7000
Carson-Newman University	Dr. J. Randall O'Brien President Carson-Newman University 1646 Russell Avenue Jefferson City, TN 37760	1.865.471.2000
Union University	Dr. Samuel W. "Dub" Oliver President Union University 1050 Union University Drive Jackson, TN 38305	1.731.668.1818
Baptist University of the Americas	Dr. Rene Maciel President Baptist University of the Americas 8019 S. Pan Am Expressway San Antonio, TX 78224	1.210.924.4338

Baylor University	Dr. Ken Starr President Baylor University 1 Bear Place Waco, Texas 76798	1.800.229.5678
The College at Southwestern (SWBTS)	Dr. Paige Patterson President The College at Southwestern 2001 W. Seminary Drive Fort Worth, TX 76115	1.800.SWBTS.01
Criswell College	Dr. Barry Creamer President Criswell College 4010 Gaston Avenue Dallas, TX 75246	1.800.899.0012
Dallas Baptist University	Dr. Gary Cook President Dallas Baptist University 3000 Mountain Creek Parkway Dallas, TX 75211	1.800.460.IDBU
East Texas Baptist University	Dr. J. Blair Blackburn President East Texas Baptist University One Tiger Drive Marshall, TX 75670	1.903.935.7963
Hardin-Simmons University	Dr. Lanny Hall President Hardin-Simmons University 2200 Hickory Abilene, TX 79698	1.325.670.1000
Houston Baptist University	Dr. Robert B. Sloan, Jr. President Houston Baptist University 7502 Fondren Road Houston, TX 77074	1.281.649.3000
Howard Payne University	Dr. William Ellis President Howard Payne University 1000 Fisk Street Brownwood, TX 76801	1.325.646.2502
Jacksonville College	Dr. Mike Smith President Jacksonville College 105 B.J. Albritton Drive Jacksonville, TX 75766	1.903.586.2518
University of Mary Hardin-Baylor	Dr. Randy O'Rear President University of Mary Hardin-Baylor 900 College Street Belton, TX 76513	1.800.727.8642

Wayland Baptist University	Dr. Paul Armes President Wayland Baptist University 1900 W. 7 th Street Plainview, TX 79072	1.806.291.1000
Bluefield College	Dr. David Olive President Bluefield College 3000 College Drive Bluefield, VA 24605	1.800.872.0176
Liberty University	Dr. Jerry Falwell President Liberty University 1971 University Boulevard Lynchburg, VA 24515	1.434.582.2000

APPENDIX 5

INVITATIONAL LETTER TO CCCU
BUT NON-SBC EXPERTS

{Date}

{Name}
President
{University/School}
{Address}
{State, Zip Code}

Dr. _____,

Greetings! Dr. Tim Smith, Vice President of Strategic Initiatives & Special Associate to the Provost at Anderson University (SC), and a PhD candidate at The Southern Baptist Theological Seminary and Dr. David Dockery, President of Trinity International University, are collaborating to gain further insight into the “Factors that Predict the Success of Christ-Centered Higher Education.”

We are seeking insight from CCCU university/college presidents to determine the factors that predict success of Christian universities/colleges and establish an instrument that will be supportive to presidents in leading the success of their university or college. Your input is very valuable. Your responses will be completed via email links received from a software program, Qualtrics. The commitment includes completing two electronic forms and answering three rounds of questions. The total time required to complete all activities spanning three months will be 45 minutes.

The brief time committed to this study will be beneficial for you in learning how other presidents view the factors of success of Christian higher education. Following the completion of the study, the results will be provided to you. To confirm your participation in the study, please send an email to w8ing4heaven@bellsouth.net indicating the most convenient email to use for the study. Please respond within 10 days of receiving the invitation. If you have further questions, please do not hesitate to contact me at w8ing4heaven@bellsouth.net or 731.616.4933.

Blessings,

Dr. Tim L. Smith
Vice President of Strategic Initiatives
& Special Associate to the Provost
Anderson University (SC)

Dr. David Dockery
President
Trinity International University

APPENDIX 6

CONSENT, INSTITUTIONAL/DEMOGRAPHIC FORM

Informed Consent Form

Agree to Participate

Thank you for your participation in the study "Factors that Predict the Success of Christ-Centered Higher Educational Institutions." The research study you are participating in is designed to further solidify the findings gained from the first stage of the study. In the first stage of the study, 20 presidents from non-SBC institutions but part of CCCU engaged in a series of surveys that led to the establishment of 58 factors that represent success of Christian higher educational institutions. The 58 factors gained in the previous stage of the study are now being grouped based on preliminary statistical analyses to gain your input in further solidifying the findings.

