Faith within the Academy: A Qualitative Study of Christian University Mission Statement Proficiency

Justin C. Velten, PhD
Assistant Professor of Communication
The University of Texas at Tyler
3900 University Blvd
Tyler, TX 75799
United States

Abstract

There is a large body of research surrounding an individual's socialization into an organization. At the same time, scholars have studied university mission statements, the way they are communicated to the campus community, and how students perceive their respective university mission statements. As a case-study, this study surveys the mission statements of a private Christian university and secular university and analyzes the respective student populations' conceptualization of faith using a model of constant comparison qualitative data analysis. Data revealed a strong similarity between the two schools' student articulation of faith with a notable private Christian university student conceptualization of faith as a tool to reach personal athletic goals. Within the findinds, there is an apparent lack of case-study university socialization of students into its faith-based mission statement.

Keywords: Communication, Socialization, Christian University, Mission Statement

1.0 Introduction and Review of Literature

It is an era when governing bodies are challenging education entities, universities specifically, to produce what they claim to produce – a well-rounded graduate ready for the work force (O'Shaughnessy, 2013; Belkin, 2013). Likewise, private Christian universities should self-evaluate their levels of success in truly providing faith-based education that therein produces a stronger faith within its students. This case-study analysis offers insight into whether private Christian university students are indeed garnering a better understanding of faith in God than their secular university counterparts.

Based on common sense regarding what we know about private Christian universities (PCU) and secular universities (SU), the overall student-experience should be different within each school. More specifically, based on overarching PCU mission statements regarding the intersection of faith and education, it is assumed that its students would have a heightened understanding of faith. Even C.S. Lewis commented that a child of "religious education" should be able to articulate his or her understanding of their relationship to God (Lewis, 2002). Scholars have studied university mission statements, the way they are communicated to the campus community, and how students perceive their respective university mission statements (Koenigs & Ferrari, 2013; Ferrari & Velcoff, 2005). Moreover, scholars have discussed key foundational changes within PCUs to a more secular approach to education (Burtchaell, 1998). The reasoning for such changes are widespread, but such changes led to a multi-year UCLA study on university student spirituality. This study discovered that even though 80% of incoming college freshman express a connection to religion, that in the first two years of college, church attendance drops 23%. Freshman have a strong expectation that college will not only prepare them for graduate school or a career, but that the experience will enhance their spiritual life as well (Higher Education Research Institute, 2003),yet there seems to be a disconnect between student expectations and reality.

A segment of Colorado Christian University's (2013) mission statement claims, "Our academic and student development programs cultivate a deep and enduring faith that affirms the authority of Scripture and embraces Christ as the authentic center of life."

Dallas Baptist University's (2013) mission statement includes a charge to "produce servant leaders who have the ability to integrate faith and learning through their respective callings."The intersection of faith and education is prevalent in these, among many other, PCU mission statements. Arizona Christian University (2013)even requires that all faculty, staff, board members and students sign a statement of faith in conjunction with the university's mission.

In contrast, SU mission statements negate statements of faith. Oregon State University (2013) strives to produce "graduates competitive in the global economy" regarding "sustainable earth ecosystems", "human health and wellness", and "economic growth and social progress." The University of Alabama's (2013) mission statement reads, "To advance the intellectual and social condition of the people of the State through quality programs of teaching, research, and service", and the University of Nebraska (2013) mission statement is more about the administrative structure of the university than educating students.Many of these mission statements reflect a dedication to the arts, sciences, and effective communication education, but it is evident that faith has a non-existent role in the overarching purpose of the university.

Considering the differences in the two kinds of universities and their respective mission statements, one would initially assume a marked difference in the respective students' view of faith. Koenigs & Ferrari have studied the relationship between a university's faith-based mission statement and its corresponding student faith-maturity (Koenigs & Ferrari, 2013). By and large, by contrast, they discovered that the university faith-based mission had little to no bearing on student faith-maturity (Ferrari & Velcoff, 2005).

