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LIMITATIONS OF STUDENT EXPRESSION
ON EVANGELICAL CHRISTIAN COLLEGE CAMPUSES

A Dissertation
Presented for the
Doctor of Education
Degree
The University of Tennessee, Knoxville

David W. Tilley
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DEDICATION

This dissertation is dedicated to my wonderful wife, Angie,
and three terrific children,
Jessica, Amanda, and Jared,
who supported and encouraged me during this arduous and lengthy process.
Thanks for being there at every turn.
I love you all very much.

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ABSTRACT

The rights of students to express themselves freely on state university campuses have been debated and affirmed, in most cases, by American federal courts. The issues are not so clear-cut, however, when the discussion shifts to expressive rights for students on private college campuses. The purpose of this study was to examine student expression in one segment of American higher education, evangelical Christian colleges, and explore the ways in which this expression is limited on these campuses.

The study consisted of students, faculty, staff, and administrators at three evangelical Christian colleges. Data were collected from twenty-two individual and focus group interviews involving sixty-five participants from colleges for which pseudonyms were assigned - Alpha College, Beta College, and Delta College. A thirty-seven item survey was developed by the researcher and was given to each interview participant as well as to a randomly selected group of students, faculty, staff, and administrators. One hundred and seventy-four surveys were returned. Artifact data and field notes, together with interview and survey data, formed the basis of the findings.

Seven basic findings emerged from the data. They were: (1) Limitations on student free expression do exist on evangelical Christian college campuses. Ten categories of limitations were identified; (2) Biblical principles and standards are primary considerations when determining the appropriateness of imposing limitations on student expression on evangelical Christian college campuses; (3) A paradox and tension exists between the "Christian" and "college" concepts in defining acceptable standards and limitations of expression on evangelical Christian college campuses; (4) Evangelical Christian colleges perceive themselves to be more tolerant than secular colleges in regard

to students' rights to freely express themselves on more conservative/religious issues;

(5) Students on evangelical Christian college campuses exercise a peer and self-censorship that is perceived to be more restrictive on student expression than administrative and faculty views and regulations; (6) Students are more conservative than non-students in both their perceptions of the status of free expression and their beliefs about the appropriateness of limitations on student expression on evangelical Christian college campuses; and (7) Various groups within the evangelical Christian college community exercise influence on limitations of student expression on these campuses.

This study informs church leaders as well as educators of the impact of expression issues on both faith and academic inquiry and has significant implications for the spiritual and academic formation of students, policy development of the colleges, and the relationship between the two.

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CHAPTER I

INTRODUCTION TO THE STUDY

Background of the Study

“Congress shall make no law . . . abridging the freedom of speech. . .” The placement of this statement in the Bill of Rights of the United States Constitution identifies the significance Americans have placed on freedom of expression since the founding of the country. For over 200 years, wars have been fought to protect this and other inviolable rights that are embodied in the Constitution and court cases have been decided affirming these liberties. Americans often believe that they have unlimited constitutional protection to speak, write, or otherwise express themselves freely. The extent to which the citizens of this country have an unbridled ability to communicate beliefs and opinions is viewed by some as the fundamental test of the country’s guarantees of liberties.

This freedom, however, is not absolute. Limits remain on the right of expression and have existed ever since the initiation of the constitutional provision which declares this right. Americans are legally constrained from various types of expressions that have great potential for harming individuals or the very society which grants these freedoms. Even these restrictions on free expression are minimal, however. The most common illustration of this limitation is that which exists on someone shouting “Fire!” in a crowded theater if that declaration is unwarranted (Schenck v. United States, 1919). In addition, courts in

the United States have restricted expression that incites riots, advocates the overthrow of the government, falsely attacks a person's good reputation, or violates national security. The courts have observed that certain utterances are not an essential part of public discourse and the benefits that can be secured by such expression are outweighed by society's interest in morality, civility, and order.

In no arena of American society has the right of free expression been more firmly established than on the campuses of American colleges and universities. As the marketplaces of ideas, these institutions have become the bastions of free expression for students and faculty alike. Most of the attention of both academic research and legal considerations regarding student expression rights has dealt with public institutions' attempts to impose certain limits on student expression on campus. In an attempt to maintain civility and discipline, some colleges and universities have initiated speech codes designed to limit various types of expression. When measured against constitutional principles, these attempts to limit verbal, written, or symbolic student expressions on campuses have failed the test (e.g. Healy v. James, 1972; Papish v. Board of Curators of the University of Missouri, 1973; Doe v. University of Michigan, 1989). As a result, limits to student expression on public college and university campuses have been minimal.

The issue is not so clear-cut and universal when the discussion shifts to expressive rights for students at evangelical Christian colleges and universities. In contrast to their state counterparts, the actions of religiously-affiliated colleges which are designed to limit free expression of students have, for the most part, received immunity from constitutional considerations. The courts have ruled that actions by private institutions are synonymous

with actions of private individuals and are not restrained by constitutional mandates. The "separation" and "free exercise" clauses of the same first amendment further reduce constitutional liabilities for religious and church-related institutions.

There are potential tensions that exist on evangelical Christian college campuses which may impact student free expression. Evangelical Christian colleges are by definition faith-centered institutions. They exist to promote a conservative theological position which views certain positions and beliefs as absolute. A tension may exist, therefore, between two motivations at these colleges: a desire for open discourse and a desire to protect the foundational principles for which the college exists. In addition to the "discovered" and "created" truths that form the basis of public higher education, the evangelical Christian college embraces as fundamental a non-negotiable truth that is "revealed" by divinely inspired writings known as holy scripture.

This additional view of truth may account for some of the tension that potentially surrounds student expression on these campuses. These colleges exist for the purpose of integrating truth as revealed in the Christian faith with truth discovered and created in the arts and sciences. The very nature of this approach creates an environment in which relativism gives way at points to an absolutist position. Since religious truth is revealed as well as discovered, the evangelical Christian community commonly understands that free expression has a diminished role in the discovery of religious truth. No matter how extensive the human debate which might be designed to disprove a belief in the immaculate conception of Christ or his bodily resurrection, for example, the evangelical Christian will look primarily to the revealed word in scripture rather than to open

discourse in order to substantiate this belief.

Can an evangelical Christian college, therefore, allow the open expression of views and opinions that are contrary to the very basic tenets of faith? Intuitively, it would appear that evangelical Christian colleges would limit student expression in ways that are in keeping with these foundational and absolute scriptural truths. These institutions naturally seek to maintain loyalty to their own values, beliefs, and practices which stem from those revealed theological positions.

Tensions may also exist between these institutions and the governmental jurisdictions in which they find themselves. While being largely outside the purview of constitutional mandates as a result of the establishment clause of the first amendment, attempts have been made since the mid-1980s to include these colleges in legal disputations based on federal funding, state action, contractual agreements, or discrimination issues. Additionally, since 1991, members of state legislatures and the United States House of Representatives have proposed statutes which would require all private institutions to comply with the same guidelines of free expression as are presently required at public colleges and universities. For the most part, however, it appears that the question of limitations of expression in these settings becomes one of a moral, theological, ecclesiastical, or political nature rather than a legal or constitutional one.

Little is known about the types and extent of limitations of student expression on evangelical Christian college campuses. The amount and significance of the impact that the public experience with limitations on student expression has had on evangelical Christian colleges is unknown. Research about the limitations that have been imposed on

students at these religiously-affiliated colleges does not exist.

Statement of the Purpose and Research Questions

The purpose of this study was to examine student expression on evangelical Christian college campuses and the ways in which this expression is limited. The research questions which guided the study were:

1. What is the status of free expression in the context of an evangelical Christian college?
2. Are there actual or perceived, formal or informal limitations on student expression on these campuses?
3. If so, in what categories do these limitations of student expression exist?
4. How do students, administrators, faculty, and staff recount and interpret student free expression issues that have occurred on the campus?
5. How do students, administrators, faculty, and staff feel about student expression issues that may arise on campus?
6. What is the relationship between the college's evangelical orientation and the actual or perceived limitations on student expression?

Significance of the Study

Research regarding student expression on evangelical Christian college campuses is presently non-existent. By looking directly at this issue, the study will begin the process of filling this research void.

Data are not now available which identify whether or not limitations on student expression actually exist on these campuses. Given the nature and structure of these

colleges, it is generally assumed that such restraints on expression are present. In the absence of data, such an assumption can neither be confirmed nor denied, and possible misconceptions about this reality continue to thrive. This study provides an empirically-based answer to the question of whether or not limitations on student expression exist on evangelical Christian college campuses.

This study will provide insights from those involved in evangelical Christian colleges, administrators, faculty, and students, about the status of free expression on their campuses. Campus discourse that may emerge as a result of this study might serve to give clarity to what has previously been an undefined component of the campus culture. In opening the dialogue on these campuses between students and administrators, this study may assist in identifying the motivational issues, codified or unspoken, that lie at the foundation and core of the colleges.

The link between the evangelical college's religious mission and its tolerance of student expression is unknown. This study informs church leaders as well as educators of the impact of expression issues on both faith and academic inquiry and has significant implications for the spiritual formation of students, policy development of the college, and the relationship between these two.

This study may also serve to inform scholars in public colleges and universities about the mission, polity, issues, and culture of evangelical Christian colleges and the differences that exist between the two approaches to higher education.

Methods and Procedures

Using a qualitative approach to research, the study utilized the multiple case design to examine limitations of free expression at three diverse, evangelical Christian colleges in different regions of the United States. In brief, case studies were selected and individual case reports were developed. After reviewing the data that emerged, cross-case conclusions were drawn.

Data were collected from individual and focus group interviews with students, faculty, staff, and administrators; a survey instrument was administered to interview participants and a randomly selected group of students, faculty, staff, and administrators; artifact data were collected from each college; and researcher field notes were collected about the culture of each college.

Interview questions focused on participants' recollections and attitudes about incidents that occurred on campus related to student expression. Since they were open-ended questions, they allowed respondents to explore situations which had occurred or might occur on campus.

Surveys probed respondents' beliefs regarding the role of student expression on these campuses. Various scenarios were presented and participants were asked to assess the extent to which certain expressions would and should be protected on the campus. This allowed comparison among the various groups of participants and among the colleges involved in the study.

Printed documents collected as artifact data included yearbooks, student newspapers, academic catalogues, student handbooks, faculty handbooks, and any other

printed material which related to the issue of student expression on these campuses. They were examined for incidences of both limitations and liberties of student expression. Policies and procedures of the campus which had implications for student free expression were also reviewed.

The researcher took field notes about the culture of the campus during on-site visits. These notes assisted in describing the unique culture of these campuses and provided a framework from which student expression was investigated. Data were analyzed first by the institution involved and then comparatively in the search for common themes and categories that emerged. The analysis of field notes, interview data, surveys, and artifacts provided triangulated data.

Assumptions of the Study

There were several assumptions that were fundamental to this study. In this study it was assumed that

1. the participants in the study would be open and honest when recalling campus incidences of student expression and when describing their personal views about their perceptions and beliefs regarding student expression on campus;
2. the criteria that were established for selection of the sites for the case studies would identify campuses that, while diverse on the continuum of evangelicalism, would reflect the tenets and perspective of the evangelical faith;
3. the survey items that were developed would appropriately and adequately represent the various issues that arose on these campuses;

4. common limitations on student expression existed at all the participating campuses and common categories of limitations could be identified via the data;
5. there existed a link between theological and lifestyle positions within evangelicalism and campus policies and practices related to issues of student expression on campus; and
6. the participants in this study would represent the views of the students, faculty, staff, and administrators on issues of student free expression at these evangelical Christian colleges.

Limitations of the Study

There appeared to be an inherent dilemma in this study. The researcher attempted to discover the expressions that were limited, by hearing and reading expressions that had been potentially filtered through that same system of limitations. What guaranteed honesty and full disclosure by the participants in the study when they were asked questions about types of expression that may not have received full disclosure on campus? While it was assumed the participants were open and honest in their responses, participants may have been imposing limitations of expression on themselves -- the very kind of limitations the study aimed to discover. This possible disinclination by the respondents to discuss limitations of expression was difficult, if not impossible, to identify much less analyze.

A limitation parallel to the one just noted may have been the participants' hesitancy to respond honestly to certain questions for fear of a negative interpretation or negative consequences to the respondent. Small colleges tend to promote a sense of community

and loyalty to the institution and thus data might have been skewed by the respondents' attempts to answer in a way that they perceived would have benefited the image of the college.

With eighty-eight colleges in the Coalition of Christian Colleges and Universities all espousing an evangelical perspective, and even more evangelical colleges that choose not to associate with the Coalition, the choice of only a few sites is in itself limiting. While these colleges may be located in very different regions of the country and represent both denominational and interdenominational types, they cannot entirely represent all regional issues much less the myriad of denominational and theological positions that comprise the evangelical spectrum.

Delimitations of the Study

This study was delimited to three evangelical Christian colleges within the Coalition of Christian Colleges and Universities (CCCU) and students, faculty, staff, and administrative recollections and views on the issue of student expression at these colleges.

Definition of Terms

For the purpose of this study, there were two concepts that warranted definition: "free expression" and "evangelical Christian."

Free Expression

Free expression appears to be an amorphous concept evading simple description.

Ralph D. Mawdsley and Alice L. Mawdsley defined free expression

... as a plastisized (sic) amalgamation of free speech and free press. . . free expression has been evidenced as the right to present ideas, right of access or right to receive ideas variously expressed as a "right to hear" and a "right to know", and academic freedom (Mawdsley and Mawdsley, 1988).

Thomas I. Emerson argues that free expression includes the right to form and hold beliefs on any subject and to communicate those beliefs to others by whatever medium one chooses -- whether by traditional means, such as speech and the press, or by other means, including music and art. According to Emerson, the freedom of expression includes the right to bear the opinions of others, the right to inquire, reasonable access to information, and the rights of assembly and association (Emerson, 1970).

C. Edwin Baker indicated that "the first amendment protects a broad realm of nonviolent, noncoercive, expressive activity. This expressive activity is not limited to the verbal, for when nonverbal expressive conduct advances the same values [as verbal expression]. . . the nonverbal conduct should also be viewed as speech and should receive protection" (Baker, 1989, p. 47).

Free expression is defined best by a list of descriptors which have been given substance by various court opinions in the United States. This concept is demonstrated in one of three forms: verbal expression, written expression, or symbolic expression. Verbal refers clearly to spoken expressions; written may either be published or unpublished statements; symbolic, the least familiar form, involves representations of written or verbal

speech. Examples of symbolic expressions may be flag burnings, the wearing of arm bands, or physical gestures of all kinds.

Evangelical Christian

Evangelicalism is a Christian movement that “emphasizes conformity to the basic tenets of faith and a missionary outreach of compassion and urgency” (Elwell, 1991, p. 164). The key element of an evangelical Christian's belief is that the Bible serves as the primary authority for faith and practice. For members of the various denominations which make up this branch of Christianity, witnessing, or sharing the faith is a dominant activity. The purpose of witnessing is to communicate to the world that Jesus Christ is the Lord and Savior and that this relationship will ultimately lead to eternal life after death (Lindholm, 1992). According to Johnston, there are three commitments which evangelicals share: 1) a dedication to the belief in a personal faith in Christ as Lord, 2) an understanding of the Christian faith as defined authoritatively by Scripture, and 3) a desire to communicate this faith both in evangelism and social reform. Evangelicals are those who believe the gospel is to be “expressed personally, defined biblically, and communicated passionately” (Johnston, 1982, p. 261).

The precise denominational boundary of evangelicalism is hard to identify. Reid has, however, identified seven traditions of Christian faith that are all within the umbrella of evangelicalism. These include:

1. Evangelicals in the Reformation tradition, primarily Lutherans and Reformed Christians;

2. Wesleyan evangelicals, such as the Church of the Nazarene;
3. Pentecostal and charismatic evangelicals, such as the Assemblies of God;
4. Black evangelicals, with their own distinctive witness to the gospel;
5. The counterculture churches (sometimes called Peace Churches), such as the evangelical Quakers and Mennonites;
6. Several traditionally white Southern denominations, led by the Southern Baptists;
7. The spiritual heirs of fundamentalism found in independent churches and many parachurch agencies (Reid, 1990, p.416).

While some doctrinal issues vary somewhat, adherents of evangelicalism share a belief in the Trinity; Christ's incarnation, virgin birth, and bodily resurrection; the reality of miracles and the supernatural realm; the church as the body of Christ; immortality of the soul; the imminent second return of Christ; and a conversion or "born-again" experience that is an act of unmerited divine grace received through faith in Christ, not through human effort.

Organization of the Study

The study is organized into five chapters followed by a list of references and appendices.

Chapter I is the introductory chapter to the study and includes the following sections: background of the study, statement of the purpose, significance of the study, methods and procedures, assumptions of the study, limitations of the study, delimitations of the study, definitions of terms, and organization of the study.

Chapter II reviews the literature related to the historical limitations to free expression in American higher education, student expression at evangelical Christian colleges, and religious and moral issues and free expression.

Chapter III describes methodology and procedures used in the research study. This chapter includes an introduction, design of the study, and methods and procedures of data collection and analysis.

Chapter IV presents the results of the analysis of the data. This chapter includes an introduction, description of institutional findings, and a comparative analysis of findings.

Chapter V presents the summary and conclusion of the study. This chapter includes an introduction, a review of the findings, a discussion and reflections of the study, conclusions, implications of the study, and recommendations for further research.

CHAPTER II

REVIEW OF THE LITERATURE

Introduction

The purpose of this study was to examine student expression on evangelical Christian college campuses and the ways in which this expression is limited. This chapter provides a review of the literature relevant to limitations of student expression on evangelical Christian college campuses. This review is presented in three sections.

In the first section, American Higher Education and Free Expression, the historical limitations to free expression that have been at issue in judicial review by federal courts are discussed. This section provides an understanding of the broader socio-political context of expression on American college campuses. It identifies various limitations and examines the implications of each of these limitations on student expression on college and university campuses. In the second section, Student Expression at Private and Evangelical Christian Colleges, the nature of the evangelical college is described and the focus is provided for issues related to student expression at private, and more specifically, evangelical Christian colleges. The third and final section in the chapter, Religious and Moral Issues and Free Expression, identifies and describes the six religious and moral issues from Thomas L. Tedford's "Religio-Moral Heresies" model for understanding limitations of expression in American society (1993) which were used in framing interview and survey questions and identifying potential categories of limitations of free expression.

American Higher Education and Free Expression

Free expression and academia have often been projected as synonymous. To varying degrees, this has been the historical perception of scholars and jurists alike since the inception of American higher education. This concept was accentuated by the "Free Speech Movement" which fought to establish this as a universal reality during the 1960s. This movement, which had its birth at the University of California, Berkeley, soon spread and established American colleges and universities as the bastions of free expression in our society.

There remains no question today that students in public colleges and universities are entitled to the speech protections guaranteed in the first amendment of the United States Constitution. Court cases abound which enumerate these rights. The Constitution protects individuals in public institutions against actions by state and federal governments or agencies which curb the rights of free expression.

Battles in this arena, however, continue to be fought on some campuses and in the courts. While apparently still unclear as to the inviolable status of student free expression in American higher education, some college and university personnel have promulgated the most recent assault on student free expression by these institutions - the initiation of hate-speech codes. These codes, established for the purpose of promoting campus civility by eradicating speech on campuses which is intended to wound, intimidate, harass, or promote hatred of an individual or group based on sex, race, religion, sexual preference, ethnicity, handicap, or veteran status, have consistently been declared unconstitutional by federal courts. Except for a few notable exceptions, the first amendment of the

Constitution forbids interference with these freedoms on American campuses even when the speech is viscerally offensive.

Literature reveals that there are basically six types of limitations that colleges and universities have attempted to impose on student expression at various periods in recent American history. It is important to note from the beginning that these limitations have not fared well under the scrutiny of constitutional law. These limitations relate to fighting words, group libel, harassment in the work place, intentional infliction of emotional distress, expression that causes campus disruption, and hate speech. These limitations provide a context for limitations that might exist on evangelical Christian college campuses. A brief discussion of each of these limitations will be presented followed by a summary of implications for student expression.

Although not bound in most situations to the case law which applies directly to public institutions, private Christian colleges are concerned with the potential application of laws by legislative or judicial action to private higher education. Even though not constitutionally forced to comply, most Christian colleges consider the potential impact of public issues when developing policies related to students on their campuses. This is no less true of student expression.

Although not related directly to American higher education, the 1942 Supreme Court case, Chaplinsky v. New Hampshire, has had implications for American colleges and universities. In this case, the Court ruled that a city, which passed an ordinance prohibiting the use of "fighting words," was within its constitutional boundaries in arresting a man who called a policeman a "goddamned fascist!" Several college codes

regulating speech on campuses have used the “fighting words” doctrine of Chaplinsky as a precedent in developing this limitation to student expression on campuses (Weinstein, 1991). Colleges have realized that it is inappropriate to use Chaplinsky in this way since it has been used on only one occasion as a guiding principle (Gooding v. Wilson, 1972). In a subsequent case, Cohen v. California (1991), the Supreme Court ruled that “fighting words” only exist if there is an immediate danger present with the language. It appears that “fighting words,” particularly since the concept eludes a consensual definition, does not have its place as a limitation on American campuses.

The only case in which the “fighting words” doctrine was subsequently used as precedent was the 1952 case, Beauharnais v. Illinois. In this case citizens were distributing racist flyers throughout a community calling for an “open season” on blacks. Beauharnais also included a charge that this was “group libel,” the second of the historical limitations. The Court concurred and found group libel to be a constitutional limitation that can be imposed in order to meet the freedom conditions of the “equal protection” clause of the fourteenth amendment (McAllister, 1992). Beauharnais stated:

The lewd and obscene, the profane, the libelous, and the insulting words or “fighting words” - those which by their very utterance inflict injury or tend to incite an immediate breach of the peace [are not protected under the first Amendment] (Beauharnais v. Illinois, 1952).

American colleges have used the “group libel” concept defined in Beauharnais to limit campus speech. The University of Kansas is an example of this. Applying the doctrine to campuses, it appeared that students’ expression might be restrained if it was offensive to a certain class or group of students (Hyde and Fishman, 1991). Even though

Beauharnais appeared to validate this limitation, there remain questions about its value as a constitutional limitation of expression on college campuses. The reason for this lies in a subsequent Supreme Court case, Brandenburg v. Ohio (1969). This case centered around a man who was arrested after using profane, sexist, and racist comments in the community. The court found that Brandenburg's first amendment right to free expression had been unduly restricted by that arrest. Like Chaplinsky, Beauharnais has been considered by most legal experts to have been wrongly decided (Hyde and Fishman, 1991). Universities, like the University of Kansas, who use group libel as justification for the existence of limitations on student expression may very well find themselves at odds with constitutional law.

Both the University of Michigan and the University of Pennsylvania developed limitations on student speech based on Title VII of the Civil Rights Act of 1964. These limitations, based partly on the concept of harassment in the workplace, attempted to define the campus as a working environment for students. In spite of this, these limitations have been declared unconstitutional as overly broad and vague (Weinstein, 1991; Hyde and Fishman, 1991). It appears that the Equal Employment Opportunity Act applies only to those employed by the college and not the customer/clients of higher education.

The University of Texas developed a speech code that was based, to some degree, on the doctrine of "intentional infliction of emotional distress." Among other things, this code allowed students, faculty, administrators, or staff to file a complaint if other students, faculty, administrators, or staff used language that inflicted intentional harm and caused

emotional distress (Hyde and Fishman, 1991). Harvard law professor Alan Dershowitz argued against this type of code when he said that he did not understand how the same college students who complain to administrators about not being treated as adults in regard to alcohol and residential life issues can be the same ones who “whine to the president” when they have been exposed to some form of expression that may have been offensive or even injurious (Dershowitz, 1991). A dilemma for college administrators in the post-*in loco parentis* era in higher education concerns balancing the civility concerns of one student with the free expression of another student, both of whom desire to be treated as adults.

A Supreme Court decision which dealt directly with the issue of student expression was Healy v. James (1972). Central Connecticut State University denied the request of the Students for a Democratic Society (SDS) to be recognized as an official student organization on campus. In the decision, the Court told the administrators that if they could show evidence that the group’s existence on the campus would be in and of itself disruptive, the Court would agree with the exclusion. Important to the implications of this study, however, was the Court’s caution that if the exclusion was based on unpopular or even offensive speech, the exclusion of this group from campus would not have been supported (Gilbertson, 1985).

Former Harvard University President Derek C. Bok (1985) succinctly outlined his view that free speech is the life blood of American democracy and its colleges are its laboratories. The potential for campus disruption does not, in his opinion, justify an imposition of gag orders. “The University is not engaged in making ideas safe for students.

It is engaged in making students safe for ideas" (Bok, 1985, p. 6).

"Hate speech" has become the central free expression issue and focus of attention of American college and university administrators, students, and courts since 1988. Reported increases in harassment and intimidation on college campuses have led administrators to react. "Hate speech" is defined as speech which is designed to intimidate, harass, or promote hatred of an individual or group based on sex, race, religion, sexual preference, ethnicity, handicap, or veteran status (Gill, 1991). Whether scribbled as graffiti on a campus wall, printed in a campus newspaper, shouted as obscenities from dormitory windows, or displayed symbolically with arm bands or t-shirts, hate speech intends to embarrass, intimidate, or wound.

Contemporary colleges face a real dilemma. Committed to intellectual freedom, American higher education seeks to pursue truth which is partly found in the open exchange of diverse ideas and without which the university would greatly compromise its academic and intellectual integrity. This sacrosanct principle has found itself in conflict with equally cherished concerns for multiculturalism and the worth and dignity of the individual. Open discourse is welcome, argue some members within the community, as long as it does not violate concerns for mutual respect. Speech that is expressed with the intent to violate the principle of respect is itself protected by a view which honors a strict adherence to open dialogue. Others argue, however, that concern for civility demands that restrictions exist on expressions that seek solely to denigrate others.

The context and environment within which expression occurs also give definition to hate speech. The mores, standards, and politics of a campus community help define the

parameters of acceptable expression. What is comedy in one setting and to one group of people is hate speech to another. What is obscene to one is a lyric to another. This, therefore, suggests the complexities of this issue. Since the University of Michigan established the first hate speech code in the United States in 1988, the battle has raged on both sides of this emotionally charged debate (Siegel, 1990). By 1991, more than 125 colleges, public and private, had instituted campus speech codes (Drinan, 1991).

Examples of representative issues which have erupted on campuses will serve to clarify the diversity of concerns raised by hate speech. At the University of California at Berkeley, a teacher threatened to lower a student's grade if she wrote an article for a conservative underground newspaper labeled as "racist" by the professor (Hyde and Fishman, 1991). On another campus of the University of California, a student was disciplined for a political cartoon in the school newspaper which showed a rooster stating that he got into Berkeley as a result of affirmative action (Elliott, 1990). A student radio disc jockey at the University of Michigan was relieved of his assignment after he asked the audience to call in with their funniest racist joke (McAllister, 1992). Also at Michigan, students who distributed a flyer advocating an "open season" on African-Americans and who draped a Ku Klux Klan robe over a dormitory window were punished (Brown 1992). A female student at the University of Connecticut was removed from the dormitory and told to find an apartment off campus after she posted a sign on her dormitory room door which stated that "preppies, bimbos, homos, and men without chest hair" should not be allowed to live; and football players at the same university were disciplined after referring to a gathering of Japanese and Chinese students as "oriental faggots" (McAllister, 1992).

A group of students was suspended at the University of Wisconsin for painting the faces of white students black and conducting a slave auction on campus (McAllister, 1992). At St. John Fisher College, students were suspended after calling the female resident director a "feminazi" and telling her that she had "penis envy" (Will, 1991).

In spite of the increase in the number of codes, the courts have consistently struck a death blow to them. In deciding against the University of Michigan's speech code, for example, the United States Supreme Court summarized the dominant view of the Court in this matter:

It is firmly settled that under our Constitution the public expression of ideas may not be prohibited merely because the ideas are themselves offensive to some of the hearers (Doe, 1989).

Of course, well-intentioned voices have been heard on both sides of this debate.

Mari J. Matsuda, law professor at the University of Hawaii, has been a leading spokesperson for college speech codes. She contends that years of racism and sexism justify the protection that these codes afford (Weinstein, 1991). She has argued that hate speech is simply a prelude to actions of hatred. "Slurs and epithets based on gender, religion, sexual preference, and certain other characteristics. . .are subordinating, degrading, and implicitly connected to physical violence" (Matsuda, 1989, p. 2358).

On the other side of the argument, George Will (1991), in a Newsweek commentary, proclaimed that speech codes are a "ruinous notion." He asked when higher education had become the institution charged with the responsibility of creating "sweet-tempered neighbors?" Former president Benno Schmidt of Yale University leaves no room in higher education for speech codes of any nature. He says that no matter how

well-intentioned, speech codes violate the very principles for which the colleges stand - the open and honest exchange of ideas no matter how repulsive (Hyde and Fishman, 1991).

Schmidt states:

When offensiveness is ground for suppression, a lethal and utterly open-ended engine of censorship is loosed. Its impact will be felt not only by those whose speech is punished; the greater problem is the vastly greater number of speakers who will steer clear of possible punishment by steering clear of controversial or unpopular views. The chilling effects of vague powers to punish offensive speech are likely to be more damaging to freedom of expression than the actual application of such rules (Schmidt, 1991).

In writing the majority opinion for the Supreme Court in Papish v. Board of Curators of the University of Missouri, (1973), a case which tested the constitutionality of the suspension of a student editor at the University of Missouri for including in the publication a policeman raping the Statue of Liberty, Justice Brennan declared:

State colleges and universities are not enclaves immune from the sweep of the first amendment. . . [Protected speech is] the mere dissemination of ideas - no matter how offensive to good taste. . . The first amendment leaves no room for the operation of a dual standard in the academic community with the respect to content of speech (Papish, 1973).

In spite of a number of codes designed to limit student expression on college campuses, the courts have been consistent in deciding the unconstitutionality of these limitations which are designed to eradicate hate speech or other types unwanted expression. In an attempt to provide a college environment in which civility and mutual respect is ensured, college administrators have conflicted with the constitutionally protected right of free expression by the students on these campuses.

Admittedly, this dilemma is a very difficult balancing act for both college

administrators and students as they seek to understand the sanctity of student expression rights and the need for campus civility. American colleges and universities, both public and private, have ethical and moral choices to make when these two principles are at odds. Private colleges, not obligated to constitutional strictures, have chosen both to implement and not to implement speech codes based on issues of ethics and civility rather than first and fourteenth amendment concerns. In addition, the principle of academic freedom has established the collegiate ethos in this country since the 1920s. The freedoms to teach and learn are imbedded in institutional policies and practices throughout the country. A breakdown of this basic principle threatens the very foundation of American collegiate higher education.

Student Expression at Private and Evangelical Christian Colleges

The Coalition of Christian Colleges and Universities, a group of eighty-eight evangelical Christian institutions of higher education, has defined a common mission statement for all member colleges: "All Christian colleges take seriously the need to prepare students for lives of service to God, the world and the church" (Peterson's Guide, 1992, p.7). Across the membership of the Coalition, faculty and administrators share the same beliefs:

That we live in a world that was created by God.

That God is love.

That Jesus Christ is the Son of God and the author and the finisher of our faith.

That the key to abundant life is a relationship with Jesus Christ.

That a high quality education must deal with matters of the heart as well as of the mind.

That a college education should provide a solid foundation for living an active, meaningful, and contributing life in God's world and that a curriculum that is firmly grounded in the liberal arts is the sure basis for such a foundation.

That faculty members should serve both as academic and spiritual mentors to their students.

That cocurricular and residential life activities are an important part of an educational experience.

That, in addition to a degree, sharpened skills and current information, students should graduate with an enhanced sense of wholeness and the courage to ask questions.

That no college experience, if it is to be whole and valuable, can ignore the problems of society or the major issues of the modern world (Peterson's Guide, 1992, p. 7).

This mission statement and set of common beliefs among evangelical colleges provide a description of the integrative nature of faith and academia in these institutions. The dual responsibility and commitment to God and man defines the uniqueness of these colleges. This distinctiveness has implications for student expression issues on these campuses.

The evangelical Christian college campus has not been immune to the issues raised by free expression. The limitations on student expression that exist on these campuses raise different issues than those found on public campuses, and different reasons may be offered for their existence. Public institutions are bound by constitutional law while, on the other hand, Christian colleges, ironically due in part to issues raised by the first amendment's establishment and free exercise clauses, wrestle not so much with first

amendment issues of expression as with theological, ecclesiastical, and cultural questions. It depends, therefore, on the conscience, ethics, and religious orientation of a sectarian school to answer the questions of "whether" and "how" free expression is to be limited.

It is important to note at the outset that an intensive review of literature revealed no studies on student expression on evangelical Christian college campuses. While libraries are replete with information on both free expression and evangelical Christian colleges, no study or literature to date looks at the relationship between them.

As the literature review revealed, constitutional interpretations have been consistent in their prohibition of codes which limit student expression on public college and university campuses. There have been efforts to compel private colleges to ensure the same protection of student expression that is offered to their counterparts on state campuses. The most recent and most substantial effort came in 1991 when a Republican member of the House of Representatives from Illinois, Henry Hyde, joined forces with the American Civil Liberties Union, and proposed the Collegiate Speech Protection Act of 1991 (Hyde and Fishman, 1991). The sole purpose of this legislation was to make the first amendment applicable to private colleges. The day the legislation was proposed, the American Council on Education announced its adamant opposition on the basis that the federal government did not have the right to mandate administrative policies for private institutions. The Council's two major objections to this legislation were:

[The Collegiate Speech Protection Act of 1991 was] based on the false premise that some private colleges and universities are seeking to impose restrictions on freedom of speech [and that] the bill would intrude on the legitimate efforts of private institutions to address problems of racial and sexual violence and harassment, and to

create an environment that fosters success on the part of the students (ACE, 1991).

While they attempted to argue this point, it would be difficult to accept that they actually believe that private schools were not in any way limiting the free expression of their students.