Your involvement in this second stage of the study will include the completion of this ONE SURVEY that will require no more than 20 minutes to complete. Any information you provide will be held *strictly confidential* and at no time will your name or name of your institution be reported or 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 electronic survey, you are giving informed consent for the use of your responses in this research study. If you desire to withdraw, please close your Internet browser and notify the principal investigator via email at w8ing4heaven@bellsouth.net.

Thank you again for your participation in this study. Gaining your insight provides me the opportunity to complete my dissertation as a student at The Southern Baptist Theological Seminary and report back to you some important data in supporting the success of your institution.

Investigators

Principle Investigator:

Dr. Tim Smith - Provost at Anderson University (SC) and PhD candidate in Billy Graham School of Missions, Evangelism, and Ministry at The Southern Baptist Theological Seminary

Associate Investigators:

Dr. David Dockery - President of Trinity International University
Dr. Michael Wilder - J. M. Frost Associate Professor of Leadership and Discipleship and Associate Vice President for Doctoral Studies at The Southern Baptist Theological Seminary

Operational terms

- 1) Success = How the president of the academic institution defines the desired outcome(s) of their academic institution.
- 2) Factors = The elements and/or processes that serve to foster the success of their academic institution.

Benefits

There are no immediate benefits for serving in this study. The eventual benefit of this study will be to organize the findings into a predictive instrument that will define the factors that promote a successful Christian higher educational institution. The results will be shared with you upon the completion of the study.

Compensation

There is no direct compensation for being a participant in the study.

Contact Information

If you have questions regarding this study, you may contact, Dr. Tim Smith at 731.616.4933 or w8ing4heaven@bellsouth.net.

Question 1 - What is the name of your institution?

Question 2 - What is your name as president of the college/university?

Question 3 - What is your current age?

- 40 years of age or less
- 41 - 45 years of age
- 46 - 49 years of age
- 50 - 54 years of age
- 55 - 59 years of age
- 60 - 64 years of age
- 65 years of age or older

Question 4 - How many colleges/universities have you served as president (include the institution in which you are currently serving as president)?

- 1
- 2
- 3
- 4
- 5 or more

Question 5 - What are the total years of completed service as president at your current and previous institutions?

- 0-1 year of completed service
- 1 year 1 day - 4 years of completed service
- 4 years 1 day - 6 years of completed service
- 6 years 1 day - 8 years of completed service
- 8 years 1 day - 10 years of completed service
- 10 years 1 day - 13 years of completed service
- 13 years 1 day - 16 years of completed service
- 16 years 1 day - 19 year of completed service
- 19 years 1 day or more years of completed service

Question 6 - What is the current age of the institution?

- 0 - 25 years
- 26 - 50 years
- 51 - 75 years
- 76 - 100 years
- 101 - 125 years
- 126 - 150 years
- 151 years or older

Question 7 - What was the total (undergraduate and graduate) unduplicated student headcount of your institution in Fall 2014?

- 500 or less
- 501 - 799
- 800 - 1199
- 1200 - 1599
- 1600 - 1999
- 2000 - 2499
- 2500 - 2999
- 3000 - 3499
- 3500 - 3999
- 4000 - 4499
- 4500 - 4999
- 5000 or greater

Question 8 - What is the approved 2014-2015 budget for your institution?

- 29,999,999 or less
- 30,000,000 - 49,999,999
- 50,000,000 - 74,999,999
- 75,000,000 - 89,999,999
- 90,000,000 - 99,999,999
- 100,000,000 - 109,999,999
- 110,000,000 or greater

APPENDIX 7

INVITATIONAL LETTER TO SBC EXPERTS

{Date}

{Name}
President
{University/School}
{Address}
{State, Zip Code}

Dr. _____,

As Christian universities continue to be challenged from many different avenues, Dr. Tim Smith, Provost at Anderson University (SC) and a PhD candidate at The Southern Baptist Theological Seminary, and Dr. David Dockery, President of Trinity International University, are collaborating to gain further insight into the “Factors that Predict the Success of Christ-Centered Higher Education.”