Moreover, Burtchaell (1998) noted that private Christian universities have continually driven faith from their mission statements, opting for more secular-based language. Numerous studies have revealed the overall university missional shift from cultural education to an emphasis on federally-funded research after World War II (Boyer, 1990; Lynton & Elman, 1987; Jencks & Reisman, 1968). Coye (1997) argues that when a university's actions or emphasis shift away from its mission or purpose, constituents, both internal and external, become frustrated and begin to mistrust the university. However, there are still many private Christian universities that hold to their foundational faith-based education model.

Astin (1999) claims that universities often fail in attempts to create the well-rounded student who understands both classroom and citizenry concepts. Holland (1999) states that universities develop mission statement verbage in hopes to distinguish themselves among peer universities, but that in the end these goals are not "realized in practice." Furthermore, Holland notes the important role of a university's mission statement as it must be integrated into the student's overall college experience. The mission statement should display the culmination of insightful reflection on the part of all of the university's constituents in an effort to create a clear mission that is attainable and inspiring to these same share-holders (Dill, 1997; Woodrow, 2006; Dominick, 1990).

According to Holland, a mission statement should involve the university's initiative both inwardly to its contituents and outwardly to the community. Moreover, the mission statement should serve as a measuring stick for the university's long-term growth in reaching its goals (Holland, 1999; Chaffee, 1998). One Intitute for Research in Higher Education study stated that each university's mission statement should be a reflection of its goals, and that the quality of the university is then measured by its ability to reach these goals (Institute for Research in Higher Education, 1992).

Holland also notes that organizational change is possible, but only through the involvement of community support, honest introspectiveness, and a strategic plan for change. Likewise, university mission statements were historically based on research interests of respective research scholars, but typically involved a combination of research, teaching, and even service at times. Therefore, there is a sense that university faculty influence the mission statement while the university's mission statement influences the faculty therein.

Bringle, et al. (1999) state that due to the university's unique position to do so, they should help create graduates who can "integrate knowledge, communicate, collaborate, display critical thinking, understand other perspectives, and be active participants in a democratic society." Furthermore, Boyer stated that universities should reward faculty who work to integrate the university's mission into the classroom. University faculty, staff, and administrators have opportunities to instill faith into the minds of students both in and out of the classroom experience. With a clear delineation in mission statements between secular and private Christian universities, one would assume a marked difference in the respective university students' perceptions of faith.

This paper seeks to learn just how well private Christian universities fulfill their mission by instilling a conceptualization of faith in the minds of their students through a case-study analysis. The following section offers a brief overview of faith-conceptualizations.

1.2 Faith

According to the Merriam-Webster (2013) dictionary, faith is defined as a 1) "strong belief or trust in someone or something", 2) "belief in the existence fo God: strong religious feelings or beliefs", or 3) "system of religious beliefs." These varied definitions help us understand that faith can be viewed in numerous ways. A simple Google search reveals pages and pages of commentary on various ideologies of faith. This section will review some of those understandings of faith, yet it is imperative that this review of literature consider both secular and Christian-based ideologies of faith.

According to the Stanford Encyclopedia of Philosophy, faith is very similar to what we know as trust, hosting three overarching models: affective, cognitive, and volitional. These three overaching models have led to discussion regarding faith within six subset models. Faith's "purely affective model" claims "faith as a feeling of existential confidence", whereas the "special knowledge model" sees "faith as knowledge of specific truths, revealed by God." Furthermore, "the belief model" lays hold in "belief that God exists" and "the trust model" states faith is "belief (trust in) God." "The doxastic venture model" holds "faith as [a] practical commitment beyond the evidence of one's belief that God exists", "the sub-doxastic venture model" views faith as a "practical commitment without belief", and "the hope model" as "faith as hoping – or acting in the hope that – the God who saves exists" (Stanford Encyclopedia of Philosophy, 2010).