The Collegiate Speech Protection Act of 1991 spoke directly to the issue of religiously-affiliated schools. Rep. Hyde specifically excluded them from the provisions of the law if they could prove that they were "schools or departments of divinity," require their faculty members to "espouse a personal belief in the religion of the organization," or were controlled by a religious organization (Hyde and Fishman, 1991, 1499). The rationale for this exemption was that "religious colleges and universities have undertaken a unique and special mission to preserve and promulgate religious truth and morality in the secular world, which would not be well served by this bill" (Hyde and Fishman, 1991, p. 1498).

The state legislature of California has achieved for Californians what the Collegiate Speech Protection Act of 1991 failed to achieve for private college students in the country. The "Leonard Law," signed into law by Governor Pete Wilson, states:

It is the intent of the legislation that a student shall have the right to exercise his or her right to free speech on campus as he or she enjoys when off campus (Student Press Law Center, 1994).

The revolutionary aspect of this bill is that it applies to students at both public and private colleges. This "Magna Carta for Students," as it is called, gives private college students the right to initiate a lawsuit against an institution that interferes with their right to free

expression. Religious colleges have been given an exemption, however, if it can be shown that speech "would not be consistent with the religious tenets of the organization" (Henton, 1993).

There still remains a question for some as to whether or not religious schools should be exempt from the mandates of the first amendment. The basis of this argument is generally one of funding. Most religious colleges receive federal funding in some manner or another and it appears that money paid by the government to students for tuition may be viewed as being paid to the school and, therefore, may require the religious school to follow federal guidelines. The potential impact of an enacted Collegiate Speech Protection Act has not been totally resolved. Representative Hyde used the federal funding issue as the basis for requiring private schools to abide by the same speech rights standards as secular colleges. He chose, however, to exempt religious schools.

The unique mission of the religiously-affiliated schools must also be considered when viewing the issue of free expression on these campuses. "Discovered" and "created" truth are the primary sources of knowledge in a secular college or university, whether private or public. In contrast, "revealed" truth is of essential value in many religiously-oriented schools. Therefore, the missions are often very different. The religiously-affiliated college generally holds some beliefs as non-negotiable; as absolutes. Understanding that if some things are absolutes and "givens," certain expression runs contrary to religiously held views and may not be acceptable on a Christian campus, but would make for a free and open debate on a secular campus. Therefore, the concerns on Christian campuses regarding student expression may have more to do with violations of

religious or moral issues based on this "revealed" truth rather than constitutional or legal ones. The Collegiate Speech Protection Act of 1991, which did not become law, recognized this difference:

Religious institutions naturally seek to maintain fidelity to their own beliefs and practices. The federal government should not force them to harbor heretics in their midst, just as it does not force them to hire without regard to religious affiliation. In addition, since much religious truth is "received," free speech has a diminished role to play in the discovery of religious truth, so the rationale behind the [Collegiate Speech Protection] bill is less compelling (Hyde and Fishman, 1991, pp. 1498-1499).

As with public institutions, a dilemma exists for students and college administrators in evangelical Christian institutions regarding student expression.

An added dimension for these colleges is the belief that there is an ultimate truth which these colleges are designed to promulgate. This conflict may be present based on the principle that, while being a participant in the marketplace of ideas, some views are nonnegotiable and sacred and, therefore, not open to give and take. There is also a possible fear among Christian colleges that any attempts to force policies to be scrutinized by constitutional principles might come into conflict with religiously-held views. In this way, the evangelical Christian colleges may oppose what may be seen as cracks in the wall of separation of church and state.

Two Supreme Court decisions involving evangelical Christian colleges have served to emphasize this concern. Even though the questions in these cases do not directly address student expression issues, there exist possible implications in this regard. Bob Jones University (BJU), a fundamentalist Baptist college in Greenville, South Carolina, for example, admitted blacks to the college but officially denied admission to persons who

were either partners in an interracial marriage or promoted interracial dating or marriage (Gilbertson, 1985). As a result of this policy, the Internal Revenue Service revoked the university's tax exempt status.

The issue was one of religious views versus racial discrimination. BJU adherents firmly believe that the Bible forbids interracial marriage and dating. The Court ruled in Bob Jones University v. United States (1983) that the interest of the state to rid itself of racial discrimination justified the intervention by the state (Devins, 1984). The Court said that the governmental interests in "denying public support to racial discrimination in education. . . .substantially outweigh whatever burden denial of tax benefit places on [Bob Jones University's] exercise of [its] religious beliefs" (Devins, 1984). The Court further stated that the institution's purpose must not be at odds with the accepted community conscience as to undermine any public benefit that might otherwise be conferred (Devins, 1984). Essentially, according to Laycock (1993), the Bob Jones University case clarified that racial equality in education was a compelling interest that overrode any free exercise right.

The question may be raised, then, that if the courts can, for whatever reason, interfere with an evangelical Christian college's expression of religiously-held views (in this case a belief that interracial dating and marriage is anti-biblical), can it also interfere with that same college's student's right to express an unpopular view or with that institution's insistence that the student's expression be limited? Many evangelicals in higher education, while opposing the perceived discriminatory policy of Bob Jones University, have been concerned about the implications of the involvement by courts that

may result from similar intervention.

Evangelical Christian colleges, for example, would have near unanimity in their opposition to the behavior associated with homosexuality. In May 1996, the United States Supreme Court ruled as unconstitutional a Colorado amendment to the state's constitution that "prohibited governmental agencies, including public colleges, from establishing laws or policies that bar discrimination against gay people" (The Chronicle of Higher Education, 1996). If the United States government should proceed to tie federal funding to compliance with these nondiscriminatory policies, most evangelical Christian colleges that have a traditional religious belief, and therefore policy against homosexual behavior, would be in danger of losing federal funding for espousing and practicing a religious conviction that was at odds with federal policy. The easy response to this dilemma is that evangelical Christian colleges could discriminate if they chose; they are not obligated to receive funding from the United States treasury. Nevertheless, if court intervention has implications for the expression of an institution, it has potential direct or indirect implications for the expression of all participants in that institution.

The second recent Supreme Court case is the 1985 Grove City College v. Bell case. In this case, the Court found Grove City College not to be in compliance with Title IX regulations because they refused to sign a form which was intended to indicate compliance with Title IX. The Court required conformity based on the fact that the college received indirect financial support through student grants and loans (Gilbertson, 1985). In answer to the college's argument that requiring compliance to Title IX regulations denied the college its first amendment rights to free exercise of both religion

and expression rights, the Court stated that Congress is free to attach reasonable and unambiguous conditions to federal financial assistance that educational institutions are not obligated to accept (Grove City College v. Bell, 1985).

John Dellenback, former president of the then Christian College Coalition (now the Coalition of Christian Colleges and Universities), argued:

...the Court's reasoning is akin to saying that a veteran's pension check spent on groceries constitutes federal aid to the supermarket...It is tremendously important for our colleges to ask themselves, 'How do we remain faithful to our basic Christ-centered mission?' Rather than worry about how to change policies to comply with the law (Christianity Today, 1984).

Dellenback's position expressed the concerns of many in the evangelical community.

Randall Kennedy, Harvard University law professor (Kennedy, 1994), expressed these concerns when he stated that:

Private colleges have the right to control, and should do so, the norms under which students and faculty conduct themselves on campus. . . Judges are the arbiters of the First Amendment. But they are not academics who are committed first and last to advancing the mission perhaps the peculiar mission of a lone, distinct scholarly institution... Part of the mission of many colleges is to exalt the good and the true, which means suppressing the bad and the false... The First Amendment is essential to the democratic process. It is not essential, however, for scholarly excellence in teaching and research or to the inculcation of political, moral, or religious values that various sorts of colleges may want to protect and preserve. Indeed for these tasks, the First Amendment and all that formally embracing it entails may well constitute a hindrance (Kennedy, 1994, p. B1-B2).

The very basis of an evangelical orientation may be to "exalt the good and the true," which might mean suppression of "the bad and the false." This suppression of the "bad and the false" may imply that limitations of expression may be placed on members of the college

community, including students.

A cautionary note was sounded by N. O. Hatch, Vice President for Graduate Studies and Research at Notre Dame University, when he warned his fellow evangelicals about the possibility of allowing religiously-held absolutes to interfere with the honest and open discourse on campus. He admonished evangelicals not to limit expression on campus because:

The thorny intellectual questions of the modern world will not go away. Theories of origin, deconstruction and other theories of literary interpretation, human sexuality, gender issues, and other contemporary mysteries will not be easily solved by pious pronouncements but by Christian scholars wrestling with the tools of their trade: honesty, careful study, and rigorous debate. The evangelical community, specifically its colleges and universities, must have the courage to allow its scholars to do this necessary work (Hatch, 1993).

In addition to questions of the federal government's authority to intervene in questions associated with student free expression in evangelical Christian colleges, are two other major considerations: contract rights and state constitutions (Student Press Law Center, 1994). Policies stated in college catalogs, recruitment material, and student handbooks serve as contractual agreements between students and the institution. Therefore, if the college has a written policy which provides free expression protection, the college has a contractual obligation to honor this protection even though a constitutional issue may not be raised. On the other side of the coin, however, a federal court ruled in support of a Howard University decision to expel a student because the college had clearly stated that the university had the right to withdraw any student at any time for any reason deemed sufficient to the University (Greene v. Howard University ,

1968). This, too, was a contractual understanding. State constitutions may also provide private school students with free expression protection (Student Press Law Center, 1994). Laws of forty-four states have language that affirmatively protects free expression (Student Press Law Center, 1994). In order, however, for these state constitutional principles to apply to private schools, the state court first would have to hold that the private school had adopted policies or practices of creating open forums for student expression (Student Press Law Center, 1994). The college cannot violate its own contractual policies.

Issues related to state constitutions and contractual rights have direct and significant implications for student expression on evangelical Christian college campuses. Regardless of present restraints on federal constitutional applicability to private colleges, there exists a contractual agreement between every institution and its students. In formulating this agreement, institutions, whether by casual language or direct policies in handbooks or recruitment material, may have unintentionally created an open forum on campus. State constitutions may also include language that may have implications on student expression on these campuses.

Religious and Moral Issues and Free Expression

Tedford's book, Freedom of Speech in the United States (1993), outlined six different types of messages that historically may be considered religious or moral heresies. Tedford's analysis defined the "heresies" in this manner:

1. *False doctrine* (often called *heresy*). A message of false doctrine

teaches an "incorrect" religious belief concerning the basic tenets of the faith. An example of a constraint on the communication of false doctrine is found in the *General Laws and Liberties of the Massachusetts Colony of 1646*, which legislated punishment for those who denied "the immortality of the soul, or resurrection of the body," or who taught that any of the books of the Bible were not the "infallible word of God."

2. *Irreverence* (often called *blasphemy* or *sacrilege*). Irreverent expression includes that which reviles or curses the Deity or makes fun of religion. For example, some persons describe the films *Life of Brian*, *Wholly Moses!*, and *The Last Temptation of Christ* as blasphemous or sacrilegious because these persons believe that the films make fun of or violate the sacredness of religion.

3. *Profane and disgusting speech* (historically the term "obscenity" fits here; however, in Anglo-American law the original meaning has been corrupted and the term "obscenity" has been shifted to category 4 - the sensual and erotic). One of the most celebrated examples in recent years concerned a New York City radio station's playing of George Carlin's satirical monologue, "Filthy Words." The monologue is built around what Carlin calls "the seven words you cannot say" over the airwaves.

4. *The sensual and erotic* (often called *obscene* or *pornographic*). Sexual communication expressed in a warm, "sexy" way, employing erotic language or pictorial representations, or both, are the focus of this form of religio-moral heresy. Examples include explicit love scenes in literature, photographs of nudes, and sexually explicit paintings, films and videotapes.

5. *Scientific information and opinion*. This category covers two types of scientific messages, namely those presenting information about human sexuality (such as sex education pamphlets and materials explaining birth control) and those concerning nonsexual scientific theories about the universe, creation and evolution.

6. *Dissenting views concerning private morality* (as a rule addressed in a nonerotic way). Beliefs about private morality can range from the issue of legalized gambling to those concerning such things as drug abuse or cheating on an examination. The focus here, of course, is on sexual morality and includes the advocacy of nonconforming opinions on subjects such as premarital sex, "forbidden" sex acts, homosexuality, "open marriages," group sex,

and so forth. In the past, even opinions favoring the right of divorce were considered by some authorities to be immoral (Tedford, 1993, pp 123-125).

Tedford's model provides a logical, thoughtful basis for looking for and at limitations on student expression on evangelical Christian colleges. It is logical to assume that concerns about these "heresies" exist on evangelical Christian college campuses and that concomitant limitations of student expression designed to prohibit speech that an evangelical college might find offensive, may be in place on these campuses. While allowing for the emergence of other categories of limitation, the Tedford model provides a basis for beginning to investigate student expression. The model suggests critical questions relevant to the context of evangelical Christian colleges and the question under study, limitations to student expression: What would be considered false doctrines at these colleges and would student expression of these false doctrines be tolerated? Would a student be permitted to make fun of religion or curse the Deity? Would an open advocating of evolution by students be acceptable? Can students openly advocate homosexual behavior? Tedford's theory provided an existing model from which to begin this study.

CHAPTER III

RESEARCH DESIGN, METHODOLOGY, AND PROCEDURES

Introduction

This study focused on student, staff, faculty, and administrative experiences and perceptions related to students' free expression on three evangelical Christian college campuses. The purpose of this study was to examine student expression on evangelical Christian college campuses and the ways in which this expression is limited.

The research questions which framed this study were:

1. What is the status of free expression in the context of an evangelical Christian college?
2. Are there actual or perceived, formal or informal limitations on student expression on these campuses?
3. If so, in what categories do these imitations on student expression exist?
4. How do students, administrators, faculty, and staff recount and interpret free expression issues that may arise on campus?
5. How do students, administrators, faculty, and staff feel about student expression issues that may arise on campus?
6. What is the relationship between the college's evangelical orientation and the actual or perceived limitations on student expression?

This chapter provides information about the design of the study, methods, and

procedures of data collection, and data analysis.

Design of the Study

Design

Given the purpose of the study and the absence of empirical research on the topic, a descriptive, qualitative study seemed most appropriate. Ontologically, the reality sought in this study is more subjective, than objective, and it is constructed by the experiences and opinions of individuals involved in the phenomenon under study (Firestone, 1987). This reality is best accessed, therefore, by visits to the campuses and personal inquiry into the perceptions and beliefs of community participants. Questionnaires alone would not adequately provide an understanding of the cultural context of each of these campuses; an understanding which is vital to appropriately interpreting data related to free expression. Methodologically, since perceptions are context-bound and dynamic, a qualitative approach allows categories and issues that are embedded in perceptions to emerge from the data rather than be identified entirely *a priori* (Guba and Lincoln, 1988). In this study, Tedford's "Religio-Moral Heresies" model was initially used by the researcher to provide categories from which investigation began but, as is characteristic of qualitative research, additional categories and themes emerged through the study.

Merriam identified six assumptions of qualitative research which were adapted for the purpose of this research study. The following assumptions guided the study:

1. Qualitative researchers are concerned primarily with process, rather than outcomes or products.

2. Qualitative researchers are interested in meaning - - how people make sense of their lives, experiences, and their structures of the world.
3. The qualitative researcher is the primary instrument for data collection and analysis. Data are mediated through this human instrument, rather than through inventories, questionnaires, or machines.
4. Qualitative research involves fieldwork. The researcher physically goes to the people, setting, site, or institution to observe or record behavior in its natural setting.
5. Qualitative research is descriptive in that the researcher is interested in process, meaning, and understanding gained through words or pictures.
6. The process of qualitative research is inductive in that the researcher builds abstractions, concepts, hypotheses, and theories from details.
(pp.19-20)

A case study methodology was selected for this inquiry because naturalistic research of this nature is more hypothesis-generating than hypothesis-testing which was appropriate in a study of this nature in which data were unavailable. Case-study has also been differentiated from other research designs by what Cronbach (1975) referred to as "interpretation in context" (p. 123). By focusing on a single phenomenon like student free expression, this approach uncovers the interaction of significant factors characteristic of the phenomenon. Becker (1968) defined the purpose of a case study as two-fold: "to arrive at a comprehensive understanding of the groups under study" and "to develop general theoretical statements about regularities in social structure and process" (p.233).

Merriam (1988) identified four characteristics of case study which are applicable and important to the present study. Case study research is *particularistic* in that it investigates a particular situation or phenomenon; it is descriptive in that it provides a rich "thick" description of the phenomenon; it is *heuristic* in that it provides a discovery of new

meaning or a confirmation of what is known; and it is *inductive* in that concepts and generalizations emerge from the examination of the data - "data grounded in the context itself" (pp. 11, 12). According to Yin (1984), "the case study's unique strength is its ability to deal with a full variety of evidence - documents, artifacts, interviews, and observations" (pp. 19-20). In addition to the triangulated qualitative research strategies inherent in a case study, a survey provided quantitative data that further informed this research.

As has been discussed, the primary type of data collection was the interview process. The interview was particularly useful because the behaviors under study, student expression, cannot readily be observed. The informants provided, therefore, historical perspectives and personal perceptions of the issues under study. The interview process also allowed the researcher to maintain a level of control over data collection by determining the line of questioning (Creswell, 1994).

The researcher was also aware of the potential limitations of the interview approach. Creswell wrote that an interview "provides 'indirect' information filtered through the views of interviewees"; that an interview "provides information in a designated 'place,' rather than the natural field setting"; that "the researcher's presence may bias responses"; and that "not all people are equally articulate and perceptive." (p. 150). These issues had implications for the study.

Theoretical/Methodological Framework

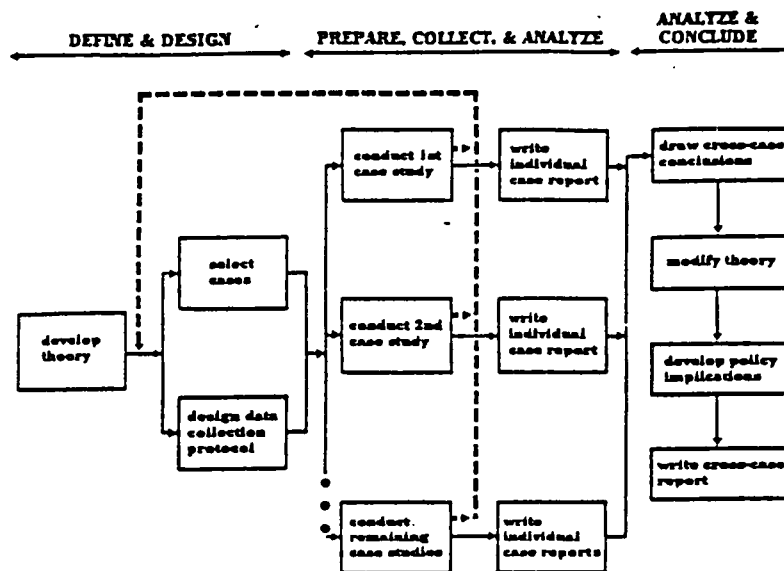
Three perspectives informed this study. They were: 1) "multiple-case study design" posited by Robert K. Yin, 2) the "religio-moral heresies" model developed by Thomas L. Tedford, and 3) symbolic interactionism derived from the work of Hubert Blumer.

Multiple-case Design Study

In Case Study Research: Design and Methods, Yin (1994) posited a model for qualitative studies which involved multiple sites. This model provided a methodological framework for this present study. The advantages of multiple, rather than single-case studies, were that: 1) the findings are more compelling, and 2) the "overall study is considered more robust" (Herriott and Firestone, 1983). In selecting three case studies in which the limitations of student expression were investigated, the researcher designed a "literal replication" study which assumes similar results in each case study (Yin, 1994). The reason for the use of multi-case studies as opposed to a single-case study was the need to provide confirming and replicable data to verify findings. It was also necessary in order to provide a complete picture of the status of student expression on these campuses. The limited number of studies, three in this case, mandated a literal rather than a theoretical replication which "produces contrasting results but for predictable reasons" (Yin, 1994). The operational theory of this study was that religio-moral, political, and ecclesiastical issues impact the limitations of student expression on evangelical Christian college campuses.

The Cosmos Corporation case study method (Yin, 1994) provided a model of

replication for this study.

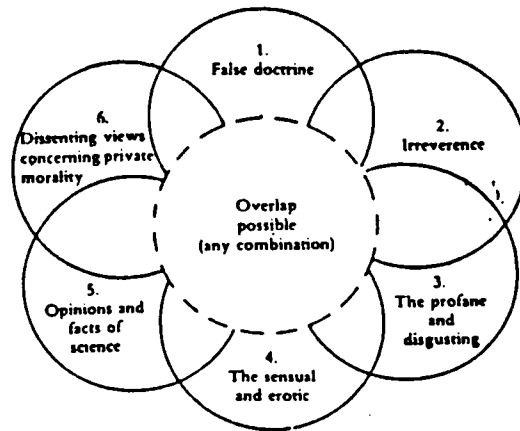


As in the Cosmos Corporation model, case studies were selected and data collection methodology developed. The studies were then conducted and individual case reports were reviewed. From these reports, cross-case conclusions were drawn. Based on those conclusions, the initial explanation of observed phenomena was analyzed and modified, if necessary. Implications for the study were identified and a final cross-case study report was completed.

Religio-moral Heresies

Thomas L. Tedford (1993) developed a model for categorizing the limitations of expression based on religious and moral issues. In his chapter, "Religio-Moral Heresy: From Blasphemy to Obscenity," Tedford outlined six "overlapping and interacting types of

religio-moral heresy" (Tedford, 1993).



Tedford explained that "the circle in the center of the diagram suggests that several categories can be present in a single message" (Tedford, 1993). He further explained that throughout history church officials have concluded that heresy is defined in each of these categories.

These six categories provided the theoretical basis from which limitations that may exist on student expression on evangelical Christian college campuses were analyzed. This addresses the assumption that religion, by definition, embraces some absolutist positions. Doctrine contrary to these absolutes may be defined by the adherent as heretical. The model provided a basis for asking questions and examining the data about limitations of expression - - a beginning point for opening the dialogue and exploring whether or not such limitations existed.

Symbolic Interactionism

Symbolic interactionism, as explicated by Blumer (1969), posits:

1. Human beings act toward things on the basis of the meaning that the things have for them;
2. The meaning of such things is derived from, or arises out of, the social interaction that one has with one's fellows; and
3. These meanings are handled in, and modified through, an interpretive process used by the person in dealing with the things he encounters (Blumer, 1969. p. 2).

It is the second and third premises which distinguish symbolic interactionism. He explained the second this way:

The meaning of a thing for a person grows out of the ways in which other persons act toward the person with regard to the thing. Their actions operate to define the thing for the person. Thus, symbolic interactionism sees meanings as social products, as creations that are formal in and through the defining activities of people as they interact (pp. 4-5).

He explained the third in this manner:

The actor selects, checks, suspends, regroupes and transforms the meanings in the light of the situation in which he is placed and the direction of his action. Accordingly, interpretation should not be regarded as a mere automatic application of established meanings but as a formative process in which meanings are to be used and revised as instruments for the guidance and formation of action (p. 5).

The researcher approached this study understanding that the meanings of language, actions, and rules of conduct are socially constructed. They are also dynamic rather than static. According to LeCompte and Preissle (1993), meanings change "because of different perceptions of the actors" (LeCompte and Preissle, 1993, p. 128) and these "varying interpretations of meanings, expectations, and motivations affect human behavior" (LeCompte and Preissle, 1993, p. 131). For the purpose of this study, formal or

informal rules of conduct as well as subsequent behaviors, including student expression, develop based on the understandings and expectations of the participants in the culture. These institutional codes develop based on the participants perceived notions related to revealed, discovered, and created truth as it impacts on civility, morality, and order. It can be assumed that views and behaviors related to expression on campus are filtered through these perceptions and must be understood in that context.

Researcher Subjectivities

The researcher's interest in the topic of "Limitations of Student Expression on Evangelical Christian College Campuses" came out of four basic personal and professional experiences. First, the researcher has an evangelical faith orientation. He accepts as true the claims of the scriptures and has personally accepted Jesus Christ as Lord and Savior of his life. For the past forty-six years, he has participated in a Pentecostal/charismatic worship community. This experience has made him keenly interested in issues of the Christian faith.

Secondly, as an administrator at Lee College, an evangelical Christian college in Cleveland, Tennessee, the researcher is committed to the mission and ministry of the evangelical Christian college. He has cast his lots with this segment of higher education because, in his opinion, truth is not complete until the "revealed" truth is considered, nor until the needs of the total individual are addressed -- mental, physical, emotional, social, and spiritual. The Christian college exists for that purpose.

Thirdly, as a vice president for student life, the primary focus of his attention and

interest is on student issues as opposed to faculty, governance, or financial concerns.

Lastly, the researcher's interest in American political science and school law has logically led to this study on free expression rights.

Standards for Qualitative Research

Burns (1989) identified five standards for qualitative research: descriptive vividness, methodological congruence, analytical preciseness, theoretical connectedness, and heuristic relevance. In keeping with these standards the researcher:

- a) sought to make the descriptions of the findings so complete that even the nonparticipant reader of the study would have a sense of identification with the culture;
- b) strove for precision in documentation, procedures, ethical considerations and auditability;
- c) transformed concrete data into theoretical constructs;
- d) read the results of the study in relation to their theoretical significance, application to practice, and influence on future research in this area.

Patton and Westby (1992) also provided insights into standards for qualitative research that provided guidance for the conduct of the study. They explicated eight interconnecting themes which, taken together, constitute exemplary qualitative inquiry. These include "a study of real life situations as they develop naturally; an inductive approach demanding an immersion into the culture; direct and personal contact with participants; a focus on the interdependency of the system as a whole; an attention to the dynamic process of the study; an understanding that each culture is unique with its own set

of peculiarities; evidence of an empathetic impact during the study and neutrality in regard to the findings; and flexibility in the research design as the inquiry develops” (Patton and Westby, 1992, p.2).

LeCompte and Goetz (1982) called for data collection and analysis to be so concise that it could be replicated by another researcher if necessary and for verbatim accounts of the respondents’ comments rather than paraphrasing to be collected. The researcher heeded the dictates of LeCompte and Goetz (1982). Replicatability is of primary concern and direct quotes are a part of the reporting of findings in this study.

LeCompte and Goetz also warned researchers against the tendency of showing relationships where they are not obvious and definitive. The task for this and any qualitative study was to determine the match between the categories and the reality of the group under investigation (LeCompte and Preissle, 1982).

Methods and Procedures of Data Collection

Selection of Sites

It was determined that three colleges would be selected for this study because participation by less than three colleges would not have provided the diversity necessary for the project. The involvement of more than three would have been impractical given logistics and time constraints and was also deemed unnecessary due to the limited focus of the research project. Three colleges provided ample representation of the diversity within evangelical Christian colleges.

Four criteria were used for selection of the colleges to participate in this study.

These criteria were:

Criterion #1: Membership in the Coalition of Christian Colleges and Universities

The Coalition of Christian Colleges and Universities (CCCU) is comprised of eighty-eight colleges and universities in the United States and Canada. Even though not all evangelical colleges align themselves with this organization, membership in the CCCU guarantees uniformity of certain standards relevant to this study. The organization, by its very definition, requires an evangelical orientation of member colleges in the mission and design of programs. The 1995 *Coalition of Christian Colleges and Universities Resource Guide for Christian Higher Education* identifies four criteria “to which all members have subscribed”:

1. Primary orientation as a four-year college or university of the liberal arts and sciences with accreditation as such by the appropriate United States or Canadian regional accrediting body;
2. An institutional mission based upon the centrality of Jesus Christ and an institutional commitment to achieving that mission;
3. An institutional hiring policy which requires a personal Christian commitment from each full-time faculty member and administrator;
4. A biblically-centered faith being clearly integrated with the college's academic and student life programs (p. 7).

In addition to this obvious religious orientation, it was deemed important to the study that the colleges to be studied be accredited and devoted to liberal arts.

Accreditation would reasonably assure the quality of institutions and provide consistency among the institutions regarding standards. The involvement of liberal arts colleges was

also seen as important to the study because it provided participants at each site who would be diverse in career choices and intellectual pursuits. Engineering schools, seminaries, or colleges primarily involved in preparing candidates for the medical profession, for example, would not have had the broad range of student and faculty interests and experiences. Membership in the CCCU guaranteed that these colleges met the criteria regarding both evangelical and liberal arts orientations.

Criterion #2: Geographic Diversity

In an attempt to ensure that the research did not reflect a geographic bias, the researcher sought to select three colleges located in different areas of the United States. It was determined that colleges would be chosen from the western, mid-western, and eastern regions of the country. These areas were selected in order to provide the greatest geographic diversity possible.

Criterion #3: Diversity on the continuum of evangelicalism

Evangelicalism does not have a monolithic ideological position. Even though it is considered one of the most conservative branches of Christianity, there is much diversity in beliefs, practices, and polity among its adherents. To ensure that the study did not simply reflect the biases of one denomination or set of beliefs, but identified views across the continuum of evangelicalism, it seemed important to select three colleges which would represent the diversity within this sect. It is difficult, however, to identify the ideological position of evangelical colleges. In an attempt to appeal to a broad spectrum of the

evangelical community, it is not politically expedient for any college to identify itself as more conservative or more liberal than another evangelical college, thus, evangelical colleges do not readily identify themselves as being more “conservative” or “liberal” on the evangelical continuum. It was, however, the desire of the researcher to involve colleges that reflected the diversity that is truly a part of the evangelical tradition.

In order to identify the ideological position of Coalition of Christian Colleges and University colleges, a panel of five administrative and instructional experts from both member colleges and the leadership office of the Coalition of Christian Colleges were asked to recommend member colleges within the three geographic regions that met the criterion of ideological diversity. Nine colleges emerged from this assessment.

Criterion #4: Diversity in the student enrollment

Since size of the student body at a college might reasonably impact the cultural issues related to views on student expression, it seemed desirable to include colleges whose student enrollment varied from one another.

By applying the four criteria, three colleges were selected for the study. They were identified by the following pseudonyms: Alpha College, Beta College, and Delta College. Each of these colleges was a member of the Coalition of Christian Colleges and Universities. Geographic diversity was provided: Alpha College is located in the coastal region of the western United States; Beta is located in the mid-western region of the country; and Delta is located in the coastal region of the eastern United States.

The diversity of evangelical orientations of the three colleges selected was confirmed by a panel of experts. With one exception, the panel unanimously determined that Delta College, by nature of its affiliation with a conservative evangelical denomination, was more conservative theologically and politically than the other two colleges and, they predicted, it would most likely be more conservative on the issue of student expression on campus than the other institutions. Alpha was identified as being less conservative on the evangelical continuum. Beta was considered to represent the middle of the three colleges, both theologically and politically. The one dissenter placed Beta as the most conservative, Alpha in the theological and political mainstream, and Delta as the most liberal.

Student enrollment at the three colleges in the fall of 1995 ranged from a high at Beta of 2,604, to a low at Delta of 1,164. Alpha, mid-way, had an enrollment of 2,020.

Data Collection

After deciding which colleges to include in the study, the researcher contacted each of the presidents of these institutions and asked permission to conduct the research on his campus. Upon gaining verbal approval, a letter was sent to each president asking him to reproduce and sign a "Permission to Conduct Research" form on college letterhead. A copy of a completed form is provided in Appendix A.

The sources of data from each of these campuses consisted of individual interviews, focus group interviews, surveys, artifacts, and the researcher's field notes.

Individual Interviews

The researcher conducted a minimum of four individual interviews on each campus. These interviews were conducted with the college president, dean of students, president of student government association, and student editor or writers of campus newspapers. These participants were selected for individual interviews because it was felt that they would have first-hand experiences and knowledge associated with the issues related to student expression on their campuses. Also, interviews were held with these administrators and students because their positions are not duplicated on the campus, thus providing a unique perspective.

A pre-set list of questions guided the individual interviews (see Appendix B). The questions were developed by the researcher based on the research questions guiding the study and the components of Tedford's Moral-Heresies model. These questions were open-ended, allowing for the free expression of the participants, and allowed the researcher to probe and follow-up based on respondents' answers. The questions were designed to allow the interviewees to recount experiences and enunciate personal views associated with student expression issues on their campus without being overly directed by the interviewer. Examples of the kind of questions that were asked were: "Can you think of any incident that occurred on your campus regarding student expression? If so, tell me about it.", "What, if any, are the limitations of free expression on this campus for students?", and "Are you aware of any school policies that relate to student expression?" A thirty to forty-five minute interview was conducted with each individual.

Forms were signed by all participants indicating their informed consent, willingness

to participate in the study, and agreement with an audio taping of the interview session (see Appendix C). Participants were informed and agreed that the tapes would be transcribed for purpose of data analysis. Participants were also given an opportunity to ask questions prior to the interview process and were informed that they could refuse to answer any question at any time and could withdraw without penalty from the process at any point.

Focus Group Interviews

A minimum of two focus groups were conducted on each campus. The first consisted of an average of nine students at each college. These nine students included those involved in student publications, student government, and college discipline committees. The researcher contacted students representing these three groups and asked the students to select three members from each group who would be willing to participate in the study. These students constituted the nine members of the first focus group. If there were not at least three students available to represent a particular group, additional representatives were asked to participate from the other categories. It was felt that these students would have personal knowledge and views on issues related to student expression on campus.

The second focus group consisted of approximately nine faculty and staff members. Faculty who sponsor student publications, serve on discipline committees, sponsor student government activities, or teach in the communications department were asked to participate. Three from each of these categories were invited to voluntarily

participate in the interviews.

The same set of interview questions that were asked in the individual interviews guided the focus group interviews. The interviews lasted forty-five minutes to an hour. Participants were also asked to sign consent forms indicating their agreement to be interviewed and have the interview audio taped. They were also given the opportunity to ask questions prior to the interview process and were informed that they could refuse to answer any question and could withdraw without penalty from the process at any time. Neither the president nor other college administrators was informed of the names of the participants in the focus group interviews

Participants in the focus group interviews were assigned numbers and were asked to identify this number prior to responding to questions in the interview. This assured the confidentiality of the participants when the transcription of the interview was made. All transcripts identified the assigned number rather than the name of the interviewees.

Forms were signed by all participants indicating their informed consent, willingness to participate in the study, and agreement with audio taping of the interview session (see Appendix C). Participants were informed and agreed that the audio tapes would be transcribed for the purpose of data analysis. Participants were also given the opportunity to ask questions prior to the interview process and informed that they could refuse to answer any question at any time and could withdraw without penalty from the process at any time.