Over the last four months, twenty-four presidents of CCCU institutions, but considered non-SBC colleges/universities, have been providing us information about factors that they believe are important in predicting the success of Christ-centered higher educational institutions. These fifty plus factors have been grouped into three major categories. The categories include Christian persons, Christian principles, and Christian processes.

To further understand the previously gained information towards the establishment of an instrument that predicts the success of Christian higher educational institutions, we need your involvement. Your involvement will assist to solidify which category and factor(s) are important as an area(s) of ongoing assessment. The findings of these important areas of assessment will then be placed in a rubric that will serve as an assessment tool for college/university presidents to use in performing an ongoing assessment of their own institution.

To be involved in this study, you must be willing to complete one institutional survey. The survey will be sent to your email from Qualtrics™ and require no more than 30 minutes to complete. Information being requested on the survey will be non-sensitive institutional data to describe the institution and the expression of importance of the fifty plus factors. It is the intent to gain all requested information in one survey, but you would not be asked to complete more than two surveys. Therefore, the maximum time commitment would be 45 minutes over a period of one month. All information on this survey is anonymous and no institutional identifying information will be shared in the final report.

The brief time committed to this study will also be beneficial for you in learning how other presidents view the factors of success of Christian higher education. Following the

completion of the study, the results will be provided to you. To confirm your participation in the study, please send an email to w8ing4heaven@bellsouth.net indicating the most convenient email to use for the study. Please respond within 15 days of receiving the invitation. If you have further questions, please do not hesitate to contact me at w8ing4heaven@bellsouth.net or 731.616.4933.

Blessings,

Dr. Tim L. Smith
Vice President of Strategic Initiatives
& Special Associate to the Provost
Anderson University (SC)

Dr. David Dockery
President
Trinity International University

APPENDIX 8

DISSEMINATION OF FINDINGS TO PARTICIPANTS

[name]
President
[university]
[address]

Dear Dr. _____,

Thank you for your participation in the study “Factors that Predict the Success of Christ-Centered Higher Education.” Your involvement in this study was critical in establishing prospective findings that will foster the success of Christ-centered higher educational institutions in the days ahead. Prior to the implementation of this study, the only evidences one could consider in implementing strategies to enrich the mission of the Christ-centered institution were anecdotal evidences, whether these evidences were based on an internal examination of data or an examination of other Christian institutions that failed. With the dissemination of the current findings, presidents have prospective data to promote the success of their Christ-centered higher educational institution.

The findings of this study are enclosed. The “*Executive Summary of Findings*” provides an overview of the study findings and the “*Explanation of Research Findings*” provides the details for each stage of the study. In addition to the expression of the factors and clusters that predict the success of Christ-centered higher educational institutions, general demographics of the presidents serving in each stage of the study are expressed.

As you review these findings, if you have further questions or desire additional conversations, please send an email to Dr. Tim Smith at xxxxxx@bellsouth.net. Again, thank you for your engagement in the study and we hope the findings will be useful in fostering the success of your institution in the days ahead. These results will be submitted for publication in a journal in the near future.

Blessings,

Dr. Tim L. Smith
Provost
Anderson University (SC)

Dr. David Dockery
President
Trinity International University

Executive Summary of Findings

A sequential transformative mixed methods study of the “Factors that Predict the Success of Christ-Centered Higher Educational Institutions” was implemented to describe the factors, as expressed by presidents of Christian institutions, which predict the missional success of Southern Baptist Convention higher educational institutions. In stage 1 of the study, 24 presidents of CCCU institutions, but not leaders of SBC schools agreed to express through an e-Delphi approach their view of factors that predict the success of Christ-centered institutions. Ninety factors were gathered during the initial phase of the study. With the completion of two additional rounds of surveys with the same presidents, a group of 57 factors were found important or very important in achieving the success of a Christ-centered institution. These factors were organized within the concepts of Christian persons, Christian principles, and Christian processes (tables 1-3). These factors were then examined through a factor analysis statistical process that established 6 clusters of groupings that provided an overarching description of the factors. In the stage 2 of the study, 12 presidents of SBC institutions ranked the factors in each cluster (table 4). Each cluster provided a percentage of the explanation of the overall model in predicting the success of a Christ-centered higher educational institution. The results illustrated that 6 clusters that contain 57 factors can express approximately 95 percent of the model that predicts the success of Christ-centered higher educational institutions. Of the 6 clusters, the clusters of having the right persons in the institution fulfilling their position and fulfilling the operational principles of the institution that includes 24 of the 57 factors explains 78.2 percent of the success of the Christ-centered higher educational institution. In gaining an understanding of the findings, two significant findings are noted from this study. The first significant finding is the opportunity to gain further insight from historical cases where higher educational institutions transitioned away from a faithful calling to a secular educational platform. The review of the historical records will reveal factors and clusters of factors of this study that were not upheld in preserving the historical roots of the higher educational

