A NATIONAL STUDY OF COMMUNITY SERVICE
IN SOUTHERN BAPTIST INSTITUTIONS
OF HIGHER EDUCATION

Dissertation

Presented to the Graduate Council of the
University of North Texas in Partial
Fulfillment of the Requirements

For the Degree of

DOCTOR OF PHILOSOPHY

By

James M. Stiles, B.A., M.A.
Denton, Texas
August, 1998

This study surveyed the community service programs in the 53 identified Southern Baptist colleges and universities in 18 states of the United States to determine the presence and extent of any such programs.

University personnel were surveyed to determine the extent of community service programs in the 1992-1993 academic year and in 1996-1997 academic year.

Chapter 1 records the problem, the purpose of the study, the survey questions, the significance of the study, definition of terms, delimitations, and assumptions. Chapter 2 provides a review of related literature, including developmental, learning, and faith-development theories. A theological foundation is provided along with a review of current trends in community service. Chapter 3 describes the methodology, including research design, instrument, and procedures used to collect and analyze data. Chapter 4 provides an analysis of the research in two time frames, 1992 and longitudinal comparisons of 1992 and 1996 reports. Chapter 5 describes selected existing models discovered from
the research. Chapter 6 reports conclusions from the research.

Southern Baptist institutions of higher education were found to have community service programs that vary from institution to institution. Some are minimal and others are extensive. The longitudinal study identified growth in community service programs and activity including the development of more extensive programs over the four year period.
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CHAPTER I

INTRODUCTION

Life in the information age grows more difficult each day as global communication and relationships become increasingly complex. Rather than growing more cooperative, members of our society have become more individualistic and egocentric (Newman, 1985). To extend relationships and increase cooperation, individuals need to experience a greater awareness and involvement in society. There has been a call for a renewed focus on the development of responsible citizenship. Politicians, news reporters, clergy, and educators have joined in an appeal for volunteerism. President Jimmy Carter called for a renewal of the inner-city. President George Bush called upon the country to become a "kinder, gentler nation," and he created the Youth Engaged in Service to America program to encourage young people to work with the less fortunate through volunteer programs (Weinraub, 1989). Candidate Bill Clinton made a campaign issue out of a proposed national service program for college students that would forgive all or part of their college loans. He continued to promote
such a program after becoming president (Jaschik & Zook, 1993).

Colleges and universities can contribute to this movement by involving students in their communities. Levine (1980) recommended that public service must have a higher priority in colleges and universities. The Coalition for National Service has sought to promote citizenship and help college students to reduce their indebtedness by providing ways for students to serve in the military, in the community, or in natural conservation service (Coalition for National Service, 1988). The coalition of university presidents, Campus Compact, was formed to encourage the return of the university to public service ("Campus Compact’s National Meeting," 1988).

Although colleges and universities across the United States have long been engaged in public or community service, they are making new efforts to extend the educational experience beyond the classroom. Volunteer programs are developing at a rapid pace. In many institutions, service to the community is a part of the curriculum. Other institutions have extensive programs of volunteer involvement, both through clubs and organizations and through academic disciplines. The most common term used to denote these programs today is community service. The term urban ministries is sometimes used in the urban setting
in private educational institutions. Service learning is a term also in use in an increasing number of applications, particularly in secular settings. For the purposes of this study, the term community service is used to denote all such programs.

Statement of the Problem

This study surveyed the community service programs in the 53 identified Southern Baptist colleges and universities in 18 states of the United States to determine the presence and extent of any such programs.

Purposes of the Study

The purposes of this survey of community service programs in the Southern Baptist institutions of higher education in the United States are (a) to determine the existence of community service programs; (b) to determine common and unique community service program elements in Southern Baptist colleges and universities; (c) to determine the current level of student involvement in community service programs; (d) to determine the change in programs of community service over a 4-year period; and (e) to determine and describe models in operation that can serve for future reference for all Southern Baptist colleges and universities.
Research Questions

To accomplish the purposes of this study, the following questions directed the research:

1. What were the forms of community service in which students were involved?
2. How many students were involved?
3. What types of service, volunteer and required, were performed by students?
4. What available academic course offerings, credit and noncredit, encompassed community service?
5. If for credit, what academic departments offered these credit courses?
6. How was evaluation of the community services that were provided accomplished?
7. How much change occurred in all areas of community service activity over the 4-year period of this study?

Additional program information was requested from those who have purposeful, planned, and organized operational programs of community service to determine models of operation. General information concerning total enrollment and location of the college or university was available from sources external to the particular institution.
Significance of the Study

The concept of service in this study validates community service-designed programs within higher education in a Baptist campus setting. This study established the extent of actual campus programs and the involvement of the student body in those programs. It identified academic course studies in the area, both credit and noncredit. It also identified models of operation in existence that might serve as examples for other institutions.

Definition of Terms

The following terms are defined as they relate to the study.

Southern Baptist college or university is a degree-granting institution of higher education with a direct relationship to a state Baptist convention, which in turn is related cooperatively to the Southern Baptist Convention of the United States of America. The relationship of each institution to the state convention may change in structure determined by the state convention and/or the institution. Some former state convention institutions of higher education are operated by a board of trustees separate from the state convention’s direct or majority control. The only institutions of higher education
under the control of the Southern Baptist Convention are seminaries, which are not included in this study.

Community service is a term used to designate all activity of the college/university to involve students in meeting human needs in their community. Community service programs are need-based programs that provide benefit to those served, as well as provide service-learning opportunities for students. Included in this definition are all aspects of human need -- material, educational, physical, and spiritual. The terms urban ministries and service learning are sometimes used to designate these programs with the same or a similar meaning. The one term, community service, is used in this research. Under this definition, community service does not include similar human need-based programs that are conducted at some distance away from the immediate geographical area of the campus on a short- or long-term basis. Examples of programs conducted at some distance from the campus include short-term or ongoing mission trips and international cooperative programs with institutions in other countries.

Model is a term used to define the total reported community service program of an institution. The word form is used to designate a particular element of a community service program.
Deliminations

The population of the study is limited to Baptist colleges and/or universities recognized as associated with state Baptist conventions related to the Southern Baptist Convention of the United States of America. The exact number of such institutions at any given time may change if the above conditions of relationship change. Continuity of institutions surveyed includes the 4-year period of the study. The specific individual population was limited to the chief student affairs officer, the campus minister, or the otherwise-designated staff member responsible for oversight of the community service campus program.

Assumptions

This study makes the following assumptions:

1. The survey respondents will be knowledgeable enough to provide accurate information related to their own campus.

2. The analysis of the information provided will furnish a profile of the status of community service in Baptist colleges and universities.

3. The survey will identify any unusual or more extensive programs that exist in this context.
CHAPTER II

REVIEW OF RELATED LITERATURE

Community service programs are a relatively new part of the higher education community. An extensive search of current literature demonstrates this fact. Theoretical foundations for community service can be found in several areas of thought. The review of literature first examines these theoretical foundations through discussions of developmental theory, educational theory, learning theory, and faith-development theory. Theological perspectives from a Baptist view are presented, followed by a review of studies in the developing area of community service.

Developmental Theory

For community service programs to be effective, it is important that these programs be an extension of recognized student developmental theory. Student actualization is demonstrated through an observation of the achieved stage of development. Three researchers have provided the basis for most of the student development theory in current use: William Perry, Lawrence Kohlberg, and Carol Gilligan.
The foundation for these researchers is the work of Jean Piaget, the Geneva-born scholar who did much to revolutionize the field of child psychology (Galbraith & Jones, 1976). He made the first effort to define stages of intellectual development in children, concluding that the primary differences in the way children reason are age related and reflect different forms of reasoning. Piaget presented a developmental concept of intelligence and described how the cognitive process that is the foundation of intelligence develops from one chronological period to another. Moral judgment is also a naturally developing cognitive process (Hersh, Paolitto & Reimer, 1979). Recent scholars have expanded and applied Piaget’s work to provide insight into the levels of the moral and ethical development of students.

Perry’s Cognitive-Developmental Model

William Perry’s (1968) study of Harvard undergraduate students during the 1950s and 1960s produced his development scheme of nine positions. These stages, or positions, imply growth. Stage 1 is the simple dualism to simple pluralism that he calls multiplicity (positions 1 through 3). In stage 2 of development, diversity of outlook transforms simple multiplicity to a broader position of relativism. The necessity for personal commitment develops in the third
stage (positions 4 through 6). The final stage traces the
development of commitments in the person's actual experience
(positions 7 through 9) (Perry, 1968).

More specifically, individuals at positions 1 and 2 see
knowledge as absolute, with concrete right and wrong
answers. Obedience is the responsibility of the individual
(Perry, 1968). In position 2, the paradox of obedience and
freedom begins.

At position 3, the individual develops some
multiplicity as he or she begins to see multiple answers to
the same question and to recognize the complexity that
surrounds them (Perry 1968). At the second stage the
individual begins to see validity in other viewpoints that
may not be personally held (position 4), yet those
viewpoints are seen as "how they want us to think."

In positions 5 and 6 the individual begins to
comprehend knowledge as contextual and then starts to
restructure. According to Perry (1968), there is a
recognition of the ability to analyze and evaluate from
personal perception. A sense of values grows, and a
commitment to action begins to be realized. The movement
that takes place at position 5 is the level at which an
ethical rather than a cognitive approach begins to prevail.

The final three positions in Perry's (1968)
developmental scheme are the higher levels of individual
identity in a pluralistic world. The restructuring of previous levels has stabilized, and responsibility for choice and action becomes individualized. Commitments are realized in actions as beliefs are integrated into the individual's perceptions and involvement in the world as a matter of choice and self-determination.

The application of this theory to community service is clearly at the highest levels of development. Individual involvement in the world becomes a natural consequence of who the person is and the personal choices he or she makes even though others may have encouraged those choices. Individual identity is enhanced by the personal reward of participating in the needs of others.

Kohlberg's Moral Development Model

Lawrence Kohlberg (1976) followed the cognitive-developmental approach of John Dewey, seeing his work as significant yet theoretical. He also studied the work of Piaget and his ideas contained in Piaget's Moral Judgment of the Child, published in 1932 (Hersh, Paolitto & Reimer, 1979). Piaget had based his work on actual interviews with children and Kohlberg used his work as the foundation for his 15-year longitudinal and cross-cultural study of moral reasoning. Kohlberg began his research in the late 1950s. Whereas Piaget focused primarily on the
cognitive stages, Kohlberg focused on a developmental sequence of stages. These are best explained as a series of moral reasoning stages that individuals pass through as they restructure their thinking (Galbraith & Jones, 1976). His model outlines three levels of moral development: the preconventional, the conventional, and the postconventional (Delve, Mintz & Stewart, 1990).

The preconventional level has two stages, the punishment and obedience-to-avoid-punishment stage and the second stage, labeled the instrumental-relativist stage (Delve, Mintz & Stewart, 1990). In the first stage the motivation is primarily physical and is reward and punishment oriented. The second stage consists of behavior that is correct but that is done primarily to satisfy the needs of the individual. On occasion that behavior might be to satisfy the needs of another if it is also self-rewarding.