Surveys

A thirty-seven item survey was developed by the researcher (Appendix D). It identified various scenarios relating to student expression and asked respondents to identify whether this type of expression “would” and “should” be protected on their campus. The scenarios represented various expressions which might occur on an evangelical Christian college campus and were placed in random order on the survey. There was no attempt to categorize the types of expression used in scenarios.

The survey consisted of “would” and “should” questions related to student expression. The “would” category was designed to get at the participants perception of the status of student expression on the campus and the “should” responses to reveal their beliefs about the type of expression identified. The question which preceded each of the thirty-seven items was: “Would/Should a student’s expression (be) protected when openly. . .” Examples of the types of scenarios presented which formed the second half of the question are: “advocating homosexual behavior?”; “advocating a belief that Jesus Christ is not the son of God?”; and “using words or phrases that may offend people from different racial or ethnic backgrounds?”

Surveys were given to each participant in both the individual and focus group interviews. In addition to the interview participants, one hundred students, ten faculty and/or staff, and two administrators were randomly selected to receive a survey. The researcher took a faculty/staff and student directory and repetitively counted the thirty-second person on each list until the desired number was obtained. If the list ended, the researcher continued from back to front of the directories until the desired number of

names had been identified. The number "thirty-two" was arbitrarily chosen in order to maintain randomness.

Each person given a survey was asked to complete it and return it to the researcher in a self-addressed stamped envelope that was provided. To protect the identity of the respondents, surveys were coded for identification as faculty/staff, students, or administrators, but they were to be unsigned by the respondents. No attempt was made to identify participants with responses, no list was kept of participants who were randomly selected to receive surveys, and no consent form was requested. This was all done to protect the confidentiality of the participants. Willingness to participate was measured by their willingness to respond to the survey. No follow-up took place.

Collection of Artifacts

Official and unofficial publications of the colleges were seen as a valuable source of data which would supplement, confirm, and/or clarify the information obtained from the interviews and surveys. The artifacts included student and faculty handbooks, yearbooks, and campus newspapers from the current school year. These artifacts provided written campus policies, mission statements, and student expectations, in addition to written accounts of incidents related to expression issues reported in campus newspapers, yearbooks, and other official publications. Additionally, unsanctioned periodicals that existed, such as alternative student newspapers, were collected and analyzed. Both the sanctioned and unsanctioned publications assisted in defining the institutional culture of the college and helped give meaning and context to the data that emerged from the

interviews and surveys. In addition, they provided for the triangulation of data.

Field Notes

During the three-day visit to each campus, the researcher made observational field notes of his experiences. While waiting for interviews, walking on campus, informally chatting with students or staff at lunch, or observing student activities, the researcher took notes of what he observed. This information was significant in informing the research about the cultural uniqueness of each campus. After completing the visit to a campus, the researcher re-read the field notes and asked questions regarding the implications for student expression. All statements in the notes that related to the research were highlighted and reviewed.

Human Subjects Process

The protection of confidentiality was an essential element of this study. The names of the participating colleges and all participants were protected with pseudonyms during both the analysis phase of the research and the reporting of findings. Individuals were not identified during the interviews, and therefore names were neither recorded on the audio-tape nor transcribed. All participants were told that they could refuse to answer any question or withdraw without penalty from the interview at any time. Surveys were mailed by the respondents without identifying information except the college which they represented and the broad classifications of faculty, staff, student, or administrator. All field notes, tape recordings, transcriptions, and surveys have been maintained in a locked

file cabinet in the office of the researcher at Lee College in Cleveland, Tennessee and will be destroyed after three years. The "Human Subjects Form B" is provided in Appendix E.

Data Analysis

Interviews

As is indicated in Table III-1, a total of twenty-two interviews and sixty-five students, administrators, and faculty/staff were involved in this study. Table III-1 shows the number and category of participants interviewed at each college.

Table III-1

Number of Individual and Focus Group Interviews and Interview Participants in Each College by Groups

Participant Category	Alpha		Beta		Delta	
	# interviews	# participants	#interviews	#participants	#interviews	#participants
Faculty/Staff	1	8	2	6	1	12
Administration	2	2	3	3	2	2
Students	3	9	4	11	4	12
Total	6	19	9	20	7	26
Total # of interviews: 22			Total # of interview participants: 65			

All interview sessions were audio taped and transcribed. The researcher attempted to identify common and recurring categories of limitation of student expression on these campuses that emerged from the data after several readings. An analytic induction process

was utilized in which categories were identified, constant comparisons were gathered, and emerging and recurring themes from these categories were classified. The themes revealed how the various categories were linked. The researcher followed the eight steps identified by Tesch (1990) that should be considered in analyzing qualitative data. These included “getting a sense of the whole” by reading through all transcriptions carefully, selecting one document and reading it to identify underlying meanings, making a list of all topics that emerged from the readings, coding the readings based on identified meanings, identifying the categories that emerged from the study, making a decision on an abbreviated term to describe each category, assembling the data that belonged to common categories in one place, and as necessary, recoding the data to conform to the final categories that were identified (pp. 142-145).

After several readings of the transcriptions, themes began to emerge from the study. Themes included such things as “Peer Censorship of Expression,” Impact of Christianity on Expression,” “General Views of Expression,” “Confessional Expression,” “Acceptability of College’s Mission,” and “Christian v. Secular Issues.” These themes helped frame the cultural contexts of the individual colleges from which categories began to emerge. The themes and categories were color-coded in the transcripts, cut-out, and placed on theme and category boards. A board was made for each category or theme by college. These boards allowed for a concentrated review by the researcher of these issues. This process also revealed differences that existed in the three case studies on the issue of student expression.

Surveys

One hundred seventy-four students, administrators, faculty, and staff completed surveys. Table III-2 shows the number and category of participants surveyed at each college.

Table III-2

Number of Survey Respondents in Each College by Groups

Participant Category	Alpha	Beta	Delta	Unknown
Faculty/Staff	12	11	10	0
Administration	4	3	8	0
Students	40	48	35	3
Total	56	62	53	3
Total # of Survey Participants: 174				

Surveys provided the source of quantitative data. This study sought to analyze the relationship between perceptions and beliefs of the respondents as they relate to limitations of student expression on campus. Therefore, each survey item was analyzed based on the number of respondents who indicated that the scenario identified in the survey item either "would be protected all of the time"; "should be protected all of the time"; "would not be protected at all"; and "should not be protected at all." Responses were assigned numerical values based on their level of reported protection and their agreement with it. The values corresponded with varying degrees of perception and opinion. The range of responses

was treated as a Likert-type scale. Responses were assigned values as follows:

“Not be protected at all” - 3

“Be protected sometime” - 2

“Be protected all of the time” - 1

If a respondent marked “don’t know,” the item was treated as a missing value. If an individual did not mark an item or responded “don’t know,” that item was excluded from the analysis.

Frequency counts and percentages were determined for each survey item by student and non-student subgroups at each college. This allowed for a comparison to be made between the “would be protected all the time” and “should be protected all the time” statements and the “would not be protected at all” and the “should not be protected at all.”

After assigning the values, the relationships between respondents’ perceptions of whether the expressions “would” be protected and their opinion of whether they “should” be protected were examined. A Pearson correlation procedure was used. By using this technique, the study assumed that the scale responses reflected varying degrees of agreement.

Correlation analyses were performed on various sub-groups of interest within the samples. The following sub-groups were analyzed: a) all students, b) all administration, c) all faculty, d) each campus’ student participant group, and e) each campus’ non-student participant group (i.e. faculty and administration together).

The results of the correlation analyses indicated whether there was a significant

relationship between whether an activity was perceived to be protected on campus (“would” and “would not” statements) and whether the respondents agreed with that protection (“should” and “should not” statements). An item-by-item analysis was used with each group. The analysis did not consider total scale or sub-scale scores; each item was of interest within each subgroup.

Additionally, the survey data were analyzed by color-coding the survey items in relation to the categories that had emerged from the interview data. This correlating of quantitative and qualitative data provided the basis for the primary analysis of the categories. The “would” and “should” statements of the survey were rank ordered based on the percentage of students and non-students who responded to certain items and questions. Any response receiving sixty percent or more was considered to have received significant agreement. Due to the low number of both administration and faculty/staff surveys from each campus, the groups were analyzed in terms of “student” and “non-student.” Non-students included all administration and faculty/staff respondents.

Artifacts

Artifacts were collected and analyzed from the three colleges. Table III-3 identifies the materials from each college.

This material was read and appropriate information catalogued based on issues related to student expression. Predominately, artifact data were used to identify the cultural context and its implications on student free expression on these campuses. Essentially, the researcher looked for: mission statements, policies addressing student

Table III-3

Artifact Data from the Three Participating Colleges

COLLEGE	MATERIAL
ALPHA	Faculty Handbook Student Handbook Selected copies of 1995 and 1996 student newspaper Academic Catalogue ACT Student Opinion Surveys Self-Study Presidential Article: "The Uniqueness of Alpha" Selected Alumni Magazines
BETA	Sections from Faculty Handbook Student Handbook 1994-1995 Student Newspapers Select Student Government Newsletters Statement of Faith Brochure Student Publications Constitution Select copies of non-sanctioned student newspaper Select copies of periodical designed to "...stimulate interest in the moral dimensions of contemporary issues. ..." "Procedures for the Administration of Student Discipline" Academic Catalogue
DELTA	Academic Catalogue Student Handbook Selections from Faculty Handbook 1994-1995 Student Newspapers Select Public Relations/Alumni Magazine Local newspaper articles Article: "What Do We Mean By Evangelical"

expression issues, incidences of student expression on controversial issues, incidents of limitations of student expression, validation of an evangelical perspective, and discipline issues/procedures related to student expression.

First, independent meaning was made of each source of data as it related to the issue of student expression or, more broadly, campus culture. Each artifact was then used to make sense of other datum that emerged - to frame it, give it clarity, or place it in a cultural context. Artifact data also helped frame specific questions for interviews. For example, at one college, survey data were available which described the self-reported political views of the students. These data provided a springboard for asking whether or not the self-reported conservative nature of the student body affected issues of student expression, tolerance for diverse beliefs, and conformity to the campus status quo. At another college, student newspaper articles provided information about a campus upheaval regarding creationism. The artifact data helped initiate the conversation on this topic during the interview and clarify the attitudes and perceptions regarding this issue of expression by members of the campus community.

Field Notes

The researcher took field notes during the three day visits to each of the campuses. When he was not interviewing or preparing survey material, the researcher took notes on observations that might assist in understanding two things: 1) the campus culture and, 2) unexpected indicators which might have relevance to understanding student expression on the campus. The notes included the researcher's perspective on the general climate of the

campus, how administrators and professors informally interacted with students, the types of announcements and signs that were displayed on campus, and a myriad of other factors which helped frame the cultural context of each unique case study.

The “unexpected indicators” relating to student expression ranged from information gleaned from informal chats with staff and students, a “forum wall” of student discourse in a campus student center, and the reticence of participants to address certain issues during interview sessions,

The researcher’s field notes were read and analyzed as issues emerged during the study. This information was used to confirm, refute, or supplement data obtained from surveys, artifacts, and interviews. Often field notes assisted in framing additional questions for interviews by providing insights about the campus culture that would have otherwise been left unknown. At one college, for example, student comments written on a “Wall” provided some understanding of the informal student conversations on campus while also generating questions for campus interviews. Upon receipt of data from all sources - interviews, surveys, artifacts, and field notes - findings were blended to provide a more complete picture of the campus culture as it relates to student expression.

CHAPTER IV

DATA ANALYSIS AND FINDINGS

Introduction

The purpose of the study was to examine student expression on evangelical Christian college campuses and the ways in which this expression is limited. The research questions posed were:

- 1) What is the status of free expression in the context of an evangelical Christian college?
- 2) Are there actual, or perceived, formal, or informal limitations on student expression on these campuses?
- 3) If so, in what categories do these limitations on student expression exist?
- 4) How do students, administrators, faculty, and staff recount and interpret free expression issues that have occurred on the campus?
- 5) How do students, administrators, faculty, and staff feel about student expression issues that may arise on campus?
- 6) What is the relationship between the college's evangelical orientation and the actual or perceived limitations on student expression?

The methods used to collect data involved individual and focus group interviews, a survey instrument, artifact data, and researcher field notes. Data were collected from a total of 22 individual and focus group interviews involving a total of 65 participants from

three colleges for which pseudonyms have been assigned -- Alpha College, Beta College, and Delta College.

Interviews were held with groups of students and faculty/staff and individual interviews were conducted with the president, chief student life officer, president of student government, and student editor or writers of campus newspapers at each of the institutions. Additional interviews were conducted with groups or individuals who were involved on campuses in issues related to student expression. These groups varied based on the unique structure and organization of the colleges. Transcripts made of each interview were read and re-read and information which answered research questions were placed on category boards which reflected the various categories that emerged from the data. A total of 29 category boards were created.

A survey which included 37 scenarios related to student expression was developed by the researcher prior to his campus visits and was given to each interview participant. Additionally, the researcher randomly selected 100 students, 10 faculty and/or staff, and 2 administrators to receive self-addressed stamped envelopes containing these surveys. These surveys provided quantitative data. The surveys were analyzed by dividing the respondents into two groups -- students and non-students. These subgroups were created due to the limited number of faculty/staff and administrative surveys that were returned. Each survey was analyzed based on the categories of limitation that emerged from the study. A comparison of the findings between the two groups was made. Frequency distribution and percentages, and correlation coefficients were determined for each item in the survey.

Artifact data -- including student newspapers, college mission statements, faculty and student handbooks, and other relevant campus publications -- were reviewed by the researcher. Field notes were taken by the researcher during the three-day visits to each campus. These field notes and artifact data formed the basis of the findings relating to the cultural descriptions of the campuses.

The findings of this study are presented in this chapter. The first part of this chapter includes a description of the findings at each of the three colleges. This section includes a cultural description of each of the sites (cases) followed by the results from interviews and surveys. This section is intended to frame a context in which the findings relating to the limitations of student expression can be discussed and understood.

Attention will be given to four aspects of the culture: 1) the evangelical distinctive of each college, 2) the lifestyle expectations which are an outgrowth of this distinctive, 3) the formal college statements or experiences of researcher with issues of student expression, and 4) field note and artifact data that provide insights into the unique cultural context of these collegiate environments. Included in the review of individual case studies are the findings based on faculty, staff, student, and administrative interviews and surveys.

The second part of the chapter focuses on the findings that emerged from the cross-case analysis of the data.

Alpha College

Cultural Description

Alpha College is unapologetically Christian in its mission and emphasis. Its college motto, Christus Primatum Tenens ("In All Things Christ Preeminent"), is displayed on the seal. The Mission Statement, as written in the Faculty Handbook, confirms this distinctive focus:

Graduates of the College will have a heightened appreciation of their cultural and religious heritage, an understanding of other cultures, the ability to direct their continuing self-development and learning, competence to function as leaders and servants in society, a foundation for entering or receiving advanced training in a profession or career, confidence in the inspiration and the authority of Scripture, and a desire to honor Jesus Christ as the Son of God and for His significance in human history and His preeminent influence in their personal lives.

Therefore, the educational program is characterized by freedom to explore ideas, pursue truth, and make responsible decisions; the study of important issues and problems within and across academic disciplines and in relationship to the Christian faith; a consciousness of human history as a primary source for understanding and evaluating contemporary values; and reflection upon and enactment of ideals and beliefs based on spiritual as well as intellectual understanding (pp. 1-2).

In order to verify campus-wide acceptance of this mission, the College has developed *Articles of Faith* which clearly identify it as a community of believers. The Faculty Handbook states that these Articles "must be affirmed each year as a part of a faculty member's contractual obligation" (p. 36). The *Articles* identify specific beliefs regarding the Scripture; the Godhead; the nature, person, and work of Christ; man, the fall, and salvation; the Holy Spirit; and the church (pp. 36-38). These statements fall clearly within the mainstream doctrines of evangelicalism. As a part of the criteria for

promotion and tenure, faculty must also affirm “the mission of the college . . . as an evangelical college” (p. 50).

Behavioral standards have also been established for faculty, students, Board of Trustees, administration, and staff in keeping with the conservative evangelical nature of the college. The initial statement of these standards reads, “The College will not condone practices which Scripture forbids” (p. 42). The statement continues to identify the following practices as unacceptable: “occult practices, fornication, sexual promiscuity, homosexuality, drunkenness, adultery, theft, profanity, and dishonesty. [The College] also recognizes that Scripture condemns ‘sins of the spirit’ such as covetousness, jealousy, pride, and lust” (p. 42).

Additionally, Alpha College has provided a context and belief paradigm for issues of expression on the campus. The Student Handbook identifies multiple responsibilities to both academic inquiry and faith development

[The college name], a private Christian liberal arts college, recognizes a dual responsibility to its students and to the Christian community at large. As an academic institution, we have an imperative to pursue truth unflinchingly and without bias. Knowing the importance of this task, we seek to create an integrative educational experience, confident that all areas of knowledge and truth reflect and extend the reality of God and His work in and through His creation. At the same time, the College sees itself as a community of men and women who affirm their commitment without apology to the Triune God, perfectly revealed in Jesus Christ. We acknowledge that the Biblical standards for both individual and corporate life and responsibility within the body of believers are the necessary basis for the daily experience of our community. . . Evangelical Christianity incorporates a wide variety of views regarding behavioral standards. In fact, standards at Christian colleges vary from campus to campus. Given an atmosphere of free inquiry on a college campus, it isn’t surprising that the legitimacy of certain standards has traditionally been the subject of discussions,

debates, and arguments. Such debate is more intense today because our society emphasizes freedom and self-determination. . . (pp. 26-27).

The Faculty Handbook emphasizes the faculty's responsibility to encourage open and honest inquiry. "Although faculty are called upon to profess, this is to be done with the understanding that the imposition of personal views on students is contrary to the spirit and process of liberal education; the faculty, therefore, should grant the same freedom of inquiry and conclusion which they presume for themselves" (p. 66).

The question may be asked, "How effective is the college in promoting free expression among its students?" The college's 1995 Self Study Report recognized that when freshmen were asked whether or not their expectations were confirmed by experience during their first-year at the college, on survey item #9, "Students are encouraged to critique administrative policies and teaching practices," students ranked it as the only one of the fourteen items in which reality exceeded expectations (p. 29). (Expectations were at 45% and experience was at 65%.) This helps to confirm the college's commitment to open dialogue as it relates to campus issues. In this same study, all students were asked to indicate to what degree they felt that they had a voice in policies of the college. On a five-point level satisfaction scale ("1" being low and "5" being high), students ranked it at 3.6. Interestingly, the students reported that it was their perception that at other colleges students would have a voice in developing campus policies at a rating of 3.0, indicating that they believed that they had more voice in campus policies than did students at other colleges (p. 47).

Important to the cultural context of Alpha College is the self-descriptive political

orientation of its students. According to the 1993 *College Student Survey* (CSS), page 4, as reported in Table IV-1, a majority of Alpha students identified themselves as more conservative than do students in other four-year colleges participating in this survey.

Table IV-1

Political Orientation of Alpha Students

Orientation	Political Orientation		All 4-year Colleges	
	Alpha Freshmen	Alpha Seniors	Freshmen	Seniors
Far Left	0.0	0.0	1.1	2.7
Liberal	7.3	8.1	23.2	31.7
Middle of the Road	39.5	32.5	50.1	40.6
Conservative	50.0	56.1	24.2	24.0
Far Right	3.2	3.3	1.4	1.1

This political orientation has significant implications for students' beliefs about free expression on campus.

Other relevant observations which assist in clarifying the cultural environment of this college include

1) Of the eighty-eight colleges in the Christian Coalition of Colleges and Universities, Alpha College's tuition is one the most expensive. In an interview, an administrator was quick to identify that "a vast majority of our students are on some type of federal financial assistance."

2) Alpha College is located in the far west and has the beautiful advantage of being located in mountains which are approximately ten minutes from the beach. Several

interviewees spoke about the impact of the regional environment on the culture of the college. When asked why certain things were the way they were, a student life administrator commented, "that's just the way it is in [specific region named]!"

3) The administration, and particularly the president of Alpha College, is revered and admired. The president has served in that capacity for more than fifteen years. One student commented, "We [the students] simply trust him [the president]. Our greatest fear is that one day he will retire." Another student put it very simply: "[The president] is Alpha College!"

4) There is a very high regard for openness and disclosure on this campus. During the visit of the researcher, the campus was embroiled in a controversy over the nonrenewal of two nontenured professors. The administration held student forums on the issue, allowed student newspaper coverage of the controversy, including interviews and articles from the president, and generally appeared receptive to free expression on this issue.

5) Alpha College is an interdenominational college and, therefore, does not answer to a particular denomination. It was observed in general comments of faculty and administrators that this, in certain ways, freed them from issues, doctrines, and histories of more narrowly defined evangelical denominations.

Interview Data

Representative quotes from Alpha student, faculty, staff, and administrative interviews form the basis of this discussion. Comments regarding possible limitations and

liberties of student expression are categorized and presented in this chapter in terms of religious, political, and moral expressions.

Religious Expression

False Doctrines

Issues of religion and faith are fundamental to any evangelical Christian college.

Concern about students who might express views contrary to the Bible or orthodox faith were discussed by interview participants at Alpha College. One student commented:

a student should be allowed to say he is agnostic. I think the school would react but not in the way of discipline but by trying to get him to talk to people. I think it would be more caring than disciplinary. I think they would send him to the chaplain rather than the dean.

Another student responded, "They'd want to convince him, not kick him out." An administrator at the same college recognized that some students editorialized in the college's newspaper from an agnostic point of view but "I don't think anybody gets too excited about it." Another student expressed confidence that expression of ideas contrary to acceptable biblical principles would be allowed, but not encouraged, on the Alpha campus:

I think that sort of speech would be allowed but only by other students so they could dialog with that person. I think that they [the administration] would want to talk with that person who would make claims like that on campus. It wouldn't necessarily be encouraged - it definitely would not be encouraged because it could take away from the focus that the other students [have] on campus but I think that dialog with the student would be encouraged.

Another student defined the college's position regarding this type of student expression as one of concern rather than censorship:

If that happened [a student carrying a sign which read 'Jesus Christ is a fraud']. . . you would have an outpouring of concern, not in a smothering sense but in a sense of 'I don't understand why you said that.' I mean that person would not be ignored. It certainly wouldn't be a censorious way of dealing with it from an administrative point of view.

There appeared to be unanimity with the belief that student expression of false doctrines would be allowed on campus, but with some concern for the student who was expressing nonconforming views. Additionally, both students and staff suggested that a new concern would be raised if the expression became disruptive or disrespectful of the rights of others. One faculty member put it succinctly when she stated that

It [the expression] would have been censored had it been or continued to be disruptive - not the issue, the behavior. You would want them to know that there are appropriate ways of dealing with this without being disrespectful of others.

A faculty member at Alpha explained the absence of a policy which would have required Alpha students to profess a commitment to an evangelical faith prior to admission and linked it with the college's openness to theologically diverse views:

we don't have a policy that every student that comes to the college must be a believer or professed Christian. Therefore, they come to us and some of them are non-Christians. I think we would do wrong by them if we were to censor them for openly asking their questions.

There was, however, concern expressed about the willingness of students to accept the comments of others who expressed doctrines contrary to the church.

A staff member at Alpha indicated that “I see more often than not students feel a little more uncomfortable with the people we bring in [to chapel] because it might be pushing the boundaries a little bit on the liberal side. Students comment on this and are uncomfortable with it.” When discussing her opinion about a student who might express views perceived to be antagonistic to the faith, one student indicated “Alpha is what it is and maybe you [the hypothetical student] need to be looking for some place else. Not to say we’re kicking you out but this may not be the best fit.” A faculty member at Alpha reiterated the concern about peer pressure for students to fit in. “Students have come to my office to discuss how they have been treated by fellow students relative to their belief if they have come in as a non-believer. . . some have suffered you might say abuse from other students.”

Irreverence

Several interview participants raised issues related to a movie review in the school newspaper on *The Last Temptation of Christ*. There appeared to be quite a controversy concerning the appropriateness of that movie being reviewed in the college’s newspaper. One faculty member recalled that “there was a gigantic debate amongst our staff as to whether to review it or not.” The debate centered around the idea that the movie portrayed irreverent and inappropriate views of Christ in contradiction to the view held by the college and its constituencies.

It appeared that biblical standards were primary considerations for participants when defining acceptable or unacceptable expressions. A student commented, “If you

want to stop a discussion, just tell someone your position is the biblical one. Who can argue with that? It's kind of like saying 'God told me' and who's going to disagree with God?" A staff member identified the internal struggle that possible conflicts of faith and open discourse may present when she admitted that "there seems to be an internal battle raging with some of our students and even staff. They want to be loyal to both their faith and the open exchange of ideas and sometimes those concepts appear to come in conflict."

Science Fact/Opinion

Issues related to science fact or opinions did not emerge from the interviews with students, faculty and staff, or administrators.

Political Expression

Offensive and Intimidating Speech

A limitation of student expression for which censorship appeared to be supported most readily by the various groups interviewed at Alpha was that of harassment. A faculty member indicated that of all the areas in question "it is significant that I think there would be measures taken to censor issues that have to do with harming other people - malicious intent kind of things." When pressed to clarify the kind of expression she had in mind, the faculty member stated that "it's racist speech. . .sexual harassment type speech, those kinds of things." Another faculty member indicated that when there had been harm done to an individual by expression "there's been sanctions against the person who did it."

An incident reportedly occurred on campus in which someone (students appeared

to be likely suspects) burned some object on campus. Several indicated in the interviews that it was a cross. No one knew exactly what the burning signified but each person had strong views on the subject. One student acknowledged that "the burning of a cross implies certain judgements and beliefs in terms of racial standards which I don't think the college should allow at all, especially if they want to promote diversity and multiculturalism." Another student stated that "hate language, racial slurs, sexual language on a Christian campus are the kind of things that we ought to assume aren't going to happen."

There was a strong feeling from many interviewees that issues of intimidating or harassing speech should be discussed more as Christian issues on the campuses. A student stated:

As Christians, we need to raise issues and questions about other religions and beliefs that we feel are questionable. I feel that needs to happen just like we need to talk about racism on this campus. We need to talk about gender bias on this campus. These questions and issues need to be raised.

Although harassing language was viewed as a topic in need of further campus discussion, it appeared to be a disallowed activity. A faculty member stated, "There would be measures taken to censor someone who . . . [was] harming other people. . . racist speech, obscene phone calls, sexual harassment type of speech."

Governmental Expression

One of the topics that emerged in these interviews was the symbolic expression of burning the American flag. When asked how that type of student activity would be

viewed by the faculty, one faculty member stated that “of course we would oppose something like burning the American flag and every other illegal activity on campus.” The faculty member, looking for support among her peers, followed with: “It is illegal to burn the flag, isn’t it?” Another faculty member provided a different perspective on flag burning:

Faculty would actually love it! What I mean by that is it would indicate a certain concern, a certain care, I mean awareness. Our student body is relatively politically conservative. . . and I think in many ways the faculty would welcome it as a sign of alertness and awareness.

It was significant that after the interview session a faculty member whispered to the interviewer on his way out, “That flag burning comment doesn’t reflect the view of all the faculty.”

It appeared that the criteria for limiting the symbolic expression of burning the flag was whether or not the type of expression was legal. “It’s not against the law,” said a student, “I guess the Supreme Court says its okay if we do it. I guess I feel like if the courts allow the expression, I feel like the school should allow it.”

There was concern expressed by several interviewees that a balance of liberal and conservative political ideas was needed on campus. From student and faculty reactions it was clear that conservative speeches by guest lecturers and chapel speakers were more acceptable to students than liberal expressions. A staff member identified the fact that “students feel a little more uncomfortable with certain people that we bring in [to chapel] because it might be pushing the boundaries a little bit on the liberal side.” There appear to be possible limits as to how far the liberal position could be pushed. A faculty member

noted, "I don't think that we would welcome a play written by a socialist writer on our campus. There would be discussion and I think the decision would be made that it would not take place on campus."

Institutional Expression

The researcher left Alpha College with the long-lasting and predominant impression that very few campuses of any ilk would revere and honor a president any more than this one. From the first mention of his name in the interviews, through the entire visit, this leader consistently commanded admiration from faculty and students alike. This was no doubt a combined result of his sixteen years of leadership to the college and his open and accessible style. As a first-time visitor to campus, the researcher took field notes on the activity in the presidential hallway as he waited to conduct interviews. The most striking thing to the observer was that the president's door was almost always open, quite uncharacteristic of the stereotypical college administrator, and he could be found sitting at his desk. An occasional student would stick his or her head in the president's office and exchange pleasantries or, at times, take advantage of the opportunity to ask the burning question of the day. This insight was particularly meaningful in light of a controversy that was occupying Alpha College's attention while the researcher went about his business of interviewing and collecting data.

The controversy involved the decision by the administration not to renew the contract of two female faculty members. Since there was what appeared to be student favor on behalf of at least one of these faculty members, it would have made sense to find

hostility and anger toward the administration and particularly the president. This was not necessarily the case. The mere fact that there were scathing letters to the editor of the school newspaper opposing the decision suggested that the college allowed and appeared to even encourage student voice in a rather sensitive faculty issue fraught with concerns about confidentiality. Not only this, but the president personally conducted open forums with students and allowed them to air views and ask tough questions. Even through the negatives, the president's approval rating appeared to be high. The students may have disagreed with the product, but no one appeared to question the process. A member of the school newspaper staff noted:

Last week, we printed an article that was pretty blatantly against our president of our whole school and it was filled with accusations. The newspaper staff for the most part did not agree with the editorial, but we printed it. . . that's frustrating for us because he's a very good friend of mine. . . I would love to just tear them up but I have a responsibility to allow students to express themselves even if it's unfair and inaccurate sometimes.

Several quotes from the president gave insight into the relationship he had developed with students and faculty alike. It was not difficult to see the reason for the commendations based on his openness to expressions of all types. It appeared that he embodied the definition of free expression on the Alpha campus:

I leave my office door open and unless I am talking with someone, I always tell students they're welcome to come in. They need to know they've got access. If they don't, this stuff can build and create the petitions and rallies, whatever.

We treat them as young adults and they don't always act like young adults but then older adults don't always act like adults and for sure if you treat them like children, they are not going to act like adults.

Now at every Board meeting, I asked when I first came here that they [the Board] would have a report from the faculty and a report from the student body president. They give reports to the Board and I leave while they do it.

The worst thing about Christian education is the kind of rebellion you get for the wrong reasons. I mean it's not rebellion against Christ; it's a rebellion against authority in ways that I think are inappropriate and I hate to see that. I think it does a lot of damage.

Students and faculty reiterated this style of openness to discourse. A student commented that "I don't think there are many institutionally mandated limits on expression because you can talk to the administrators about anything." Another student repeated that view: "I think our president is especially receptive to having students just walk in and talk to him about what they're concerned about." And one more student added that "I know that my friends and I have a lot of trust in the administration to make the right choices." One faculty response summarized what appeared to be the prevailing view of her peers when she stated that;

We've done more actually to include the students in this [nonrenewal debate] and to elicit their response and to give them as much information as we can without breaking confidentiality and those kinds of things. We've asked for their input. . . So I think it is all very positive that students. . . feel the freedom to ask questions, to be disgruntled. To challenge is very good.

One student explored the idea that various forms of expression aimed at dissent of administrative decisions would probably not be allowed. He talked about conducting a hypothetical sit-in in order to force a change of policy by the administration and stated that "I think that would infuriate them [the administration] and cause them to say, 'No. We're not doing that. We're not about playing politics; we're about talking together and

exploring ideas.”

Moral Expression

Profane and Disgusting Speech

Student expression regarding moral issues was raised during each interview session. When identifying the type of student expression that would be limited on campus, an Alpha faculty member indicated that:

we do not allow R-rated movies [on campus] unless there's content in it that is worthy of discussion and then there is an official discussion with the RD [Residence Director] or maybe a faculty member. . .but just kind of a 'Friday Night at the Video Night', that is a limitation that we put on our students. We don't allow R-rated movies.

An administrator was asked what the position of the school would be if a student wore a shirt with profanity on it. He commented that “I can't imagine that happening, but in any case, if it did, it would indicate that the student is in some kind of personal or social trouble and we would expect them to get a lot of counseling or to leave.”

There appeared to be general consensus that profane speech was institutionally prohibited. A faculty member noted that “there are some limitations with the [college's] newspaper, especially in the “Comments” section. People can generally say whatever they like but we have our limits. I mean we can't have, we don't want any, use of profanity.” A student identified this form of censorship as self-imposed: “I don't think that any student on campus here would send in an editorial with profanity in it and expect to get it printed. It's standards that students put on themselves, not that the administration does.”

Sexual Communication

Possible limitations of student expression emerged from interviews regarding student artwork on campus. An Alpha faculty member recalled an incident in which a student submitted a piece of original art in the campus' literary magazine. The question was raised about the appropriateness of including a drawing of a nude. According to the professor:

the committee was split down the middle after an hour and a half of discussion with the student members on one side and the faculty on the other side and a faculty member had to break the tie and said that particular picture should not be included.

Nonconforming Views of Private Morality

The topic of homosexuality engendered as much discussion as any other topic that emerged in the interview sessions. A staff member at Alpha represented the view of the campus in general:

if a student was to admit that they were homosexual, they would still be allowed to stay on campus. The difference would be if they began to act out on that they would not be allowed on campus. So then the disciplinary process would begin and that doesn't necessarily mean sanctions but meetings, contracts, that kind of things.

An administrator at the same college reinforced this position by saying that "we take a very strong stand on homosexuality - not on orientation, but against the behavior." A faculty member affirmed this position of Alpha when he stated, "non-practicing [homosexuality] would probably be allowed. . .but if they are practicing homosexuals on this campus that would not be." A faculty member summarized the position rather

succinctly by stating that "you can't practice your sexuality on campus - heterosexual or homosexual. Sexual activity outside of marriage is unacceptable. Period." Echoing this view was a student who stated that:

If a student were to publicly . . . say that 'homosexuality is the best road in life,' I think they'd be challenged on that. But if they were actively living out that life, then there'd be more action taken. So that when it come to just the verbal expression of things, students are challenged on that. There isn't any, 'You can't say that.'