The concept of faith evokes a wide spectrum of ideology. In her book entitled, Keeping the Faith, author Faith Evans recounts here music career and short marriage to the Notorious B.I.G. prior to his murder in 1997. Evans' use of the word faith is muddled, offering the word as a belief in her ability to achieve success in the music industry while discussing her faith in God's plan for her life (Evans, 2008).According to an online slang dictionary, to keep the faith means to maintain solidarity (Spears, 2007).

Augustine noted that Christian faith adheres to a greater sense of trust in fruition than that of the secular view of belief (Augustine). The Bible states that "faith is confidence in what we hope for and assurance about what we do not see" (Hebrew 11:1, NIV). Koukl (2013), a Christian apologist, stated that secular views of faith are tainted by comments and beliefs of Christians, claiming Christians engage in "religious wishfull thinking" and thereby "ignore reality." Craig (2008), however, contends that faith refers to belief in something that simply can not be proven.

Christians have varying views about what makes up faith, from a belief in Jesus to something that insites action or service. Opportunity International (2013) is a Christian-based non-profit organization with a focus on serving the poor. Their Faith in Action program offers financial advice and counseling to the poor, stating that by doing so they are putting their faith into action. The 2000 Southern Baptist Convention (2013) stated that "faith and practice" are two separate entities of the Christin life, referring to faith as a list of guidelines or beliefs to which they hold true.

Augustine wrote that faith encompasses belief in events, things, and people past, current, and yet to come (Augustine). According to Migliore (2004), faith is "trusting in and obedience to the free and gracious God made known in Jesus Christ." Furthermore, Migliore notes that faith is what drives Christians to learn more about God.

The website for The Reformed Church of God discusses faith in a matter-of-fact manner, offering commentary on faith without first explaining faith (Pack, 2013).There is an underlying assumption here that all readers will know that faith, in this context, refers to a belief in Jesus Christ.The Apostle Paul mused that faith is both a race and a fight (2 Timothy 4:7, NIV). Merritt (2012) points readers to cosider Paul's revelation that one must fight to maintain a faith in Jesus throughout life. In a 2013 Catholic Mass, Pope Francis stated that when Christians fail to pray, they begin to lose the faith. In this sense, Pope Francis is proclaiming that if one does not give credence to regular prayer, he or she is in danger of separation from a true reflection of Jesus in daily interaction with others (Harris, 2013).

The Hills (2013), the largest Church of Christ in the U.S., lists eight different areas where its faith is found, including God, Jesus, the Holy Spirit, the church, and salvation.

It is interesting to note here that in some of these instances, the statements are more about what they believe about these topics than that they simply believe in them. In this case, faith can be described as what one believes about something rather than only a belief in something. Similarly, but with a greater focus on belief in these elements, the Presbyterian Church's statement of faith speaks more to their beliefs in God, Jesus, and the Holy Spririt rather than their thoughts about them (Presbyterian Mission Agency, 2013).

Thomas Aquinas (10) saw faith as a function of the mind that was perfected through charity. In Phaedo, Plato (1892) used the word faith to mean a belief in something, as in a confidence that a person will react in a given manner to a stimuli. Kierkegaard discussed faith in light of belief in God (Stanford Encyclopedia of Philosophy, 2013), while C.S. Lewis thought faith to be based on reason – to believe in something when evidence says you should. Moreover, Lewis (2002) claimed faith as the ability to hold onto a belief even when mood-swings created doubt.Therefore, there is a variety of ways in which one can view and understand faith, yet a PCU mission statement would focus on bolstering student-understanding of faith in God. Armed with a broad sense of faith, let us now consider how a conceptualization of faith might permeate an organization through its mission statement.