The second level, conventional, is a maintaining of the expectations of others, such as family, group, community, or nation, but those expectations are also perceived as valuable (Galbraith & Jones, 1976). This level has two stages. Stage 3, labeled the interpersonal-concordance stage (Kohlberg, 1976), begins the increased influence of the individual’s peer group and the adoption of opinions that please others. At this stage, behavior is judged by
intention as well as action. The fourth stage extends this pleasing others stage to behavior through duty and respect in order to preserve the social order.

The third level, postconventional, is also labeled the autonomous or principled level (Galbraith & Jones, 1976). At this level, the individual makes an effort, not only to understand and follow social and moral values, but also to define those values. In stage 5, the individual seeks to define or improve the rights and standards that are best for society. Obligation is seen as an agreement and contract with society. The final stage, stage 6, completes this level. Right is defined by the individual as the decision of conscience that is consistent with self-chosen ethical principles. This decision making is not bound to concrete rules as much as it is to higher, more abstract and ethical principles of justice, equality of human rights, and the dignity of the individual.

The application of Kohlberg's (1979) developmental theory is consistent with Perry's (1968) in the higher levels of development. Community service programs provide an opportunity for expression and development of these higher levels of moral development according to Dalton (1985), "Considerable research has confirmed Kohlberg's finding that moral development can be promoted by exposing
individuals to moral dilemma problems and to stage thinking one level above their own" (p.50).

**Gilligan’s Model of Development of Women’s Moral Judgment**

One weakness of Kohlberg’s (1976) research was the use of male subjects only, making it gender specific, although this was not Kohlberg’s intention. Carol Gilligan (1982) confirmed and expanded his work through her research with female subjects. Peggy Barr, vice chancellor for Student Services at Texas Christian University, considered Gilligan’s work even more significant because it was intentionally gender specific (personal communication, November 1988). Previous theoretical models were developed from a male perspective but were not considered gender specific. Gilligan studied female moral development, which was seen as embedded in relationships, as opposed to moral development, which was seen as rationalistic and individualistic. Although she began her research with an idea of gender bias in the work of Piaget and Kohlberg, the results did not confirm that bias. Rather, her work significantly added to the understanding of student-development theory (Delve et al., 1990).

Gilligan (1982) presented a three-level model. Level 1 represents an orientation toward individual survival, with a focus on self. Relationships are understood as painful.
Gilligan’s greatest contribution to research is in the defining of the transitions between levels. The transition from level 1 to level 2 is characterized by a redefining of self-interests that includes the development of connection to others. Relationships grow in importance.

At level 2 the individual adopts societal values and views acceptance by others as significant. There is also a concern for others who are not integrated into society. The transition to level 3 is characterized as moving from what others think to consideration of intention within action and the consequences of action. Level 3 moves the individual to a level of caring for others that is seen as a universal obligation.

Conclusions From Development Theory

All three of these theories have concluded that, the higher the level of development, the higher the intellectual and behavioral action. The consequence of higher levels of development is more concern about and involvement in the surrounding society.

Perry’s (1968) final level of development is one of commitment in choice and action that leads to involvement in society. In Kohlberg’s (Galbraith & Jones, 1976), third level the individual seeks to define and improve on the rights and standards that are best for society. Gilligan
(1982) concluded that in level 2 and 3 the individual becomes more concerned for others in society and moves to action in caring for others.

Each of these theories also supports the conclusion that the challenge of involvement and the actual interaction with societal needs may, in fact, promote a movement to higher levels of development. From this theoretical base, service learning in community service programs is an appropriate extension of the educational enterprise. The purpose of higher education is the development of the student to higher levels of both intellect and action.

Educational Theory

Educational theories have application to the development of social service values. According to Wolterstorff (1980) many educational theories can be reduced to three broad categories. The first he listed is the maturational type. In this type, the goal of the educational process is the satisfaction of the desires, interests, and motivations of the individual so that mental health and happiness are achieved. The self of the person must be expressed and satisfied for growth and not have imposed upon it the wishes and expectations of others. In this type, the environment must be permissive and nourishing.
Examples of theorists in this area are Rousseau, Neill, Rogers, and Raths and Simon. It is assumed in this type that individual satisfaction leads to health and happiness as the person progresses in growth. No normative laws exist for action, with free expression and discovery being the ideal. Maturational views contribute to the concept of the developing self yet fail to recognize societal influence or any standards of acceptable conduct. Such standards and an obedience to them not only incorporate a genuine love of self, but also incorporate self-giving service to others (Wolterstorff, 1980).

Another general educational theory according to Wolterstorff (1980) concerns the socialization type. In this type, the ultimate goal is the socialization of the person into a productive member of society. Rules, roles, and expectations of society must be imprinted upon the individual for that person to become a well-functioning, contributing member of society. The focus of maturational theories is on the individual; the focus here is on society. Education is the means by which the society preserves itself. Emile Durkheim and B. F. Skinner are examples of socialization theorists (Wolterstorff, 1980). Not only does socialization preserve the society, but also it has as a goal the contribution of the individual to that society.
The individual must become an asset to the continued growth and development of society.

A third type of educational theory is the interaction-developmental type. The focus in this category of theories is the advancement of patterns of reasoning through developmental stages. John Dewey, Jean Piaget, and Lawrence Kohlberg represent this area. These are discussed in the section Developmental Theory.

Wolterstorff (1980) also proposed another approach, the responsibility theory. By this he means educating for responsible action to self, to others, and to God.

Within each of these broad educational types, the maturational, socialization, interaction-developmental, and responsibility theories, it is clear that these processes cannot occur without involvement with others. In fact, involvement with others is essential to each type of educational theory. Thus, educational theory assumes that involvement with others leads to development. The development of service learning and community service activities is one means leading to development, making these approaches appropriate to the educational process.

Learning Theory

The developmental theories of Perry (1968), Kohlberg (1976), and Gilligan (1982) provided the foundation for the
work of David Kolb (1984). Kolb's experiential learning model provides an understanding of community service program design based on the ways individuals learn. John Dewey and Kurt Lewin are credited for much of the understanding of learning on which Kolb (1984) expanded. He presented four steps or sets of learning abilities, beginning with concrete experience (feeling), reflective observation (observing), abstract conceptualization (thinking), and active experimentation (doing). These interact to produce four learning styles: diverger, assimilator, converger, and accommodator (Delve et al., 1990).

The diverger style begins in the concrete experience or feeling level and uses imagination to generate ideas and alternatives. The person operating in this style values others and appreciates the needs and concerns of others.

Assimilator-style individuals operate in the reflective observation level and are the creators of models. They are more interested in theory and design than in practical applications. They are idea oriented rather than relational in style.

Converger-style individuals operate in increased abstract conceptualization or thinking levels and have the ability to apply their ideas in a practical manner. The results are planning, application, evaluation, and adjustment from experience.
The accommodator style operates in the active experimentation or doing level. Accommodators adapt to circumstances and take risks. They are experience oriented and prefer situations in which they will change to fit immediate situations.

Kolb (1984) asserted that experiential learning is best when it takes place in the sequence given, beginning with the concrete experience. The individual completes the learning process by proceeding through the other three levels. Because most academic learning concentrates in one of these levels, experiential learning is valuable in allowing the individual to expand and grow in his or her abilities. Learning theory as expressed by Kolb directly supports community service involvement as a part of the academic regimen.

Faith-Development Theory

This study is focused on Southern Baptist institutions of higher education. In varying degrees, faith issues are a significant part of the higher education environment in Baptist life. Any community service or service learning experiences for students must, of necessity, consider faith-development issues. There are three significant models of faith development to consider, each of which is based on a similar definition of faith. From a religious
perspective, faith can be defined simply as belief in or adherence to a higher authority or power.

Baptists define faith as a belief in and adherence to the teaching of Jesus Christ and a personal relationship to God through Christ. This belief includes action expressed in daily life because of that relationship. Thus, faith is more than religion and beliefs it is individually life changing, and it is expressed in action. Although they are not as specific in definition as are Baptists, Westerhoff (1976), Fowler (1987), and Parks (1986) all see faith as manifest in action and as integral to human life, and they conclude that faith is something that all human beings do (Parks 1986). These three faith-development theorists have presented models for understanding students from this perspective.

**Westerhoff’s Styles of Faith**

Westerhoff’s (1976) styles of faith include (a) experienced, (b) affiliative, (c) searching, and (d) owned. Experienced faith is expressed through interactions with others in which personal faith is tested and explored. Within that community expression are observation and adoption of the faith manifested by others. There are also possible expressions of reaction to the faith of others and the experience of individual and corporate faith. Creating
and imagining is also possible as faith manifestations are explored.

The affiliative style of faith extends the sense of belonging to, participating in, and being committed to a shared community. The searching faith style is characterized by a journey of discovery. Questioning and doubting are a part of the search. Critical examination of past, historical, and traditional faith beliefs is common. Some experimentation with or searching of other faith perspectives is natural. The end result may confirm or contradict previously held faith positions. This search ultimately results in the fourth style of faith, owned faith, which is one of stable commitment that leads to action. The result is a continuity or integration of faith and action that is manifested in behaviors demonstrative of and a witness to others of the individual's faith.

**Fowler’s Stages of Faith**

The work of development theorists Piaget and Kohlberg (1976) served as foundation for Fowler’s (1987) research in faith development. His resulting six stages of faith reflect the stages of Kohlberg's (1976) stages of development. In the context of students in higher education, Fowler’s stages 3 through 5 are significant. These are also very similar to Westerhoff’s (1976) styles of
faith. The typical student in higher education is at the conventional faith stage (stage 3), moves through the individual/reflective stage (stage 4), and begins the conjunctive stage (stage 5) (Swezey, 1990).

The conventional faith stage is a stage of relationship and conformity. A sense of affiliation in community is primary, along with strong interpersonal relationships. The community shares values, beliefs, and commitments, producing a strong bond between its members. This contributes to the individual's sense of personal meaning and the value of a bond of faith. Group continuity is so significant that values and beliefs are not significantly questioned.

The next stage, the individual/reflective stage of faith, is the next progressive level encountered as the individual begins critical examination and questioning. Values and beliefs held previously are subject to revision or, at the least, to confirmation. The individual at this stage reflects on and seeks to personalize areas that were formerly simply accepted. The conformity of the previous stage grows into a more personal authenticity or individually held realness. Part of the process of growth and change involves the ability to view one's own position as well as the position of others in the community from an outside perspective. The result is a greater commitment to values, beliefs, community commitment, and action based on
appreciation of these attributes instead of the less examined conformity previously held.

Rather than being restrictive, this process leads the individual to appreciate differences, the value of others, and the deeper significance of higher issues such as compassion, justice, dignity, and love. The individual is less likely to follow the peer pressure of the group and is more likely to act in a manner consistent with his or her own values, yet to identify with those who hold similar values.

The third level, or stage 5 of Fowler’s (1987) stages of faith, is conjunctive faith. Conjunctive faith is the level at which conflict between the paradoxes of human existence becomes apparent and is accepted. Although beyond individual resolution, issues such as good and evil, the unjust and those to whom injustice is done, the oppressor and the oppressed, become a part of the struggle of the individual. In conjunctive faith, the individual is able to think through these issues and to emerge with a deeper recognition of the complexity of these problems as well as the complexity of the solutions. Instead of seeking simple answers, the individual recognizes multiple approaches and different ways of looking at these problems. The product is a deeper commitment to the resolution of these human
paradoxes without regard to geographic, racial, class, religious, or other biases.