On the question of abortion, one student indicated that, in his view, any attempts to "create a pro-choice club on campus -- I think they would disallow it. I'm talking administration, faculty, I guess, students. But I think definitely the administration and faculty would disallow it." There was agreement among the various subgroups on campus that the topic of abortion could be discussed openly. It was, however, also a consensus that the pro-life position was the "Christian" one. A student said, "I think their purpose [pro-life advocates] is a biblical one and it would be hard to find a bunch of students arguing against that."

General Comments on Expression

Several interview participants addressed whether or not Christianity was liberating or limiting of student expression. One faculty member stated:

I think for Christians it [Christianity] can be limiting because there are a lot of perceived ideas about what it means to be a Christian and how that plays itself out in your life, in your behavior, in your actions, in your thoughts. I think initially for students it can be inhibiting but I hope over time they come to see that that's not the kind of environment that we are trying to create here. . . I don't think that our students particularly realize in the beginning there's

more limitations by the fact that we're Christians in what I can say and what I can do, but that changes over time.

A student echoed this view:

I think that that's a problem here in terms of expression in that everybody here has that image that limits our expression because we're trying to fill a mold. We're trying to maintain this image. We can't really be ourselves. We can't really say what we really think. . . Instead of 'How are you doing in your walk with Christ?', instead of the generic answer 'Fine', we can't say something like, 'Well, you know today I am really questioning if even Jesus ever lived'.

In spite of any limitations of expression that may exist at Alpha, it appeared to be a general consensus that limitations of student expression would also take place on a secular campus. What might be censored, however, would probably be different. One student commented that "I would not be well received [at a state university] saying many of the things that I am allowed and encouraged to say here." One administrator summarized the view by saying that "I think here there is in actuality more respect for differences of opinion than would be true at other schools." A faculty member noted that in coming from a secular college to a Christian college she expected the Christian college to be "more exclusive and not allow the same degree of expression," but instead observed that "there is a lot of freedom on this campus for students to be expressive of concerns whether it's academic, social or whatever."

The most obvious censorship that could be identified was self-imposed. A writer for the school newspaper indicated that "If it [expression] is going to be limited, it will be limited by me not by anyone else."

Survey Data

This section of the chapter reports the findings that emerged from the forty student surveys that were received from Alpha College students (Appendix F). Due to the limited number of faculty, staff, and administrative surveys received (n= 16), a report of these surveys was not made except in relation to the correlation coefficient analysis. A cross-case analysis of both student and non-student surveys will be reported later in the chapter.

The following ten survey items received the highest percentage of student responses indicating that this type of student expression “would not be protected at all” on the Alpha campus. The percentage of students responding is indicated after the survey item:

Printing in the college newspaper advertisements designed to sell term papers	88%
Expressing a profane term when referring to faculty/ administrative personnel	75%
Espousing a belief in Satanism or other religious cults	75%
Advocating pre- and/or extra-marital sexual relations	70%
Buying/possessing magazines that feature sexually explicit pictures	70%
Advocating gay/lesbian rights	65%
Using obscene gestures	65%
Using what may be considered sexually harassing language	64%
Placing bumper stickers on students' automobiles that include vulgar or profane words	63%

Advocating the legalization of marijuana	62%
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It is noteworthy that when asked which of these types of student expression “should not be protected at all,” the same list emerged as the top ten responses with the exception of “advocating gay/lesbian rights” and “advocating the legalization of marijuana.” Included in the ten most frequent “should not be protected” types of expression not on the “would not be protected” list was, “using words or phrases that may offend people from different race or ethnic backgrounds” (74%) and “using slang words that refer to sexual acts or body parts” (65%).

In contrast, the following ten survey items received the highest percentages of student responses indicating that they believed that these types of student expression “would be protected all of the time.”

Expressing personal Christian witness on campus sidewalks	67%
Marching in a pro-life demonstration	60%
Advocating dating or marriages of people of different races	58%
Disagreeing with the president of the United States and/or other high government officials	55%
Speaking out against the college administration or its policies and practices	26%
Criticizing know church/denominational leaders	25%
Marching in a local pro-choice demonstration	18%
Printing anti-administration comments in the student newspaper	18%

Speaking out in favor of a right-wing dictatorship if one thinks that government is right and the United States is wrong	18%
Expressing personal acceptance of atheism	15%
Speaking out in favor of a communist country if one thinks that government is right and the United States is wrong	15%

It is interesting to note that the percentages in the “would not be protected at all” category were significantly higher overall than those in the “would be protected all of the time” category.

Students were consistent in the way they viewed what would be protected and what should be protected. Each of the ten survey items noted above were also in the “should be protected all of the time” highest ten responses with the exception of “placing a student’s sculpture or painting of nudes in college art show” which was the #10 student response of expression that should be protected. It is obvious, therefore, that students believe that these types of expression would not get the extent of protection on campus that they believe they warrant.

A correlation coefficient analysis was conducted in order to determine the agreement, or lack of agreement, between the responses to the “would” and “should” statements of both the students and non-students to the thirty-seven items on the survey. A table providing the results of the correlation coefficient analysis by subgroups on the Alpha campus is provided in Appendix G. This table reflects the level of significance if that coefficient is significant at either a $p < .05$ or $p < .001$ level. The non-student group consisted of both administrative and faculty/staff surveys.

The three major categories of limitations on student expression that were identified in this study - religious, political, and moral - are reviewed separately. Each of the survey items were grouped into the appropriate major categories by the researcher. Two items (#21: "Displaying posters during a speech given by a guest to the campus" and #32: "Expressing a personal Christian witness on campus sidewalks) were not identified with a major category. Several survey items had implications for more than one category. (See Appendix H for a complete breakdown of survey items by major categories of limitations.)

Religious Expression

There were seven survey items that had implications for religious expression by students on evangelical Christian college campuses. Four of these were significant - indicating agreement between "would" and "should" responses - in both the student and non-student groups. One item was significant within the student group but non-significant within the non-student group. Two items were significant within the non-student group but non-significant within the student group. Therefore, both groups showed significant agreement between their "would" and "should" responses regarding religious expression on 57% of the survey items.

Political Expression

There were fifteen survey items that had implications for political expression by students on evangelical Christian college campuses. Ten of these survey items were significant in both the student and non-student groups. Three items were significant

within the student group but non-significant within the non-student group. Two survey items were significant within the non-student group and non-significant within the student group. Therefore, both groups showed significant agreement between their “would” and “should” responses regarding political expression on two-thirds of the survey items.

Moral Expression

There were seventeen survey items that had implications for moral expression by students on evangelical Christian college campuses. Eight of the survey items were significant in both the student and non-student groups. Two items were significant within the student group but non-significant within the non-student group. Six survey items were significant within the non-student group and non-significant within the student group. Only one survey item, #22: “Wearing clothing that has vulgar or profane words printed on it,” was non-significant with both groups. Therefore, both groups expressed significant agreement between their “would” and “should” responses regarding moral expression on 47% of the survey items.

It appears that there is more agreement by both groups in their perception of the protection of student free expression on the Alpha campus on issues of political expression than there is on either moral or religious issues.

The student group had a total of ten items that were non-significant while the non-student group had seven items that were non-significant. The Alpha campus totals seem to

indicate that there is a fair amount of disagreement with perceived policy and personal opinion among both the students and non-student groups.

Beta College

Cultural Description

Beta College has, for many people in the Christian community, stood as the college exemplar of evangelical Christian higher education, producing many of evangelicalism's greatest scholars and advocates for over a century. This college has established itself as the standard-bearer for evangelical higher education. As an interdenominational college, Beta has succeeded in appealing to students from a variety of evangelical denominations.

The 1994-95 Student Handbook and Calendar of Events opens with a declaration of purpose which clearly identifies Beta College as an evangelical institution:

The goal of campus life at [name of the college] is to be a Christian educational community. . . The purposes of this statement of responsibilities include cultivating a campus atmosphere in which moral and spiritual growth can thrive, integrating lifestyle with Christian principles and devotion to Christ, removing things that distract students from their calling as Christian scholars, and encouraging members of the College community to see that living Christianly is based on conscious choices rather than mere acceptance of prevailing practices in society at large. . .

The Bible establishes basic principles for Christian character and behavior. These include the following:

1. The Lordship of Christ over all of life and thought. This involves a life of faith in wholehearted obedience to the moral teaching of the Bible and careful stewardship in all of life.
2. The responsibility to love God with our whole being and to love our neighbor as ourselves. Unselfish love should be the

motive in all decisions, actions, and relationships.

3. The responsibility to pursue righteousness and practice justice and mercy to everyone.

4. The need to exercise our freedom responsibly within the framework of God's Word, with loving regard to the sensitivities of others.

5. Participation in the worship and activities of the church, which forms a necessary context for Christian living (p. 1).

There can be little doubt that Beta subscribes to an evangelical faith orientation given this statement of purpose. In keeping with these biblical principles, Beta has established Christian lifestyle expectations which are outlined in the 1994-95 Student Handbook and Calendar of Events:

Christian lifestyle is expected of all members of the College community. It consists of practicing Christian virtues and avoiding attitudes and actions that the Bible condemns as sinful. Christian virtues that members of the College are expected to exhibit include humility, honesty, a forgiving spirit, faith, hope and love.

Attitudes that the Bible condemns as morally wrong include greed, jealousy, pride, lust, bitterness, uncontrolled anger, and prejudice base on race, sex, or sociological status. While these attitudes are difficult to detect, they are as subject to the judgement of God as are outward forms of sin. The Bible also condemns such practices as drunkenness, stealing, unfair discrimination, dishonesty, occult practices, illegal activities, and sexual sins such as pre-marital sex, adultery, and homosexual behavior.

Responsible freedom implies stewardship of mind, body, time, abilities, and funds. It also requires thoughtful Christian choices in matters of entertainment, associations, and use of Sunday (pp. 1-2).

The motto of Beta College, "Christ and His Kingdom," reflects its historical

commitment to faith. The college's academic catalogue opens by proclaiming that "Since its founding, [name of college] has been an institution of higher education committed to the evangelical Christian faith" (p. 5). This opening statement is followed by the *Statement of Faith* which identifies twelve beliefs including commitments to one God existing in three persons; the Scriptures as the "supreme and final authority in all they say;" the virgin birth, life, death, resurrection, and ascension of Christ; the direct creation of all things by God; the existence of Satan and sin; the born again experience; the work of the Holy Spirit in the lives of believers; the Church as the body of Christ; the second coming of Christ; and bodily resurrection and eternal "punishment for the lost, and everlasting blessedness of the saved" (p. 5). These theological positions are consistent with orthodox evangelical doctrines.

Written policies and procedures relating to free expression by students are not clearly identifiable at Beta. The only statement identified appeared in the *Preamble* to the *Student Publications Constitution*:

...all publications media shall operate so as to enhance the academic and spiritual commitments of the College. The terms of this Constitution recognize that freedom apart from responsibility is not beneficial to the individual nor to the campus community. The Constitution presupposes a record of Christian testimony, citizenship and scholarship on the part of the student communications media that is in harmony with the purpose of the College as expressed in its statement of faith, standards of conduct, and educational aims and objectives (p. 1).

There is no question that the intent of this statement is to seek adherence to the evangelical commitments and educational practices of the institution in student expression in the approved media of the college.

Other relevant observations derived from field notes and artifact data from Beta College which assist in defining the cultural context of this campus include:

1) The president of Beta had been in office a short period of time when the researcher visited the campus. There appeared to be some anxiety associated with his leadership by faculty and students alike. When asked to describe the status of campus policies and attitudes regarding student expression, a faculty member stated, "I can only tell you how it was. I can't tell you how is going to be under our new president."

Interviews, however, with students and faculty identified that the president had not attempted to censor expression by students in sanctioned campus media. There was general agreement that open dialogue by students was valued by both administrators and faculty.

2) One interesting medium for student expression on campus is the "Forum Wall" located near the college's student center. This "Wall" provided students with the opportunity to express their views about a variety of issues. On the day the "Wall" was viewed by the researcher, there were two main comments receiving responses from students. The first was entitled, "Words and Phrases that make [name of college] heads turn." The following is a list of words or phrases that had been placed on the wall:

dispensationalists
lukewarm
post-millennial
joint
democrats
casino
french kissing
prophylactics
rated "R"

ass (this is biblical)
feminist
sex therapy
beer
single's bar

The use of some of this terminology clearly identifies the religious orientation of the students. Only people with a Christian perspective would have a concern over concepts such as dispensationalism, post-millennial theology, or lukewarmness. The list is also highly descriptive of lifestyle issues on the campus: joint, prophylactics, rated "R", for example, speak to the college's lifestyle concerns. At the bottom of this list, another student had asked the following question, "Is this Biblical?" Students standing around the "Wall" revealed to the researcher that this was the common response to issues raised on the "Wall." Immediately following this question was another student's response to the question. It simply said, "Maybe not -- but it's funny! Lighten up!!"

The other issue on the "Wall" dealt with a concern by one student that the Antiochian Orthodox Church had placed a flyer in his or her mailbox. The student objected by asking the question, "Why do Orthodox Christians try to convert other Christians to their church?" Another student responded, "Why do you find this threatening? Next time you check your box you will find a bunch of church advertisements. This means two things: 1) Other denominations are trying to convert you or, 2) you are overreacting. Get a clue!" The student writing the initial message responded with, "I think you misunderstood what I was trying to say." This was a small snapshot of this activity and, no doubt, there are many other issues in the course of the

year that appear on the "Forum Wall." The interrelationship of religious, social, and political ideologies on this campus was evident by the type of discourse on the "Wall."

3) The existence of an alternative school newspaper at Beta provided evidence that free expression by students was not denied. The alternative newspaper, whose slogan "the best obtainable version of the truth," sought to provide another voice for the students. When asked if the alternative newspaper had ever covered anything that the sanctioned newspaper could not have covered, a staff member responded, "No. However, we exist in case the need ever arises. You never know." An administrator at Beta indicated that he never reads the alternative newspaper. "It is O.K. if they exist. It is O.K. if they cease to exist. I do not have the responsibility to this newspaper that I have to the [name of the sanctioned newspaper]."

In an interview article in the alternative newspaper, A Beta administrator was asked about his views on journalistic standards and censorship:

Alternative newspaper: What journalistic standards do you feel are befitting to a Christian College?

Administrator: I think the question we must ask is, "How does being a Christian change the way one does journalism?" Can one take the secular standards and say, "that's the way we're going to work doing journalism at [name of college]?"

We have some additional considerations. For example, the need to protect one as Christians. There are things I can say about you if I knew them that would be honest, but if I said them that would be hurtful. I want to come around somebody and protect them. I want them to feel protected [sic]. That's a good thing. That's a good Christian thing.

Alternative newspaper: Does this mean we shouldn't print things that could potentially be hurtful?

Administrator: . . . I'm saying there are things that shouldn't be . . . uncovered simply for personal reasons or business reasons. Maybe they're confidential, but it's not like someone's trying to cover up in advance (p.6).

Interestingly enough, a writer for the sanctioned newspaper reported that she had never experienced censorship by the administration.

Interview Data

Representative quotes from Beta student, faculty, staff, and administrative interviews form the basis of this discussion. Comments regarding possible limitations, and liberties, regarding student expression are categorized as either religious, political or moral expression.

Religious Expression

False Doctrines

Fervent views were espoused in interview sessions at Beta when the topic of student expression of false doctrine emerged. As one Beta student put it: "When it comes to the Biblical realm, that's where you really see the sparks fly."

Supporting that view was the response to a hypothetical question posed to an administrator at Beta regarding the response to a student carrying a sign on campus which stated "Jesus Christ is a fraud", the administrator commented:

I think that kind of thing would be shut down. . . I mean there is no student here who has not said 'I am a believer and follower of Jesus Christ. Then what is this? How does this fit with. . . the covenant that you have already expressed or else

you wouldn't be here. . . If you have somebody inside who has already made a statement of their allegiance to Christ then they come along and deny that in another setting, obviously the whole subject shifts away from free speech over to, wait how does this all fit together. We exist here to exalt the name of Christ not to sully that name.

A student also believed that expression against acceptable biblical standards would be questionable on campus.

I think that people are free to express themselves within certain bounds and when they start to speak against what people consider to be biblical truths. . . that's where they will be challenged and where people might speak up against that.

An administrator at Beta defined the process for dealing with a student who openly espoused false doctrines on campus. The administrator stated that attempts would be made to discuss this issue with the student and to identify the underlying causes of the position taken by the student. He identified that it might be an honestly held view or could be an effort to seek attention.

If we get to the point that the person could not affirm what our institution stands for, then we would talk with them about whether this place is the best place for you. It would not be an immediate suspension or expulsion. We would be committed to a process. So a lot of it would depend on the student's response." A student at Beta identified the right of a Christian school to establish standards by stating, "I mean it's like the Boy Scouts. They don't let atheists in. As a Christian college, they have a right to demand that people here at least not be Muslims or something.

A faculty member at Beta suggested that the response of students to a situation like this would "depend on what stage of moral development, based on the Perry and Kohlberg model, that students are. If they [the students] are still operating as if everything

is black and white they would have trouble dealing with it [diverse religious view].” An administrator at Beta identified that “there’s a significant level of peer pressure that doesn’t afford a whole lot of freedom or certainly doesn’t encourage one to express views that would be clearly in conflict with scripture.”

Irreverence

Students at Beta indicated in the interviews that irreverence on campus took the form of action more often than speech. They described chapel pranks which, according to one student, “is the very definition of irreverence.” Obviously, some students “tried to release a pig in chapel [snickering]. A couple of days later there were some mice that parachuted down from the ceiling.” The student indicated that this type of irreverent and disruptive activity in a campus chapel service “got a lot of attention from the administration.”

A theologically and politically conservative and homogeneous campus was evident. Students are required to profess a personal relationship with Jesus Christ as a condition of admission. This self-selection process theoretically limits enrollment to orthodox conservative Christians.

Science Fact or Opinion

A significant controversy over the evolution/creation debate emerged from interviews with groups on the Beta campus. Prior to the arrival of the researcher to the campus, the administration had addressed the faculty and reiterated the position of the

college on the issue of creationism. It appeared that several views contrary to the basic tenets of the college had been introduced by faculty members. The official position of the college was reinforced and faculty members were admonished to avoid teachings contrary to that position.

This controversy was also documented in the college's newspaper. *Creation Policy Clarified*, an article in the September 9, 1994 issue of the newspaper, indicated that the president and the Board of Trustees had identified four views of creation; two of which were incompatible with Beta's Statement of Faith. The newspaper raised what it saw as a concern of the faculty as to whether or not this clarified position would be a prerequisite for tenure since several of the faculty expressed a belief in what would now be an outlawed version of creation. This raised questions among some students and faculty regarding future opportunity to express dissenting views on campus.

In an interview session, a faculty member responded to the administration's position by commenting that "that reaches into the world of academic freedom. It's a different issue understandably, but it does affect the tenor and ethos of student expression on this campus." One faculty member responded by indicating agreement with the idea that it was appropriate for the administration to limit expression of faculty in this way. Yet another faculty member stated, "What is education all about if one can't even look at both sides, which seems to be the heart of the issue because he [administrator] was suggesting that that was something we shouldn't even be doing at all."

Political Expression

Offensive and Intimidating Speech

There appeared to be a consensus among faculty, students, and administrators about the inappropriateness of offensive or intimidating student expression on the Beta campus. One administrator characterized the college's position this way: "I will defend to the end an individual's right to express their point of view as long as they do it responsibly and that it's not slanderous or an attack on an individual." The same administrator noted that "if somebody said that Anglos have superior intelligence to African Americans, I'm not saying that that idea would not be printed [in the campus newspaper], but they would need to write their ideas in a responsible way and get documentation for their point of view."

In terms of sexual harassment, an administrator commented that the student newspaper "has been pretty sensitive on the issue of sexual harassment. . . a lot of times it is only allegations and we have a process as to how we deal institutionally with sexual harassment." Student sentiments were very similar on the issue. One comment by a student represented the view of most on this issue: "If someone is walking around on campus shouting racial epithets or sexually demeaning language then I think the administration should and would call them in and talk to them. It simply isn't acceptable on this campus."

An administrator at Beta echoed this position, "If someone is so hateful or hostile in a way that there is a condemnation of one's personhood, that to me is contrary to what the gospel message is all about."

There was a debate on whether issues of hostility could best be resolved by use of disciplinary measures or counseling and open discussion of the issues. Typical of the second position was that of a student:

I think the administration should get involved in a positive way perhaps relationship building, you know, counseling role. But in terms of expelling students for that, I'm not sure. I'm not sure I agree with that. I mean if someone is walking around shouting racial epithets or sexually demeaning language, then I think they should be talked to. I think they should be called I and talked to.

Governmental Expression

An administrator admitted that "there aren't a lot of democrats on this campus." It appeared to be a given on this campus that Christianity and conservative republicanism were more compatible than the alternative. A student confirmed this assessment when he said, "You know, there is probably not a democrat among the administration. . . come to think of it, there aren't many democrats on campus, period."

A Beta faculty member stated that:

our students are becoming more and more conservative and more what I would call single-issue oriented and more sensitive to what we might describe as traditional patriotic ideas. I think the vast majority of the students would be extremely upset if someone burned the American flag, for example.

Although the greatest percentage of students expressed personal opposition to flag-burning, they admitted that it was not based on a clear biblical principle. A student at Beta stated that "there is not a Christian principle that I know of that would stop anyone from burning a flag."

This view is summarized by an administrator at Beta: "There is nothing in the Bible that says, 'Thou shalt love America'."

An uncomfortableness with more liberal political views was associated with a situation at Beta in which a former Democratic senator and alumnus of the college spoke at a banquet initiated by the juniors and seniors. Several students protested his invitation to speak and wrote letters to the school newspaper. A faculty member recounted the opposition:

He [the former senator] is pro-choice and there were some people who were upset about his coming to speak and after his speech wrote a lot to the [school newspaper] questioning why he was there. One student went through his whole voting record and pointed out all of the terrible things that the man voted for.

Another example of how politically conservative the Beta students are was revealed in student and faculty interviews. During the 1994 United States senatorial election, students were disciplined by the school for taking down signs of the Democratic candidate. Also, in the middle of the night, a student "erased all of the chalk drawings that had been put on the sidewalks for a Democratic candidate." This student was taken before the disciplinary committee of the school.

Institutional Expression

It is difficult to walk the campus of Beta for any length of time and not realize the sense of pride that students and staff feel for their college. Beta has stood for years as a model of Christian higher education among its counterparts in the field. Its positive

reputation and contributions to evangelicalism is undisputed.

The president at Beta was in his first full year in that position. There appeared to be a "wait and see attitude" among students. He appeared to be relatively unknown to the students who, when referring to him, understandably had more questions about his views on student expression than answers. The focus of attention, by students in particular, was the ever present "they" referring to administrators as a group rather than to the president individually.

The concept of a shared community comes to the researcher's mind when describing the expression issues on the campus. Students consistently referred to the covenantal relationship that each of them had with the school and their rights and obligations as a outgrowth of that covenant. Students signed a profession of faith statement upon entering and also signed a statement indicating their willingness to conform to a set of lifestyle expectations. While identifying limitations regarding institutional expression, the students were often quick to add in a discussion that they were fully aware of what the college stood for - its expectations and its limitations. One student summarized this view succinctly when she said that "of course we don't go around seeking ways to voice dissension with the college. We knew in coming here what Beta stands for. They make it very clear. We accept that, and actually like the college for it."

When the need arose to voice concerns, the students generally felt a sense of acceptance by administrators depending on how the issue was approached. Another student commented:

I think we can say pretty much what we want to say,

understanding there are not a lot of radicals on campus, so long as it is respectful and in good taste. Now protests and disrespectful attitudes, I'm not sure that that would be acceptable to the administration.

Faculty and staff had similar views on the administrative acceptance of student expression on institutional issues. One faculty member noted, "all you have to do is read the [college newspaper] and you can get a sense that censorship is not a way of life at Beta. Yes, students find various ways to voice their opinions on any and every subject around campus." Another staff member added that "if you don't find it in the newspaper or the alternative newspaper you'll definitely read it on the 'Wall'." This comment provided insight into two methods that were guaranteed to be unreviewed and, therefore, uncensored forms of student expression on campus - the "Forum Wall" and the alternative newspaper.

The "Wall" was actually just that. A designated area in the student center had been set aside for spontaneous and interactive discourse among the students at Beta. While primarily designed for student viewing, due to the interesting nature of the dialogue, several administrators and faculty members indicated that they occasionally read the student opinions on the "Wall." As one faculty member indicated, "If you want to keep up with what students are thinking, you better read the "Wall," and also, you might want to know if they're saying anything about you!" Interestingly, however, the president indicated in his interview that he never read the "Wall". "That's by the students and for the students," he commented.

While not receiving official sanction from the college, the alternative newspaper

was not squelched by the administration. There had been a previous alternative newspaper, however, that had crossed the line of acceptable standards. The student editor of the newspaper was disciplined by the administration. One student indicated that the reason for the administrative intervention was

the attitude of the people [writers of the alternative newspaper] writing it was that they were trying to make a point here and express themselves. It was kind of to shock people with their language - kind of a rebellious attitude and I think that is why the administration chose to take action. It's not particularly that it was an independent paper because there's an independent paper now that's been running for along time. It's been actually encouraged by the administration.

A writer for the present alternative newspaper indicated that while the paper had not been censored by anyone, "I think that there are many areas with the administration and decisions affecting the students that I think the administration doesn't want to talk about." When pressed for an example, the student didn't name one but indicated that the administration "appeared reluctant to be open, to discuss things, especially where students are concerned." Asked if the alternative paper had ever printed an article that could not have appeared in the school sponsored paper, the student responded with a "No, however we exist in case the need ever arises. You never know. . . I'd love to be kicked out of school for printing the truth." As to administrative support, another student writer indicated that the administration

feels no responsibility toward the [alternative newspaper] and don't feel as if it is Beta College. It is okay if they [alternative newspaper] exist. It is okay if they cease to exist. I do not have the responsibility to this newspaper that I have to the [name of the school sanctioned newspaper].

A writer for the school sanctioned paper stated, "as far as I know we have never

been told what to write nor have we been censored on anything that we have written and there have been some pretty anti-administration articles in the paper.” A sponsor of the newspaper confirmed this view: “The students are free to write what they choose. I, nor anyone in the administration, have ever censored an article for the paper.”

Moral Expression

Profane and Disgusting Expression

A student correctly identified the concern over profane expression by students on campus: “Some things can be debated. One, cannot. Profanity, vulgarity, cussing, you name it, are not acceptable on this campus by students or administrators either, for that matter.” Another student indicated that “there’s some clause about language in terms of profanity in the [student] handbook.”

One forum for debate in this area has been the review of R-rated movies in the school newspaper. One student noted:

Some movies including *Pulp Fiction* and *Disclosure*, were given completely positive reviews so when the Board of Trustees met over Christmas this was discussed and they felt that a course of action needed to be taken and so that was one of the first things I was spoken to about. . . you know, if there’s a movie that I see that I don’t like, even if I think it is not appropriate, if I see that reviewer come from a Christian perspective and address the positive content as well as the negative content. . . then we’ll run the review but that hasn’t always been the case. . . They [the administration] said that they didn’t want to set any blanket, no R-rated movie, standard. They said this was something they wanted us to pay a little more attention to.

Another student from Beta confirmed this position:

One concern that comes up repeatedly [in the Board of Trustees meeting] is that the [college newspaper] has started to review R-rated movies. They think, "why would students - just twenty years ago we let student start seeing movies - why would they want to review them in the newspaper? It's one thing to go see R-rated movies but they can't be reviewed in the [college's newspaper].

A faculty member expressed similar sentiments toward theater on campus. She remarked that "as far as public performances are concerned you pretty much have to go through and make major changes in the last script in order to make it acceptable to the community." This faculty member went on to say that she understood and accepted this practice because "you have to understand who your audience is and if you have so offended them by your language, they don't get the message. What's the point?" The faculty member was asked, "Who sets the code?" to which she responded, "The administration. . .that's an administrative call."

An interview was held with an administrator regarding what types of student expression in the arts were in conflict with scriptural principles. His response clearly identified the more conservative evangelical position on this topic:

There are all kinds of pieces of work that are anything but honoring to Christ. Where you have a genius in the employ of a degenerate motive or world view, that kind of thing gets looked at Beta College. It is not those kind of things where we refuse to look at them. They need to be looked at. They need to be understood, analyzed, seen from a Christian point of view and evaluated accordingly. But I wouldn't display them. Would we put them in an exhibit someplace? The answer is "no." Nor would we do that with a play if it has raunchiness in it or something. We would want to critique it and look at it from a biblical point of view. We would not, I think, put a play on like that.

One of things that we are constantly tested on is when otherwise you have a really good play but it's filled with four letter language. That's very difficult for a community like ours in a world that cares less about four-letter language - that gutter language is just taken for granted. . . I take very seriously this matter about language and that it should honor the Lord. So what do we do with the playwright that's written this dialog that's filled with this gutter language? How does a Christian deal with that? . . . It's tough. You're trying to walk some kind of tightrope by not censoring out a piece of work and yet we really have to walk through this trashy language in order to deal with this piece of work. . . If you have to have that language in order to have this play then study it in some ways in class but don't actually stage it. The stuff we stage needs to be in some sort of ball park that we can be comfortable that our kids - we don't want them to talk this foul language. The fact that they are going to do so would be contrary to the Statement of Responsibilities. The language is dishonoring to the Lord and yet you're staging a play where you're giving them this script that is totally inconsistent with what we are trying to do. I freely admit that this is really tricky business.

Sexual Communication

Classroom textbooks and academic activities, as forums for student expression, were also discussed by interviewees. An administrator at Beta indicated that a student wrote a poem in a campus alternative newspaper "which was basically a pseudonym for intercourse. This happened at the end of the semester. He was dismissed at the end of the semester."

One student from Beta indicated that they had experienced some "very nasty" incidents with nude art work on campus. He noted that "we had a display in the Student Center that had a piece of art of a nude individual that had been created by a faculty member and during the night some student, we think, came along and they used steel wool

and rubbed off the genital area. There probably would have been disciplinary action, but nobody knows who.”

Nonconforming Views of Private Morality

Considerable attention was given to homosexuality during the interviews with faculty, students, and administrators. A faculty member at Beta represented the view on homosexuality. She stated that:

a student would be free to confess that he or she is struggling with homosexuality and has even has homosexual experiences while here. That student wouldn't be thrown out. But if that student wanted to establish a support group on campus, that would not be permitted because of the values of the campus.

Another staff member continued this conversation with, “the student would be free to express the struggle, to seek help, and turn from what we see as sinful and harmful behavior but not to advocate that behavior.” An administrator at Beta told of a student who

had an issue with homosexuality - where his interpretation of scripture on the topic was different than the institutional interpretation. He had conversations with his parents and he felt it was an issue of integrity so he came and talked with me about it and after several discussions. . .he voluntarily withdrew.

An administrator indicated that the advocacy of sexual activity outside of marriage, whether homosexual or heterosexual, would be inappropriate, especially for faculty members. Orthodox evangelical faith understands celibacy to be a valued moral condition. “If a faculty member were to espouse a view that he or she saw nothing wrong with sexual activity outside of marriage then that would really be problematic.”

General Comments on Expression

At Beta College, students have created for themselves a platform of expression referred to as the "Forum Wall." Located outside the college's student center, this bulletin board gets the attention of staff and students alike as students express themselves on every topic from politics to faith, cafeteria food to campus events. On the day the researcher took field notes on the contents of the "Wall," across the top in bold print were written these words, "Is it Biblical?" That message was repeated several times as students attempted to respond to the views and opinions of their peers by keeping everything aligned with scriptural truths.

An administrator at the college reiterated this evaluative measure when he stated:

The most important things that we would deem as not being responsible would be forms of expression that come into conflict with Biblical precepts. . . taking the Lord's name in vain, for example. In other words, if a faculty member were to espouse the view that he or she saw nothing wrong with sexual activity outside of marriage, then that would really be problematic.

If someone made the case for restraint on student expression based on biblical principles, it appeared that there would be general acceptance of that position. There was a tendency for students, administrators, and faculty to provide a biblical rationale when defending a certain position. The field notes revealed that it was not necessary to "quote scripture and verse," because most of the participants in that community understood the language of scripture. It appeared that certain biblical concepts and beliefs were understood by all in the dialogue to be "givens." These "givens" included, but were not limited to, issues of sexual activity outside of marriage, homosexual behavior, abortion,

profanity, and using the Lord's name in vain. A student at Beta summarized the view in this way:

I think that people are free to express themselves within certain bounds and when they start to speak against what people consider to be biblical truths. . .that's where they will be challenged and where people might speak up against that. We have a thing called the "Forum Wall" where people can express their ideas and one of the key phrases on there this year is "Is this Biblical?" and people will always challenge. . .

One student at Beta admitted her personal struggle with this dilemma.

Sometimes I find myself arguing with other students and I say to myself 'Why am I doing this?' The reason I believe whatever is because of the Bible. If they don't buy the scripture then they're not going to buy my arguments. It is pretty futile to argue what is scriptural - nonnegotiable. It's even futile talking about talking about it. You know what I mean?'

Interview participants were asked whether being a Christian campus tended to limit or liberate student expression. An administrator responded:

I think there is a sense in a Christian life in which Christ is both liberating and restrictive. I think that one discovers genuine freedom in Christ the way you find it in no other place. Christians are freer given the biblical understanding of freedom. Students have an enormous amount of freedom in a Christian college context. It's not absolute; it's bound by scriptures and by pleasing the Lord, but within the boundaries of a legitimate range which is a huge range.

Another administrator added:

The world talks about freedom and thinks of it in terms of absence of any kind of restraint . . . That is a very unbiblical and un-Christian understanding of freedom. . . and my understanding of free expression is that if we as Christians are to going to express ourselves freely it should be moving towards a unified body in Christ.

At a Christian liberal arts college we value highly what the liberal arts are all about and that is to explore the world of ideas but we do it in the context of our faith and that doesn't mean that we only consider Christian ideas."

A student expressed similar views:

It's primarily a liberating one because I think it helps me to step back from issues and look at them with a holistic approach. In that respect, it's liberating. I realize that people who have certain ideological beliefs want to guard those beliefs and sometimes it can inhibit."