institution, thus transitioning to a secular educational institution. The second significant finding is the opportunity to employ these prospective findings in examining the current state of one's institution in determining its trajectory in maintaining the focus as a Christ-centered higher educational institution. Because the results of this study provides the first prospective approach in assessing the trajectory of the Christ-centered higher educational institution, further studies will strengthen the validity of the current findings.

Explanation of Research Findings

The study "Factors that Predict the Success of Christ-Centered Higher Educational Institutions" strived to address four research questions. These included:

1. According to the president of the Christian college or university, whom are the Christian persons serving in or partnering with your institution that influence the missional success of your institution?
2. According to the president of the Christian college or university, what are the Christian principles used in your institution that influence the missional success of your institution?
3. According to the president of the Christian college or university, what are the Christian processes used in your institution that influence the missional success of your institution?
4. What is the significance of each of the determined factors (responses from first three questions) in establishing an instrument to predict the missional success of Christian higher educational institutions?

Stage 1 of Study

Stage 1 addressed the first three research questions of the study. In this stage of the study, 95 presidents that serve in Council for Christian Colleges and Universities (CCCU) institutions, but not considered presidents of a Southern Baptist Convention (SBC) institution were invited to participate in the e-Delphi study. Twenty-four presidents or 25 percent of the invited presidents agreed to serve in this stage of the study.

General Demographics of Participants

- Most of the institutions participating in this stage of the study were nondenominational.
- Predominate age of the presidents participating in this stage of the study was 41 to 65 years of age.
- The enrollment of the institutions in this stage of the student was predominately between 1,600 to 3,000 students.
- Majority of the presidents in this stage of the study have completed 13 or less years of service as a college/university president.

Methodology

Presidents serving in this stage of the study completed three rounds of e-Delphi surveys addressing the question “What are the factors that predict the success of Christ-centered higher education.” The presidents in the first round provided 90 factors of importance. After further ranking in the following two e-Delphi survey processes, the important or very important factors totaled 57 factors. These factors were organized around the concepts of Christian persons, Christian principles (vision), and Christian processes (ethos). Tables 1-3 provide the results for each area listed according to the rank of importance (1 = very unimportant; 4 = very important).

Research Question 1

According to the president of the Christian college or university, whom are the Christian persons serving in or partnering with your institution that influence the missional success of your institution?

Table A1. Christian persons that represent success of Christ-centered higher educational institutions

Factors that Represent Christian Persons	Mean Score
Faculty, staff, administration, and trustees committed to mission of institution	4.00
Faculty, staff, and administration demonstrate a deep Christian faith	4.00
Trustees understand and function within their roles	4.00
Trustees support direction of institution	4.00
President focused on mission of institution	4.00
Hiring based on ability to achieve mission of institution	3.93
President able to make decisions	3.79
Employee able to effectively fulfill responsibilities of position	3.64
Faculty, staff, and administration demonstrate positive attitude	3.43
President able to work with and lead faculty	3.43
Alumni support institution	3.36
Faculty and staff demonstrate generosity and compassion	3.36
Faculty scholars are employed and retained	3.29
Parents and grandparents support institution	3.14
Community surrounding the college supportive and collaborative	3.07
TOTAL MEAN	3.63

Research Question 2

According to the president of the Christian college or university, what are the Christian principles used in your institution that influence the missional success of your institution?

Table A2. Christian principles that represent success of Christ-centered higher educational institutions