In all of these stages of faith, Fowler (1987) believes that community is essential to faith development (Swezey, 1990). Yet as each stage progresses, the individual develops the ability to conceptualize as well as to actualize what is understood. This expands the sense of community and the ability to think and formulate, and it enhances practical, other-oriented action.

Few if any Baptist churches, colleges, and universities deliberately promote faith development of any scheme such as Fowler's (1987). His is an explanation of his observation of faith development. Baptists are concerned with the growth and maturity of faith and also acknowledge the growing complexity of faith applications. They promote and encourage that growth in faith in a number of personal and programmatic ways. In any faith setting, and particularly in the higher education setting, community service can be an expression of this faith-development maturation. Service to others can also be a means of promoting maturation in faith.

Parks's Model for Faith

In 1986, Sharon Parks published research based on the Fowler's (1987) work as well as the theories of Piaget, Kohlberg, Gilligan, and others. In her research with
college students, she identified a specific faith-development phase between Fowler’s conventional faith and the individual/reflective stage (Swezey, 1990). In this phase, she concluded that several ingredients are significant to the faith-development process: mentors and role models; community of shared ideology; a probing, learning, discovering commitment; and other commonly shared images and beliefs. Each of these influences occurs both as a part of the individual’s natural experience and as a result of various provisions of the educational institution. These ingredients may also be provided by a religious affinity group within that educational setting (Parks, 1986).

Parks (1986) described the exploring and examining ability of students who are in constant search of the ideal. What some might simply call the process of individualization, or maturity, from this faith-development viewpoint is seen as a significant stage. The individual explores, examines, dreams, and envisions to find the ideal and continues the process he or she gains new information and the widens individual perspective. This process is how the individual integrates the growing self with a growing understanding of a complex world. It is both cognitive and practically experiential.
This phase is what Parks (1986) called probing commitment. In this phase the individual has a positive sense of identity, hope, and a sense of progress, but is also subject to disappointment and a feeling of a lack of control. At this point the mentor or role model can have the greatest impact and is the most needed.

Like Fowler (1987), Parks (1986) sees community as being of the utmost significance. A compatible community is essential to the individual’s exploration and development. The community provides understanding, acceptance, support, and encouragement as well as an identity with others on a similar quest. Individually and collectively the community adds to the acceptance, appropriation, and application of the new truth that is gained. This is not an option, but a necessity to continued progress. Parks (1986) stated, “The structure of young adult faith mandates a search for an 'authentic' basis for moral action and that this search can be fulfilled by 'contents' as diverse as hedonism, cynical oral nihilism, or an ethic of service to others” (p.105).

Those individuals who can resolve, or at least understand, their own view of common moral dilemmas are most likely also to respect others, to believe in their worth and value, and to desire to help in alleviating human suffering and need. This focus upon the needs of others also promotes a continued growth in faith. Community service
opportunities can offer diverse experiences to enable students to continue this ongoing struggle with "otherness" (Swezey, 1990). These opportunities and experiences in community service not only provide for the needs of others but they also provide a means to assess the server's spiritual development and to assist in that individual's faith development.

Conclusions From the Theories

All of the previously stated theories provide a foundation for an intellectual understanding of the focus of this research, community service. In Baptist life, more attention is given to the theological foundation that follows than to any of the previously stated theories. Yet theory serves to define the way in which conceptualization takes place. Most students, and probably most leaders, actually pay little attention to the theoretical. They focus more on the actual involvement in community service, whatever their reasons for that involvement. Of the stated theory, the most obvious application is Parks's (1986) emphasis on the experiential. Students may or may not have any understanding of applicable theory or theology, but they do understand involvement in service to others.

Fowler (1987) and Parks (1986) both emphasized the impact of community on the individual. In actual community
service involvement, community takes two forms. The first is the identity with the community served. Often, that service involves the individual in levels of community that have never been experienced. Both pleasant and unpleasant experiences as a result of involvement lead to a new understanding of and identity with a broader segment of human society. The second experience of community occurs in the experiential bond of the participants. These bonds, experienced in hand-to-hand service activity, often create stronger relationships than those that occur through regular academic and extracurricular activity. In both levels of community, the experience affects the life of the participant.

Westerhoff's (1976) emphasis on the searching stage of faith, which leads owned faith, may have little theoretical impact on the individual involved in service, but it does describe what often takes place in the development of that individual. Participation in service activity is both a product of and a contributor to life-shaping decisions.

Developmental theory, educational theory, learning theory, and faith-development theory are all significant to the intellectual understanding of the processes that occur in the maturation of the individual. Although they could do so, these theories do not serve as independent reasons for community service in a Baptist higher education setting.
They do serve as a way to understand the observed progress of individuals involved in service experiences.

Community service is not something that occurs in the theoretical and abstract. It is not usually theorized and then put into action, but first occurs in planned activity and practical experience. A desire to serve may be prompted by the intellectual and theological development that prepares the individual to serve, or there may be other, less definable internal reasons. It may be prompted by educators and religious leaders who see the value of service involvement for the continuing development of the student long before the student recognizes the value of serving.

Theological Foundation

For Southern Baptists, the defining of theology is a statement of the content of the Bible itself. The core of Baptist theology is founded in a belief in the authenticity and accuracy of the Bible. One of the understandings of that truth is in what is called the "priesthood of the believer." This is the belief that each person has the right and responsibility to interpret and apply the biblical revelation for himself or herself in a manner consistent with that revelation. In general, the Bible is understood to be a record of the revelation of God to his highest
creation, mankind, and the establishment of a mutual relationship.

The Old Testament begins with a record of the creation of man and woman in the image of God (Genesis 1:27). It records the history of the development of the nation of God's choosing, Israel, beginning with his covenant with Abraham concerning that nation's growth and future. The 1,400 years of the development and growth of the nation are filled with the idea of servanthood, first in terms of servanthood to God and second, in terms of servanthood to others. The words servant and serve occur 735 times in the New International translation of the Bible. The Ten Commandments (Exodus 20:1-17; Deuteronomy 5:6-21) and the subsequent Law are clearly two dimensional. The first dimension is the individual's relationship and responsibility to God, and the second dimension is the individual's relationship and responsibility to others. Within the historical progression of the covenant and the glory and rebellion of the nation is the promise of ultimate redemption by God's own suffering servant, a Messiah (Isaiah 53).

Southern Baptists further believe that, with the birth of Jesus Christ, the new and final covenant was given to mankind, as recorded in the New Testament. The New Testament records the life, death, resurrection, and
ascension of Jesus as well as the results that followed in the first 100 years after his birth. It records the way of life he taught to those who chose to follow him. His teachings and example are the foundations of Christian belief and action. Christ himself summarized in two commands all of the previous Law: Love God and love your neighbor (Matthew 22:34-40). This summary of the teachings of the Hebrew Law was taken from the original commandments God gave to Moses (Deuteronomy 6:5; Leviticus 19:18). While simply stated, coming from the lips of Jesus these words had greater meaning. Jesus demonstrated by his life and directly taught his disciples that greatness comes through serving others (Mark 10:35-45). Following the model and example of Christ, service to others is the characteristic mark of Christian discipleship. According to the teaching of Christ, every disciple must find and practice ways of serving others. Rather than being a matter of personal effort, Jesus taught in John 15 that those who live in him will bear fruit. That fruit does not necessarily grow quickly and not out of the effort of the branch, but because of attachment to the vine, Jesus Christ. Fruit bearing is a normal, natural result of being a part of the source. Southern Baptists believe that the life of the one attached to Jesus should grow and expand to produce what comes from the source. This fruit, produced in the believer
from God's indwelling Holy Spirit, includes love, joy, peace, patience, kindness, goodness, faith, gentleness, and self-control (Galatians 5:22-23). The follower of Christ has the tendency to internalize these ideas as matters of character rather than conduct. Actually, none of these can be understood or experienced in isolation. As this fruit grows in life, the follower of Jesus reaches out to others in all kinds of ministry and service.

True service is what is done by a servant for a master without any thought of recognition or reward. To Southern Baptists, service as a follower of Jesus means that he is master and that the one serving is servant. A servant follows the example and teaching of the master. Service to others as a follower of Jesus addresses concrete realities of crucial human need. Modern concern for the needs of women, children, and minorities, modern expressions of medical care, modern institutions of higher education, and many government social programs owe their existence to the result of this expression of service to others taught by Jesus. The greatest recorded sermon of Jesus, the Sermon on the Mount (Matthew 5-7), establishes the standards of conduct of the follower of Jesus. Practicing justice in business and politics, showing mercy to needy people, living humbly before God with family and neighbor are all results of His teachings.
To Baptists, the Bible is first about relationship to God, but that relationship is not genuine unless it produces results in life (James 2:14-26). It is the purpose of God for those who know Him to serve by meeting the needs of those around them. The Bible describes ministry to the poor and needy (Matthew 19:21, Mark 10:21, Luke 11:41); the hungry (Luke 1:53, 9:12-17; Romans 12:20); the homeless (Exodus 22:21; 23:9; Leviticus 19:33-34); the oppressed (Matthew 9:36; Mark 12:38-40); the sick (Matthew 10:8; Luke 9:1-6; James 5:14-16); the handicapped (Matthew 15:30-31; Luke 14:13); and the fallen (John 4:1-42; 2 Corinthians 2:5-11; Galatians 6:1-2). Following God's Word involves meeting any of the needs of others (Leviticus 19:1-2, 9-19; Luke 4:18-21). The ultimate importance of serving others was made clear when Jesus said that it would indicate qualification for blessing or rejection on the day of judgment and the great separation (Matthew 25:31-46).

Biblical examples can be found in the writings, actions, and teachings of many personalities. The writer Isaiah pictures the suffering servant role of the coming Messiah in chapters 52 and 53. God's suffering servant was to "act wisely" (52:13). He was to be "despised and rejected by men, a man of sorrows, and familiar with suffering." He was to be "smitten," "afflicted," "pierced," "crushed for our iniquities" so that "by his wounds we are
healed.” With all these personal attacks, he would remain silent and willing, “After the suffering of his soul he will see the light of life and be satisfied; by his knowledge my righteous servant will justify many, and he will bear their iniquities” (53:11).

Southern Baptists believe that Jesus, as the present Messiah, taught His disciples the way of servanthood in multiple ways. In one final example recorded in John 13, on the night of the Passover, the same night as his arrest and trial that would result in His death, Jesus took a towel and became a servant. Following the accepted practice of cleansing before a meal, Jesus took off his outer garment, wrapped himself in a towel, poured water into a basin, and began to wash the disciples’ feet. In conclusion He said,

You call me “Teacher” and “Lord” and rightly so, for that is what I am. Now that I, your Lord and Teacher, have washed your feet, you should also wash one another’s feet. I have set an example that you should do as I have done for you. (John 13:13-15)

In the development of the new fellowship of the followers of Jesus -- the church -- recorded in Acts, there came a time when more leadership was needed. The leaders, the Apostles, were overobligated with the needs of people within the fellowship, particularly widows. The solution was the selection of seven men to “wait on tables”
(servants) to meet the food needs of these widows (Acts 6:1-7). One of these men, Stephen, was a strong leader as a servant in the church, and he was arrested, tried by the Jewish court, and stoned to death, becoming the first recorded martyr of the Christian movement after the death and resurrection of Jesus.