An example of the liberating type of expression that is not only allowed but encouraged on an evangelical Christian campus, but possibly discouraged on a secular campus, is what was referred to by one faculty member as "confessional expression." A few weeks before the researcher arrived on the Beta College campus, a spiritual renewal occurred. Students were conducting all-night vigils and services in which students were openly confessing personal transgressions. This spontaneous experience was reported in The Chronicle of Higher Education. The article identified the difference that exists in secular colleges in this regard:

The current revival has involved mostly Christian colleges, but Christian groups at a few secular institutions, including Yale University, have reported similar activities on a much smaller scale. Unlike Christian colleges, Yale must balance students' rights to religious expression with the rights of students who do not hold the same views, said Frederick J. Streets, Yale's chaplain (Mooney, 1995).

A Beta administrator indicated that an option is given to students who have committed an infraction against the school policy. Students may appear before the administration or they may go before a judicial review board made up primarily of peers.

Most often, he noted, students opted for the administrative path realizing that the “students tend to be less merciful to other students.”

One faculty member identified that students impose more restrictions on themselves and other students than the administration. There is a general feeling among students that these self-imposed restrictions help to avoid administrative ones. “I think there is definitely a hindrance to free expression coming from the student side, but tied to that implicitly is a concept that the administration would not be pleased if certain expression takes place.” A more cynical student responded to the situation differently:

You’re kind of praised if you fit into a certain category. If you look and talk like they like to hear from you, if you say the things they like to hear, if you buy into the mentality of ‘these are what your convictions should be, this is how you should live your life, this is what you should believe, this is the way you should talk to people, on and on. There’s so much [a term to denote denominational jargon], as people call it, that goes on here.

A student from Beta summarized the role of peer pressure in regulating expression on campus: “Given a chance, I think the students would censor themselves worse than the administration.” After pondering this idea for a minute she added, “My view is that the administration censors us least because they have a better perspective having lived life a little bit -- having felt the passion of youth and seen it moderated a little bit in their lifetime experience.”

Survey Data

This section of the chapter will report the data that emerged from the forty-eight student surveys that were received from Beta College students (Appendix I). Due to the

limited number of faculty, staff, and administrative surveys received (n=14), a report of these surveys was not made except in relation to the correlation coefficient analysis. A cross-case analysis of both student and non-student surveys will be reported later in the chapter.

The following ten survey items received the highest percentage of student responses indicating that this type of student expression “would not be protected at all” on the Beta campus. The percentage of students responding is indicated after the survey item:

Printing in the college newspaper advertisements designed to sell term papers	88%
Advocating pre- and extra-marital sexual relations	81%
Using obscene gestures	79%
Espousing a belief in Satanism or other religious cults	77%
Marching in a gay/lesbian rally	75%
Buying/possessing magazines that feature sexually explicit magazines	75%
Advocating homosexual behavior	71%
Expressing a profane term when referring to faculty/ administrative personnel	69%
Advocating the legalization of marijuana	69%
Advocating a belief that Jesus Christ is not the Son of God	67%
Placing bumper stickers on students' automobiles that include vulgar or profane words	67%

It is noteworthy that when asked which of these types of student expression “should not be protected at all,” the same list emerged as the top ten responses with the exception that “advocating homosexual behavior,” “advocating the legalization of marijuana,” and “advocating a belief that Jesus Christ is not the Son of God” were not in the top ten responses of students on the “should not be protected” list. Included in the ten most frequent “should not be protected at all” types of expression that were not on the “would not be protected at all” list was “using what may be considered sexually harassing language” (81%) and “wearing clothing that has vulgar or profane words printed on it” (71%).

In contrast, the following ten survey items received the highest percentages of student responses indicating that they believed that these types of student expression “would be protected all of the time.”

Marching in a pro-life demonstration	79%
Expressing personal Christian witness on campus sidewalks	75%
Advocating dating or marriages of people of different races	63%
Disagreeing with the president of the United States and/or other high government officials	54%
Speaking out in favor of a right-wing dictatorship if one thinks that government is right and the United States is wrong	27%
Speaking out against the college administration or its policies and practices	23%
Speaking out in favor of a communist country if	21%

one thinks that government is right and the United States is wrong

Marching in a local pro-choice demonstration	21%
Criticizing known church/denominational leaders	19%
Printing anti-administration comments in the student newspaper	15%
Placing a student's sculpture or painting of nudes in college art show	15%

It is interesting to note that the percentages in the “would not be protected at all” category were significantly higher overall than those in the “would be protected all of the time” category.

Students at Beta were consistent in the way they viewed what would be protected and what should be protected. Each of the ten items noted above was also in the “should be protected all of the time” highest ten responses.

A correlation coefficient analysis was conducted in order to determine the agreement, or lack of agreement, between the responses to the “would” and “should” statements of both the students and non-students to the thirty-seven items on the survey. A table providing the results of the correlation coefficient analysis by subgroups on the Beta campus is provided in Appendix J. This table reflects the level of significance if that significance is significant at either a $p < .05$ or $p < .001$ level. The non-student group consists of both administrative and faculty/staff surveys.

The three major categories of limitations on student expression that were identified in this study - religious, political, and moral - are reviewed separately. Each of the survey

items were grouped into the appropriate major categories by the researcher. Two items (#21: “Displaying posters during a speech given by a guest to the campus” and #32: “Expressing a personal witness on campus sidewalks) were not identified with a major category. Several survey items had implications for more than one category. (See Appendix H for a complete breakdown of survey items by major categories of limitations.)

Religious Expression

There were seven survey items that had implications for religious expression by students on evangelical Christian college campuses. Five of these were significant - indicating agreement between “would” and “should” responses - in both the student and non-student groups. Two items were significant within the student group but non-significant within the non-student group. No items were significant within the non-student group but non-significant within the student group. Therefore, all items in the religious expression category were significant in the student group and five items were significant in the non-student group. Both groups showed significant agreement between their “would” and “should” responses regarding religious expression on 71% of the survey items.

Political Expression

There were fifteen survey items that had implications for political expression by students on evangelical Christian college campuses. Twelve of the survey items were significant in both the student and non-student groups. Three items were significant within the student group but non-significant within the non-student group. No items were

significant within the non-student group and non-significant within the student group. Therefore, all items in the political expression category were significant within the student group and twelve items were significant within the non-student group. Both groups showed significant agreement between their “would” and “should” responses regarding political expression on 80% of the survey items.

Moral Expression

There were seventeen survey items that had implications for moral expression by students on evangelical Christian college campuses. Eleven of the survey items were significant in both the student and non-student groups. Six items were significant within the student group but non-significant within the non-student group. No items were significant in the non-student group but non-significant within the student group. Therefore, all items were significant within the student group and eleven items were significant within the non-student group. Both groups showed significant agreement between their “would” and “should” responses regarding moral expression on 65% of the survey items.

It is significant that the students on the Beta campus have all significant relationships. Perhaps this agreement between “would” and “should” statements is an effect of the pledge that students sign when they enroll as well as a requirement that all students profess a personal faith in Jesus Christ. The absence of non-Christian students on the campus may account for the homogeneity of the student population and their

consistency in views on student expression. The non-student group had ten items that were non-significant.

Delta College

Cultural Description

Delta is unique among the three colleges in that it operates as a denominational rather than an interdenominational college. It is not unique, however, in its commitment to an evangelical Christian orientation. The parent denomination has a long history of identification with the Arminian and Wesleyan traditions within the evangelical movement. In his opening letter in the 1995-96 Undergraduate Catalog, the president of Delta College maintained that,

[name of the college] is a Christian college, and a Christian perspective on education is one that emphasizes faith-based values. A Christian education enlarges one's approach to knowledge to include more than just facts, figures, statistics, and ideas but also strives to advance ultimate truth, righteousness, justice, and holiness" (p. 3).

Delta College has established fourteen institutional goals. The first three of which confirm the commitment to evangelical higher education:

1. The fostering of a Christian community where every policy and all relationships are grounded in the dynamic interaction of Scripture, tradition, reason, experience, and where each member of the community may move toward full personal, physical, intellectual and spiritual potential.
2. The fostering of a community in which Christian scholars bring a Wesleyan Arminian Holiness perspective to the college's evangelical mission.
3. The cultivation of an understanding of the Christian tradition in

order to equip students with resources for self-understanding and integration (p. 5).

It is no coincidence that the first three goal statements enunciated by the faculty, staff, and administration identify commitments to an evangelical faith. A commitment to these principles is what gives the college its uniqueness and focus.

The college's reaffirmation of its long-standing policy of hiring only committed Christians has recently come under attack. A part-time Jewish faculty member accused the new president of bigotry and discrimination in response to a letter the president wrote to all faculty which indicated that "in order to be faithful to our historic mission, we seek always to provide two things for our students: a quality education and a commitment to provide that education within a community of persons who unequivocally believe in the Christian faith and who seek to live out that faith in their lives" (p. 1). In an article written for the local newspaper, the president wrote the following as part of his response to the expressed community antagonism toward this policy:

But let me suggest that a major reason our faculty, students and graduates have committed so much to this region is because we have tried to be faithful to who we are as a religious community. We have taken our inspiration from our Wesleyan and broadly Christian roots. Do not think ill of us because we wish to be faithful to those roots. To be faithful to those roots should not be interpreted as intolerance toward others.

What is at stake is nothing less than full religious freedom and the continuance of a richly diverse American society. To attack as "mean-spirited" a religious community's resolve to remain faithful to itself is to undermine pluralism and to take a dangerous step toward political monism. And then you really are on the road to intolerance (p. 35).

Rather than backing off of its traditional evangelical position, Delta appears to be

strengthening it.

Lifestyle expectations are a natural outgrowth of the faith orientation. According to the student handbook, each student who registers

... voluntarily agrees to abstain from the use of habit forming drugs, alcohol, and tobacco, and to avoid attendance at dances, bars, and places of entertainment which promote themes of violence, profanity, pornography, or activities demeaning human life which serves to undermine our emphasis on holiness, wholeness, and respect for persons as God's creations (p. 2).

The student handbook provides a few policies which address the issue of student expression on campus. Under the section, *Bill of Rights*, policy states that sanctioned student publications should reflect the student body and "its interests, and consistently uphold the ideals of [name of the college], [and] bear the unqualified right of freedom from censor" (p. 3). Delta students are told in another policy, under the subheading of *Literature and Language*, that they are to read morally uplifting literature "and to use language free from profanity and obscenities" (p. 4). Another expression issue is raised by this same policy when it identifies that "pictures, magazines, or wall decorations in rooms which are not in accord with Christian principles will be removed. Obscene conduct and speech will result in disciplinary action" (p. 4).

Field notes and artifact data reveal additional information about Delta College which assists in understanding the unique cultural context of this environment.

1) Delta College is located in the northeastern section of the United States. There appears to be an interesting paradox at work in this environment. Associated with a very conservative evangelical denomination, Delta is located in one of the most politically

liberal areas of the country. The college appears to be out of place with its environment. One of the questions posed at most interview sessions was, "How does Delta adjust to being a part of a very conservative denomination in a very liberal community?" The general consensus of opinion of interview participants was that the college was probably more liberal than most people would believe and definitely more than the denomination would design. On the other hand, it was more politically and theologically conservative than the region it represents. Delta College students and faculty commented frequently that the region had a great impact on the college. One student responded that Delta College "was in the northeast. The church headquarters was in the Midwest. Which do you think has the greatest impact - the church or the region?" While evidence shows that the student may have overstated the case, there can be no question that the region has had an impact. The effect of the sponsoring denomination, however, could be seen in the student rules and expectations (i.e. no dancing by students, no vulgar posters displayed in dorm rooms). A look at the composition of the student body revealed that non-Christian students were represented in significant numbers at Delta College. This religious diversity appeared to have an effect on the tolerance level of students for diverse ecclesiastical and theological positions. Several students identified that the college coexisted in, as one student put it, "the most liberal area of the country."

Interestingly, the panel of experts who initially helped in the selection process of colleges for this study all misread Delta except for one. Four of the five indicated that Delta was the most conservative of the three colleges, due primarily to its association with a conservative denomination. Based on field notes, interviews, and artifact data, the

researcher would tend to agree more with the sole voice on the panel of experts who identified Delta as the most liberal.

2) There is no question that the stamp of the denomination is on all aspects of the academic and student life programs of the college. Unlike the other two colleges in the study, the influence of ecclesiastical constituency emerged in every group interview. A sample of quotes is provided in Table IV-2.

3) The researcher's field notes revealed that the participants in the interviews appeared to be "more confrontational and open to disagree with peers, administrators, and campus policies" than at either of the other two colleges. There did not seem to be any hesitancy on behalf of faculty or students to take issue with prevailing norms of the college. Faculty, while professing an allegiance to a conservative theological position, often spoke of a more liberal political orientation. One faculty member commented that, "I think our voting record would be a surprise to a lot of our students. I'm sure they think we are more conservative than many of us really are."

Neither did the students feel compelled to defend the college's status quo. In fact, students voluntarily solicited other students to participate in focus group interviews. There was an interest on their behalf to voice diverse views on the topic of student expression on the campus. While they talked openly and often of the need of students at Delta to conform to campus expectations, they appeared to contradict themselves in their expressions of divergent positions while in the interviews.

Table IV-2

Denominational Influence on Delta College

RESPONDENT	QUOTE
Student	It would be very difficult for this [denomination] school to produce any publications or encouraged expression that contradicted or sharply contrasted with church doctrine.
Student	I don't think the "church" [quotes supplied by hand gestures] is restricting at all. I think the [denomination] Church is.
Administrator	I think that what happens is that when students come to a [denomination] college they are at least knowledgeable that this is meant to be a covenantal community so that at least in part they have a knowledge that this is who we are and then they kind of go from there. Whether they then choose to be opposed to everything we are doing puts them up against the community here and, for many of them, back home.
Administrator	The whole culture of our kids is pretty anti-denominational. You know they are as tempted to change denominations like they change wives. Part of it is healthy and part of it is unhealthy. People don't know who they are theologically. Many of these kids come from [denomination] homes but may not have a good grasp on theology until they take Christian Tradition [a required course].
Faculty	Yes, I'm [denomination] and I feel as if it is my responsibility to be loyal to my roots and heritage while not being disloyal to my students. Sometimes that takes a good juggling act.

Interview Data

Representative quotes from Delta student, staff, faculty, and administrative interviews form the basis of this discussion. Comments regarding possible limitations and liberties of student expression are categorized in this chapter as either religious, political, or moral expressions.

Religious Expression

False Doctrines

Delta College students are not required to sign a statement proclaiming a profession of faith in order to be accepted. As a result, the campus is ethnically and religiously diverse. Muslim, Jewish, and other non-evangelical students have been admitted at Delta and, while they understood the Christian mission of the college, these students were not required to subscribe to the tenets of Christian faith in order to participate in this community. "We have all different kinds of religions at Delta. I mean, sure, we are Christian - the school is - but all the students are not. And since we admit them, how can we tell them they can't express their own religious views even if they happen to conflict with the school's."

Some students expressed concern that there was a resistance to challenging basic biblical tenets. One Delta student responded, "I think that growing up in the churches we were not encouraged to question authority, to question your faith. . . There is a fear about questioning your faith." A faculty member responded similarly, "as the non-Christians come to us, I think we would do wrong by them if we were to censor them for openly

asking questions about faith.”

The influence of biblical standards as a criterion for acceptable expression was apparent. A student presented this predominate view:

It appears that if you can quote the most scripture in response to so and so debate, you win. I’m not sure its always the biblical view but it is the view most covered with scripture. Someone told me that you can prove just about anything by scripture if you really want to take scripture out of context. It makes it difficult to know what the Bible really means sometimes and that’s what’s really important.”

A student at Delta voiced the opinion that, given a situation in which a student openly expressed views contrary to the tenets of evangelical faith, “I don’t know that other students would do much other than point [at a student who was expressing nonconforming religious views] and sort of ridicule.” A faculty member at Delta indicated that “a small minority of students might use an anti-Christian behavior in defending Christ.”

A few weeks prior to the researcher’s visit to the Delta campus, a controversy had been brewing in the local community related to this issue. While non-Christians are welcomed as students, faculty members are required to subscribe to an conservative evangelical position. The college had relieved a part-time Jewish faculty member of his duties. The local papers had questioned this policy but the president stood his ground on this position. In an interview the president stated:

if they [the college’s sponsoring denomination] felt that I was hiring people who are in conflict and don’t believe in the divinity of Christ or advocate something with the students that is contrary to doctrines of the faith, they would say ‘what in the world are you doing hiring people like that.’ But if you’re hiring the right faculty

who are not undermining your position, the fact that students raise those questions, they (the church) would not find that terribly alarming.

Science Fact and Opinion

Issues related to creationism were only briefly raised at Delta. There was one concern expressed by a faculty member at Delta that the:

biology department . . . they don't want that creation junk in the library. There is a considerable amount of conflict over. . . that they wanted only to support what they think which really isn't what a library should be. . . I think it should be available for people to see but they don't trust their students enough to interpret it.

Irreverence

A student commented that if someone held a poster in the middle of campus which read, "Jesus was gay," there would be a "passive unacceptance by students and administration. The students would let him know quietly that they don't appreciate what he is doing."

Another student expressed the view that if students on Delta heard a student say, 'Jesus Christ is a fraud' they would "either chuckle under their breath or say 'Oh, my goodness, I can't believe you're doing that. What are they going to be doing next week.'" When asked, all of the students in the interview agreed that a student would not be disciplined by the school for expressing non-biblical doctrines. The pressure would come from the students rather than from the administration. As one student said, "The administration wouldn't have to worry about this problem. Peer pressure would take care

of this.”

Political Expression

Offensive and Intimidating Speech

An administrator at Delta identified that, while certain types of expression were neither black nor white, offensive and intimidating expressions was not tolerated on this Christian campus.

The student handbook talks about the way we treat each other and if they were in words to attack somebody in a way that was not civil, let alone not Christian, that could be grounds for disciplinary action. We take very seriously the concerns about verbal abuse or hate language, that sort of thing.

An incident had occurred on campus in which prank phone calls had been made to African-American students using language that was derogatory about their race. A student member of the disciplinary committee of the college said, “I don’t know whether they were serious, may not be serious, but nonetheless it hurt a lot of people.” A member of the student government was asked by the administration to speak at a student chapel service “where we have most of our community together at one time and appeal to the students to refrain from this type of unchristian behavior.”

It is interesting that Delta was the only campus at which the term “politically correct” was used. It was obvious from conversations with students and faculty that they had a desire to be “politically correct.” “I guess I feel so strongly about the racial thing, more than anything else especially on this campus, because it is stressed so much here. This campus is such a “wasp” community that we have to go overboard to try and make

up for it,” reported one student. Another student, who had already indicated that she did not agree with any form of censorship on campus, responded to a hypothetical scenario in which hate speech and derogatory sexual and racial slurs were used by a student. She said, “I guess that’s where I would agree. That is something that is worth restricting.”

Governmental Expression

Delta students, while conservative, appeared to be less conservative than expected considering the orthodox nature of the sponsoring denomination. When hypothetically referring to a student burning the American flag, a student, unaware of the United Supreme Court’s ruling on this matter, responded, “that’s not an issue of expression. Our student handbook disallows any illegal activity like that.” Another student countered, “Christ told us a lot of things to do and not to do but burning our country’s flag wasn’t one of them. You’d have to really stretch to get that out of your Bible.”

A faculty member at Delta did not hesitate to identify the students on her campus as conservative. She stated:

I think maybe because we know our student body is so conservative and we talk about it among ourselves. You know in the faculty lounge and at faculty book clubs we are very, very far left of the student body. And secretly it is my goal, I won’t speak for others, it’s my goal to broaden those minds before they get out of here.

There were political issues that did become part of the Christian debate. A Delta student presented this position: “I think it’s just that there’s a set of political ideals that come along with, that tend to go with, the Christian debate.” One student admitted that

he had heard a sermon in church "that basically implied that if you're a Christian [in 1992], you're going to vote for [President] Bush."

An administrator acknowledged that

we have a very active Republican club on campus. They have brought speakers to our campus, been involved in the state organization, had candidates on campus. . . We don't have a real active Democratic club just because we don't have the leadership.

Ecclesiastical Expression

Administrators, faculty, and students alike expressed issues related to the role of the denomination in the life of Delta College. An administrator defined the balancing act of the church leaders:

a denominationally related school which gets 10% or 12% of our budget from the denomination, they [the church leaders] have the right to expect that officially we will continue to not do anything that conflicts with their beliefs but I think they [the church leaders] are wise enough to understand that college is a time when a lot of things get expressed by students.

A student also tied her concerns with the funding of the denomination when she noted:

there's sort of a [denominational] tradition and there's kind of that feeling about pressure to come and stick with that [denominational] tradition and when we challenge, I mean it's also financial things. We need the support of all the [denomination] funding people and so if we challenge too many rules, too many ideas, then we shake up the people who are giving us the money.

A faculty member put it this way:

I'm teaching at this college and I need to represent what the majority of the rules of the denomination represent and so my personal opinions that I have had many years to work through - and eighteen year-olds have not. I don't feel as I have the

right to be telling them this.

When discussing the impact of the church on student expression, two students summarized the views of other students when one said:

The [denomination] has kind of distinct guidelines that are separate from Christian. You know there's no dancing or smoking or drinking or cursing or those kind of things. It's more a conservative lifestyle and mentality that we seem to have. I think what often happens is the mentality is the [denomination] way is God's way.

In response to a question about the impact on student expression of the relationship of the sponsoring denomination with the college, a faculty member said, "there is an assumption by students that the faculty are all of one cloth on most issues because of the denominational dynamic." This faculty member went on to say that "if we were more of an interdenominational or nondenominational college you would see more expression on controversial theological issues. While there was no administrative censure of such discussion, it very seldom takes place among students."

Institutional Expression

Based on field notes taken during the visit to Delta College, the researcher had an overall sense that there was a new sense of optimism and openness that was in contrast to a formerly more restrictive environment on campus. Delta's president was relatively new to his office and appeared to have been, at least in part, a source of the renewed optimism. Interview transcripts report comments like, "Especially since [the president] is president. . ."; "[the president] is making some changes. . ."; "I have confidence that [the president]

wants what's right and good for the students. . ."; "the president has been getting his administrative team in place and that has helped a lot. . ." and "he [the president] is really interested in finding out what the students really think. . ." Each of these sentences ended with a bit of optimism. The optimism for the leadership of the college was repetitive and consistent.

The president was asked in an interview to describe his view on the limitations that may exist of student expression in the campus newspaper. He replied:

There are lifestyle expectations in terms of civility that I think the newspaper ought to - there isn't free speech in the sense of going around and saying [expletive] or something. We don't have any apologies about that but they could say, "I really think the institution is spending money to build that building when students are having to pay seven percent more in tuition. We just think that's absolutely inconceivable." That can be a fairly typical position and the student paper ought to be willing to print that and to ask for and get a response from the college. I think that kind of thing is appropriate. Or if they say the Vice President for Student Affairs is narrow and bigoted and why doesn't she allow a dance on campus, well, I think the policy would be sure that students could raise those questions.

Students reported that more restrictions existed prior to the new team of administrators. One student offered an example:

My freshman year the newspaper wanted to get a survey about a certain faculty member who they [sic] didn't think was doing their [sic] job very well. They ended up sending out a survey to the student population and it basically wasn't really very well done. I mean it was done well from the scientific perspective . . . but it kind of made the person look bad as well. There was some action - some restrictions on the rest of the school year - like they censored the newspaper for the rest of the year. The advisor would have to read through the whole issue and would blow up. . .they would take sentences from sentences from

articles and say this could mean this.

One student commented “that I did not think the intent was to keep us in the dark purposely, but just that no one saw the gap between students and the administration and so no one tried to bridge it. Now that’s being done.”

Students were not always as kind in their perception of other administrative departments when discussing their openness to student criticism and dialogue. One student indicated that “it is there [another administrative office] where there’s a lot of stipulations. I don’t know if it comes from their fear from something or somebody on top, but our campus is changing.” Another student added that “right now we’re in the midst of a turnover. We have a lot of new faculty, a lot of new administration who are younger and who are willing to be innovative and try new things.”

Moral Expression

Profanity and Disgusting Expression

It seemed to be a given that vulgarity and profanity were not protected forms of expression on campus. A student commented: “I think there’s something probably about vulgarity or . . . whatever in our behavior code.”

A faculty member at Delta identified the dilemma inherent in providing classic theater on an evangelical college campus at which profanity and vulgarity are expressly prohibited:

we often joke about how many minutes we could do of certain productions. The fourteen minutes of you-name-it. We don’t have set of formal standards which makes the task fairly

difficult. We try to eliminate, if possible, any profane language, whatever that is, that's certainly a gray area with some of that terminology.

Another faculty member added that "once we have cleaned up certain playwrights and put on the stage we have changed the issue entirely. Once we make it palatable for our audience, we've destroyed the show."

The issue of profanity or vulgarity on clothing raised still another set of questions in the interviews with students, faculty, and administrators. "Well, according to policy you can't hang posters with bad language," began a student from Delta, "therefore, you couldn't wear clothes with bad language on it." Some students expressed that since the administrators would not be the most likely to observe clothes with profanity, students themselves would generally take the lead in responding. One student at Delta indicated that she had friends "I've seen in those shirts [with profanity] and I've confronted them and said what are you wearing that shirt for? Why don't you put a sweatshirt over it?"

A faculty member recounted the story of a student who completed a senior project "which included a lot of poetry that the student had authored. One poem in particular used profane language, which he was prohibited from sharing publicly." Another faculty member at Delta told of assigning a book that had a lot of "swear words" in it. According to the teacher, "when the book went home [over Thanksgiving break], a former president who as president at the time, received phone calls and letters from pastors as well as parents. The president showed me the letters but never once said 'don't assign that book again'."

One faculty member at Delta summarized the prevailing view on the issue of

profanity: "There are occasions where they do suffer consequences for such expression, not for the ideas, but for profanity."

Sexual Communication

On the Delta campus, whenever sexual communication was raised, the discussion by the interviewees initially focused on a campus policy disallowing sexual posters in dormitory rooms. A student member of the campus disciplinary committee recalled that a few students had posters in their rooms "with women wearing slightly more than nothing . . . eventually the Student Development office got notice of it and the student was forced to remove all of the posters." Another student on the same committee responded:

On the one hand it is within private quarters [dormitory room] and to a certain extent that needs to be protected as well. But there is also the thing that when you come to school here you sign a sheet that says you won't put up anything like that in your room and if you do it is against the rules. It is just against the rules.

Other students recounted a situation in which students were wearing "Co-ed Naked" tee-shirts. "They were fill-in-the-blank kind of shirts and some of them were really foul," indicated one student. He added, "They were not allowed."

One student summed up the position of the college with "students are able to express how we feel to the extent that it does not contradict the values of this school and by that I mean things that are, you know, sexually explicit."

Nonconforming Views of Private Morality

The perspective of the faculty on issues of private morality was interesting and revealing. One faculty member stated that “there’s a general code and we take a precautionary view as a department in that if we violate the unwritten rules we are going to get written rules that we have much less comfort living with.” Another faculty member added “I’m not telling my students that I am a pro-lifer or I’m pro-choice or I’m for the protection of homosexual rights or I’m for . . . maybe I differ in theological issues.” Another faculty member relayed similar issues when she stated that “I would never tell my students those things you just mentioned for fear that I would be called in by the administration. I know that I disagree on a number of those issues with the president.”

It appeared that the campus was in a delicate state of transition relating to the limitations of student expression on campus. One student summed up the confusion taking place during the administrative transition very aptly when he stated that “I feel more comfortable or at least I think I feel more comfortable. Maybe I should say that I think I can feel more comfortable now. You’re never quite sure, however. Things are better though, you know.”

A faculty member put it this way: “I have as much freedom here as I could possibly have anywhere in terms of exploration of ideas. Now in terms of lifestyle behavior, that’s a whole different venture. It’s incredibly rigid.” An administrator at Delta defined the values of an evangelical college in respect to lifestyle issues when she said that:

the college expects students to avoid behaviors, lifestyles, and

entertainments which are subversive to the Christian ethic. We try to encourage students to evaluate critically all forms of entertainment . . . and to abstain from supporting those which promote violence, profanity, pornography, or activities demeaning human life. We serve to underline our emphasis on holiness, wholeness and respect for all persons as God's creation.

A student summed up the view of most of the college community. "We are taught that to be actively gay or lesbian is unbiblical and that we are to love these people but not to accept their behavior." There appeared to be strong peer pressure at work as well as potential administrative sanctions. A student expressed the view that "I don't think students would tolerate it [homosexuality] long enough for those students to feel comfortable enough and so they probably wouldn't stay." Another student recounted an incident in which a student had been very open about his homosexuality in the student newspaper: "he knew that it was wrong in the sight of the church and his beliefs in Christianity and even though he wasn't practicing it was a struggle for him, so students really ostracized him for a long, long time."

The pro-choice and homosexuality issues fell into a category of nonconforming and unacceptable views with most interviewees who expressed opinions in this area. Typical of this view was the response of a student to the question, "Would your campus allow, in your view, a pro-choice rally on campus?" to which she responded, "No." Following up on this question, the interviewer asked, "What about a pro-life rally? Would that be allowed?" The student responded, "Oh, yeah!" A very similar response came from another student in another interview. In responding to a question of whether or not a pro-choice rally would be allowed on the Delta campus, a student said, "It wouldn't be

allowed.” In a follow-up question, the researcher asked if a pro-life rally would be allowed. To that the student responded, “Yes, the school would sponsor it.”

Abortion was another topic which tended to engender strong feelings on the part of all interview participants. Pro-life was understood to be the acceptable position in the debate over abortion rights. “Because this is a Christian campus,” argued a student “and I know that there are Christians that are pro-choice and pro-life. . . as far as people looking at [name of college] and being supportive of the pro-choice movement -- that is something that [name of college] would not find favor with.” Another student on the same campus echoed that view. “I just don’t think that the [denomination] and then the college as an arm of the church is ready to say that pro-choice is a stance that Christians can pursue. . . it’s not something the church is ready to do.”

There appeared to be concern for balance within the administration. An administrator described an incident in which:

some students wanted to put some pictures out there of the fetuses and I explained to them that there may be students walking around who, for whatever reason, in high school had an abortion. . . I would rather they go out there and pass out information. Just do it but not to the point where you’re going to traumatize somebody. I may have been limiting in a sense. I was limiting their right to show burned fetus pictures but to me it didn’t feel terribly helpful.

General Comments on Expression

It appears that most students impose a self-restraint based on their understanding of biblical principles. Evangelical Christians do not want to violate scriptural admonitions

that they perceive to be a part of the inspired word of God. One Delta student commented that "no one needs to tell me what not to say if I have already been told by scripture not to say it." Interview participants were asked whether student expression on a Christian campus was more limiting or liberating due to the influence of Christian standards. An administrator commented:

It's a myth that in a Christian environment with Christian teachers you can't have freedom of expression in which you can have full debate. You can have at least as much debate and if it's a full Christian environment it's one in which the other side can even feel that they're being treated fairly. . . . Not agreed with but treated fairly. So I think that the liberating part of it comes from the Christian perspective is that you're liberated to use your words for healing, reconciliation, affirmation and support."

A faculty member responded:

License is what Christianity does not provide. The secular culture considers it [freedom of expression] to be one of license. 'I should have the right to say whatever pops into my head at any point and time regardless of the consequences.' This is not so of Christianity.

One administrator took this discussion to a comparison of the way he perceived that free expression was valued in secular institutions:

The freedom to express yourself in one of those classrooms [secular colleges] -- there is evidence against it. When you are dealing with a radical feminist, not a moderate Christian feminist, there is no freedom of expression. You are a racist, a chauvinist and you will be graded down accordingly. You will not be allowed to get your conservative club, whatever it is, approved or funded. It's not a free culture not in any sense at all. If you add to the fact that a genuinely Christian environment is a civil environment, where you cannot be Christian without being civil, you have the possibility of much greater openness to debate.

Another administrator indicated that she believed that a person "would be laughed at if she

talked from a Christian perspective on a secular campus.” She added that “many secular educators view Christian conservatives as ‘hopeless neurotics’.”

During a revival on campus, a spontaneous outbreak of “confessional expression” occurred at Delta College. Administrators, faculty, and staff reported these experiences as significant opportunities for unbridled confessional expression. An administrator commented that the confessional expressions did relate to issues of free expression “in the sense that there were hundreds of students who stood up and made public confessions of sin. To get up and do that is not an easy thing.” She added, “there is an element of trust in this community that I am doing something right and that is good and that people will respond to me in a way that will enable me to be stronger in my faith.”

A word of caution was raised by other members of these Christian communities. A student was concerned that the confessing students were making themselves very “vulnerable to a very mixed crowd.” She noted that it was probably safe to speculate that “not everyone in the audience was forgiving.” Several faculty members also noted a word of caution that if a student confessed a transgression without a desire to change, it would not have been viewed very favorably by the students or the administration. One faculty member stated, “If I were to be in the same situation and wanted to reveal something about myself and it was not confessional -- I wasn’t looking to change it -- I was looking to get it affirmed -- I would be less comfortable doing that in this environment.” To that comment another faculty member responded that “to express that in a context that is not confessional would be a dangerous thing to do.

One student indicated that Delta students would “probably just try to stay away

from radicals on campus.” Understanding that students responded this way to extreme elements on campus, administrators admitted that they relied on peer pressure to maintain community standards. One administrator at Delta stated that it is “more productive to allow the students to police their own actions and expressions.” She added, “if anything, they tend to be more restrictive and maybe a little too punitive at times.”

Student noncompliance can result in various forms of peer pressure. As one Delta student put it, “I don’t think people who don’t comply with the system get voted on the Homecoming Court. I don’t think they get voted into student government.” This same student added that the censorship of this student was not solely one of peer pressure. She added that that same student would not “get chosen by the faculty or administration for awards. Neither would they be asked to speak in chapel.”

Survey Data

This section of the chapter will report the data that emerged from the 35 student surveys that were received from Delta students (Appendix K). Due to the limited number of faculty, staff, and administrative surveys received (n=18), a report of these surveys was not presented except in relation to the correlation coefficient analysis. A cross-case analysis of both student and non-student surveys will be reported later in the chapter.