1.3 Organizational Communication

Weick (1979) noted that organizations only exist through the continual decision making and processes of individuals. Oftentimes we begin to identify with the organization in which we most often function. This process of identification leads one to take on the shared language, image, and goals of the organization. This concept of an individual taking on the identity of a group or organizations known as social identity (Tajfel & Turner, 1986; Tajfel, 1974). Social identity helps us better understand the comrodery shared among police officers as well as the reasons why a fan might say "we almost won that game Sunday" when referring to a Dallas Cowboys loss (Shockley-Zalabak, 2012).This theory also speaks to the way in which college students identify with their college of university. Whether through donning university-color apparel, tattooing the mascot on a shoulder, or contributing funds to the alumni association post graduation, social identity helps us understand a person's deep-rooted connection to a particular organization.

However, a person does not always automatically assume a shared identity with an organization. Police departments, social clubs, and even universities work hard to create a sense of shared community and bond with their respective constituents. Whether through formal meetings, planned retreats, or simply excitement created via a winning collegiate football team, organizations create a shared identity with individuals through the process of socialization. During Saturday afternoon college football broadcasts, represented universities are allotted commercial spots to showcase their respective schools. These commercials oftentimes reflect mantras clearly connecting the student to the university (i.e. quick clips of current students stating, "We are Iowa State", for example). Likewise, the university utilizes its mission statement to help constituents better understand who they are as an institution, and thus, who the student is, or must become, through identifying with the university.

In such cases, the organization is creating a sense of identification within the individual through the process of socialization as what Mead called the significant other (Mead, 1934; 1962).Similar to how parents shape social norms for young children, organizations can begin shaping social constructs for adults.There is a significant body of research based on Mead's discussions on socialization, especially within the context of organizational communication (Kramer, 2010; Moreland & Levine, 2001; Stryker & Statham, 1985). Moreover, scholars recognize three predominant phases of organizational socialization: anticipatory, encounter, and metamorphosis. The anticipatory phase involves time spent gathering information about an organization prior to joining (Jablin, 2001).Once an individual joins an organization, he or she enters the encounter phase, where social norms and expectations are learned and efforts are made to abide therein (Ostroff & Kozlowski, 1992). Upon assimilation into an organization, with its inherent norms and rituals, an individual becomes a recognized veteran, entering metamorphosis, the third phase of socialization (Schlossberg, 1981).

1.4 Rationale and Research Question

From past research there is an apparent connection between an organization and the individual therein. Through the process of socialization, an individual learns the social norms and expectations of an organization and begins a journey of indentification with the organization. Universities are organizations into which many young adults assimilate.

Students don university clothing, chant university cheers at football games, greet each other with university slogans, such as the University of Alabama's *Roll Tide*, and even provide financial support to the university upon gaining employment post graduation. Furthermore, the university's mission statement is a way in which the organization communicates its goals and methods to both prospective and current students. These mission statements are designed to direct the efforts of university staff, faculty, and administrators as they provide a service for their student body. Both PCU and SU mission statementsclaim their respective programs produce well-rounded graduates, yet the PCU mission statement claims to do this through an education injected with faith. Therefore, since PCU mission statements claim to heighten student-understanding of faith in God, it is reasonable to assume that students of a PCU should articulate a more clear conceptualization of faith in God than students of a SU. This research asks one basic question: Do private Christian universities communicate a strong conceptualization of faith in God to their students per the mandates of their respective mission statements?

2.0 Methods

As a case-study, this research considers the mission statements of two Southern U.S. universities in an effort to learn how well a faith-based mission statement is communicated to students.

2.2 Participants

60 undergraduate students were interviewed from two Southern U.S. universities. 29 students were enrolled in a PCU and 31 enrolled in a SU. Participants represented a purposeful convenience sample from both universities and were offered extra credit in their respective courses for participation. Both universities are considered small, with enrollments below 8,000 students, and are located in the Bible Belt. The PCU under examination holds to a mission statement clearly claiming to strengthen its student-body's understanding of faith in God.