The Baptist view of theology makes it clear that each person is to live his or her life according to the teachings of the Bible. Each person is called upon to care for others as he or she is cared for by God. Each is to show mercy, to practice generosity, and to be involved in meeting the needs of others. The Bible presents the ideal for the believer in Christ. Because of the sinfulness of mankind, action often is less than the ideal. The same is true for religious institutions. Churches tend to become focused upon themselves rather than upon the world. Churches also tend to move away from the developing social problems around them to the comfort of middle-class neighborhoods.

The Jesus Movement of the late 1960s and early 1970s challenged this internalization and institutionalization of religion. During that time, Findley Edge (1971) was one of the clear voices among Baptists calling for the church to return to theological soundness and practical usefulness. Recently prophetic voices within evangelical Christianity
have called for a return to this basic biblical theology and action (Campolo, 1991).

Greenway and Monsuma (1989) called for Christians to cease in assuming the role of the government and community organizations in dealing with people in need. They called upon Christians to encourage the effective work of those organizations and to prepare to confront the failure of those organizations. When people's needs are not being met or are being met in a way inconsistent with Christian theology, Christians should act to meet these needs by developing their own means of doing so. Claerbaut (1983) pointed out that it is hard for churches to become concerned about problems that do not actually confront them because most are located away from those problems.

Basic to Baptist higher education is Baptist theology. Each institution must maintain its theological roots in the furtherance of higher education. Educational programs must also reflect that theological foundation. Community service programs are an extension of basic biblical theology and are consistent with the goals of Baptist higher education.

Current Trends in Community Service

In 1975, presidential candidate Jimmy Carter delivered one of his campaign speeches in a burned-out section of the Bronx. In that speech, he made the rebuilding of America's
cities a primary goal of his future administration. By the
time he left office in 1980, cities in America had
deteriorated even further. His desires were not met through
government bureaucracy and federal provision. After leaving
office, Jimmy Carter's involvement with the work of Habitat
for Humanity began to produce some solutions to the problems
of the cities. Habitat for Humanity was started by a
Georgia neighbor to Carter, Millard Fuller, as a Christian
missionary organization. The purpose of the organization is
to build houses for poor people who could otherwise never
own their own homes. On a local level, volunteers band
together in Habitat for Humanity chapters to build
affordable housing for low-income people.

Although such an effort does not resolve the
deterioration of the cities, it has made a significant
difference. Volunteers have made a great contribution to a
major problem. College and university students have been
among those volunteers, many as a result of community
service emphasis on their campus.

In 1989 President Bush created the Youth Engaged in
Service to America program to encourage young people to work
with the less fortunate through volunteer programs
(Weinraub, 1989). In March 1989, students at a Conference
of the Campus Outreach Opportunity League complained that
any effort to attach financial aid to community service
would unfairly penalize minority students who depend on that aid. They believed that those not needing financial aid would shun community service (Collison, 1989). The plan proposed would compensate students $100 a week while they were serving and up to $20,000 to pay for college later.

In December 1989, Monaghan reported that the Oregon State System of Higher Education had created the International Cultural Service Program. The purpose of the program was to give partial scholarships to state universities to selected foreign students in return for 80 hours of community cultural service.

In a *Chronicle of Higher Education* report in 1990, the Princeton Project 55 was reported as begun by the university's alumni class of 1955. This nonprofit organization was formed for the purpose of enlisting about $10 million from Princeton alumni for the purpose of encouraging community service projects, including service internships for students at Princeton (Dodge, 1990b).

Dodge (1990a) also reported the growing number of colleges that were encouraging their students to participate in local volunteer projects. Ohio’s Xavier University, Ohio’s Bethany College, and Tufts University were cited as having community service plans that range from provision of undergraduate scholarships for community service to required participation for students. Dodge (1990a) reported interest
in Congress concerning financial aid, as well as President Bush's Points of Light Foundation to encourage community service projects among businesses and students. After lengthy consideration, compromise legislation, The National and Community Service Act, was passed in Congress in October 1990. It created the National Service Commission, to be appointed by the president to oversee appropriation of $62 million in 1991 for community service projects, some of which would be through higher education. Under this legislation, students could earn educational benefits from community service time (Blumenstyk, 1990).

By September 1992, reports began to be printed about the impact of this legislation. In one case, a student at Georgetown University Law Center spent the summer researching gay civil-rights issues for the American Civil Liberties Union, passing up a more profitable internship with law firms. His summer was made possible by a grant from the Commission on National and Community Service (Abdelnour, 1992).

In a study of 1960 college students involved in community service in a southeastern state, researchers Serow and Dreyden (1990) found that one personal variable positively influenced participation in community service -- spiritual/religious values. A negative corollary was found among those who had a strong emphasis on personal success.
Community service also had greater value on private and religious campuses as compared to public institutions.

The *New York Times Magazine* carried a story in September 1992 about the growing programs of volunteerism at Rutgers University. Students were involved in everything from soup kitchens to a writing skills class for adults. At that time Rutgers was considering making the program mandatory for honors program students beginning in 1995 (Goldberg, 1992).

Students at Southern Methodist University in Dallas enrolled in a course that combined community service and seminars and lived in a former crack house just a few blocks from the campus as a pilot project. Studies in Urban Culture provided the foundation for community service activities in this low-income neighborhood that helped transform the neighborhood as well as the students (Mangan, 1992).

In the presidential campaign of 1992, candidate Clinton proposed the idea of a national service program that could be available for as many as 300,000 participants by mid-1994. It was not long after the election before those plans were scaled down to a phased-in program. The idea of the proposed plan was for a student to work in national service in order to have all or part of their college loans
forgiven. The beginning of such a program would be limited to a pilot project (Jaschik & Zook, 1993).

At least some of the background for such a program came from Arkansas, where President Clinton had served as governor. The Delta Service Corps was a national service program that covered three states and was administered by the Arkansas Division of Volunteerism, which was created by then-Governor Clinton. This program had its financial foundation from the Commission on National and Community Service. Each participant in this program was placed in existing community organizations in 142 counties of Arkansas, Louisiana, and Mississippi. For each year of work, they were given a living allowance and a $5,000 voucher toward their education (Zook, 1993a).

By May 1993, President Clinton proposed a new national service plan to Congress. Under this plan, students would engage in community service for 1 or 2 years in return for minimum wage salaries, health and child care, and a $5,000 educational voucher for each year of service they completed. This money would either be paid to the college that the student would attend, or if the student was already enrolled, it could be used to pay back loans. The president's vision was 150,000 students in this program within 4 years (Jaschik, 1993a). The following week's edition of the same publication carried an article by the
same author (Jaschik, 1993b), reporting the selection of 1,500 participants in President Clinton's national service program. These selections were to be made through the Commission on National and Community Service, which selected 16 projects out of 430 applications.

All of the programs selected were campus based or were run by coalitions that included at least one campus. Participants in the summer program would receive leadership training, would work at minimum wage in social service agencies, and would earn a $1,000 voucher for college expenses. Types of programs included "one-room schoolhouses" in Harlem; renovation of a school and public housing project in Atlanta, including placing of tutors in the school for the summer; Philadelphia nursing students' immunizing of 8,000 children under 2; and children's programs in Los Angeles.

A Rhode Island philanthropist demonstrated the interest of the private sector in community service with the granting of $5 million to Providence College for the development of a program of community service. Providence was selected out of a field of six; it planned to develop a program of courses, practical application, and reflective analysis beginning in the fall of 1994, with a full degree program by 1997-1998 (Blumenstyk, 1993).
In the summer of 1993, the state of Illinois started a program in which college students could earn money for college costs through community service. Called the Alternative Student Service Education Trust, or ASSET, the program participants would earn $7 to $9 dollars an hour, with no voucher at the end of the work. This plan was to be administered by five colleges that would select the nonprofit organizations where the students would work based on student interest and areas of study. Funds for this state program were available from interest on loans and the sale of bonds (Wong, 1993).

During the fall of 1993, Clinton’s proposed National Service program was enacted by Congress. It would be administered by the Corporation for National Service and would have a $389 million appropriation for 1994 out of a total of $7.4 billion over the next 4 years. State-based commissions would select the local organizations that would participate (Zook, 1993b).

Community service programs continued to develop across the nation in both public and private settings. As one example, in the fall of 1993, Baylor University received a $2 million grant from the Carr P. Collins Foundation of Dallas for scholarships. One requirement of those to receive these scholarships would be participation in a program of civic or community service for one semester each
year for 4 years ("Collins Foundation gives," 1993). In another example, at the ACPA Convention in Indianapolis in 1994, community service projects were available for participants in the convention. Cummins (1994) reported that an effort such as this was a demonstration of the connection of the ideals of student affairs and higher education to the realities of the surrounding world.

Conclusions From the Review of Literature

The review of literature provided theoretical foundation to serve as an intellectual framework for community service. While not a predicator of service, theory serves as a framework for the experience, regardless of the participant’s knowledge of such theory. The examination of theological foundations demonstrated biblical precepts that are clearly supportive of service and that would be readily accepted by Baptists. The review of current literature demonstrated a widespread, growing trend in practical applications of community service among students of higher education in the United States. Every area examined in the literature supports the conclusion that community service is an important issue for Baptist higher education institutions to consider as a part of their overall student education and development programs.
CHAPTER III

METHODOLOGY

Research Design

The research design for this study is a descriptive survey using a questionnaire as the fundamental instrument. Four years after the administration of the first survey, a second survey, using the same instrument, was administered to acquire new data for comparison to the previous survey in order to establish any changes over time.

Population

Each of the Southern Baptist institutions of higher education, a total of 53, located in 18 U.S. states made up the population for the study. Academies and seminaries were not included in this study, only degree-granting colleges and universities. A duplicate survey was mailed to two persons, the campus minister and the chief student services officer on each campus. Most Baptist campuses have a ministry leader by some title who often leads student volunteer service groups. All campuses have a student services officer of some title who should be
completely aware of student involvement in the community if it is sponsored by the institution. Addresses of the institutions were obtained from the publications of the Education Commission of the Southern Baptist Convention. The Student Development Directory (1991/1992), a publication of The Association for Student Development in Southern Baptist Colleges and Universities, was used to identify specific individuals serving as campus minister or chief student affairs officer. If other individuals were in charge of the community service activities, the addressees were asked to refer this request to them. Any additional information concerning the campus community service program was requested.

At the time of the second survey, three institutions were removed from the list of institutions. Those three, the University of Richmond, Furman University, and Wake Forest University, were found no longer to be related to the respective state Baptist convention. Otherwise, the same population, addressing the same individuals as those addressed in the first survey, was surveyed 4 years after completion of the first survey. The second survey included a copy of the response of that campus at the earlier date. Corresponding current information was requested. In some cases, if there had been no response to the first survey, personnel were asked to research the information at the
earlier date as well. It was explained that a comparison over time was significant to the study. Once again, additional information regarding the campus program was requested.

Instrument

The instrument used in this study was a survey questionnaire. No instruments were located in the review of literature to assist in gathering the information. A survey instrument was developed to gain qualitative and quantitative data that would give a factual picture of community service activity among students on each campus. General information concerning total enrollment and location of the college or university was available from published sources external to the particular institution. Survey questions focused on actual student involvement in community service activities, the form of those activities, the types of services provided by students, community service course offerings, the academic department offering such courses, and the methods used for evaluation of the services. Additional program information was requested from those who have unique operational programs of community service.
Instrument Validity

Content validity of the instrument was established in consultation with a panel of experts. Each panel member was asked to evaluate the instrument after the purpose of the study was explained. The panel members were selected because of their particular expertise.