The following ten survey items received the highest percentage of student responses which indicate that this type of student expression “would not be protected at all” on the Delta campus. The percentage of students responding is indicated after the survey item:

Wearing clothing that has vulgar or profane words printed on it	80%
Using what may be considered sexually harassing language	80%
Advocating pre- and/or extra-marital sexual relations	77%
Printing in the college newspaper advertisements designed to sell term papers	77%
Placing bumper stickers on students' automobiles that include vulgar or profane words	77%
Buying/possessing magazines that feature sexually explicit magazines	74%
Expressing a profane term when referring to faculty/administrative personnel	74%
Espousing a belief in Satanism or other religious cults	71%
Using words or phrases that may offend people from different race or ethnic backgrounds	69%
Advocating the legalization of marijuana	69%

When asked which of these types of student expression "should not be protected at all," the same survey items were identified by the students except that "using obscene gestures"(77%) and "using slang words that refer to sexual acts or body parts"(71%) were on the "should not be protected" list, but not on the "would not be protected" list.

Significant was the fact that "using obscene gestures" received the highest percentage on the "should not be protected" list while not showing up on the top ten on the "would not

be protected” list.

In contrast, the following ten survey items received the highest percentages of student responses indicating that they believed that these types of student expression “would be protected all of the time.”

Expressing personal Christian witness on campus sidewalks	80%
Marching in a local pro-life demonstration	69%
Advocating dating or marriages of people of different races	51%
Disagreeing with the president of the United States and/or other high government officials	34%
Marching in a local pro-choice demonstration	29%
Advocating evolution and denying creationism	29%
Expressing personal acceptance of atheism	20%
Speaking out in favor of a communist country if one thinks that government is right and the United States is wrong	20%
Suggesting that the Bible may be in error	20%
Advocating the right of a woman to have an abortion for any reason	17%
Speaking out in favor of a right-wing dictatorship if one thinks that government is right and the United States is wrong	17%

It is noteworthy that the percentages in the “would not be protected at all” category were significantly higher overall than those in the “would be protected all of the time” category.

Students at Delta were consistent in responding to the survey items that “would” and “should” be protected. All of the ten highest percentage responses in the “would” category are present in the “should” category except for “advocating the right of a woman to have an abortion for any reason.” Interesting was the fact that at this denominational school, the survey item, “criticizing known church/denominational leaders,” was not on the “would be protected” list, but was present on the “should be protected” list.

A correlation coefficient analysis was conducted in order to determine the agreement, or lack of agreement, between the responses to the “would” and “should” statements of both the students and non-students to the thirty-seven items on the survey. A table providing the results of the correlation coefficient analysis by subgroups on the Delta campus is provided in Appendix L. This table reflects the level of significance if that coefficient is significant at either a $p < .05$ or $p < .001$ level. The non-student group consists of both administrative and faculty/staff surveys.

The three major categories of limitations on student expression that were identified in this study - religious, political, and moral - are reviewed separately. Each of the survey items were grouped into the appropriate major categories by the researcher. Two items (#21: “Displaying posters during a speech given by a guest to the campus” and #32: “Expressing a personal witness on campus sidewalks) were not identified with a major category. Several survey items had implications for more than one category. (See Appendix H for a complete breakdown of survey items by major categories of limitations.)

Religious Expression

There were seven survey items that had implications for religious expression by students on evangelical Christian college campuses. Four of these were significant - indicating agreement between “would” and “should” responses - in both the student and non-student groups. One item was significant within the student group and non-significant within the non-student group. One item was significant within the non-student group and non-significant within the student group. Also, one item was non-significant within both groups. Both groups showed significant agreement between their “would” and “should” responses regarding religious expression on 57% of the survey items.

Political Expression

There were fifteen survey items that had implications for political expression on evangelical Christian college campuses. Six of the survey items were significant in both the student and non-student groups. Four items were significant within the student groups but non-significant within the non-student group. Likewise, four items were significant within the non-student group but non-significant within the student group. One item was non-significant in both groups. Both groups showed significant agreement between their “would” and “should” responses regarding political expression on 40% of the survey items.

Moral Expression

There were seventeen items that had implications for moral expression by students on evangelical Christian college campuses. Only three of the seventeen items were significant in both the student and non-student groups. Two items were significant within the student group but non-significant within the non-student group. Likewise, two items were significant within the non-student group but non-significant within the student group. Interestingly, ten of the items were non-significant in both groups. Both groups showed significant agreement between their “would” and “should” responses regarding moral expression on 18% of the survey items.

Both subgroups’ responses on the Delta campus resulted in seventeen non-significant relationships (17 for students and 17 for non-students). Therefore, it appears that there is a significant amount of disagreement between the views of students and non-students at Delta College regarding their perception of the extent of protection of student free expression on campus with their belief that student free expression should be protected.

Cross-case Findings

Seven basic findings appeared to emerge from the cross-case analysis of the data. This analysis reflects the common phenomena that occurred as well as the differentiations that emerged among the three case studies involved in this research.

Finding #1: Limitations on student free expression do exist on evangelical Christian college campuses. Ten categories of limitations were identified.

“...anything that doesn't sort of fit into the guidelines of the church and that kind of mentality that I've been talking about; vulgar language; maybe things that really challenge God; maybe really challenge the administration in the way they handle things; maybe sexually explicit stuff, anything like that; any racial things that are really strong, maybe a racial statement that was degrading; anything like an article that homosexuality is good and this is why and maybe with explicit descriptions on it, something like that. Definitely they [administration] would have a problem.” Delta Student

Limitations on student free expression do exist on evangelical Christian college campuses. Given the nature of conservative evangelical faith, it was assumed *a priori* that firmly held doctrinal and lifestyle beliefs, emanating from uncompromisable scriptural truths, would influence the extent to which limitations on student free expression would exist on these campuses. Statements from students, faculty, and administrators confirmed that an absolute standard existed against which all behaviors and expressions were measured. Even though an evangelical position was confirmed on each campus, the degree to which these limitations were imposed and enforced at each college appeared to vary.

The types of limitations on student free expression that emerged from the study were categorized into ten groups. Not all of the ten categories were equally represented at each college as was shown in the individual case study analysis. The ten categories

identified matched the six Religio-Moral Heresies represented in the model by Thomas Tedford and four additional political categories that emerged from the data. These categories were as follows:

I. Religious expressions (Tedford, 1993):

- A) False doctrines (i.e., doubting the infallibility of scripture, deity of Christ)
- B) Irreverence (i.e., making fun of religion, cursing the Deity)
- C) Opinions and facts of science (i.e., sex education, creation and evolution)

II. Moral expressions (Tedford, 1993):

- A) The profane and disgusting (i.e., use of one of George Carlin's "seven words you cannot say")
- B) The sensual and erotic (i.e., pornographic material, obscene expression related to sexual activity or body parts)
- C) Dissenting views concerning private morality (i.e., homosexuality, drug use, abortion, group sex)

III. Political expressions

- A) Ecclesiastical (i.e., church leaders, denominational polity)
- B) Governmental (i.e., foreign or domestic issues)
- C) Institutional (i.e., college administration or policies)
- D) Intimidating and/or offensive language (i.e., "hate speech" or politically incorrect speech: harassing language related to

gender, race, handicap, religion, and ethnicity; hate speech)

The representative quote from the Delta student which opened this section was her response to the interview question: "What kind of limitations on student expression, if any, exist on this campus?" This student insightfully provided eight of the ten categories that were identified throughout the research across the three cases. This quote perceptively catalogued the following limitations:

"guidelines of the church" Political/Ecclesiastical Expression
"vulgar language" Profane and Disgusting Speech
"things that really challenge God" . . . False Doctrines and Irreverent Expression
"challenge the administration" Political/Institutional Expression
"sexually explicit stuff" Sexual Communication
"racial things that were really strong" . . Offensive/Intimidating Speech
"article that homosexuality is good" . . Nonconforming Views of Private Morality

The only two categories that were not identified in this response by this student were "Expression of Science Opinion and Fact" and "Political/Governmental Expression."

As has been noted, the ten categories of limitations of student expression that were identified on these campuses were grouped into three broad categories: religious expression, political expression, and moral expression. For purposes of cross-case analysis, the ten categories are discussed in this broader context in this section of the chapter. Survey, interview, artifact, and field note data, which was analyzed across the three cases, informs this discussion. (Appendix M provides the student composite findings

and Appendix N provides the non-student composite findings of this cross-case survey analysis.)

Religious Expression

It is clear that issues of religion and faith are integral to any evangelical Christian college. The colleges exist partly to promote a faith in Jesus Christ and the principles of New Testament Christianity. Therefore, various student expressions that come in conflict with these tenets are considered “false doctrines” and may be seen as hostile to the campus environment. Likewise, reverence for things of God, the Holy Scripture, and the Church are considered essential in the life of an evangelical. Expressions which disrespect various forms of worship or blaspheme the name of God were considered antithetical to the mission of an evangelical college.

There were five survey items relating to expression of false doctrine. In the “would not be protected at all” category, the students determined, at a higher percentage on each item than the non-students, that areas of false doctrine would not be protected on their respective campuses. The variances in percentages between the two groups were from 12 to 30 percentage points thus indicating a fairly significant difference of views in this area. The non-student group also identified that these types of expression “would be protected all the time” at a higher rate on each item than the students except on the “Satanism” item.

There was clear consensus among faculty, staff, and students at Alpha and Delta that students would not be administratively disciplined for expressing views contrary to orthodox evangelicalism. There was evidence, however, that limitations did exist in this

area at Beta College. Having signed a statement of faith prior to admission, students are allowed, as one student put it, to express themselves freely, but when it comes to speaking against accepted biblical truths, “that’s where they will be challenged.” Another Beta student indicated that it was in the biblical realm that “sparks really fly.”

Even on campuses in which expressions of false doctrine may not be disallowed, the study revealed that this expression would not be encouraged. At least, there would be concern for the student who expressed doctrines contrary to orthodox faith. Delta students focused on denominational pressures to conform to biblical standards. It was not apparent, however, that this pressure existed as much on campus as it did in the students’ local church environments.

“Making fun of religious worship” was the only item on the survey which related to the issue of irreverence. There was a clear difference between the way that the student and non-student groups responded to this item. Thirty-four percent of the student respondents to the survey indicated that making fun of religious worship “would not be protected at all” on their campuses as opposed to seventeen percent of the non-student groups who responded this way to the question.

A specific example of “false doctrines” that emerged from the data related to the orthodox evangelical position in the creation/evolution debate. It was noteworthy that this was the only area of science that emerged in the discussions on any of the three campuses. Specifically, this topic was not raised at all during interviews at Alpha, only briefly at Delta, and more significantly at Beta due to a debate on this issue on campus at the time of the study. Even though the discussion at Beta identified limitations on faculty

presentations on certain evolutionary theories, it was clear that this restriction had an effect on the campus culture and on free expression in this area. The absence of debate on this topic at Alpha and Delta did not diminish these colleges' evangelical belief in creationism. The Student Handbook at Alpha College, for example, included a section which stated that "all areas of knowledge and truth reflect and extend the reality of God and His work in and through His creation."

The composite responses of the student and non-student groups to survey items indicated that a perception existed that there were limitations on student expression on religious issues on these campuses. Table IV-3 reflects the percentages for each subgroup in the "would not be protected at all" category:

Political Expression

It was clear from the data that, as well as being theologically conservative, the majority of students were also politically conservative. Their conservative nature effected both their perceptions and views of student expression on the campuses. The conservative bent of the students is evidenced by

1) the self-reported political identification of Alpha students to the 1993 *College Student Survey* in which 53.2% of Alpha freshmen identified themselves as on the right end of the political spectrum contrasted to only 7.35 who identified themselves as liberal or far left politically. It was the impression of the researcher that the Alpha students were similar to Delta students in this respect but even less conservative than their Beta counterparts;

Table IV-3

Cross-case Percentages for Student and Non-student Subgroups Indicating Whether Religious Expression "Would Not Be Protected At All" on Their Campus

Item #	Item	Student	Non-student
5	Advocating a belief that Jesus Christ is not the Son of God	58%	31%
10	Espousing a belief in Satanism or other religious cults	75%	63%
13	Expressing personal acceptance of atheism	45%	15%
20	Making fun or light of religious worship or experiences	34%	17%
27	Printing an article in the school newspaper which advocates doctrines contrary to the religious tenets of the college	40%	10%
30	Suggesting that the Bible may be in error	41%	21%
31	Advocating evolution and denying creationism	40%	15%

2) the fact that a student Democratic organization either did not exist or was not as strong as the Republican counterpart on each of these campuses. Modern Republican ideology was viewed as more conservative and, therefore, as more compatible with evangelical positions (i.e. abortion, homosexuality); and

3) comments from students, faculty, and administrators from each of the colleges that admitted that students were more conservative than non-students on the campuses. Representative of this view was an Alpha faculty member who noted that students were not as comfortable with liberal chapel speakers as they were with those who affirm their conservative political positions. Similarly, some students at Beta opposed the speech on campus of a former United States senator who was pro-choice. A Delta faculty member spoke what appeared to be the sentiments of faculty on the three campuses, "we [the faculty] know that our student body is so conservative. . . we are very, very far left of the student body."

4) the contrast between student and non-student responses to the survey items that dealt with governmental/political issues. These are reflected in Table IV-4. On each of these survey items, students perceived, at a higher rate than the non-students, that the college would restrict this type of expression. Noteworthy also is the fact that on each of these items, the students on these three campuses also believed that these types of political/governmental expressions "should not be protected at all" at a higher percentage than non-students. Therefore, students believe, at a higher rate than non-students, that the college "would" and "should" restrict political expression.

Limitations on student expression that related to political/ecclesiastical expressions

Table IV-4

Cross-case Survey Results of Student and Non-student Subgroups Indicating Whether Political/Governmental Expression "Would Not Be Protected At All" on Their Campuses

Item #	Item	Student	Non-student
1	Disagreeing with the President of the United States and/or other high government official	3%	0%
4	Speaking out in favor of a right-wing dictatorship if one thinks that government is right and the United States is wrong	13%	2%
8	Burning an American flag to protest actions of the government	45%	29%
14	Speaking out in favor of a Communist country if one thinks that government is right and the United States is wrong	18%	4%
18	Marching in a pro-life demonstration	6%	2%
23	Marching in a gay/lesbian rally	65%	31%
28	Advocating the legalization of marijuana	66%	48%
37	Marching in a pro-choice demonstration	30%	2%

appeared to be primarily restricted to Delta, the campus that had a sponsoring denomination. It appeared that in addition to civil or biblical considerations in the development of campus policies regarding student lifestyle expectations, Delta College administrators had a responsibility to consider denominational traditions and perspectives. This appeared to complicate the expression issues for students and non-students at Delta. A student summed up this view, "the [denomination] has kind of distinct guidelines that are separate from Christian."

Students across the campuses believed that political/institutional types of expression "would" and "should" be more limited on campus than the faculty, staff, and administrators believed it "would" or "should" be. Items number 17 and 29 revealed that not a single non-student indicated that either of these type of activities "would not be protected at all" compared to one-fourth of the students who indicated that printing anti-administration comments would not be protected and 10% who felt that speaking out against the administration "would not be protected at all." Eighty percent of non-students believed that speaking out against the administration should be a protected form of student expression while only 40% of the students surveyed agreed. As with the other item in this category, more than twice the percentage of non-students than students (54% and 26%) felt that printing anti-administration comments "should be protected all the time."

Even though the survey did not provide much insight into this category, this topic received considerable attention in the interview sessions and thus provided some additional clarification of student expression on institutional issues. The initiation of this topic brought comments regarding the policies, procedures, and style of the highest

ranking administrative officers of the college, particularly presidential leadership. It was one of the most insightful and contrasting aspects of the study because it, more than any other, appeared to be campus specific.

Interview participants on all three campuses appeared to agree that expression that intended to harm another person "would" and "should" be limited. The survey data confirms this view toward offensive and intimidating language. Several interviewees, who had expressed opposition to censorship of any kind on campus, made an exception for this type of expression. Racist and sexist speech received most of the attention in this area. Even members of the evangelical community who avoid restrictions of student expression in other areas tend to support some form of censorship in this area. When discussing racial and sexual slurs, a Delta student commented, "I guess that's where I would agree [with limitations]. That is something worth restricting."

It was the general consensus that intimidating and offensive expression was un-Christian and, therefore, antithetical to basic scriptural tenets of the colleges. A Beta administrator noted that "if someone is so hateful or hostile in a way that there is a condemnation of one's personhood, that is contrary to what the Gospel message is all about." Evidence was also offered that official action had been taken against individuals who had engaged in this type of expression.

It became obvious reviewing the data that students, more than non-students, had a tendency to value the efficacy of expression based on their bias toward a particular issue. The right to express may be held in higher esteem if the position that is being expressed is

perceived to be “right.” Participation in a pro-life demonstration, for example, was supported, “should be protected all of the time,” by 71% of the students while demonstrating in a pro-choice rally was acceptable expression to only 36% of the students.

Further evidence of this bias can be seen in the issue relating to marching in a gay or lesbian rally and in the question regarding the legalization of marijuana. A majority of students on both of these questions indicated that these types of expression “would not” and “should not” be protected.

Also emerging from this data was the idea that the students interviewed were not always comfortable with their college being a marketplace of ideas if the ideas are contrary to previously held political positions.

Moral Expressions

Moral issues often take center stage in discussions of free expression at evangelical Christian colleges because biblical precepts have direct implications for lifestyle concerns. Evangelicals search for scriptural principles in determining acceptable or unacceptable behaviors. It is logical and expected, therefore, that evangelical Christian colleges will take specific positions on controversial issues such as abortion, homosexuality, pre-marital sexual relations, alcohol use, or dancing. The colleges’ positions on these issues have a direct influence on the manner and content of campus discourse.

There appeared to be more consistency in the cross-case assessment of students and non-students in this area of “Profane and Disgusting Expression” than in any other in

the survey. Table IV-5 shows that the perception is that student expression is limited in this area and that strong support exists for these restrictions.

It is noteworthy that on three of the five survey items, the composite group of non-students indicated that "profane and disgusting expression" "would not be protected at all" at a higher rate than the student group. This goes against the trend of the survey in general. Additionally, on one other item, item #15, the percentage of student and non-student responses were identical to this question. Overall, it is clear that there was a perception by both groups that limitations of student expression did exist on evangelical Christian college campuses in the area of "profane and disgusting expression."

As was identified in interviews on each campus, this limitation has implications for the type of movies that are acceptable on campus, dramatic productions that can be staged by students, appropriate student art work in campus art shows, and appropriate expressions on student clothing as well as profane and vulgar language verbalized or written in the student newspaper.

Sexual or erotic expression is closely akin to profane and vulgar language on these campuses. Campus interviews revealed that limitations existed in this type of student expression ranging from sexual posters that are disallowed at Delta, a student who "was dismissed" for writing a sexually explicit poem in an alternative newspaper at Beta, and not including student art work of a nude in the campus literary magazine at Alpha. The response to item #36 in the survey, "placing nudes in a campus art show," is noteworthy due to the fact that student and non-student views were more similar on this item than on any of the other thirty-six. Twenty-three percent of both groups indicated that this type of

Table IV-5

Cross-case Survey Results of Student and Non-student Subgroups Indicating Whether
“Profane and Disgusting Expression” “Would Not Be Protected” on Their Campuses

Item #	Item	Student	Non-student
3	Using obscene gestures	71%	83%
9	Using slang words that refer to sexual acts or body parts	44%	29%
15	Using vulgar or profane speech/song as a part of a theatrical production	40%	40%
22	Wearing clothing that has vulgar or profane words printed on it	64%	75%
33	Placing bumper stickers on students' automobiles that include vulgar or profane words	69%	77%

expression “would not be protected at all.”

Not surprising to anyone involved in the debates that take place on evangelical campuses related to political/lifestyle issues, homosexuality and abortion were the “hot buttons” on campuses. Generally, students, faculty, and administrators all recognized the significance of lifestyle issues on evangelical Christian colleges. Data from all three colleges revealed that limitations regarding homosexuality were concerned more with behavior than expression, however. Pro-life was the “Christian” view on all three campuses. An Alpha student said that “their [pro-life advocates] purpose was a biblical one and it would be hard to find a bunch of students arguing against that.” Interestingly, however, two Delta faculty members were more willing than faculty on the other campuses to identify that they might not conform to this seemingly unanimous pro-life position.

Table VI-6 reveals that evangelical Christian college participants perceive that expressing nonconforming views of private morality might not be protected on these campuses.

It is clear that a significant percentage of students and non-students believed that student expression related to nonconforming views of private morality was limited on evangelical Christian college campuses. It is noteworthy that there appeared to be more agreement between students and non-students on the moral issues than on religious or political ones. This may have been due to the amount of debate and discussion that these topics engender and/or the fact that student handbooks on these campuses clearly identified certain expressions and behaviors on campus regarding moral issues as

unacceptable. Regardless of the reason, there appeared to be more clarity and agreement regarding the limitations that exist on issues of morality.

Finding #2: Biblical principles and standards are primary considerations when determining the appropriateness of imposing limitations on student expression on evangelical Christian college campuses.

“If you want to stop a discussion, just tell someone your position is the biblical one. Who can argue with that? It’s kind of like saying ‘God told me’ and who’s going to disagree with God?” Beta Student

The Bible is the book against which knowledge and truth is judged in an evangelical Christian environment. It stands as the primary source of polity, lifestyle expectations, ethics, as well as theological doctrine. Each of the campuses clearly identified themselves as thoroughly evangelical with an accompanying belief in the divine inspiration of the scriptures. This accounts for the absolutist view that dominates evangelical theology. All academic disciplines, campus policies, and approaches to professional and personal relationships are inspected through the eyes of faith. The scripture speaks directly and clearly on many issues but vaguely, if at all, on many others. It is in the interpretation of the intent of scripture as it relates to extra-biblical issues that often creates the debate among evangelical believers. Nonetheless, encouragement is given for believers to apply scriptural principles to all matters of life. This is no less true in Christian higher education. Each of the three colleges under study represented this

Table VI-6

Cross-case Survey Results of Student and Non-student Subgroups Indicating Whether "Nonconforming Views of Private Morality" "Would Not Be Protected At All" on their Campuses

Item #	Item	Student	Non-student
2	Advocating homosexual behavior	60%	66%
7	Advocating dating or marriages of people of different races	6%	0%
16	Advocating gay/lesbian rights	60%	40%
19	Advocating pre- and/or extra-marital sexual relations	77%	56%
23	Marching in a gay/lesbian rally	65%	31%
24	Advocating the right of a woman to have an abortion for any reason	52%	29%
28	Advocating the legalization of marijuana	66%	48%
34	Printing in the college newspaper advertisements designed to sell term papers	85%	88%
37	Marching in a pro-choice demonstration	30%	2%

tradition. Issues of student free expression were viewed through this same lens.

This finding was epitomized by the “Forum Wall” at Beta College on which a continuous discourse was occurring among students. Apparently, the generally understood criteria for acceptable language and conversation at the “Wall” was “Is it biblical?” It is exactly that question that was at the base of most campus policies and conversations about limitations on student free expression in the interviews on all of the campuses. The Alpha College Faculty Handbook stated it very simply: “The College will not condone practices which the Scripture forbids.” Further, Alpha reconfirms this in the Student Handbook: “We acknowledge that the biblical standards for both individual and corporate life and responsibility within the body of believers are the necessary basis for the daily experience of our community.” When discussing abortion, an Alpha student concluded by stating that “I think their [pro-life advocates] view is a biblical one and it would be hard to find a bunch of students arguing against that.”

Similarly, the Beta Student Handbook stated: “Christian lifestyle is expected of all members of the College community. It consists of practicing Christian virtues and avoiding attitudes and actions that the Bible condemns as sinful.” A Beta student confirmed the predominance of biblical authority on campus stating that “when it comes to the biblical realm, that’s where you really see the sparks fly.” Another Beta student noted that “people are free to express themselves within certain bounds and when they start to speak against what people consider to be biblical truths. . .that’s where they will be challenged and where people might speak up against that.”

Even on extra-biblical issues such as burning the American flag, the biblical

standard was applied. "There is not a Christian principle that I know of that would stop anyone from burning a flag," declared a Beta student. An administrator confirmed this view: There is nothing in the Bible that says, 'Thou shalt love America.' From political expressions to expressions of art, the Bible was the standard of acceptance or rejection. When discussing a piece of art, a Beta administrator stated that "they need to be understood, analyzed, seen from a Christian point of view and evaluated accordingly." A dramatic production at Beta gets the same scrutiny. "We would want to critique it [a play] and look at it from a biblical point of view [before approving it for production at Beta]."

The influence of the Bible on discourse was no less obvious at Delta. A student commented that "it appears that if you can quote the most scripture in response to so and so debate, you win." The Bible is the standard for determining nonconforming views on private morality. Regarding the debate about gays and lesbians, a student remarked, "we are taught that to be actively gay or lesbian is unbiblical and that we are to love these people, but not accept their behaviors."

In response to a question posed in an interview about whether Christianity was primarily limiting or liberating of student expression on his campus, a Beta administrator spoke of the primary role of biblical principles in determining limitations of student expression. This comment represented the predominate view on this concept:

I think that one discovers genuine freedom in Christ the way you find it in no other place. Christians are freer given the biblical understanding of freedom. Students have an enormous amount of freedom in a Christian college context. It's not absolute; it's bound by scriptures and by pleasing the Lord, but within the boundaries of

a legitimate range which is a huge range.

Finding #3: A paradox and tension exists between the “Christian” and “college” concepts in defining acceptable standards and limitations of expression on evangelical Christian college campuses.

“Many of our students grew up in Christian homes, conservative would probably be a better term and have not gained a real sense of the value that this is a safe thing to do -- you can dialog on things that you totally disagree about and be okay and actually still love the Lord which is the dilemma and part of the equation for many students which I think is very important.” Alpha Staff

By definition, there is an inherent paradox between the concepts of “Christian” and “college.” This apparent incongruity provides an appreciable amount of tension on evangelical campuses. The identification as “Christian” implies, to evangelicals at least, an acceptance of certain absolutes. There are simply some beliefs which are non-negotiable. “College,” on the other hand, has been defined as the marketplace of ideas in which an absolutist philosophy is considered by many to be a hindrance to the open dialogue of ideas. It is assumed that the acceptance of absolutist doctrine and beliefs lends itself to limitations of expression. If, for example, an evangelical Christian college holds as sacred and absolute the virgin birth of Jesus Christ, discussions to the contrary could be seen as in violation of the very tenets of the institution. It would not be seen as inappropriately restrictive to provide some limits to the expression of such “heresies.” The “college”

would, however, know no restraints in this respect. Hence, the inherent dilemma.

The coexistence of firmly held positions of faith with an equal desire for unimpeded discourse appears at time to come in conflict on these campuses. Epitomizing this dilemma was a comment from a staff member at Alpha College: "there seems to be an internal battle raging with some of our students and even staff. They want to be loyal to both their faith and the open exchange of ideas and sometimes those concepts appear to come in conflict." Often when a member of the evangelical community declares something to be an "absolute" - a scriptural mandate - others in the community struggle over whether it is an absolute or is, in fact, relative. Issues like abortion present an example of this dilemma. To many in the Christian community, abortion is abhorrent and an inexcusable destruction of life. There is pressure to embrace a "no compromise" position on what is perceived by some to be a sacred and, therefore, absolute position. For an evangelical to declare himself/herself to be pro-choice causes many to question the person's commitment to the principles of faith. The "Christian" concept may speak to an unyielding position and the "college" asks the person to be open to explore all possibilities of truth. Students seek to be loyal to both and, hence, the conflict. One student identified that it is often the one who can quote the most scripture to back a position who wins the debate.

A statement in Alpha's Faculty Handbook recognized the need for faculty members to respect the profession of faith while encouraging open discourse:

Although faculty are called upon to profess [faith], this is to be done with the understanding that the imposition of personal views on students is contrary to the spirit and process of liberal education;

the faculty, therefore, should grant the same freedom of inquiry and conclusion which they presume for themselves” (p. 66).

The paradox and resulting tension is inherent in this statement.

The tension on these campuses was evidenced in various ways. The debate at Beta College over creationism was an obvious example. Biblical creationism is generally accepted among evangelicals as the explanation for the origin of life. To some at Beta, a seven-day creation, as defined by the book of Genesis, is an absolute: a doctrine not to be compromised. To others, in the evangelical community at Beta, various interpretations of creation could be offered without doing an injustice to scriptural integrity. A tension existed on the Beta campus as the faculty and students struggled with administrative admonitions not to violate a fundamental theological position while, at the same time, attempting to remain true to the idea of open inquiry on the topic. This tension was revealed in both faculty and student interviews on the Beta campus.

Another area in which the tension between Christian beliefs and open discourse emerged was in entertainment or cultural experiences for students on campus. R-rated movies, for example, were mentioned by interview participants on all three campuses as examples in which the exploration of ideas on campus were inhibited by the exclusion of certain movies, due primarily to inappropriate language or sexual scenes. Allowing certain movies on campus would be viewed by some as an endorsement of behaviors that are antithetical to faith. They are, therefore, screened and censored. The “Christian” aspect of the campuses calls for a more protectionistic environment while the “college” concept speaks to a more open and uncensored one. This tension, therefore, exists not only in

formal academic issues, but in student programming concerns as well.

Another example of the tension resulting from the paradox between “Christian” and “college” concepts was the policy at Delta that all faculty members subscribe to an evangelical orientation. This policy is typical of most Christ-centered institutions and was policy at all three institutions involved in the study. Delta had a commitment to “provide . . . education within a community of persons who unequivocally believe in the Christian faith and seek to live out that faith in their lives.” The tension arose when a Jewish part-time faculty member was relieved of his responsibilities because he obviously could not subscribe to this belief paradigm. Some within the community argued that voices different than their own would open discourse and dialogue and be beneficial in the marketplace of ideas. The college, however, viewed its role differently and supported the continuance and protection of its evangelical distinctions. The president appealed to the local community and asked them not to “think ill of us because we wish to be faithful to those roots [Wesleyan and broadly Christian]. To be faithful to those roots should not be interpreted as intolerance toward others.” He added, “to attack. . . a religious community’s resolve to remain faithful to itself is to undermine pluralism. . . .” Clearly, the tension exists and is often measured differently by those inside and those outside the community of believers.

Finding #4: Evangelical Christian colleges perceive themselves to be more tolerant than secular colleges in regard to students’ rights to freely express themselves on more conservative/religious issues.

"There is an illusion that in a secular institution there is more freedom.

The whole political correctness debate makes pretty clear that there's tremendous pressure to weed out views that are not correct in these bastions of tolerance and pluralism. So there is a myth out there. It's a different religion, different ground rules. They have one very negative thing in addition to being wrong; they are also hypocrites. They lie. They lie about what the rules are. We are up front with our students."

Delta Administrator

While certain types of student expression were limited on evangelical Christian college campuses, it was clear that participants perceived that a Christian environment provided a liberation of student expression that could not be found on secular campuses. It was the impression of Christian college participants that secular institutions would not look with approval upon open student expression regarding personal religious experiences and beliefs. It was a recurring theme of faculty and administrators that a free exchange of ideas existed on secular campuses so long as that free expression met the standards of the "politically correct" agenda. "Secular colleges," argued one Beta faculty member, "are for free expression so long as the agenda is left of center. Conservative ideology, and particularly conservative faith, has no place in the academic dialogue on these campuses." It was the general view of members of the evangelical college community that secular educators had disregarded and even denied conservative discourse, particularly related to religion and faith.

An example of the type of expression that would be allowed and encouraged on an evangelical Christian college campus, but discouraged on a secular campus, was what was referred to as "confessional expression" -- open student testimonials and confessions of personal transgressions and spiritual repentance. Spontaneous and simultaneous spiritual revivals broke out on both the Beta and Delta campuses. As a result of this spiritual renewal, there were times, often all night long, in which students would gather together and pray, confess sins, and seek the support of the Christian community. Since this was a recent occurrence and fresh on the minds of the campus community, students, faculty, and administrators identified it as an example of what would be allowed on a Christian campus, but discouraged on a secular campus.

Beyond "confessional expression," there was a general perception that Christian colleges actually provided an environment in which other types of expression were more encouraged than on a secular campus. An administrator at Alpha summarized this position: "I think here there is in actuality more respect for differences of opinion than would be true at other schools." This comment was made after the same administrator identified the lack of acceptance of conservative religious views on secular campuses. An Alpha student echoed this position when he stated that "I would not be well received [at a state university] saying many of the things that I am allowed and encouraged to say here." A faculty member at the same college came to Alpha expecting more restrictions than she found. "There is a lot of freedom on this campus for students to be expressive of concerns, whether it's academic, social, religious, or whatever."

Evangelical Christians are insistent that part of the apparent discrepancy between

freedom as perceived at a Christian college and as viewed on a secular college is one of definition. An administrator at Beta commented that “the world talks about freedom and thinks of it in terms of absence of any kind of restraint. . .that is very un-biblical and un-Christian understanding of freedom.” A faculty member at Delta identified that

license is what Christianity does not provide. The secular culture considers it [freedom of expression] to be one of license.” ‘I should have the right to say whatever pops into my head at any point and time regardless of the consequences.’ This is not so of Christianity.

A Delta administrator said that she believed that a person “would be laughed at if she talked from a Christian perspective on a secular campus.” She added that “many secular educators view Christian conservatives as ‘hopeless neurotics’.”

Finding #5: Students on evangelical Christian college campuses exercise a peer and self-censorship that is perceived to be more restrictive on student expression than administrative and faculty views and regulations.

“I think it is very open here but some or most of the limitations come by peers -- that other students impose on them. Students let students know when their behavior or expression is unacceptable.” Alpha Student

There was a general view among campus participants that, in making decisions to attend an evangelical Christian college, students understood that the environment was going to be influenced, if not controlled, by this religious orientation. It was clear that this was, in fact, one, if not the, primary reasons students chose to attend these colleges.

Therefore, students came to these institutions with an understanding that a Christian world view would dominate policies, relationships, and lifestyle expectations. It was clear that a significant majority of students not only accepted this imposition of values but personally bought into them. As a result, externally imposed restrictions on various types of expression were not necessary in many situations. Students exercised a self-censorship based on personal beliefs and discipline or imposed a peer censorship intended to maintain the uniqueness of the evangelical community.