2.3 Data Collection and Analysis

Participants were interviewed by way of written responses. A classroom facilitator at each university asked participants, "What is faith?" Students were allowed two to fivedays to articulate an answer in writing. Responses were anonymous and only coded for confidentiality by a university-identifier. Data from both schools was collected and analyzed through Dye et al.'s (2000) model of constant comparison. Dye et al. offer a clear conceptualization of constant comparison data analysis through visualizing the process as a moving kaleidoscope. This qualitative data analysis framework begins with the process of categorizing data (Bruner, Goodnow, & Austin, 1972), followed by a comparison of the data sets, or clusters. Throughout a process of searching, clustering, and refining, a researcher is able to make sense of the data through the development of themes used to compare data sets.

Data analysis herein followed Dye et al.'s model of qualitatiave data analysis by first searching data for content related to one of three data-informed categories. In order to garner a preliminary overview of the interview content, participant comments were categorized into either comments about faith referencing God and religion, comments that only made reference to God, and comments with no reference to God. After this initial categorization, data was again reviewed to find common themes within each respective university data set and then compared across the two universities. Once data was categorized and studied for thematic materials, conclusions were drawn based on evident themes from each respective university. Furthermore, in an effort to verify and illuminate study results, a post hoc interview was conducted with a staff representative from the PCU under study.As a note, references to God and Jesus were considered synonymous as members of the Holy Trinity.

3.0 Results

While offering explanations to the meaning of faith, participants pulled from personal experience as well as sources as broad as the dictionary, Bible, and even Google to help articulate a response. There were similarities and differences in the way in which students from each university responded to the question of faith. Let us begin with a discussion regarding the similarities found across the responses of the respective university students when asked, "what is faith?" One of the most predominant themes across both participant pools was the conceptualization of faith as a belief in something that exists though it can not be seen. There was a wide spectrum of examples utilized to express this conceptualization, such as knowing that oxygen, Santa Claus, and even the other cheerleaders who claim they will catch you exist though one really can not see them.

Moreover, there was a recurring discussion regarding the substitution of the word faith for others such as belief, hope, confidence and trust in another or oneself. One or all four of these substitutions for faith were discussed across both participant pools in almost every response.

Similarly, students from both universities referenced God and religion when articulating the meaning of faith. Numerous students from both institutions referenced God in their responses with some participants offering a strong articulation of faith in God, while others merely referenced faith as a belief in God. Within the SU's 31 responses, seven did not mention God while 24 students mentioned God, with five of these *only* referencing God. Within the PCU, only one student did not mention God in an articulation of faith while 28 students mentioned God, with six of these *only* referencing God.

Some of the PCU references to God were buried in a mixture of discussion regarding confidence in loved ones to do the right thing and a knowledge that everything will be okay. In the midst of these topics would lie a nugget of God's presence. For example, one PCU participant noted,"Faith ensures that no matter what happens in this life, I am secure in knowing that whatever happens, everything will ultimately be O.K. as long as I continue to live my life as God would have me to live through the instructions he has laid out in his word."

One PCU participant merely referenced God in his/her response, noting that "Faith to me is something that is believed in like Christians believes in God." Juxtaposed, comments from both PCU and SU students were riddled with God-centered articulations of faith. One SU student stated that, "Our hope and assurance of life is not in things of this world (things that I can see), but things we cannot see. This leads us to have faith in a God that is present at all times, but not able to be seen. Hope stirs from this faith." Another SU student commented that "When I have faith that Jesus gave Himself so that I could be with Him forever, I fall madly in love with Him." One PCU participant noted, "I use faith as a strong way of showing my belief in God because faith might just be a word, but when God is also behind the word faith it turns simple meaning to powerful meaning."

Another area where there was marked similarity between the two universities' student responses was in the proclamation of faith having multiple descriptions and meanings. Not only did the participants describe faith in numerous manners, but they clearly stated that faith can be explained or seen in many ways, stating, "Faith can have different meanings" or "faith can be described in many ways", and that a person is going to have faith in something, but that some just choose to have faith in God. Surprisingly, students of both the PCU and SU utilized Biblical scripture to reinforce their conceptualizations of faith at times, quoting from Hebrews 11:1, "Now faith is the substance of things hoped for, the evidence of things not seen" (KJV). In fact, seven of the 31 SU respondents and five of the 29 PCU respondents quoted this same scripture.