Anthony Campolo, a professor of sociology at Eastern College in St. Davids, Pennsylvania, and a well-known author and speaker, was asked to serve as one expert. Information about the extensive community service program at Eastern College was requested and reviewed as well as any recommendations from Campolo about this study. A subsequent personal meeting between the researcher and Campolo, provided an opportunity to review the study, the information sought in the questionnaire, and the expected models that could result.

Don Byrnes, vice president of Enrollment Management and general legal counsel of Houston Baptist University in Houston, Texas, served as an expert in the area of student statistical information. He reviewed the purpose of this study and the questionnaire for clarity and accuracy of information.

The third panelist was Steven Carleton, executive director of the Education Commission of the Southern Baptist Convention. He was asked to review the research design and
the questionnaire because of his knowledge of the higher education institutions of the Southern Baptist Convention.

Each of these panel members offered suggestions he deemed necessary to make the questionnaire appropriate to the purpose. Each was comfortable with the clarity and appropriateness of the information requested and determined that the information requested was adequate for the stated purpose.

After the questionnaire was approved by the panel of experts, a pilot survey was utilized to check the accuracy of the information gained. From research, four private institutions were selected that were known to have a community service program. These institutions represented a variety of types of institutions, religious and/or private, but not Baptist. The subjects of the pilot survey were Rice University in Houston, Texas; Trinity University in San Antonio, Texas; Westmont College in Santa Barbara, California; and the University of St. Thomas in Houston. These institutions were asked to fill out the questionnaire and send any additional applicable information. They were also asked to suggest changes to the questionnaire if something were missing or not adequately covered. After the surveys were returned, phone calls were made to the individuals who responded to the pilot questionnaire to check the information received. The responses proved to be
adequate to the purpose, and no suggestions were made to change the questionnaire.

Procedure for Collecting Data

Data were collected by mailing the questionnaire to the appropriate persons at the named institutions. Two identical copies were sent to two designated persons with a cover letter and a preaddressed, stamped return envelope. A follow-up letter and questionnaire were sent to the same individuals after a 30-day period if none had been returned. A return of 50% was considered sufficient for the purpose of this study, but a much higher rate of return was desired. The first survey resulted in a return of 43 questionnaires from the 53 included institutions, or a return of 81.1%.

Four years after the completion of the first survey, a second survey of identical nature was conducted, with the exception of the institutional changes previously noted. The second survey provided information to the college or university that was sent to the researcher at the time of the first survey, and each was asked for a new response. Each was also asked to review the information from the survey 4 years earlier and to provide that historical information if it had not been provided at the earlier date. No institutions made changes in the previous survey information at that second time, except for the provision of
information from 4 additional institutions. The institution list was reduced to 50 due to the removal of 3 institutions no longer a part of the respective state Baptist convention. This maintained a consistency of represented institutions over the time of the study. With the additional historical information provided by the 4 institutions, a total of 47 questionnaires was available for the 1992-93 school year, making the rate of return for the first survey 94%.

Thirty-five responses were received to the second survey, or a rate of return of 70%. These 35 responses to the second survey also made possible a longitudinal analysis for each of the institutions.

Analysis of Data

Upon receipt of the returned questionnaire, the researcher entered the data into the Excel program, a microcomputer database and graphic software package published by Microsoft Corporation. The responses from the returned surveys were tabulated item by item, in the two time frames, by the researcher. Following each item tabulation, percentages were calculated to make a comparison of change over time, where possible, as well as a comparison among institutions. The significant or unusual programs became apparent from the data and other provided information. When necessary, additional contact was made.
with the individual supplying the information. The models that became apparent were analyzed for common and unique design.

Reporting of Data

The data are reported in chapter 4 in quantitative totals, averages, and percentages with a descriptive narrative. The statistics obtained provided the information to answer the research questions. Some of the more extensive programs, which could serve as models for other institutions, are reported individually in chapter 5.
Southern Baptist institutions of higher education are located in 18 different states of the United States. Research for this study has established the number of institutions at 50. Fewer or more may be considered Southern Baptist at any given time. The variation in number of institutions has occurred for two reasons: the beginning of new institutions and a change in the relationship of an existing institution to the state Baptist convention. In recent years, a change in the relationship has occurred more often than has the beginning of new institutions. Several institutions have become independent of the supporting state convention. Over the 4-year period of this study, three institutions were eliminated for this reason. The list of institutions published by the Education Commission of the Southern Baptist Convention (Fields, 1996) served as the final determinant of included institutions. One other institution has changed its relationship to a state convention since that time.

Of the 50 institutions included in this study, 47 supplied the requested information for the 1992-1993 school
year. The percentage of return was 94%. The research analysis includes the 47 institutions reporting in the 1992-93 academic year, unless otherwise noted. Thirty-five institutions returned survey information for the 1996-1997 school year in response to the second period of research, a return of 70%. The report of the data from the second survey, for 1996-1997, and all longitudinal comparisons of the institutions are included in the last section of this chapter.

The location of each institution, the population of the location, and the enrollment of the institution were all factors considered in the examination of community service in the institutions. Enrollment figures were secured from publications of the Education Commission of The Southern Baptist Convention, and the population data were secured from the 1990 census, or later data, as published by Rand-McNally and Company.

The total enrollment of the 50 institutions included in this survey in 1992-1993 was 101,882 (Fields, 1993). The 47 institutions returning survey information enrolled 97,626, or 95.8% of the total enrollment of the 50 institutions. For the purpose of this study, the responding institutions were grouped by enrollment size into groups of under 1,000, 1,000 to 2,000, 2,000 to 3,000, and 3,000 and more. With this size distinction, 10 institutions were under 1,000 in
size; 13 institutions, 1,000 to 2,000 in size; 16 institutions, 2,000 to 3,000 in size; and 8 institutions, over 3,000 in size.

The population of the location of each institution was divided into towns, under 10,000 in population; small cities, 10,000 to 50,000 in population; medium cities, 50,000 to 100,000 in population; large cities, 100,000 to 400,000 in population, and metropolitan areas, above 400,000 in population. Fourteen institutions were located in towns; 17 institutions were located in small cities; 1 was located in a medium city; 9 were located in a large city; and 6 were located in metropolitan areas. No apparent correlation between the size of the institution and the population of the location was discovered. Table 1 contains these data by the number of campuses within each category.

Table 1

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Community Service Programs

Every institution that responded to the 1992-1993 survey indicated that it had some type of community service program. A variety of program types and levels of student involvement was reported. Some institutions reported more extensive community service programs, indicating a greater focus of attention as well as a higher percentage of student involvement. The type of community service program and the involvement level of students demonstrated no correlation between the size of the institution and the size of the population of the location. The reported presence of community service programs answered the first purpose of this research, which was to determine the existence of community service programs.

Forms of Community Service Involvement

The number of the forms of community service involvement reported varied by institution. The survey listed six forms of community service for response. The respondents were asked for additions to any of the survey that did not adequately cover the question. The responses of the 47 institutions to six forms of community service involvement is reported in Figure 1. No additional forms were reported.
Each institution reported the forms of community service opportunities available on the campus. Most reported multiple forms, ranging from one or two forms to all six forms. Forty-two institutions, 89.3% of the responding institutions, reported volunteer student involvement with agencies through campus clubs and organizations. These agencies are service-type agencies, usually nonprofit in nature. The same type of community service was also provided through church or church-related community service programs. Clubs and organizations furnished volunteers for this type of program at 34 institutions, 72.3% of the reporting institutions. Christian clubs and organizations on 41 campuses, 87.2%
reporting, were involved in local missions-type programs. *Local missions* is a general term used to describe student involvement in volunteer work with children, community centers, nursing homes, and many other programs. This service, which is provided by Christian clubs and organizations, is generally understood to be Christian ministry and includes religious programming.

Field service, which exists in many forms, is an extension of the academic classroom instruction through practical application in the community. Thirty-four institutions, 72.3% of the total reporting, reported field service with agencies or churches as a part of course requirements. In 14 institutions, 30% of the respondents, field service participation was required of all students in 10 different academic disciplines. The disciplines of social work and church vocations were each reported as requiring the participation of all students at 5 institutions. Psychology was reported as requiring all students to participate in community service at 2 institutions. Other disciplines requiring community service participation included religious education, human services, education, recreation, sociology, theology, and Christian leaders. The last, Christian leaders, was reported as a leadership-development course requiring service
participation although it was not an academic credit discipline.

Two institutions reported a general requirement for community service participation for all students. "All students" is qualified to mean all full-time students, both resident and nonresident. Part-time, evening, and graduate students may not have the same requirement. One campus reported a numerical involvement in community service that was greater than the student enrollment, because it included faculty and staff members in the count. The second institution requiring community service of all students reported a numerical count that was 60.8% of the published enrollment.

A total of 167 forms of community service involvement was reported by the 47 institutions, an average of 3.55 forms at each institution. Although 1 institution reported only 1 form of community service, most institutions reported multiple forms of involvement. The predominant forms were volunteer service with agencies, volunteer work through churches, and local missions programs carried out by Christian clubs and organizations. These 3 forms were reported 117 times, or an average of 2.49 for each of the 47 institutions. The other 3, field service participation, service required in a discipline, and service as a general university requirement, occurred 50 times combined, an
average of 1.06 for each campus reporting. No correlation could be found between institution size, population of location, and forms of community service involvement.

Student Involvement in Community Service

The total enrollment of the 47 institutions participating in this study was 97,626 in 1992-1993 (Fields, 1993). A total of 17,723 students was reported to be involved in community service activity in the 47 institutions, 18% of the total enrollment. Although it cannot be assumed that these were all different students, in most cases they were. The average student participation was 377 on each campus. The actual number of students involved ranged from 10, which represented 2.1% of the enrollment, to 7,000, which represented 57.4% of the enrollment. The percentage of student involvement compared to the enrollment ranged from 2.1% at a college with an enrollment of 476, to 100% at an institution with a total enrollment of 152. The comparison of enrollment to involvement for all institutions produced an average involvement of 16.5% of the enrollment. There was no indication of a correlation between higher percentages of involvement and institutional size in either larger or smaller institutions. The population of the location reflected no influence on the percentage of
students involved. Figure 2 displays the total number of students involved in the six forms of community service.

![Graph showing distribution of students involved in different forms of community service.](image)

**Figure 2.** Number of students involved.

The most common reported form of community service involvement was that of work with agencies. This is demonstrated by the fact that more than twice as many students were involved in this area than in any other area. Although agencies represented 25% of the forms of service, 45% of all students involved in all forms of service served in this manner. The second form of service, work through churches, was 20% of the forms reported and demonstrated an involvement of 22% of all students involved in service. The third form of service, missions, was 24.5% of the forms reported and involved 14% of all students in service. Field service work, reported as a form of service by 72% of the
institutions, comprised 11% of reported student involvement, with just over 2% of students required to serve through a discipline. The two institutions requiring all students enrolled to participate in community service reported 6% of the total student involvement of all institutions.

Types of Community Service Work

The types of community service activity varied widely by institution. Fifteen types of work were reported multiple times, and 8 other types of work were reported at least once. A total of 260 types of service work, or an average of 5.3 types of service work for each institution, was reported.