When the faculty focus groups were asked whether students or administration and faculty at their colleges were more limiting of student expression, each group responded with the same answer: students were more conservative in this regard and would impose more restrictions than the faculty or administration. When asked why they felt this way, they indicated that students came from conservative home backgrounds and were comfortable with the imposition of more rules and regulations than a young person in society in general would be. Also, it was felt that students who chose to enroll in a Christian college generally shared the conservative evangelical perspective and expected and understood the reasons for the codes of conduct that are a part of most evangelical colleges. "Of course we don't go around seeking ways to voice dissension with the college," said a Beta student, "We know coming here what Beta stands for. They make it very clear. We accept that, and actually like the college for it." In another interview, a Beta student identified this peer censorship with a somewhat different perspective: "Given a chance, I think students would censor themselves worse than the administration. That is one of my major regrets of this school. I think a lot of students. . . have one set of ideas."

Interviews with students tended to reveal that they appeared less tolerant of certain violations of accepted community standards on these campuses than their respective faculties and administrators. An administrator at Beta identified that "there's a significant level of peer pressure that doesn't afford a lot of freedom or certainly doesn't encourage one to express views that would be clearly in conflict with scripture." The same administrator added that "students tend to be less merciful to other students." Students at Delta recognized that since the administrators would not be most likely to observe students wearing clothes with profanity, students themselves would generally take the lead in responding. A Delta administrator admitted that it is "more productive to allow the students to police their own actions and expressions." An Alpha College student echoed this sentiment, "Yeah, there is peer censorship. We police ourselves. Students would actually respond first if that kind of thing [student carrying a blasphemous sign on campus] was said or done on campus. The administration would probably not have to do anything." An administrator at the same college noted that "the students don't need many limitations and guidance in this area [expression]. They pretty much monitor themselves. The peer pressure is pretty intense here."

Members from student newspaper staffs from each school identified that it was their role, not that of the administration, to decide what was acceptable to print. None could point to any censorship that had taken place as a result of administrative or faculty intervention. A writer for the student newspaper at Beta admitted that "if it [expression] is to be limited, it will be limited by me and not by anyone else."

A Delta student noted that peer pressure came in various forms on the campus.

She noted that non-conforming students might not get elected to "Homecoming Court. I don't think they get voted into student government." A Delta faculty member summarized the prevailing view on these campuses when she noted that "there is no question about it. The students are more restrictive than the faculty or administration when it comes to what is acceptable and what is not."

Finding #6: Students are more restrictive than non-students in both their perceptions of the status of free expression and their beliefs about the appropriateness of limitations on student expression on an evangelical Christian college campus.

"There is one thing that you can be sure about: Students and faculty - administrators for that matter - do not view this topic in the same way. Our students are much more conservative on expression issues than their faculty and administrative counterparts. The students tend to see everything in black or white, right or wrong. Everyone else in the community is probably all over the liberation to limitation scale."

Beta Faculty

The more conservative nature of the student bodies was evidenced by both interview and survey data on each campus. Students tended to be more restrictive in both their perceptions of the existence of campus policies designed to limit student expression and their beliefs in how limiting the college should be regarding this expression.

Survey data revealed that students, in comparison with non-students, indicated that

limitations of student expression “would” and “should” be more restrictive on their campuses. Composite student and non-student survey results identified that students perceived that student expression “would not be protected at all” on thirty of the thirty-seven items at a higher percentage than their non-student counterparts (See Appendices M and N for complete data on student and non-student groups). Non-students have a higher percentage than the students in the “would not be protected at all” category on only five survey items (“advocating homosexual behavior,” “using obscene gestures,” “wearing clothing that has vulgar or profane words printed on it,” “placing bumper stickers on students’ automobiles that include vulgar or profane words,” “printing in the college newspaper advertisements designed to sell term papers”). It is instructive to note that three of the five items dealt with profane and vulgar expression. On two of the survey items, “using vulgar or profane speech/song as a part of a theatrical production” and “placing a student’s sculpture or painting of nudes in college art show,” the percentages on this question were the same for students and non-students.

Similar results occurred in the “should not be protected at all” category. On thirty-two items, students indicated, at a higher percentage rate than non-students, that the type of student expression described by the survey item “should not be protected at all.” The three survey items in which non-students indicated, at a higher rate than students, that the type of expression “should not be protected at all” were “advocating evolution and denying creationism,” “printing in the college newspaper advertisements designed to sell term papers,” and “placing a student’s sculpture or painting of nudes in college art show.” There were two items in which the percentage for students and non-students on the

“should not be protected at all” were the same - “wearing clothing that has vulgar or profane words on it” and “using obscene gestures.”

This survey data confirmed the overwhelming findings from interviews indicating that students were more conservative than non-students on evangelical Christian college campuses. Additionally, Alpha students self-reported that they were more politically conservative than other four-year college students who participated in the *College Student Survey*. A faculty member at Delta stated that “we know our student body is so conservative. . . we are very, very far left of the student body.” She added, “and secretly it is my goal to broaden those minds before they get out of here.” All of this data verified that students on evangelical Christian college campuses were more conservative in their views on student expression than faculty and administrators.

Finding #7: Various groups within the evangelical Christian college community exercise influence on limitations of student expression on these campuses.

“I really can’t tell you all of the people who make the decisions about what we can and cannot say, but I can tell you that a lot of people are concerned about it. . . from parents to the Trustees, from administrators to students themselves.” Student

There appear to be at least five groups within the evangelical Christian college community who have some degree of influence on the issue of student expression on evangelical Christian college campuses. They include: presidents, Boards of Directors, parents, church leaders, and students.

It was significant that the presidents of the institutions played the most significant role in the perceptions regarding student expression of members of the college community. It is clear that the presidents set the tone for limiting or liberating student expression on campus based on their personal styles. The long tenure of the Alpha president appeared to give everyone confidence in the expectations that existed and the predictability of the college's response to issues related to student expression. On the other hand, both Beta and Delta were adjusting to assimilation of new presidents - Beta with a "wait and see" attitude and some faculty and students who expressed concerns, and Delta with renewed optimism based on the perception that the new president was interested in opening the campus climate to greater student expression.

An Alpha student reiterated the president's primary influence on student expression when she stated that "I trust our president but he does have the main responsibility to call the shots in regard to expression. Some things just can't be allowed and he's good at not pushing the limits beyond that border." A faculty member at Delta identified clearly that it was "the president with the Dean of Students [who] make those calls. They know when and when not to respond. Generally a response is not necessary. They know how to let things just die a natural death."

It was assumed that, as a policy-approving body for these institutions, the Board of Directors would have a direct impact on student expression issues on campus. This influence emerged during the interviews, but did not play a significant role in the discussion of the topic. The apparent role that the Board did play appeared to be one of balancing the interests of the college with that of the alumni and church constituents. A

Delta student commented that "I guess the rules [about expression] just come down from above. . .you know, the Board. I guess they have a job of watching out for all of us without making the church and alumni hostile." A Beta faculty member noted that "sometimes the Board will respond out of fear, in response to a rumor, or an isolated event. The administration can usually intercede, however, to keep the Board from overreacting and over-legislating."

In a less formal way perhaps, parents of students at these colleges have an influence on the existence of limitations of student expression on these campuses. It is clear that parents often assist in the selection process of a college for their child and do so, in this case, with a concern for the spiritual as well as academic interests. Parental views are significant because in addition to being concerned about their own child, their views often represent both alumni and church opinions.

An Alpha student identified the parental interests regarding the issues involved in student expression: "Sure my parents care about what is said here. That's one reason they wanted me to come to college here. They care about what I hear and about what I say."

An Alpha administrator reiterated the concern: "Probably parents get concerned first, or at least we hear from them first, when they think we have crossed some kind of unacceptable line of tolerance of expression." The degree of acceptance of limitations of expression by students and parents was epitomized in a comment by a Beta student who stated that

there is freedom to express whatever we want to express at [name of college]. The key is 'we want to express'. My parents aren't paying tuition for me to become an agnostic, an evolutionist, or cuss like a sailor. There are limits to acceptable expression for me and my parents.

Of the three colleges, Delta was the sole denominational college and, therefore, it was only at Delta that church influences on student expression emerged from the interviews. A sponsoring denomination is perceived as having a right to place its stamp of approval on policies, procedures, and lifestyle expectations of the college. It was perceived as having earned this right due to ownership, tradition, doctrinal integrity, as well as its contributions of financial resources.

A Delta student recognized the denominational influences on student expression: "We don't always agree or like what the church decrees we must do or say but we knew that coming in." The student added, "The [denomination] is conservative and has an impact on our lives at [name of college]." Another student put it succinctly, "I don't think Christianity is restricting at all. I think the church is." An administrator at the same college defended the appropriateness as well as the limits of denominational influence on Delta policy regarding student expression when he stated that

never has the church told us what to say or how to say it. We are aware of the doctrines and accept those from the start or we wouldn't choose to work or study in this environment. The church is the scapegoat for some who want to find one.

The influence of students on free expression issues on evangelical Christian college campuses was identified and discussed in detail in Finding #5.

CHAPTER V

SUMMARY AND CONCLUSION

Introduction

The purpose of this study was to examine student expression on evangelical Christian college campuses and the ways in which this expression is limited.

Given this purpose, six research questions guided this study. They were:

1. What is the status of free expression in the context of an evangelical Christian college?
2. Are there actual, or perceived, formal or informal limitations on student expression on these campuses?
3. If so, in what categories do these limitations of student expression exist?
4. How do students, administrators, faculty, and staff recount and interpret student free expression issues that have occurred on the campus?
5. How do students, administrators, faculty, and staff feel about student expression issues that may arise on campus?
6. What is the relationship between the college's evangelical orientation and the actual or perceived limitations on student expression?

The population of this study consisted of students, faculty, staff, and administrators at three geographically and ideologically diverse evangelical Christian

colleges in the United States. Data were collected from a total of twenty-two individual and focus group interviews involving a total of sixty-five participants from the three colleges for which pseudonyms were assigned -- Alpha College, Beta College, and Delta College. The researcher spent three days collecting data on each campus. Interviews were held with groups of students and faculty/staff and individual interviews were conducted with the president, chief student life officer, president of student government, and student editors or writers of campus newspapers at each of the institutions. Additional interviews were conducted with groups or individuals who were involved in issues related to student expression on each of the campuses. These groups varied based on the unique structure and organization of the colleges. In addition, one-hundred and seventy-four surveys were returned from campus participants in both the individual and focus group interviews and randomly selected students, faculty and/or staff, and administrators at the three colleges. The data from the interviews, surveys, researcher field notes, and campus publications were analyzed and formed the basis of the findings for this study.

While the core of the research project was qualitative, the survey data provided valuable quantitative data. The surveys were analyzed by dividing the respondents into two groups - students and non-students. Each survey item was analyzed based on the categories of limitation that emerged from the study. A comparison of the findings between the two groups was made. Frequency distribution and percentages were determined for each group responding to each item. Correlation coefficients, indicating the degree of agreement between the "would" and "should" statements, also were

determined for each item in the survey. Field notes and artifact data formed the basis of the findings for the cultural description of the campuses.

Common themes and patterns emerged from the various data collected. Together, these themes and patterns led to the development of individual case-study profiles of the three colleges and, subsequently, formed the basis for the categories of limitations that were identified. The individual case-studies were analyzed and compared in order to identify common themes across cases. This process led to the emergence of the significant findings of this study.

The researcher's field note, interview, and artifact data were analyzed and provided a cultural description of each campus. Additionally, interview and survey data were analyzed based on the three primary categories of limitations of student expression that emerged from study - religious expression, political expression, and moral expression.

This chapter presents the findings of the study, discussion and reflections on the study, conclusions, implications of the study, and recommendations for further study.

Findings

A list of the most significant findings that emerged from the data follows. A discussion of each of these findings has been presented in Chapter IV:

1. Limitations on student free expression do exist on evangelical Christian college campuses. Ten categories of limitations were identified.
2. Biblical principles and standards are primary considerations when determining

the appropriateness of imposing limitations on student expression on evangelical Christian college campuses.

3. A paradox and tension exists between the “Christian” and “college” concepts in defining acceptable standards and limitations of expression on evangelical Christian college campuses.

4. Evangelical Christian colleges perceive themselves to be more tolerant than secular colleges in regard to students’ rights to freely express themselves on more conservative/religious issues.

5. Students on evangelical Christian college campuses exercise a peer and self-censorship that is perceived to be more restrictive on student expression than administrative and faculty views and regulations.

6. Students are more restrictive than non-students in both their perceptions of the status of free expression and their beliefs about the appropriateness of limitations on student expression on evangelical Christian college campuses.

7. Various groups within the evangelical Christian college community exercise influence on limitations of student expression on these campuses.

Discussion and Reflections on the Study

This study grew out of the researcher’s interest in first amendment issues - church/state and speech - as well as a personal commitment to evangelical Christian higher education. The combining of these two pursuits made this study both meaningful and personally rewarding. It was surprising and rather challenging to realize that the topic of

student expression on evangelical Christian college campuses had been an uncharted one.

There is little doubt, and overwhelming evidence from campus publications, interviews, and artifacts, that Biblical principles and standards are central to determining limitations on student expression on evangelical Christian college campuses. Although spelled out on the "Forum Wall" of Beta College, the "Is it Biblical?" admonition applies equally to all three institutions. The appropriateness of all behaviors and expression is measured by the standard of scriptural principles. On topics to which evangelicals believe that scripture directly addresses itself (i.e. pre-marital sexual relationships, homosexuality, obscenities, blasphemy), the colleges are unwavering. The evangelical doctrine of the infallibility of the Word of God, for example, allows little room to negotiate or maneuver when it is believed that the scripture speaks so clearly. Other issues, to which evangelicals agree that interpretation of scripture is required, which constitute the majority under review in this study, demand a wide variance of positions. In other words, one who would openly advocate homosexual behavior or pre-marital sexual intercourse would have his or her evangelicalism questioned. On the other hand, the acceptance of the advocacy of a right-wing dictatorship/communist regime, nudity in art work, or burning the American flag, for example, are not quite so easy for evangelicals to assess after placing them under the scriptural microscope. The question of "Is it Biblical?" tends to be the first and often the last question asked.

Of interest to the researcher was the finding that there was an inherent conflict between the concept of openness in the marketplace of ideas, known as the "college," with the evangelical position that some things are nonnegotiable and indisputable absolutes. In

the view of the researcher, this perceived intolerance to conflicting ideas has been one of the aspects of evangelicalism that has caused it to be viewed as objectionable in the more inclusive and relativistic arena of society at large. Participating in dialogue on all issues has, for conservative evangelicals, not always been perceived as a safe thing to do. Heresy or blasphemy is not taken lightly by the proponents of this Christian sect and much is done to avoid its occurrence. Evangelical Christians tend to be unapologetically conservative in theology as well as in politics and lifestyle issues. This view speaks to the taken-for-granted positions on abortion and homosexual rights, for example. Basically, the acceptance of absolutist positions naturally lends itself to some limitations of expression.

The idea of absolutist positions appears to contradict the very definition of a college as the marketplace of ideas. Could it be argued that openness to dialogue is threatened by the existence of non-negotiable views? A personal struggle may emerge for those within the evangelical Christian college community who sincerely attempt to uphold the heart-felt and unwavering truths of faith while engaging in intellectual discourse that might come in conflict with these absolutist positions. The struggle is one of determining how much indoctrination of spiritually discerned Christian truths can be tolerated in a college environment. On the other side of the issue, should expression which violates the very mission and purpose of the college be allowed to occur unchallenged? The conflict appears to be inherent in the very definitions of evangelical colleges.

In the view of many evangelical scholars, the conflict that exists on evangelical Christian college campuses has a parallel on secular campuses. For the researcher, this was one of the most intriguing findings of the study. Those in the evangelical community

believe that many educators in secular colleges have their own set of limitations established by principles far less noble than an acceptance of scriptural truths. There appears to be a perception by some in evangelical higher education that secular colleges have a disinclination to allow the free expression of conservative political or religious issues. The church/state separation clause of the first amendment provides a reason, or possibly an excuse, for religious censorship. Rather than the conservative theology and lifestyle that evangelical colleges openly promulgate, it can be argued that secular colleges entertain a more liberal and relativistic agenda. The emergence of "hate speech" codes on secular campuses in recent years serves to demonstrate the types of limitations of student expression that results from a more liberal orientation. It can be argued, for example, that open and free dialogue is encouraged on secular campuses if that discourse meets the approval of the politically correct adherents. What would be the status of student expression on secular campuses that advocates racial purity, gender biases, homophobia, or other reactionary and extremist positions? Clearly, there are limitations to student expression on secular campuses.

The emergence of the concept of "confessional expression" at both Beta and Delta Colleges further emphasized this point. Few would agree that student expressions of spiritual conversions or open confessions of personal transgressions would be encouraged on secular campuses in contrast to an evangelical college in which success of the college's mission would be measured to some degree by this expression. The right of a faculty member or a student to ask for prayer and spiritual guidance from their peers in faculty meetings or classrooms on a secular campus would be seriously questioned. Higher

education administrators would argue that civility and compliance to constitutional mandates justify possible limitations on student expression. In contrast, evangelicals would argue that biblical principles would at least warrant this same level of respect on their campuses.

One of the most significant and reoccurring findings of this study was that students were consistently more conservative and restrictive than non-students in both their perception of the extent of limitations and their agreement with these limitations on evangelical Christian college campuses. It can be assumed that most students who attend evangelical Christian colleges come from evangelical Christian homes. There are exceptions to this, however. Neither Delta nor Alpha have a criterion for admission which requires applicants to profess a personal faith in Jesus Christ. Beta, on the other hand, has such a requirement. Most students attracted to a Christian college embrace, at least to some degree, the Christ-centered mission of the college. The "Christian" aspect of the colleges under study is neither covert or veiled and it is openly espoused in all written material. Given this, it is reasonable to assume that the student orientation to a more conservative theological, social, and political agenda began long before the students arrived on the campuses. It is also the view of the researcher that the acceptance of certain scriptural absolutes helped to create an environment which encouraged the attributing of absolutist positions on philosophies and concepts that are extra-biblical.

Part of this phenomenon may be attributable to the black or white, sin or righteousness, good or bad view of life that adolescents often have in their early stages of moral development. According to Kohlberg (1976), a person moves progressively

through three levels of moral development, each of which contains two stages (Appendix M). Kohlberg argues that a person who is at Level I believes the rules and expectations for social behavior are external to them and imposed on them by school, church, parents, society in general, or God. He refers to this stage as "preconventional." When a person reaches Level II, they are what Kohlberg calls "conventional," at which time society's expectations have been internalized. When arriving at Level III, a person is "postconventional," in that some of the rules that may have been held as absolute become arbitrary. It is at this stage that the person begins to define values in terms of personally selected principles (McConnell, 1989).

College students tend either to be at the preconventional or conventional stage of moral development. They have been taught the rules of church, home, and society and have probably begun to internalize them and accept them as their own. Most students have not moved to the third level which would allow them to look at some rules and expectations as having an arbitrariness; viewing things not always as black and white.

To some degree, therefore, this finding would be applicable to most colleges in the United States -- private or public, secular or Christian. The researcher speculates that faculties in higher education generally tend to be more liberal than the students they teach. Therefore, to attribute this phenomenon solely to the evangelical colleges would be fallacious. This helps to account for the fact that students' approval of restrictions on expression on campuses was higher than non-students.

There is, however, another variable. Students, more than non-students, also perceived that their campuses would restrict expression. Not only do these students desire

limitations, but they believe they have chosen colleges which reflect their views in this area. "Of course," students would say, "the college administration holds to our conservative theological positions, so it stands to reason that they support our more conservative social and political agenda as well." Based on the findings of the study, faculty, staff, and administrators perceived that the colleges were much less restrictive than the students either perceived, or hoped, they were.

One aspect of the findings raised questions about differences among the colleges studied. Of all the groups, whether student or non-student, the Beta student group was the only one in which all of their responses to the "woulds" and "shoulds" on the survey items were significant, suggesting that less discrepancy existed among the students at Beta between their perception of how the college would limit student expression and their beliefs about how that expression should be limited. The researcher speculates that a significant variable which may have been a factor in this finding is that the students at Beta are required to sign a faith commitment statement prior to their admission to the college. This is not true of Alpha or Delta students. This Beta faith commitment requires that the student identify himself/herself as having accepted Jesus Christ as personal savior and, thus, excludes those who do not claim this "born again" experience. This selection process could have a tendency of increasing the level of unanimity both among the students and between students and their institutional mission, practices, and policies. This statement also assures Beta of a more religiously homogeneous student body. Simply put, both the spiritual and religious heritages and commitments of the Alpha and Delta students are more diverse than those at Beta. More diverse responses and less significant

correlation between the “would” and “should” statements of Alpha and Delta students could be expected, therefore. This finding suggests that the more religiously homogeneous the student population, the more unanimity can be achieved in student perceptions and beliefs about student expression on campus.

There were very few formal limitations on student expression on these campuses. The student handbooks did not identify the ten categories found to exist, nor did they address them. The only ones which received formal and written attention at all three colleges were “Profane and Disgusting Speech” and “Offensive and Intimidating Speech.” There was at each of these colleges a prohibition on harassment, and obscene and vulgar speech. The “Sexual Communication” category was included to some degree in the student handbook of Delta College with the policy which relates to inappropriateness of certain posters being displayed in dormitory rooms. Others were alluded to in formal documents of the colleges but generally dealt with behaviors rather than expressions. Most views that were expressed were based on assumptions made by the participants in the college community rather than on written formal policies. The unique nature of each individual expression makes it difficult, if not inadvisable, to create institutional policies designed to control it. Christian higher educators understand this dilemma and, therefore, generally avoid committing policies to writing and choose rather to deal with issues on a case by case basis.

Also, it may be assumed by Christian college administrators that formal policies regulating student expression may not be needed simply because, as the study shows, students enroll in evangelical Christian colleges with the assumption that expression is

going to be limited. Students may even choose these types of colleges partly because of these perceptions. For example, there are assumptions made by students that a Christian college is not going to allow students to openly promote heresy or engage in profane or vulgar speech. Many students also appear to come to these environments with a commitment to personal restraint. Based on the findings of the study, if some students are deficient in the area of personal restraint, other students will encourage, if not insist on, compliance to expectations.

There appears to be more discussion and concern about moral issues than political or religious. The moral issues are the "hot buttons" of campus debate. The researcher speculates that even political debates on these campuses would focus primarily on moral concerns (i.e. homosexuality rights, abortion, euthanasia). Moral issues tend to be viewed as lived-out religious positions. While there may be less open debate on cardinal biblical truths, the application of those truths in lifestyle issues tends to be disputation. Does a "Thou shalt not kill" scriptural admonition relate equally to abortion, euthanasia, suicide, capital punishment, and war? Evangelicals believe in the commandment. It is in the translation of that commandment and the resulting moral questions in which debate ensues.

While conducting interviews on these campuses, the researcher maintained an informal tally of the types of limitations that were identified when respondents were asked, "Can you relate an example of the kind of expression which would be limited on this campus?" Often interviewees would identify more than one area and notes were made of each one. The result of the tally showed that types of expression that were classified as

“Profane and Disgusting” were most often identified by the respondents. It is also interesting to note that expressions of profane and disgusting speech consistently received the most similar responses on the survey from student and non-student groups in both perception and agreement with limitations on evangelical Christian college campuses. Based on this finding, the colleges appear to have done a consistent job translating their opposition to issues relating to the profane and obscene, thereby, producing this high level of consistency between the two groups. It can also be speculated that part of the reason for this consistency is that issues within this area are more black and white with less dissension as to what profane expression is on these campuses compared with other categories of limitation..

From the data it is clear that the highest administrative officers of the college, particularly the president, have a direct impact on the status of student expression on the campuses. The climates of small evangelical Christian campuses are defined to a large extent by presidential leadership. On each campus, conversation on the subject of student expression had as much to do with presidential style and leadership as any other single factor that could be identified. Why is this? On small Christian liberal arts campuses, the researcher speculates that the president is more than a bureaucrat or administrator. He or she is the symbol of the school; the representative of the climate of the institution; the very embodiment of the campus. The reason for this may simply be the result of campus size, community focus, and common mission. There is a connection between the student and the evangelical institution that goes beyond academics. There is a significant faith connection. The president becomes the surrogate pastor and spiritual mentor as well as

the academic leader. The issue of expression on these campuses cannot be divorced from the issues of presidential leadership. The impact of presidential style and values is direct and immediate.

Denominational association also influences the limitations that might exist on student expression on evangelical Christian college campuses. The fact was that Delta College had one more very significant constituency that was not present in any formal way at Alpha and Beta. The issue here is not only that the present denominational leadership may be looking over the shoulder of the president, faculty, and staff but that the doctrines, histories, and traditions of a particular denomination interact with all policies that exist on the campus. The researcher speculates that ecclesiastical influences on issues of student expression are extremely significant in colleges that continue a close association with a sponsoring denomination.

Some evangelical denominations appear to live in fear that the colleges that they sponsor will shed their allegiance and take a more independent course. The colleges in turn live in fear of that fear. Sponsoring organizations are reminded of the many institutions that have long since left their denominational roots and become secular or maintained a mere token affiliation. While it appears to be the goal of both the church and the college for this not to happen, it does precipitate a certain degree of anxiety and friction between the church and the college and among the factions within the college.

Generally, sponsoring denominations either determine or approve all Board of Trustee members thus providing a mechanism for direct supervision. In addition, there is logical understanding that denominational colleges give preferential hiring to

administrators and faculty from within that denomination thus reassuring the continuance of the college's loyalty to the sponsoring church. All of these factors keep the "church" conversation very much alive within the college.

In reflecting on the study itself, there were some dominant issues that arose with the researcher. First, it was clear that limitations did exist on these campuses in various forms and to varying degrees. It was understood, however, that there existed no "precise" way of classifying the data that emerged. The researcher was aware that subcategories did exist within the identified categories and these could have been separated creating new categories. Also, the ten identified categories of limitation of student expression were often overlapping and did not constitute clearly defined boundaries. Also, in hindsight, the researcher would relocate "Offensive and Intimidating Speech" from the "political" category to the "moral" category. The researcher was initially biased by the discussions of "politically correct" speech which was a part of this category. In fact, this type of expression more clearly identified speech which was morally reprehensible rather than politically controversial.

Tedford's Religio-Moral Heresies Model was a valuable tool during the researcher's initial exploration of literature on free expression. While originally designed to have application in the broader American culture, this model provided a springboard and an existing theoretical design for the more narrow world of evangelical Christian colleges. The six categories that Tedford identified were present in varying degrees on these campuses. By definition, "Religio-Moral Heresies" were intended to identify only those types of expression which had, as their basis for controversy, religious and moral

questions. Therefore, non-religious and non- moral issues that emerged on campus were classified in a third category - political expression. It is the view of the researcher that the ten identified categories - six from Tedford and four that emerged from this study - will be invaluable to academics and religionists who want to pursue an understanding of the free expression phenomenon on evangelical Christian colleges campuses.

An unexpected limitation of the study was that not all regions were represented in the study. The original design of the study called for a regional analysis of evangelical Christian colleges in the southeastern portion of the United States. After further consideration and advice from doctoral committee members, the study was expanded to include a more national perspective. The insights that were gained from this study have been substantial. On hindsight, however, the lack of inclusion of an evangelical Christian campus from the South may have eliminated an important and diverse cultural component. The researcher speculates that had the same research been conducted on his campus, which is located in southeast Tennessee, for example, the findings would have been even more restrictive of student expression than were reported on the three campuses participating in the research. Neither the range of regional, ideological, nor denominational influences on student expression are entirely explored in this study.

Conclusions

The conclusions that can be drawn from this study are:

1. Limitations of student expression do exist on evangelical Christian college campuses.

2. There is a significant difference between the way students and non-students view the existence of these limitations and their agreement with these limitations.

3. Because of the unique concerns on evangelical Christian college campuses, the limitations on student expression on these campuses are different from limitations which might exist on public or non-evangelical private college campuses.

Implications of the Study

This study has several significant implications for evangelical Christian higher education. First, this study has identified the impact of faith and a religious orientation on issues of student expression on these colleges. It may be incorrectly assumed by some in the evangelical community that the issues of faith have minimal impact on campus issues other than those with overt religious concerns. The study clearly identified, however, that the impact is direct and substantial, whether imposed administratively or by the students themselves. Administrators involved in evangelical higher education must understand that limitations regarding student expression are often outgrowths of ecclesiastical and faith issues. On the one hand, these outgrowths may be deliberate attempts by the colleges to restrict and monitor various types of student expression. Examples of these were campus policies at those institutions which disallow profane or vulgar speech. These policies were based on scriptural admonitions and were clearly stated in periodicals of the colleges. Issues of faith may, however, have had unintentional, and even, heretofore, unrecognized, consequences on student free expression. There appeared to be no orchestrated plan on these campuses, for example, to restrict expression by students related to issues of false

doctrines or irreverence. There was, however, an assumption by many students that these types of expression were taboo on campus due to the clearly expressed theological positions of the colleges. This study serves to identify the implications of faith on student expression. These implications were unidentified prior to this research. This study provided a new perspective from which anyone interested in higher education can examine the interrelationship of faith and academic discourse and inquiry. More specifically, however, this study will serve to enlighten administrators at religiously-oriented colleges about the possible implications that faith and ecclesiastical issues have on student expression issues.

This study also identifies the clear differences in perceptions and beliefs of students on the one hand, and faculty, staff, and administrators on the other, regarding student expression issues on campuses. An understanding of the more conservative nature of the students in both perceptions and expectations regarding this phenomenon has implications for recruitment, retention, and student life policies. Students appear to be enrolling in evangelical Christian colleges with an expectation and acceptance that certain types of behaviors and expressions are taboo. If students do not find that their expectations are realized and that the colleges are less restrictive than they had envisioned, they may feel disappointed and less comfortable in these environments. Specifically, the majority of the students surveyed believed, for example, that student expression which advocates gay and lesbian rights or burning the American flag should not be protected on evangelical campuses. If incidences of expression occur in these areas and protection is given to this type of expression, thus contradicting the beliefs of these students, some students may

begin to question their loyalty and association with the college. This phenomenon was not observed during this study primarily due, in the view of the researcher, to the fact that many of the student expression scenarios discussed on these campuses were hypothetical rather than actual. Most students had not had to face the conflict that might occur between student perceptions and administrative actions regarding student expression. Offices of admissions and student life must understand the differences between perceptions and beliefs of students and colleges in these areas. The researcher speculates that these administrators have never assumed, much less addressed, these differences.

Evangelical Christian college administrators also must understand the tendency of students to censor themselves. As the study identified, most students appeared to embrace the conservative theology of the college and in doing so willingly censored their own speech, whether verbal or written. If other students did not conform to the expectations of the majority, it appeared that sufficient peer pressure was exerted. College administrators must understand students' sense of loyalty to these expectations and recognize that externally imposed restrictions may not be as required as might be assumed.

Most significantly, this study may open dialogue on these campuses about student discourse. Based on the visits to the colleges, it was clear that the topic of student expression was of interest to many within the community and, therefore, fertile ground for campus dialogue. An interesting ambiguity existed, however, in that even though the topic engendered enthusiastic discussions, it appeared to be one that was void of any substantive campus conversation. These institutions should provide classes, seminars, or chapels which address the tensions which exist between an absolutist faith and a relativistic

society in the context of the marketplace of ideas. Colleges need to explore with students which ideas can be compromised and which are absolutes; which can be debated and which are “givens”; and which can be expressed on campus and which will be restricted. Based on the findings of this study, this dialogue does not frequently occur on evangelical Christian college campuses.

The literature review revealed that there may be constitutional and legal considerations that evangelical Christian colleges may need to make when formulating policies regarding student expression. These colleges may wish to evaluate their “contractual” agreements with students (i.e. student handbooks, application forms, mission statements, housing agreements) and verify that no discrepancy exists between what is stated and what is allowed. A college, for example, that has a statement in its student handbook that free expression is valued and permitted and that restrictions on this expression do not exist, may need to assess the accuracy of that statement in relation to campus practice. A written campus policy advocating an “open forum” may not be interpreted similarly by students and non-students. It is essential, therefore, that evangelical Christian college administrators take seriously the printed assurances of student expression on these campuses and simply say what they mean and mean what they say.

Recommendations for Further Research

The results of this study suggest the following recommendations for further research:

1. This study should be replicated with more sites and a more diverse population to see if additional limitations of student expression emerge on these campuses. This would also determine whether a more diverse population affects the perceptions and beliefs of students, faculty, staff, and administrators regarding student expression on evangelical Christian college campuses. This replication would significantly inform the findings that emerged in the current study.

2. Further research should focus on more homogeneous populations. These could include geographic areas (i.e. evangelical Christian colleges in the southeastern, northwestern, or northeastern regions of the country), denominational-affiliated schools (i.e. colleges sponsored by the Nazarenes, Lutherans, or Southern Baptists), fundamentalist colleges (i.e. Bob Jones University, Tennessee Temple University, and Liberty University), or exclusively non- or inter-denominational evangelical colleges. These studies would identify if a commonality of location, mission, or organization of an institution has implications for the issue of student expression on evangelical Christian college campuses.

3. This study revealed a discrepancy between students and non-students in the perceptions and beliefs regarding student expression on evangelical Christian college campuses. A follow-up study should analyze the levels of moral development of students at evangelical Christian colleges using Kohlberg's categorizations to see if, and how, the pre-conventional, conventional, or post-conventional stages of moral development affect perceptions and beliefs regarding student expression.

4. Further research should focus specifically on each of the ten categories of

limitations identified in this study and the three major categories (moral, religious, and political expression) in order to provide more specific data relating to these types of expression. Such studies would allow for more intensive analysis of the specific categories of student expression that were merely identified in the current study.

5. Using the survey developed by the researcher, a follow-up study should collect data from randomly selected students, faculties, staffs, and administrators at each of the eighty-eight colleges in the Coalition of Christian Colleges and Universities. Such data would affirm, refute, clarify, or add to the findings in the present study.

6. A follow-up study should exclusively analyze student expression on evangelical Christian colleges by utilizing an ethnographic approach on one campus of the Coalition of Christian Colleges and Universities. This single-college study would provide a more in-depth, participant observer view of the status and issues of student expression on an evangelical Christian college campus.