Factors that Represent Christian Principles	Mean Score
Faculty teaches and models Christian principles to the student	3.93
Teaching a biblical worldview that permeates all dimensions and disciplines	3.85
Excellence in teaching	3.79
Clear institutional mission statement	3.71
Enacting on a business model that is sustainable	3.71
Empower faculty and staff to fulfill mission	3.71
Clear institutional core values	3.64
Ability to identify excellence in academic program(s)	3.64
Ability to change in meeting the changing market demands in program and delivery modalities	3.57
Fiscal stability of the institution	3.57
Prepare students for a meaningful life and career	3.57
Institution defines position in the educational market	3.57
Financial stewardship towards maintenance and development of campus buildings	3.43
Students demonstrate persistence	3.43
Achievement of values and goals expressed in mission statement	3.43
Effective marketing strategies to tell story of the institution	3.43
Vibrant and innovative approaches to academic program development and delivery	3.36
Fair processes for all employees of the institution	3.36
Faculty demonstrate academic professionalism	3.36
Fair salary and benefits for all employees of the institution	3.36
Use objective measures to determine success and failure	3.29
Being an institution that is financially affordable for the desired degree	3.29
Being an institution that is financially accessible for the desired degree	3.29
Pursuit of common standards and expectations among faculty and staff	3.21
Providing the highest level of academic training and vocational preparation	3.21
Institution contributes to the community	3.07
Societal relevancy of graduates	3.07
Faculty talk and work across disciplines	3.00
Record achievement of graduates	3.00
TOTAL MEAN	3.44

Research Question 3

According to the president of the Christian college or university, what are the Christian processes used in your institution that influence the missional success of your institution?

Table A3. Christian processes that represent success of Christ-centered higher educational institution

Factors that Represent Christian Processes	Mean Score
Creation of authentic Christian community	3.86
Enriching the spiritual lives of the students	3.79
Students receive biblical training	3.69
Campus community that serves	3.57
Creating and sustaining a community (face to face and virtual) that values people	3.57
Spiritual maturity of graduates	3.57
Establish a reputation of character among students	3.50
Establishment of a cross-cultural environment that respects and builds relationships	3.43
Faculty having a faithful presence in church	3.36
Connection to local churches	3.29
Faculty having a faithful presence in society	3.21
Assessment of intellectual and spiritual growth of students	3.21
Attention to the culture being served by the institution	3.15
TOTAL MEAN	3.48

Stage 2 of Study

Stage 2 addressed the fourth research question of the study. In this stage of the study, 53 presidents that serve in SBC institutions were invited to participate in the study. Fourteen presidents or 26 percent of the presidents agreed to serve in this stage of the study. Twelve of the 14 presidents met the inclusion criteria and were included in the study.

General Demographics of Participants

- Most of the presidents in this stage of the study ranged between 46-54 years of age.
- The enrollment of the institutions in this stage of the student was equally distributed between 500 – 5,000 or more students.

- Most of the presidents in this stage of the study have completed 8 years or less of service as a college/university president.

Methodology

Presidents in this stage of the study were asked to rank each factor in each cluster for order of importance. The established clusters noted below were established statistically through a process of factor analysis and not based specifically on the concepts of Christian persons, Christian principles, or Christian processes. While factor analysis was used to establish the clusters, one will note some similarities between the concepts noted above and the established clusters noted below. The results below show the ranking of order of importance within each cluster. The percentage of explanation for each of the clusters in establishing the overall model is:

Table A5. Clusters expressing percentage of overall model

Name of Cluster	Percentage of Explanation
Having the right persons in the institution fulfilling their position	66.1
Fulfilling the operational principles of the institution	12.1
Establishing the vitality of the institution	7.7
Fulfilling the ethos of the institution	4.1
Fulfilling the mission of the institution	2.7
Evaluating the impact of the graduates	2.1

5.2 percent of the model was unexplained by the expressed factors. Specific details of the factors associated with each cluster are noted below. Table 4 provides the cluster titles, percentage of explanation to the overall model, and ranked order of importance of each factor within the cluster.

Research Question 4

What is the significance of each of the determined factors (responses from first three questions) in establishing an instrument to predict the missional success of Christian higher educational institutions?

Table A5. Model of factors that predict success of Christ-centered higher education as determined by experts of SBC institutions