However, there were areas where the respective university students displayed differences within their understandings of faith. One interesting element to the PCU student articulation of faith was that a faith in God leads one to see life through that corresponding lense. A confidence that God exists leads one to believe everyday occurances are because of God, not random chance. PCU respondents noted that those who believe in God do not require his visible presence to believe, but instead "put trust in unseen actions that can only have occurred through a divine power", noting that "seeing isn't believing, believing is seeing." While referencing Biblical scriptures in greater number and breadth, PCU students seemed to be a bit more dogmatic and obedience-driven in their conceptualizations of the connection of faith and fear, choosing to focus writing on how without faith it is "impossible to please God." As if holding the company line, respondents wrote that "in order to have faith, you have to devote, have complete trust, and never doubt . . . Faith is the opposite of doubt", and that faith is "ALWAYS coupled with obedience!." This comment might suggest that if one does not obey, they have no faith.

It is not the purpose of this study to discuss the true meaning of faith, so it is imperative to keep a fair distance from commentary on student responses struggling with semantic guidelines. For example, one PCU participant wrote that "Faith is standing up for something even if no one is standing with you", yet one could argue that this is not faith, but that faith is what leads one to act in this manner. However, it is important to pull from such quotes in so much as they help the reader better illuminate the student's actual articulation of an understanding of faith in Jesus, er go the actual crux of this study. More than a few of the PCU responses offered a poor articulation or understanding of faith in God.

Examples of this poor articulation of the meaning of faith are found in statements such as, "It's only because of faith with all these fancy technologies we have in today's world. People never gave up and had faith in themselves" and that if "you have faith in yourself and in God you will overcome any and every obstacle in life."

Likewise, some PCU participants stated that faith is something on which they rely to win a football championship or pass that test so they can be cleared to play in a football game. Notice the reference to God, but the expounding upon self-achievement, in the following PCU student quote:

Faith is when you never give up no matter how hard it can get. To find faith you must find that little fire in your heart that makes you wanna drive for better even if you body is in the worst pain to imagine. Faith isn't that easy to have some people find faith in different ways some my find it in sports or school studying for a test. Others may look to find it in there new job trying to get that new to get that one raise. But in order to get it started you must be doing it for a good reason it can be family, friends, or that one girl you love. Many people do for the money because that's the only way somebody can live with they feet up and have no worries. If you where you lose faith then you will have no cause to live I wouldn't know what you'll be living for. People use faith in there religion like my faith will be in God like many other who has the same religion as me. For me faith will be having the mind set to study for a test no matter how long and boring it is just so I couild be on the field playing football. Which will give me the strength to give my all every play on the football field so I wouldn't have no regrets when the game is over.

When speaking of trust in God, more than one PCU participant seemed unclear as to whether one should have confidence in God or faith itself, stating "Faith is something to fall back on because as Christians, we know that it will always be there" and that "too many times have faith let me down."

4.0 Discussion and Conclusion

The PCU student's poor articulation of faith becomes especially important when considering the purpose of this paper – to learn if a PCU really does follow through with mission statement claims to instill within its students a deeper understanding of faith in Jesus. From the results of this study, it is evident that students of the PCU under examination within this case-study do have a somewhat clear understanding of faith in general. However, the issue here is that this understanding of faith is not overwhelmingly representative of a faith in Jesus, nor is it clearly articulated. It is reasonable to assume that PCU students would display a stronger articulatoin of faith in Jesus than SU students, yet per this case-study analysis this assumption is predominantly untrue. Therefore, it seems that the university's mission statement regarding instilling a deeper understanding of faith in God within its students is not reaching fruition.