The most reported form of service involvement was children’s activities, reported by 85% of the institutions. All kinds of children’s activities are included in this type with the exception of the second most reported item, tutoring children, which was reported by 70%. Children’s activities and tutoring may be combined in one program operation in some situations. Figure 3 provides and indication of how many of the 47 participating institutions reported each of the types of service that were reported more than once.
Repair and construction work was reported by 66% of the institutions. This work includes everything from minor home repair to the construction of new homes. A related area,
cleaning of property, was reported by 49%. Property cleaning may also include beautification and trash removal from highway right-of-way. Food distribution work includes enlisting donations of food, sorting and packing of food items, and distribution of food to clients. This type of work was reported by 62% of the campuses. Clothing collection, sorting, repair, and distribution were reported as forms of work by 53% of the institutions. Adult education programs were reported by 38% and include ESL programs for adults. Senior adult programs were reported by 23%, and homeless programs were reported by 21% as areas of work in which students participated.

The remaining types of work involvement were reported less often. Work with handicapped individuals was reported by 17%; crime prevention work was reported by 8.5%; big brother/big sister programs were reported by 6%; work with prisons was reported by 6%; and work with juvenile detention centers was reported by 4%. Eight other types of work were reported once by institutions: women’s shelter work, vacation Bible school work, work in blood drives, work in a children’s home, work with AIDS patients, work in a mental retardation facility, benevolence work, and work with the deaf.
Academic Credit and Noncredit Courses

This research requested information to determine whether or not any campuses were offering courses of study in the community service area. The survey response indicated that 15 campuses were offering courses of study in community service, 32% of the returned surveys. Some campuses offered courses of study in this area in more than one discipline. One campus reported a community service course offering in psychology; 1 was reported as offered in the school of education; 1 was reported as offered in a civic education area; 6 were reported as offered in Christianity/religion, and 12 were reported as offered in sociology/social work. Not all course offerings were in academic areas; one campus reported offering community service study in a freshman cornerstone program.

Evaluation of Student Participation

Evaluation of work activity was reported as a significant factor in the continuation of productive work. Volunteer or required participation was reported and measured by some criteria of evaluation. Every institution had established policies and procedures in this area. One question asked in this research concerned how evaluation was accomplished. Some institutions reported more than one form of evaluation procedure. The most reported form of
evaluation was through the reports of students. Thirty-seven institutions, or 79%, reported this form of evaluation. The second most prevalent evaluation procedure was the reports of work supervisors, reported by 24, or 51% of those responding. University supervisor reports were the means of evaluation in 34% of the responses. One campus used an outside evaluator to assess the work accomplished.

Longitudinal Evaluation

Thirty-five institutions responded to the second survey covering the 1996-1997 academic year. The same 35 institutions had previously responded to the 1992-1993 survey, making possible the longitudinal comparison of these institutions. All of the longitudinal comparisons in this section are for the same 35 institutions in the two time frames, 1992-1993 and 1996-1997.

The 35 responses to the second survey represented 70% of all Southern Baptist institutions of higher education and 74.4% of the number that responded to the first survey in 1992. The enrollment in Southern Baptist institutions of higher education increased in 1996-1997 to a total of 110,695 (Fields, 1997). This was an 8% increase over reported enrollments in 1992-1993. The 35 institutions represented 75.5% of the total Southern Baptist enrollment in higher education in 1992-1993 and 73.3% of the enrollment
in 1996-1997. The 35 institutions had an average enrollment increase of 6.6% over the 4 years of this study.

The size of the enrollment and the location population of the institutions responding to the second survey were equally as diverse as observed in the first survey. Enrollment changes moved 3 institutions from one enrollment group to another in 1996. There appeared to be no correlation between the changes and the location population. Table 2 presents the 35 institutions in this longitudinal comparison, classified by enrollment and population of location.

Table 2.

**Enrollment and Location Population, 1996**

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</table>

**Change in Forms of Community Service**

Each of the six forms of community service involvement increased over the 4-year period. The average number of
forms of service on each campus changed from 3.55 to 4.1. The most significant changes occurred in two areas: service through churches and church organizations and the requirement by campuses that all students participate in community service. The increase in service through churches was from 71.4% of reporting institutions to 94.2% of reporting institutions, or a change of 22.8%. The increase in campuses requiring community service was from 2 to 6, or a 300% increase. The 6 were 17% of the reporting campuses compared to 2, or 5.7% of the same reporting campuses in 1992.

Increases occurred in all other areas. Service through agencies increased from 88.5% to 97%. Local missions programs were reported by 85.7% in 1992 and by 91.4% in 1996. Field service requirements for students increased from 68.5% to 74.2% among the institutions. Discipline-based requirements increased from 28.6% to 34.2%. The following disciplines were reported as having the service requirements: church vocations, service learning, social work, psychology, education, recreation, theology, Christian leaders, and interdisciplinary studies. The additions in this area from 1992 to 1996 were service learning and interdisciplinary studies. Of the disciplines reported more than once, church vocations were reported by 5, social work was reported by 4, and psychology was
reported by 2. Figure 4 presents the change in forms of community service reported by the participating institutions in each of the surveyed years.

![Bar chart showing change in forms of community service from 1992 to 1996](image)

**Figure 4.** Change in forms of community service.

**Change in Student Involvement**

A significant increase was reported in the number of campuses working with agencies, yet the level of student participation in this area did not increase but decreased by 12, which was less than 1%. This remained the largest area of student involvement, with 31.6% of all serving students involved in this manner, a decrease from 48.3% who were involved in this area in 1992. All other levels of student
involvement increased significantly, ranging from a 27% increase to a 400% increase. Figure 5 presents the graphic comparison of student involvement in the six areas for 1992 and 1996.

*Figure 5.* Change in student involvement.
In the report of forms of services, participation in service through churches increased by 22.8% and demonstrated an increase of 27% in student involvement, which was 17.8% of all service students. Student involvement in local missions service increased by 96%, although this form of service increased by only 4.7%. This area increased from an involvement of 13.5% of students to 17.6% of students. Field service required work increased by 42.5%, involving 9.1% of the serving students, whereas the form of service increased by 5.7%. Discipline-based requirements increased by 5.6% between 1992 and 1996. The participation of students increased from 2.2% to 7.6% of the total of all participants, but represented an increase of 400% in the total involved in this area.

The final item, the general university requirement for all students to participate in community service, increased by 300% between 1992 and 1996. There was a corresponding change of 333.7% in student participation. That increase was from 6.8% of the total number of students serving to 19.8%.

Change in Types of Community Service Work

The types of community service work reported by institutions responding to the survey in 1992 changed during the 4-year period. In 1992, the 35 institutions reported
204 different types of community service in the list of 15 types. The average was 5.8 types at each campus. In 1996, of the different types of community service involvement, 251 were reported in the list of 15, with 7.17 types on each campus. In addition to the 15 types of service, 10 other areas of service were reported in 1996. The 10 areas, each reported by one institution include *blood drive work, disaster relief work, *vacation Bible school work, crisis intervention work, health-related work, research work, women's center work, *work with the deaf, environmental work, and work with the arts. Six areas were reported once by the institutions in 1992, including those marked with the "*", and the following: work with mental retardation, work with AIDS patients, and work in benevolences that were not reported in 1996. Among those types of service not reported in 1996 that were reported in 1992 were work with the mentally retarded, work with AIDS patients, and benevolence work. The 15 types of service presented in the graphs of Figure 6 indicates decreases in 2 areas, work with adult education and work with prisons. Three areas remained the same -- senior adult work, juvenile center work, and big brother/big sister work. All other areas increased from 10% in work with children to 175% in the area of crime prevention work.
Figure 6. Change in types of community service work
Increases in each area included the following: food services increased 34%, reported by 88.5% of the campuses; clothing services increased 29.4%, reported by 62.8%; housing assistance increased 12.6%, reported by 37%; tutoring of children increased 23%, reported by 91.4%; housing repair and construction increased 23.8%, reported by 74.3%; property cleaning increased 15.8%, reported by 62.8%; work with children increased 10%, reported by 62.8%; crime prevention work increased 175%, reported by 31.4%; work with handicapped increased 62.5%, reported by 37%; and work with the homeless increased 50%, reported by 42.8%.

Changes in Other Areas

No significant changes were discovered in the survey reports in other areas that were examined. Institutions that offered courses in community service remained the same in each survey, with 15 campuses offering courses in some field of study. Two noncredit areas were reported in 1996: freshman orientation and service leadership. Only one, freshman orientation, was reported in 1992. Two areas of academic study were reported in 1996 but were not reported in 1992: center for family and community service. The other areas reported as offering community service courses were psychology, sociology/social work, Christianity/religion, education, and civic education.
No significant change was reported in how evaluation of the services rendered was accomplished. Evaluation was based on student reports, reports of work supervisors, reports of university supervisors, and in one case, evaluation by an outside evaluator.
The survey revealed various models of community service in operation at Baptist colleges and universities. The most common community service activity was found to be the volunteer activity of students through campus clubs and organizations. In most cases, this activity was not well organized into any kind of overall program. Even on campuses with an organized program that was not campuswide, additional community service activity existed through clubs and organizations.

Four specific models were selected by the researcher as examples of organized programs of community service. The first two have existed for some time; the last two have developed within the past 4 years. These four programs are located at Palm Beach Atlantic College, West Palm Beach, Florida; Grand Canyon University, Phoenix, Arizona; Cumberland College, Williamsburg, Kentucky; and Houston Baptist University, Houston, Texas.
Palm Beach Atlantic College

Hope Straughan, Coordinator of the Workship at Palm Beach Atlantic College, furnished information about the college and its community service program both by mail and through an interview (personal communication, July 1994). Additional contact was continued by phone and mail through the term of this research.

Palm Beach Atlantic College was founded in 1968 by Jess Moody, pastor of First Baptist Church in West Palm Beach, Florida. The enrollment in 1992-1993 was 1,643 (Fields, 1993), and in 1996-1997 it was 1,830 (Fields, 1997). The total full-time student body participates in the community service program.

As a part of the initial development of this college, Moody wanted to enable students to follow the example of Christ by reaching out to others. A community service program was the expression of this desire. The program initiated was called Workship. The name was a connecting of the concepts of work and worship. The purpose of Workship was to provide help to the nonprofit sector of society without charge. That help was seen as putting faith and learning into action to meet human needs. It was not just a ministry to the community but a ministry and growth opportunity for the student. Moody's desire was to graduate
students who were practically and spiritually ready to contribute through volunteer service, regardless of the student's chosen vocation. He was convinced that this kind of program would make students aware of the needs of others around them and educate them in the best possible way by teaching them to give of themselves.

The goals of the Workship program go beyond the service rendered and the value of that service to the recipient. There are recognized goals for the students and the institution. One goal of the Workship program is to help the student learn to serve and to see the impact of that service upon others. This is an experiential process for the student. A second goal is for the student to develop the social, interpersonal, and technical skills required to serve others. This includes all ages and types of people served. A third goal is to affect the lifetime vocational choice of the students and to show them how, regardless of vocational choice, they can serve their community. A fourth goal is to promote the institution as caring, concerned, and involved in the community (Palm Beach Atlantic, n.d.).

Full-time undergraduate students must serve at least 45 hours annually in Workship assignments. That requirement can be met in a number of different ways, depending on the student's schedule and the agency needs. A student can meet
the requirement on weekends, during school breaks, or through the summer option.