Ranked Order	HAVING THE RIGHT PERSONS IN THE INSTITUTION FULFILLING THEIR POSITION (Explains 66.1 percent of the model of success)
1	President focused on mission of institution
2	Faculty, staff, administration, and trustees committed to mission of institution
3	Faculty, staff, and administration demonstrate a deep Christian faith
4	Trustees understand and function within their roles
5	Trustees support direction of institution
	FULFILLING THE OPERATIONAL PRINCIPLES OF THE INSTITUTION (Explains 12.1 percent of the model of success)
6	Financial stewardship towards maintenance and development of campus buildings
7	Faculty, staff, and administration demonstrate positive attitude
8	Establishment of a cross-cultural environment that respects and builds relationships
9	President able to work with and lead faculty
10	Faculty scholars are employed and retained
11	Achievement of values and goals expressed in mission statement
12	Effective marketing strategies to tell story of the institution
13	Fair processes for all employees of the institution
14	Faculty and staff demonstrate generosity and compassion
15	Faculty demonstrate academic professionalism
16	Alumni support institution
17	Faculty having a faithful presence in church
18	Fair salary and benefits for all employees of the institution
19	Vibrant and innovative approaches to academic program development and delivery
20	Use objective measures to determine success and failure
21	Being an institution that is financially affordable for the desired degree
22	Being an institution that is financially accessible for the desired degree
23	Pursuit of common standards and expectations among faculty and staff
24	Students demonstrate persistence
	ESTABLISHING THE VITALITY OF THE INSTITUTION (Explains 7.7 percent of the model of success)
25	Clear institutional core values
26	Prepare students for a meaningful life and career
27	Employee able to effectively fulfill responsibilities of position

Table A5 continued

28	Ability to identify excellence in academic program(s)
29	Fiscal stability of the institution
30	Campus community that serves
31	Establish a reputation of character among students
32	Ability to change in meeting the changing market demands in program and delivery modalities
33	Spiritual maturity of graduates
34	Creating and sustaining a community (face to face and virtual) that values people
35	Institution defines position in the educational market
FULFILLING THE ETHOS OF THE INSTITUTION (Explains 4.1 percent of the model of success)	
36	Clear institutional mission statement
37	Excellence in teaching
38	Enriching the spiritual lives of the students
39	Enacting on a business model that is sustainable
40	Students receive biblical training
41	Empower faculty and staff to fulfill mission
42	President able to make decisions
43	Connection to local churches
44	Community surrounding the college supportive and collaborative
FULFILLING THE MISSION OF THE INSTITUTION (Explains 2.7% of the model of success)	
45	Hiring based on ability to achieve mission of institution
46	Teaching a biblical worldview that permeates all dimensions and disciplines
47	Faculty teaches and models Christian principles to the student
48	Providing the highest level of academic training and vocational preparation
49	Creation of authentic Christian community
50	Faculty talk and work across disciplines
51	Faculty having a faithful presence in society
EVALUATING THE IMPACT OF THE GRADUATES (Explains 2.1 percent of the model of success)	
52	Assessment of intellectual and spiritual growth of students
53	Record achievement of graduates
54	Societal relevancy of graduates
55	Institution contributes to the community
56	Attention to the culture being served by the institution
57	Parents and grandparents support institution

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ABSTRACT

A STUDY OF FACTORS THAT PREDICT THE SUCCESS OF CHRIST-CENTERED HIGHER EDUCATIONAL INSTITUTIONS: A MIXED METHOD STUDY

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Many faith-based academic institutions began to deteriorate in the twentieth century as the institutions wandered toward a secular educational platform. Because of this transition, there is a renewed call for faith-based institutions to move beyond an environment of piety by creating a climate of faith and learning as the foundational synergistic roots in preparing graduates to embrace the cause of Christ.

To address this concern, a sequential transformative mixed methods study was implemented to describe the factors, as expressed by presidents of Christian institutions, which predict the missional success of Southern Baptist Convention liberal arts educational institutions. In addition, this study argued that presidents of Christian institutions can clearly describe the factors of missional success of Christian institutions and a self-assessment model of institutional success can be established from the learned factors.

In stage 1 of the study, 24 presidents of CCCU institutions, but not leaders of SBC schools, agreed to provide factors through an e-Delphi approach that predicted the success of Christ-centered institutions. Ninety factors were gathered during the initial phase of the study. With the completion of two additional rounds of surveys with the same presidents, a group of 56 factors were found important or very important in achieving the success of a Christ-centered institution. These factors were then examined through a

factor analysis statistical process that established 6 clusters. In the second stage of the study, presidents of SBC institutions ranked the factors in each cluster.

The results revealed that the most important cluster that included 5 factors addressed the importance of right Christian persons and explained 66 percent of model. The second cluster contained 19 factors about operational principles of the institution. Both of these clusters explained nearly 80 percent of the model of success.

Results illustrated that presidents can express the factors that predict the success of Christ-centered higher educational institutions. The significance of these findings is the opportunity to examine the historical cases where Christian institutions wandered from their Christian faith and to look forward in using this model in promoting the success of a Christian higher educational institution.

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