Lets take a moment to reflect this finding back on Weick's discussion of organizational identity in relation to Mead's significant other. In the case of this study, the PCU would reflect the significant other to its constituents, or students. According to Weick, students should, over time, begin to develop a deep association or shared identity with their university. In this case-study, the PCU's missions statement claims that students will gain a more robust understanding of faith in Jesus while a student in its care. Some students attending the PCU do display a strong and clear articulation of faith in God, but some did not. It is important to note here that through conversations with this particular PCU's representative, only 50% of student claim a Christian faith.Both universities are also in the Bible Belt, leading to a potential slant toward Christian-based answers at the secular university. There is no data to substantiate this observation, but it is still important to note. Whether the secular university be in the Bible Belt or in the Northwest, there should still be a marked difference in the student articulation of faith in God when compared to that of a PCU.

The apparent separation of students from social identity with the university can stem from many possible areas. Through a post hoc interview with a PCU administrator staff, it became evident that there are numerous students who enroll in their first semester of classes completely unaware of the school's Christian tenants. University recruiters, faculty, and coaches do not adequately discuss the university's Christian, faith-based mission with incoming and returning students. According to the PCU representative, drastic changes have been made in this model of recruitment and students are now required to visit campus and experience an entire day, including chapel proceedings, prior to admission, which ensures a greater understanding of the university's underpinnings. According to Mead and Jablin, the anticipatory stage of organizational socialization involves time to learn about the organization prior to admittance or joining. It seems there may be a gap in the information passed from recruiters to recruitees during this anticipatory phase of organizational socialization, but that the university is working to rectify this situation.

A second possible explanation for the disassociation of students to the university's mission statement is a poor communication of that mission statement across the university. According to Mead,Ostroff, and Kozlowski, it is during the encountering phase of organizational socialization that participants learn the social norms of an organization. However, if the mission statement of a university is not clearly communicated and its goals shared across the entirety of the university, including staff, faculty, and coaches, an organization should not expect its students to identify with the significant other - the university.

The results of this study could verify, in a small way, Boyer's proclamation that PCUs are slipping from their religious roots to a more secular approach to education. What these results more likely imply is a lack of clear communication regarding a PCUs faith-centered mission statement across the entirety of the university (i.e.the PCU student who saw faith as a means by which to eventually get to the football field or the incoming Freshmen who are recruited without hearing of the university's Christian affiliation). At a university where approximately 50% of students are athletes, according to the PCU admissions representative, it is no surprise that responses relate back to athletics. However, what is surprising from this study is the lack of clear student-articulation of faith in God at a university that claims to instill a strong sense of faith in God within its students. This study offers only a glimpse at the fruition of such a PCU mission statement claim to enrich student understanding of faith in Jesus. However, this case-study analysis offers a deeper look into one PCU's follow-through in connecting its students to a more robust understanding of faith in God.

While this study could be extended to include a close look at growth in student-conceptualization of faith from the point of enrollment as Freshman to graduation, it should serve as a call to introspective analysis on the part of PCU administrators. PCU presidents should step back and test to what extent their respective PCU mission statements are enacted and thus come to fruition. According to Holland, the university's mission statement should permeate the entirety of the university, which involves an honest introspective discussion and a strategic plan for change. It is important for any university administrative team to analyze the success of its mission statement in regard to academic prowess and community involvement, but this introspective analysis becomeseven more important when dealing with matters of faith in God. In some cases, administrative teams may realize that even though the mission statement calls for an atmosphere instructive of faith in God, that the importance of this mission is not clearly communicated throughout the organization and thus not affected onto the student body. In a recent keynote address at the annual Faith and the Academy Conference, Selby (2014) noted that a PCU's core virtues must be integraded "into the entirety" of the university, from board members to the admissions team. Selby's comments echo Lewis' observation that a PCU student should be able to clearly articulate a faith in God. PCUs have the rare opportunity to lead a student body into a mature understanding of faith in God through the process of socialization toward the university's mission statement, but this mission statement must be clearly communicated to both employees (i.e. recruiters and teaching faculty) and students to ensure a more robust culmination of faith within the academy.

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