Freshman projects are a part of the introductory program for new students. Students work together in group settings of 5 to 15 people at different projects. Each student must complete six projects during the year, each of which is 3 to 5 hours in length. This freshman introduction provides the student an opportunity to learn about future possibilities of service. That future service may continue to be in group projects or in individual assignments.

In the fall of each year, a Workshop Expo is held on the campus with all the participating agencies in the area represented. Students can receive information and talk to representatives about the agencies and their work. Together, the Workshop office, the agency, and the student arrive at a service assignment. Each agency provides qualified supervision and helps in the creation of a positive learning experience for the student. Supervisors are required to supply a written evaluation of the student's work at the end of the project or assignment (H. Strahan, personal communication, July 1994).

Another part of the Workshop program includes regional, national, and international (RNI) projects. During school breaks, students have the opportunity to participate in service trips to other parts of the state, other states, or
other nations. These trips have ranged from disaster relief following natural disasters in the United States to construction aid in Egypt to Bible distribution and witnessing in Russia.

Some of the project leadership is provided by experienced students who are recruited for a student leadership team. These students have the opportunity to develop motivational, administrative, and leadership skills as they work. The leadership team members serve for two semesters and are given hands-on training to accomplish their task.

The director of the Workship program is also an assistant professor of sociology. One additional person coordinates the individual projects and also serves as social work instructor. The student leadership team provides valuable assistance for the administration of the program.

Officials at Palm Beach Atlantic College believe that this program benefits everyone (H. Strahan, personal communication, March 1997). Students learn by experience, discover the needs of the community, increase their qualifications for a future job after graduation, and develop the habit of service. Communities benefit from enthusiastic, energetic, caring, and involved students. Jim Gold, outreach coordinator of the Division of Senior
Services of Palm Beach County, stated, "Workshop efforts offered . . . improvement to the physical living environments of homebound residents and showed that young, caring people . . . do make a difference. . . . The Workshop program has enabled us to extend our impact beyond that of our own resources" (Palm Beach Atlantic, n.d.).

Grand Canyon University

Grand Canyon University, Phoenix, Arizona, has a unique community service design that is a graduate degree-centered program (D. Browning, personal communication, October 1994). Undergraduate students have an opportunity for involvement in community service in a manner that is much like those at most Baptist colleges and universities. These undergraduates volunteer through clubs and organizations to assist churches and agencies in existing local community service programs. They also have the opportunity for exposure to the more extensive program through short-term projects, student exchange programs, and some short-term international projects. Of the 1,747 (Fields, 1993) undergraduate students, about 10% are participants in some form of community service. That remained true in 1996 with enrollment at 2,194 (Fields, 1997).

What is unique to Grand Canyon is the graduate program in the College of Education, which produces an M.A. in Urban
Education and an M.A. in Teaching English as a Second Language (ESL). These programs are offered at the Los Angeles Field Site of Grand Canyon University in cooperation with the International Urban Institute. An additional 5 weeks is required in the summer at the university campus in Phoenix (D. Browning, personal communication, October 1994).

The philosophical development of this program came from a recognition of the rapid change in global society. One of those changes is the globalization of world culture, with rapid communication and transportation networks. This has caused a necessary shift to an understanding of the connectedness of human life worldwide. The urban nature of the world population has also affected traditional thinking and forced the development of an understanding of the complex issues of urban life. The urban community requires practical tools for cross-cultural problem solving. The urban settings of the United States are reflective of world urban issues, with California serving as a gateway to the growing Pacific Rim nations. Los Angeles has emerged as the most ethnically diverse U.S. city and is a laboratory of the Pacific Rim future.

Along with urbanization, the society represented in the urban centers has become diverse in philosophical identity. Although some population centers of the developed world are less religious and increasingly secular, the developing
cultures of the Pacific Rim are rooted in religious ideology. Those who work in these settings must be capable of understanding these roots and be equipped to provide spiritual answers to critical life questions.

Change is most evident in the historic events occurring at a rapid pace in the Pacific Rim, including the status of Hong Kong and the rapid industrial development of China. These changes are greatly affecting the urban centers as well as all of the countries of the Pacific Rim.

Grand Canyon has recognized its unique opportunity to train Christian professionals who can address the contemporary problems of the urban setting. The purpose is to produce individuals who have the intellectual and vocational tools to be able to affect social and spiritual change in the urban society. These professionals must have the skills to work with the diversity of socioeconomic and ethnic backgrounds of the urban setting (D. Browning, personal communication, October 1994).

The Los Angeles Field Site was developed because of the diversity of the city. This location is connected to the International Urban Institute. Los Angeles is recognized as having more cultures, languages, people groups, and religions than any other city in the world. Thus, it is an unmatched urban context for training educators to deal with urban issues. Tom Wolf, the director of the Los Angeles
center, is an author and lecturer in urban studies, with a specialty in Latin America and Asian cities. He has also served as pastor of an ethnically diverse, creative church in Los Angeles, The Church on Brady.

The M.A. in Urban Education program is a 2-year multidisciplinary program for Christian professionals who have significant work experience in urban settings. These urban educators are trained to become change agents through effective communication, analytical skills, and the ability to train others. They learn how to define the needs of individuals, groups, and organizations. They learn how to equip people to become effective learners, and they develop skills in empowering people to become agents of change in their own communities. This degree is rooted in practicum and field assignments that are practical applications of learned skills (V. Parks, personal communication, October 1997).

The M.A. in English as a Second Language (ESL) is a 1-year program for certified teachers. This program provides the theoretical framework for teaching English through courses in linguistics, intercultural communication, and curriculum design. The uniqueness of this program is a result of the multicultural urban setting of Los Angeles and the practical internships that are a vital part of this degree. These educators are trained in an international
environment and develop practical and academic skills to help others become proficient in English.

This degree program in education is a unique approach to the needs of the city for the future. It is the only degree program in this area in any Southern Baptist higher education institution. Roger Greenway (Greenway & Monsuma, 1989) provided a philosophical and theological basis for ministry in cities and assessed this program as one that is essential for the urban centers of the world today and the future.

Cumberland College

During the 1992-1993 school year, Cumberland College, located in Williamsburg, Kentucky, began the development of the Cumberland Leadership/Community Service Initiative as a volunteer program (M. Colegrove, personal communication, June 1994). Williamsburg is a small town in a rural area of Kentucky. There had been volunteer community service activities in the past at Cumberland, yet this plan forecast a future of a completely different nature. In that initial year, 1992-1993, approximately 120 of Cumberland's 1,498 students (Fields, 1993) were involved in volunteer activity. The design for the future of the program was to involve every student in community service in a phased-in program over the next 4 years. In 1996-1997 the 4-year program was
in full operation (M. Colegrove, personnel communication, March 1997).

The college received one direct gift and one grant to help in the initiation of this program. The program was designed to produce students who had 100 total hours of actual community service involvement by the time they graduated. This service would also result in a leadership citation for the student that was a part of a Leadership/Community Service Transcript, or Co-Curricular Transcript, for the student’s permanent transcript record.

Michael Colegrove, Vice President for Student Services and Dean of Student Labor at Cumberland, provided an overview of the program (personal communication, June 1994). During the spring of 1993, the first pilot Leadership Education and Development (LEAD) program, provided for future sophomores, was initiated. The LEAD program was designed to provide 15 hours of instruction in leadership development and an assessment of the leadership skills of each student. The goals were to focus on the individual and aid in the development of personal and leadership skills. The outcomes were to help the students (a) acquire skills of leadership, (b) enhance their ability to analyze and critique the leadership of others, (c) assess their own leadership style and potential, (d) understand the characteristics of good leadership, (e) understand the
importance of the spiritual development of a leader, and (f) develop supportive relationships with other campus leaders.

This pilot program was not for credit or grade on an academic level, but would be a part of the service/leadership transcript. It was conducted in 10 sessions, with a leadership field trip. Assigned readings were a part of the seminar. Sessions 1 and 2 introduced leadership development. As a part of these sessions, students reviewed a case study film and selected a leader. The instructor presented three dimensions of leadership development and provided the definition of a leader. Sessions 3 and 4 presented 11 specific qualities of an effective leader. In Session 5, students were given a personality instrument to assist each in developing a strategy for maximizing their leadership potential. Sessions 6 and 7 were designed to help students review the various characteristics of their leadership personalities and gain insight into how they could strengthen their self-image as effective leaders. Sessions 8 and 9 were designed to explore the spiritual development of the leader. Session 10 provided the conclusion and summary of the entire seminar and focused on how the information gained could be used to strengthen personal leadership. The follow-up field trip was planned in this session.
The 1992-1993 school year was the pilot for the beginning of the 4-year program. The next year essentially repeated the same pilot and became the first year of the 4-year plan. In 1993-1994, the Insights program for all new students was conducted. Insights consisted of required orientation during the first semester to introduce the program to new students. A Student's Handbook contained all the information forms and validation data that would provide certification for the future Service Transcript that would result in 4 years. The LEAD program was continued in the spring.

The next year repeated the previous elements and added the Service Experiences Requiring Volunteer Effort (SERVE) component of the program. SERVE was for students in their junior year and consisted of 40 hours of actual community service involvement through churches, agencies, and projects. The Services Unifying Cumberland's Commitment to Equip Students for Success (SUCCESS) level of the program began in the 1996-1997 academic year for seniors, requiring 45 hours of service activity (M. Colegrove, personal communication, June 1997).

Leadership citations were presented at graduation to the Seniors who had completed the 100 hours required by the Leadership/Community Service Program design. They also had a documented and recorded Leadership/Community Service
Transcript that provided evidence of the cocurricular activity accomplished during their 4 years.

Additional elements of the Cumberland program included supporting seminars and workshops to provide training for the service projects. A speaker series was also conducted to bring outstanding leaders to the campus to speak to the campus community and the community at large.

Houston Baptist University

In 1992, while a member of the staff, this researcher proposed to the administration of Houston Baptist University a community service component for the students of the institution. As in most Baptist colleges and universities, community service opportunities had existed for many years as volunteer efforts through campus clubs and student organizations. Proposed was a more extensive program of community involvement. Numerous meetings of administration, staff, and faculty personnel occurred over the next 2 and a half years, with no clear community service plan developed for the future during that time.

One of the elements related to this discussion was common to virtually all Baptist campuses. Most campuses have a chapel or convocation program that students are required to attend. Community service was seen as a component that could serve as a means for the students to
meet some of the requirements for mandatory chapel attendance. In 1992 Houston Baptist University had about 155 students involved in community service through campus organizations out of a total enrollment of 2,200 (Fields, 1993).

In 1996 the president of the university launched a staff-led community service program through the student affairs office. Two staff appointments were made for leadership of this new program, Assisting Communities Through Students (ACTS). This program was organized and began to develop during the 1996-1997 school year (J. Heinold, personal communication, November 11, 1997). ACTS functioned separately yet in connection with the required-attendance convocation program, which occurred once a week. Service became an additional option for collecting the required convocation points. A database of agencies was begun; opportunities for service involvement were located; and projects for students were designed. Relationships were established with nonprofit agencies in Houston as students, faculty, and staff were encouraged to become involved in service to the community. Totals from the first year of operation were 100 agencies served, 644 volunteers, and 5,740 service hours of time invested. For the fall of 1997, the entire incoming freshman student body was involved in a service project during orientation time. A total of 245
students served at seven different sites in the city. They tutored children at four schools, built houses with Habitat for Humanity, and invested time at two Star of Hope locations, sorting clothes and visiting with resident children (J. Heinold, personal communication, November 11, 1997).

The ACTS program provides three types of service opportunity. Ongoing and short-term group projects are available on Saturdays; there are class service projects, student organization projects, welcome days service projects, and Project Spring Break. Also, individual projects allow students to work in specific fields that may be related to their areas of study. Students may choose from among many nonprofit agencies, churches, and schools in Houston and the surrounding vicinity. Individual projects range from one-time projects to ongoing commitments. Mission projects give students the opportunity to serve in a variety of Christian ministries. Local and foreign projects are made available throughout the year (J. Heinold, personal communication, November 11, 1997).

Summary of Models

Each of these models is representative of several well-organized community service programs in Southern Baptist colleges and universities. They are not the only
programs in existence, but each serves as a model of a type and extent of program design. The models are at different stages in their history. They are located in various geographical, cultural, and population areas and are in different types and sizes of institutions. According to the institution personnel, each is seen as having value regardless of the length they have been in operation. These programs serve as examples that any Baptist college or university could follow.
CHAPTER VI

CONCLUSION

The subject of this research has been community service. The purpose was to determine the meaning and application of community service at Southern Baptist institutions of higher education. The data secured from the research have provided answers to the research questions. Analyzing the data provided conclusions about the application of community service and the changes that occurred between 1992 and 1996 in the institutions studied. From this research, it can be said that the institutions participating in this survey have been involved in service and that service is a growing area of focus for student activity.

Conclusions From Survey Research

All Southern Baptist institutions of higher education responding to the survey had some form of community service activity. What that activity was and how many students were involved in that activity varied by institution. The most predominant type of community service activity, volunteer work by campus clubs and organizations, has been and
continues to be the avenue through which most students have been involved in serving the community. This type of activity had been engaged in for many years, long before the more focused public attention given to community service issues in the last decade. This researcher attended Baptist institutions as a student and worked with Baptist college students on campuses from the fall of 1961 until 1995. During that time, students were involved in volunteer community service activity, yet recent changes indicate a rapid growth in this area.

The forms of community service activity engaged in at the institutions during the time of the study demonstrated an increase. This increase occurred in every form of reported activity. The two forms that increased the most indicate important conclusions. Eight more campuses became involved with churches and church-related community service programs in the 4-year period. Student participation in community service through such programs increased by a corresponding number. It would appear that church and church-related service programs grew, whereas agency-based service was stable. This could be explained by decreased government funding and the growth of churches/church-based programs to meet the existing need. It can be concluded that more institutions and more students responded to need
in this manner by the end of this research than they had done at the beginning of the study.

The second noted increase in forms of community service activity was that of campuses requiring all students to participate in service. In 1992, only 2 campuses reported this requirement. By 1996, six campuses reported this requirement. One other campus reported a new campuswide requirement in this area that was to begin after the close of this research period. It can be concluded that more institutions have recognized the value of student involvement in community service and thus are making that activity a requirement of all students. If the 300% increase in community service activities during the 4-year research period were to continue during the 4 years after the study, 18 campuses would have campuswide programs by the year 2000.

Total student involvement in community service increased significantly in the 4-year period, showing a 50.5% growth. Enrollment growth in these institutions was only 6.6% during the same time. With only one area of student involvement remaining stable and all others increasing significantly, growth was demonstrated among all forms of community service. The rate of growth has made community service a greater part of campus life. The types of work accomplished by students increased, corresponding to
the increase in involvement, but did not demonstrate any unusual changes or additions. The same types of work reported in 1992 continued to be the focus of community service work involvement in 1996. Community service is demonstrated to have grown in form and involvement, with little change in the ways in which this involvement was expressed.

Although other areas of community service surveyed showed no significant change during the research period, the presence of community service studies in multiple disciplines and in noncredit student development programs was established. Campuses that have developed campuswide programs have also developed orientation, training, and student leadership to conduct the programs, most of which is not reported as course study. Academic courses of study indicate a purposeful development of professionally trained individuals capable of assisting in the development of future community service programs.

Conclusions From Theories

As stated in the Theory section of chapter 2, theoretical study provides a foundation for understanding the developmental stages that occur among college and university students. The developmental stages, in practical application, are individualized with each student, but can
be generalized to the age group. Most students and many student leaders would not focus on theory when contemplating community service, yet Baptists are not anti-intellectual. Theory is important. Academicians in Baptist life apply theory in analyzing the meaning and impact of service in the lives of students. Faith-development theories are used to understand appropriate activity in the academic setting. The higher education environment differs from institutional church life in this respect. Church activity is often based upon programs, with good design, and measured primarily by participation.

Campus programs are not evaluated only by the numbers participating but also by productive outcomes in the lives of participants and recipients of the service rendered. Even well-attended activity is occasionally challenged if the reason for that activity is unsound. Growth in personal faith understanding and application is an important and desired outcome, yet is more easily observed than measured. The same is true with the idea of community. Baptists may not agree with some of the theory recognized by others, including faith-development theory. This does not mean that theories are abandoned; they are, rather, altered to accommodate Baptist understanding and application.
Conclusions From Theology

Individual leaders, churches, and Baptist institutions are motivated primarily by belief systems when they choose to serve others. Christians, Baptist Christians in particular, have a theologically rooted belief system that encourages efforts to meet the needs of impoverished people. This has been presented in the Theological Foundation section in chapter 2. The question is not about what is stated in the Bible, or the theological implications. The question that must be answered has to do with practical application of what is accepted as theological truth. It is easier to believe than it is to do what is believed. The research supports the conclusion that Baptist institutions are taking service action seriously. While it is difficult to establish motivation, an increased involvement in service to others in Baptist institutions of higher education can be assumed to be at least in part motivated by theological beliefs.

Conclusions From Current Literature

The increased attention of the public media and of government-supported programs to community service for students has caused many to focus on community service, as has been reported in the current literature. Changes in
society and the increasing needs of segments of the population have contributed to efforts to meet some of these needs through volunteer effort. Trends toward greater community involvement are clear in all areas of society. Churches and church-related institutions are part of these trends. Some church-related institutions are setting the example for secular institutions to follow. Others are learning from the public sector and making application to the private religious community. Government has recognized the contribution of volunteer efforts, both secular and church related. Few, if any, could question the growth of volunteer efforts in community service, whatever the motivation. The current literature supports the conclusion that growth will continue in the area of community service volunteer efforts.

Conclusions From Models

Models discovered in this research provide examples of community service programs that can be duplicated by other institutions. Each institution can evaluate the possibilities found in the location where it exists. The research did not support any correlation between the size of the institution and community service, or location of the institution and community service. Every institution of every size in any location can develop appropriate programs
of community service. The models provided exemplify this fact.

It is the conclusion of this researcher that community service is an important and significant area of student development and involvement. It is a growing area, one that needs to continue to grow in Southern Baptist institutions of higher education. Every institution should focus attention on programs in this area, should increase current programs, and should develop new programs. This researcher believes that every student on every Baptist campus should be provided the opportunity to learn through participation in community service during his or her educational career.
APPENDIX A

MASTER LIST OF COLLEGES / UNIVERSITIES
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*college for women*

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<td>Wake Forest University</td>
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APPENDIX B

COMMUNITY SERVICE SURVEY FORM
COMMUNITY SERVICE/COMMUNITY MINISTRIES SURVEY

Person Responding ___________________________ Phone ________________

1. Please check the forms of community service involvement on your campus:
   _____ Volunteer with agencies through clubs and organizations
   _____ Volunteer with churches through clubs and organizations
   _____ Volunteer "local missions" type programs originated by Christian organizations on campus
   _____ "Field Service" type with agencies or churches as a part of course requirements
   _____ Required participation for all students in _____________ field of study
   _____ Required participation by all students enrolled in the College/University

2. Approximate number of students involved in:
   ______________ Volunteer work with agencies
   ______________ Volunteer work with church community service programs
   ______________ Volunteer "local mission" type programs
   ______________ "Field Service" type required work
   ______________ Required participation through a discipline
   ______________ Required as a general University requirement

3. Types of work done by student workers:
   _____ Food distribution     _____ Clothing distribution
   _____ Housing assistance    _____ Tutoring of children
   _____ Housing repair/construction _____ Cleaning of property
   _____ Children's activities  _____ Adult education programs
   _____ Crime prevention      _____ Assistance to handicapped
   _____ Homeless programs     _____ Other (please list)

4. Are there any course studies in Community Service/Urban Ministry?
   _____ Yes      _____ No

5. If "Yes", in what academic area are these courses located?
   _____ Psychology     _____ Sociology
   _____ Christianities/Religion    _____ Other: ________________________________

6. How is evaluation of the services rendered accomplished?
   _____ Reports of students     _____ Reports of work supervisors
   _____ University supervisor reports
   _____ Other: __________________________________________________________________

7. For additional information contact:
APPENDIX C

HUMAN SUBJECTS FORM
December 12, 1995

James M. Stiles
7115 Mapleridge
Bellaire, TX 77401

Re: IRB Application No. 95-300

Dear Mr. Stiles:

As permitted by federal law and regulations governing the use of human subjects in research projects (45 CFR 46), I have conducted an expedited review of your proposed project titled “A National Survey of Community Service Programs in Southern Baptist Higher Education Institutions.” The risks inherent in this research are minimal, and the potential benefits to the subjects outweigh those risks. The submitted protocol and informed consent form are hereby approved for the use of human subjects on this project.

U.S. Department of Health and Human Services regulations require that you submit annual and terminal progress reports to the UNT Institutional Review Board. Further, the UNT IRB must re-review this project annually and/or prior to any modifications you make in the approved project. Please contact me if you wish to make such changes or need additional information.

Sincerely,

Mark Elder
Chairman
Institutional Review Board

cc. IRB Members
APPENDIX D

PANEL OF EXPERTS FOR THE SURVEY INSTRUMENT
Panel Of Experts for Survey Instrument:

1. Expertise in community service activity:

   Dr. Anthony Compolo, Ph.D.
   Sociology Professor
   Eastern College
   St. Davids, PA

2. Expertise in student statistical information:

   Dr. Don Byrnes, Ph.D.
   Vice President for Enrollment Management
   General Legal Counsel
   Houston Baptist University
   Houston, TX

3. Expertise in knowledge of Southern Baptist institutions of higher education:

   Dr. Stephen P. Carleton, Ph.D.
   Executive Director
   Education Commission
   Southern Baptist Convention
   Nashville, TN
APPENDIX E

PILOT FOR THE STUDY
Pilot for the Study

After the approval of the survey instrument by the panel of experts, the survey was sent to the following campuses, known to have community service programs, to test the reliability of the information gained.

1. Trinity University
   San Antonio, TX

2. Westmont College
   Santa Barbara, CA

3. University of St. Thomas
   Houston, TX

4. Rice University
   Houston, TX
REFERENCES


Campus Compact’s national meeting: Member presidents are challenged to link service and education. (1998). *Campus Compact Newsletter, 2*(5), 1.


Palm Beach Atlantic College. (n.d.) Palm Beach Atlantic College workshop, a tradition of caring [Brochure]. Palm Beach, FL: Author.