7. Further research should focus on the policy and legal implications for evangelical Christian campuses of issues related to student expression. Administrators at evangelical Christian colleges have a need to understand the ramifications of policies that affect limitations of student expression on their campuses.

8. Further research should focus on the various styles of presidential leadership in evangelical Christian colleges and their impact on issues of student free expression.

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Appendices

Appendix A
Permission to Conduct Research Form



[REDACTED]
A Christian College of Arts and Sciences

PERMISSION TO CONDUCT RESEARCH

As president of [REDACTED] College, I, [REDACTED] grant permission for David W. Tilley to conduct research related to his doctoral dissertation on the campus of [REDACTED] College.

I understand and agree that:

the purpose of this study is to describe the policies, practices and perceptions of students, faculty, staff and administrators related to free expression of students on evangelical Christian college campuses:

this research will involve interviews of administrators, faculty, staff and students:

a thirty-seven-item survey will be distributed to interview participants and a randomly selected group of one hundred undergraduate students:

the researcher will review current student newspapers, student handbooks, institutional mission statements, faculty handbooks, college yearbooks, and other printed material containing information relevant to this topic:

the college and individual respondents will be given pseudonyms to protect confidentiality of all participants:

all interviews will be audio-taped and transcriptions will be made of each interview:

all field notes, interview tapes, transcriptions and surveys will be used exclusively by the researcher and will be kept in a locked file cabinet in his office at Lee College for a period of three years after which they will be destroyed:

each participant will be asked to sign a consent form indicating willingness to participate in the study. Each participant will be given an opportunity to ask questions of the researcher prior to the interview and each participant may refuse to answer any question and may withdraw from the study at any time for any reason without penalty.

My signature below indicates my agreement to participate in this research study.

[REDACTED]

Signature

4/31/95

Date

212

[REDACTED]
215

Appendix B
Interview Guide

Interview Guide

“STUDENT EXPRESSION”

1. Tell me how you would personally define “free expression.”
How would you view the importance of this concept on your campus?
2. Think of an incident that occurred on your campus regarding students’ free expression. Tell me about it.
3. Can you think of any other incidents or situations on your campus regarding students’ free expression? Tell me about it.
4. Can you think of any other situations on campus in which student expression would be limited? Describe it to me.
5. What, if any, are the limitations of free expression on this campus for students?
Are you aware of any school policies that relate to student expression?
6. If these policies exist, formally or informally, why do you think they exist?

Probes: Moral
Theological
Political

7. Do you know of any groups or individuals that have influence on these limitations of expression?

Probes:
Faculty
Board of Directors
Students
President
Dean of Students
Other administrators
Church leaders
Alumni

8. Is there anything I haven’t asked you about that you think would help me in understanding the situation on your campus regarding student expression?

Appendix C
Consent Form

STUDENT EXPRESSION ON EVANGELICAL CHRISTIAN COLLEGE CAMPUSES

CONSENT FORM

The purpose of this study is to describe the policies, practices and perceptions of students, faculty, staff and administrators related to free expression of students on evangelical Christian college campuses. The central questions of this study are:

1. How is free expression defined in the context of an evangelical Christian college?
2. Are there formal or informal limitations of free expressions on these campuses?
3. Why do these limitations of student expression exist?
4. What belief or value systems account for the limitations that exist?
5. Are there formal or informal consequences for students who violate these limitations of free expression?
6. How do students, faculty, staff and administrators recount and interpret free expression issues and situations that have occurred on the campus?

With your permission, interviews will be audiotaped. Measures will be taken to assure that your responses will be kept confidential. Pseudonyms will be used to protect your confidentiality unless you express a wish to be identified as the source. Other participants are present in the focus groups and, therefore, complete confidentiality cannot be assured. A written transcription will be made of your interview. The audiotapes, transcriptions, surveys and consent forms will be stored in a locked file cabinet at the principal investigator's office at Lee College.

There are minimal foreseeable risks and direct benefits to you as a result of your participation in this study. It is hoped that your participation will provide an opportunity for you to express your opinions and reflect on your knowledge and experiences as you contribute valuable information on the limitations of student expression on evangelical Christian college campuses. It is requested that you protect the confidentiality of other participants by not repeating information shared in focus groups. There is no way, however, to absolutely guarantee focus group interview participants complete confidentiality. There may be a risk to those who express views contrary to those of the college due to the multiple participants in these groups. The participants in the focus groups have been chosen by the researcher from a list of fifteen to twenty-five names provided by the college administration.

Your participation in this study is completely voluntary and you may choose not to answer any specific questions or may withdraw from the study at any time without penalty.

If you have questions, please feel free to contact the researcher, David Tilley, at (615) 478-7174 or the doctoral committee chairs, Dr. Norma T. Mertz or Dr. Jeff Aper, at (615) 974-2214. Inquiries may also be sent to David Tilley, 245 Hidden Oaks Trail, Cleveland, TN 37312.

* * * * *

I fully understand the explanation of this study and I agree to participate. I give permission for David Tilley to transcribe the audiotape and use the information that I provide in writing a dissertation.

Name

Signature

Date

Appendix D

Survey

SURVEY FOR INTERVIEW PARTICIPANTS

Please respond to the following examples of on-campus student expression by indicating the degree to which you *perceive* this expression **would** presently be protected on your campus **and** whether you believe it **should** be protected on your campus. (Please place a ✓ in the appropriate boxes.)

Please mail this completed survey by May 15 to : David Tilley, P.O. Box 3450, Cleveland, TN 37320. A self-addressed stamped envelope is included for your convenience.

	WOULD...			SHOULD...		
	not be protected at all	be protected sometime	be protected all of the time	not be protected at all	be protected sometime	be protected all of the time
Would/should a student's expression be protected when openly...						
1. Disagreeing with the president of the United States and/or other high government officials?						
2. Advocating homosexual behavior?						
3. Using obscene gestures?						
4. Speaking out in favor of a right-wing dictatorship if one thinks that government is right and the United States is wrong?						
5. Advocating a belief that Jesus Christ is not the Son of God?						
6. Buying/possessing magazines that feature sexually explicit pictures?						

	WOULD...				SHOULD...			
	not be protected at all	be protected sometime	be protected all of the time	don't know	not be protected at all	be protected sometime	be protected all of the time	don't know
Would/should a student's expression (be) protected when openly...								
7. Advocating dating or marriages of people of different races?								
8. Burning an American flag to protest actions of the government?								
9. Using slang words that refer to sexual acts or body parts?								
10. Espousing a belief in Satanism or other religious cults?								
11. Criticizing known church/denominational leaders?								
12. Using words or phrases that may offend people from non-Christian religious group?								
13. Expressing personal acceptance of atheism?								
14. Speaking out in favor of a communist country if one thinks that government is right and the United States is wrong?								
15. Using vulgar or profane speech/song as a part of a theatrical production?								

Would/should student's expression (be) protected when openly...	WOULD...				SHOULD...			
	not be protected at all	be protected sometime	be protected all of the time	don't know	not be protected at all	be protected sometime	be protected all of the time	don't know
16. Advocating gay/lesbian rights?								
17. Printing anti-administration comments in the student newspaper?								
18. Marching in a local pro-life demonstration?								
19. Advocating pre- and/or extra-marital sexual relations?								
20. Making fun or light of religious worship or experiences?								
21. Displaying protest posters during a speech given by a guest to the campus?								
22. Wearing clothing that has vulgar or profane words printed on it?								
23. Marching in a gay/lesbian rally?								
24. Advocating the right of a woman to have an abortion for any reason?								

Would/should a student's expression (be) protected when openly ...	WOULD...				SHOULD...			
	not be protected at all	be protected sometime	be protected all of the time	don't know	not be protected at all	be protected sometime	be protected all of the time	don't know
25. Using words or phrases that may offend people from different race or ethnic backgrounds?								
26. Using what may be considered sexually harassing language?								
27. Printing an article in the school newspaper which advocates doctrines contrary to the religious tenets of the college?								
28. Advocating the legalization of marijuana?								
29. Speaking out against the college administration or its policies and practices?								
30. Suggesting that the Bible may be in error?								
31. Advocating evolution and denying creationism?								
32. Expressing personal Christian witness on campus sidewalks?								

	<u>WOULD...</u>				<u>SHOULD...</u>			
	not be protected at all	be protected sometime	be protected all of the time	don't know	not be protected at all	be protected sometime	be protected all of the time	don't know
Would/should a student's expression (be) protected when openly...								
33. Placing bumper stickers on students' automobiles that include vulgar or profane words?								
34. Printing in the college newspaper advertisements designed to sell term papers?								
35. Expressing a profane term when referring to faculty/administrative personnel?								
36. Placing a student's sculpture or painting of nudes in college art show?								
37. Marching in a local pro-choice demonstration?								

Appendix E
Human Subjects Form B

FORM B

CRP # _____

THE UNIVERSITY OF TENNESSEE, KNOXVILLE

Application for Review Involving Human Subjects

I. IDENTIFICATION OF PROJECT Date: March 27, 1995

Principal Investigator:
David W. Tilley

Address and Telephone Number of PI:
245 Hidden Oaks Trail
Cleveland, TN 37312
(615) 336-2034 (home)
(615) 478-7174 (office)

Name, Address and Telephone Number of Advisor:
Dr. Jeffrey Aper
Leadership Studies in Education
The University of Tennessee, Knoxville
233 Claxton Addition
Knoxville, TN 37996-3400
(615) 974-2214

Title of the Project:
Student Expression on Evangelical
Christian College Campuses

Department:
Education: Leadership Studies

Starting Date:
Upon CRP approval

Estimated Completion Date:
December 1995

External Funding Agency and ID Number:
N/A

The presidents of the three colleges will initially receive a telephone call from the principal investigator in which the intent and methodology for the study will be explained. Verbal approval will be sought to conduct the study on the campus. Each participant of the study will be asked to sign a consent form which explains the purpose and methodology of the study. They will also be asked to give consent to complete a survey after the interview. The elements of the consent form and the explanation thereof will precede the actual interview as well as the participants' signatures on the consent form. Participants will be given an opportunity to ask questions prior to the interviews. They will also be informed that they may refuse to respond to any questions and may withdraw from the study at any time they choose without penalty.

VIII. QUALIFICATIONS OF THE INVESTIGATOR

The principal investigator, David W. Tilley, is an Ed.D. candidate in the Leadership Studies unit of the University of Tennessee, Knoxville College of Education. This project will be conducted under the direct supervision of Dr. Norma T. Mertz and Dr. Jeff Aper, doctoral committee chairs and specialists in the area of leadership studies.

IX. ADEQUACY OF FACILITIES TO SUPPORT RESEARCH

The principal investigator's personal recording, storage and computer systems constitute adequate support for the project.

X. RESPONSIBILITY OF THE PROJECT DIRECTOR

In compliance with the policies established by the University of Tennessee, Knoxville, Committee on Research Participation, the principal investigator subscribes to the principles stated in "The Belmont Report" and standards of professional ethics in all research, development, and related activities involving human subjects under the auspices of the University of Tennessee, Knoxville.

- a. Approval will be obtained from the University Committee prior to instituting any change in the research project.
- b. Development of any unexpected risks will be reported to the

Grant Submission Deadline:

N/A

II. OBJECTIVES

The purpose of this study is to describe the policies, practices and perceptions of students, faculty, staff and administrators related to free expression of students on evangelical Christian college campuses.

III. SUBJECTS

The participants for this study will include presidents, deans of students, and faculty and staff who sponsor student publications, sit on discipline committee, and sponsor student government. Students involved in the study will be taken from student publications, campus discipline committees, and student government at [REDACTED] College [REDACTED], [REDACTED] College [REDACTED], [REDACTED] and [REDACTED] College [REDACTED], [REDACTED].

Individual interviews will be conducted with the presidents and deans of students at each institution. Focus group interviews will be held with the students and faculty/staff groups. These groups will have nine voluntary participants and the interview will last approximately an hour each.

IV. METHODS

The principal investigator will spend approximately four days on each campus. The principal investigator will examine archival data including student newspapers, mission statements, student handbooks and other student publications. The principal investigator will conduct one-hour interviews of individuals and groups.

Audiotapes and written transcripts will be made of the interviews by the principal investigator. Audiotapes will allow for the analysis of precise language and varying inflections and tones of voice. The transcripts and audiotapes will be used exclusively by the principal investigator. Complete confidentiality will be given to each participant in this study. The data will be analyzed for

common themes.

A survey, which is projected to take fifteen minutes to complete, will be given by the principal investigator to each participant after the interview. The survey will identify the degree to which respondents share common beliefs and perceptions regarding free expression on the evangelical Christian college campus. Respondents will be asked to mail the survey to the office of the principal investigator. A self-addressed stamped envelope will be provided for the convenience of the respondent.

A random distribution of surveys to one hundred additional students, ten faculty/staff, and two administrators will be administered on each campus. The researcher will randomly select students, faculty/staff and administrators from an alphabetical listing of students.

All surveys, interview transcripts and audiotapes, and consent forms will be maintained in a locked file cabinet in the Lee College office of the principal investigator. Tapes will be maintained for three years after which they will be destroyed.

V. SPECIFIC RISKS AND PROTECTION MEASURES

There are no anticipated risks expected to be encountered by the participants while engaged in this project. Pseudonyms will be used to ensure confidentiality. As stated previously, audiotapes, transcripts, consent forms and surveys will be locked in a file cabinet in the college office of the principal investigator.

VI. BENEFITS AND RISKS

The benefits to participants include the opportunity to express opinions and reflect on perceptions and expressions related to free expression on evangelical Christian colleges and, thereby, contribute to a needed research project on this topic.

VII. METHOD OF OBTAINING INFORMED CONSENT

University Committee.

- c. Signed consent statements will be kept for the duration of the project and for three years thereafter.

Appendix F

Survey Results
Alpha College Students

Survey Results
Alpha College/students ("S")

Would/should a student's expression be protected when openly...	WOULD...				SHOULD...			
	not be protected at all	be protected sometime	be protected all of the time	don't know	not be protected at all	be protected sometime	be protected all of the time	don't know
1. Disagreeing with the president of the United States and/or other high government officials?	2 5%	13 33%	22 55%	3 8%	3 8%	10 25%	27 68%	0 0%
2. Advocating homosexual behavior?	20 50%	15 38%	0 0%	5 13%	20 50%	11 28%	2 5%	7 18%
3. Using obscene gestures?	26 65%	13 33%	0 0%	1 3%	32 80%	7 18%	0 0%	1 25%
4. Speaking out in favor of a right-wing dictatorship if one thinks that government is right and the United States is wrong?	6 15%	17 43%	7 18%	10 25%	6 15%	17 43%	12 30%	5 13%
5. Advocating a belief that Jesus Christ is not the Son of God?	22 15%	12 30%	5 13%	1 3%	18 45%	12 30%	8 20%	2 5%
6. Buying/possessing magazines that feature sexually explicit pictures?	28 70%	10 25%	0 0%	2 5%	31 78%	5 13%	3 8%	1 3%

N = 40
%

Would/should a student's expression (be) protected when openly...	WOULD...				SHOULD...			
	not be protected at all	be protected sometime	be protected all of the time	don't know	not be protected at all	be protected sometime	be protected all of the time	don't know
7. Advocating dating or marriages of people of different races?	3 8%	11 28%	23 58%	3 8%	1 3%	3 8%	34 85%	2 5%
8. Burning an American flag to protest actions of the government?	19 48%	14 35%	1 3%	6 15%	21 52%	9 23%	4 10%	6 15%
9. Using slang words that refer to sexual acts or body parts?	19 48%	18 45%	1 3%	2 5%	26 65%	9 23%	3 8%	2 5%
10. Espousing a belief in satanism or other religious cults?	30 75%	8 20%	1 3%	1 3%	26 65%	9 23%	4 10%	1 3%
11. Criticizing known church/denominational leaders?	3 8%	26 65%	10 25%	1 3%	9 23%	12 30%	17 43%	2 5%
12. Using words or phrases that may offend people from non-Christian religious group?	14 35%	20 50%	5 13%	1 3%	21 53%	11 28%	8 20%	0 0%
13. Expressing personal acceptance of atheism?	15 38%	18 45%	6 15%	1 3%	10 25%	7 18%	20 50%	3 8%
14. Speaking out in favor of a communist country if one thinks that government is right and the United States is wrong?	10 25%	17 43%	6 15%	7 18%	3 8%	12 30%	15 38%	10 25%
15. Using vulgar or profane speech/song as a part of a theatrical production?	11 28%	27 68%	2 5%	0 0%	13 33%	20 50%	5 13%	2 5%

N %

Would/should student's expression (he) protected when openly...	WOULD...			SHOULD...			
	not be protected at all	be protected sometime	be protected all of the time	don't know	not be protected at all	be protected sometime	be protected all of the time
16. Advocating gay/lesbian rights?	26 65%	12 30%	0 0%	2 5%	24 60%	9 23%	4 10%
17. Printing anti-administration comments in the student newspaper?	7 18%	24 60%	7 18%	2 5%	7 18%	17 43%	13 33%
18. Marching in a local pro-life demonstration?	4 10%	8 20%	24 60%	4 10%	2 5%	6 15%	27 68%
19. Advocating pre- and/or extra- marital sexual relations?	28 70%	9 23%	1 3%	2 5%	25 63%	9 23%	4 10%
20. Making fun or light of religious worship or experiences?	14 35%	23 58%	1 3%	2 5%	17 43%	18 45%	2 5%
21. Displaying protest posters during a speech given by a guest to the campus?	24 60%	10 25%	2 5%	4 10%	15 38%	13 33%	5 13%
22. Wearing clothing that has vulgar or profane words printed on it?	23 58%	15 38%	0 0%	2 5%	23 58%	12 30%	2 5%
23. Marching in a gay/lesbian rally?	24 60%	11 28%	0 0%	5 13%	22 55%	7 18%	6 15%
24. Advocating the right of a woman to have an abortion for any reason?	20 50%	14 35%	2 5%	4 10%	22 55%	9 23%	5 13%

N %

Would/should a student's expression (he) protected when openly...	WOULD...			SHOULD...				
	not be protected at all	be protected sometime	be protected all of the time	don't know	not be protected at all	be protected sometime	be protected all of the time	don't know
25. Using words or phrases that may offend people from different race or ethnic backgrounds?	21 54%	16 41%	1 3%	1 3%	29 74%	6 15%	3 8%	1 3%
26. Using what may be considered sexually harassing language?	25 64%	9 23%	2 5%	3 8%	29 74%	7 18%	2 5%	1 3%
27. Printing an article in the school newspaper which advocates doctrines contrary to the religious tenets of the college?	12 31%	19 49%	4 10%	4 10%	5 13%	18 46%	12 31%	4 10%
28. Advocating the legalization of marijuana?	24 62%	11 28%	1 3%	3 8%	19 49%	11 28%	6 15%	3 8%
29. Speaking out against the college administration or its policies and practices?	3 8%	24 62%	10 26%	2 5%	1 3%	21 54%	15 39%	2 5%
30. Suggesting that the Bible may be in error?	14 36%	18 46%	4 10%	3 8%	10 26%	18 46%	7 18%	4 10%
31. Advocating evolution and denying creationism?	16 41%	18 46%	3 8%	2 5%	12 31%	12 31%	10 26%	5 13%
32. Expressing personal Christian witness on campus sidewalks?	2 5%	8 21%	26 67%	3 8%	2 5%	8 21%	24 62%	5 13%

N %

Would/should a student's expression (be) protected when openly...	WOULD...				SHOULD...			
	not be protected at all	be protected sometime	be protected all of the time	don't know	not be protected at all	be protected sometime	be protected all of the time	don't know
33. Placing bumper stickers on students' automobiles that include vulgar or profane words?	25 63%	11 28%	2 5%	2 5%	29 73%	6 15%	3 8%	2 5%
34. Printing in the college newspaper advertisements designed to sell term papers?	35 88%	3 8%	0 0%	2 5%	32 80%	2 5%	4 10%	2 5%
35. Expressing a profane term when referring to faculty/administrative personnel?	30 75%	7 17%	2 5%	1 3%	30 75%	5 13%	4 10%	1 3%
36. Placing a student's sculpture or painting of nudes in college art show?	7 18%	23 58%	5 13%	5 13%	4 10%	18 45%	13 33%	5 13%
37. Marching in a local pro-choice demonstration?	8 20%	23 58%	7 18%	2 5%	11 28%	9 23%	14 35%	6 15%

N %

Appendix G

Alpha College Correlation Coefficient Data

ALPHA CAMPUS CORRELATIONS TABLE

ITEM PAIR ¹	STUDENTS ²	NON-STUDENTS ²
1 - 38	.55 * (36)	1.00 ** (15)
2 - 39	.22 (30)	.76 * (15)
3 - 40	.02 (39)	.68 * (15)
4 - 41	.58 * (27)	.61 * (15)
5 - 42	.62 ** (36)	.84 ** (16)
6 - 43	.23 (36)	.58 * (15)
7 - 44	.47 * (35)	Unable to compute
8 - 45	.63 ** (31)	.70 * (13)
9 - 46	.51 * (36)	.82 * (13)
10 - 47	.38 * (38)	.23 (15)
11 - 48	.57 ** (38)	.71 * (16)
12 - 49	.33 * (39)	.41 (15)
13 - 50	.60 ** (36)	.87 ** (16)
14 - 51	.50 * (30)	.76 * (15)
15 - 52	.18 (38)	.70 * (15)
16 - 53	.36 * (35)	.55 * (15)
17 - 54	.55 ** (37)	.71 * (16)
18 - 55	.84 ** (33)	Unable to compute
19 - 56	.56 ** (37)	.83 ** (16)
20 - 57	.28 (36)	.81 ** (16)
21 - 58	.49 * (31)	.75 * (15)
22 - 59	.17 (36)	-.18 (14)
23 - 60	.49 * (31)	.72 * (14)
24 - 61	.66 ** (34)	.64 * (14)
25 - 62	.22 (38)	.73 * (15)
26 - 63	.47 * (36)	.27 (15)
27 - 64	.31 (34)	.66 * (16)
28 - 65	.25 (36)	.76 * (16)
29 - 66	.54 * (36)	.83 ** (15)
30 - 67	.51 * (34)	.81 ** (16)
31 - 68	.59 ** (33)	.79 ** (16)
32 - 69	.78 ** (33)	.12 (15)
33 - 70	.43 * (37)	-.11 (14)
34 - 71	.49 * (38)	Unable to compute
35 - 72	.61 ** (39)	1.00 ** (15)
36 - 73	.10 (31)	.71 * (16)
37 - 74	.37 * (33)	.43 (15)

¹ The first number in the item pair is the "would" component; the second number is the "should" component.

² The top number in each cell is the correlation coefficient for each item pair. The number in parentheses in each cell represents the number of valid cases for that coefficient.

* p<.05

** p<.001

Appendix H

Survey Items By Categories of Limitations

Categorization of Survey Items

Category	# of Survey Item	Content of Survey Item
A. RELIGIOUS EXPRESSION		
False Doctrine Christ	#5	Advocating a belief that Jesus is not the Son of God?
	#10	Espousing a belief in Satanism or other religious cults?
	#13	Expressing personal acceptance of atheism?
	#27	Printing an article in the school newspaper which advocates doctrines contrary to the religious tenets of the college?
	#30	Suggesting that the Bible may be in error?
Scientific Opinion/Fact	#31	Advocating evolution and denying creationism?
Irreverent Expression	#20	Making fun or light of religious worship or experiences?
B. POLITICAL EXPRESSION		
Political/Ecclesiastical Expression	#11	Criticizing known church/denominational leaders?
Political/Institutional Expression	#17	Printing anti-administration comments in the school newspaper?
	#29	Speaking out against the college administration or its policies and practices?
	#35	Expressing a profane term when referring to faculty or administrative personnel?

Political/Governmental Expression	#1	Disagreeing with the president of the United States and/or other high government official?
	#4	Speaking out in favor of a right-wing dictatorship if one thinks that government is right and the United States is wrong?
	#8	Burning an American flag to protest actions of the government?
	#14	Speaking out in favor of a communist country if one thinks that government is right and the United States is wrong?
	#18	Marching in a pro-life demonstration?
	#23	Marching in a gay/lesbian rally?
	#28	Advocating the legalization of marijuana?
	#37	Marching in a pro-choice demonstration?
Offensive and Intimidating Expression (Hate Speech)	#12	Using words or phrases that may offend people from non-Christian religious groups?
	#25	Using words or phrases that may offend people from different race or ethnic backgrounds?
	#26	Using what may be considered sexually harassing language?

C. MORAL EXPRESSION

Profane and Disgusting Speech	#3	Using obscene gestures?
	#9	Using slang words that refer to sexual acts or body parts?
	#15	Using vulgar or profane speech/song as a part of a

		theatrical production?
	#22	Wearing clothing that has vulgar or profane words printed on it?
	#33	Placing bumper stickers of students' automobiles that include vulgar or profane words?
	#35	Expressing a profane term when referring to faculty or administrative personnel?
Sexual Communication of Sensual or Erotic Nature	#6	Buying/possessing magazines that feature sexually explicit pictures?
	#9	Using slang words that refer to sexual acts or body parts?
	#36	Placing a student's sculpture or painting of nudes in college art show?
Nonconforming Views on Private Morality	#2	Advocating homosexual behavior?
	#7	Advocating dating or marriages of people of different races?
	#16	Advocating gay/lesbian rights?
	#19	Advocating pre- and/or extra-marital sexual relations?
	#23	Marching in a gay/lesbian rally?
	#24	Advocating the right of a woman to have an abortion for any reason?
	#28	Advocating the legalization of marijuana?
	#34	Printing in the college newspaper advertisements designed to sell term papers?
	#37	Marching in a pro-choice demonstration?

D. NON-CATEGORIZED ITEMS

#21	Displaying protest posters during a speech given by a guest to the campus?
#32	Expressing a personal Christian witness on campus sidewalks?

Appendix I
Survey Results
Beta College Students

Survey Results **Beta College/Students ("S")**

Would/should a student's expression be protected when openly...	WOULD...			SHOULD...			don't know	SHOULD...			don't know
	not be protected at all	be protected sometime	be protected all of the time	not be protected at all	be protected sometime	be protected all of the time		not be protected at all	be protected sometime	be protected all of the time	
1. Disagreeing with the president of the United States and/or other high government officials?	1 2%	19 40%	26 54%	2 4%	14 29%	30 63%	2 4%	2 4%	14 29%	30 63%	2 4%
2. Advocating homosexual behavior?	34 71%	9 19%	3 6%	2 4%	12 25%	5 10%	1 2%	30 63%	12 25%	5 10%	1 2%
3. Using obscene gestures?	38 79%	8 17%	1 2%	1 2%	9 19%	3 6%	1 2%	33 69%	9 19%	3 6%	3 6%
4. Speaking out in favor of a right-wing dictatorship if one thinks that government is right and the United States is wrong?	3 6%	23 48%	13 27%	9 19%	17 35%	5 10%	9 19%	5 10%	17 35%	17 35%	9 19%
5. Advocating a belief that Jesus Christ is not the Son of God?	32 67%	8 17%	4 8%	4 8%	11 23%	28 58%	4 8%	28 58%	11 23%	9 19%	0 0%
6. Buying/possessing magazines that feature sexually explicit pictures?	36 75%	9 19%	3 6%	0 0%	6 13%	37 77%	0 0%	37 77%	6 13%	4 8%	1 2%

N = 48
%

	WOULD...				SHOULD...			
	not be protected at all	he protected sometime	be protected all of the time	don't know	not be protected at all	he protected sometime	be protected all of the time	don't know
7. Advocating dating or marriages of people of different races?	1 2%	13 27%	30 63%	4 8%	3 6%	1 2%	42 88%	2 4%
8. Burning an American flag to protest actions of the government?	20 42%	15 31%	6 13%	7 15%	26 54%	8 17%	9 19%	5 10%
9. Using slang words that refer to sexual acts or body parts?	16 33%	25 52%	4 8%	3 6%	20 42%	18 38%	5 10%	5 10%
10. Espousing a belief in satanism or other religious cults?	37 77%	6 13%	3 6%	2 4%	36 75%	10 21%	0 0%	2 4%
11. Criticizing known church/denominational leaders?	4 8%	32 67%	9 19%	3 6%	9 19%	20 42%	19 40%	0 0%
12. Using words or phrases that may offend people from non-Christian religious group?	5 10%	33 69%	6 13%	4 8%	16 33%	20 42%	6 13%	6 13%
13. Expressing personal acceptance of atheism?	31 65%	11 23%	4 8%	2 4%	28 58%	13 27%	6 13%	1 2%
14. Speaking out in favor of a communist country if one thinks that government is right and the United States is wrong?	10 21%	24 50%	10 21%	4 8%	6 13%	20 42%	19 40%	3 6%
15. Using vulgar or profane speech/song as a part of a theatrical production?	20 42%	22 46%	3 6%	3 6%	19 40%	20 42%	7 15%	2 4%

N %

Would/should student's expression (he) protected when openly...	WOULD...				SHOULD...			
	not be protected at all	be protected sometime	be protected all of the time	don't know	not be protected at all	be protected sometime	be protected all of the time	don't know
16. Advocating gay/lesbian rights?	28 58%	15 31%	3 6%	2 4%	27 56%	15 31%	6 13%	0 0%
17. Printing anti-administration comments in the student newspaper?	11 23%	30 63%	7 15%	0 0%	7 15%	28 58%	11 23%	2 4%
18. Marching in a local pro-life demonstration?	3 6%	7 15%	38 79%	0 0%	5 10%	7 15%	36 75%	0 0%
19. Advocating pre- and/or extra- marital sexual relations?	39 81%	6 13%	3 6%	0 0%	40 83%	5 10%	3 6%	0 0%
20. Making fun or light of religious worship or experiences?	10 21%	33 69%	4 8%	1 2%	15 31%	26 54%	5 10%	2 4%
21. Displaying protest posters during a speech given by a guest to the campus?	18 38%	25 52%	1 2%	4 8%	17 35%	24 50%	5 10%	2 4%
22. Wearing clothing that has vulgar or profane words printed on it?	28 58%	16 33%	2 4%	2 4%	34 71%	12 25%	2 4%	0 0%
23. Marching in a gay/lesbian rally?	36 75%	5 10%	1 2%	6 13%	32 67%	9 18%	4 8%	3 6%
24. Advocating the right of a woman to have an abortion for any reason?	25 52%	16 33%	5 10%	2 4%	21 44%	15 31%	10 21%	2 4%

N %

Would/should a student's expression (be) protected when openly...	WOULD...			SHOULD...			
	not be protected at all	be protected sometime	be protected all of the time	don't know	not be protected at all	be protected sometime	be protected all of the time
25. Using words or phrases that may offend people from different race or ethnic backgrounds?	15 31%	27 56%	2 4%	4 8%	30 63%	10 21%	6 13%
26. Using what may be considered sexually harassing language?	31 65%	13 27%	3 6%	1 2%	39 81%	5 10%	4 8%
27. Printing an article in the school newspaper which advocates doctrines contrary to the religious tenets of the college?	21 44%	23 48%	2 4%	2 4%	16 33%	25 52%	6 13%
28. Advocating the legalization of marijuana?	33 69%	10 21%	3 6%	2 4%	26 54%	15 31%	5 10%
29. Speaking out against the college administration or its policies and practices?	4 8%	32 68%	11 23%	1 2%	4 8%	25 52%	18 38%
30. Suggesting that the Bible may be in error?	23 48%	21 44%	3 6%	1 2%	22 46%	20 42%	3 6%
31. Advocating evolution and denying creationism?	24 50%	20 42%	4 8%	0 0%	22 46%	16 33%	9 19%
32. Expressing personal Christian witness on campus sidewalks?	5 10%	6 13%	36 75%	1 2%	5 10%	5 10%	37 77%

N %

Would/should a student's expression (be) protected when openly...	WOULD...				SHOULD...			
	not be protected at all	be protected sometime	be protected all of the time	don't know	not be protected at all	be protected sometime	be protected all of the time	don't know
33. Placing bumper stickers on students' automobiles that include vulgar or profane words?	32 67%	8 17%	4 8%	4 8%	38 79%	4 8%	5 10%	1 2%
34. Printing in the college newspaper advertisements designed to sell term papers?	42 88%	1 2%	2 4%	3 6%	45 94%	1 2%	1 2%	1 2%
35. Expressing a profane term when referring to faculty/administrative personnel?	33 69%	10 21%	3 6%	2 4%	37 77%	7 15%	4 8%	0 0%
36. Placing a student's sculpture or painting of nudes in college art show?	7 15%	22 46%	7 15%	12 25%	6 13%	29 60%	9 19%	4 8%
37. Marching in a local pro-choice demonstration?	19 40%	13 27%	10 21%	6 13%	17 35%	13 27%	14 29%	4 8%

N %

Appendix J

Beta College Correlation Coefficient Data

BETA CAMPUS CORRELATIONS TABLE

ITEM PAIR ¹	STUDENTS ²	NON-STUDENTS ²
1 - 38	.68 ** (45)	Unable to compute
2 - 39	.74 ** (46)	.31 (13)
3 - 40	.75 ** (45)	.44 (14)
4 - 41	.75 ** (35)	.85 ** (14)
5 - 42	.69 ** (44)	.77 * (14)
6 - 43	.74 ** (47)	1.00 ** (14)
7 - 44	.52 ** (43)	1.00 ** (13)
8 - 45	.41 * (39)	.60 (11)
9 - 46	.59 ** (41)	.68 * (14)
10 - 47	.47 * (45)	.53 (14)
11 - 48	.47 * (45)	.68 * (14)
12 - 49	.49 * (42)	.78 * (13)
13 - 50	.53 ** (45)	.94 ** (14)
14 - 51	.66 ** (44)	.76 * (14)
15 - 52	.54 ** (44)	.75 * (14)
16 - 53	.52 ** (46)	.67 * (14)
17 - 54	.51 ** (46)	.58 * (14)
18 - 55	.80 ** (48)	.68 * (13)
19 - 56	.56 ** (48)	.46 (13)
20 - 57	.46 * (45)	.87 ** (14)
21 - 58	.55 ** (43)	.84 ** (14)
22 - 59	.45 * (47)	.39 (13)
23 - 60	.68 ** (42)	.72 * (13)
24 - 61	.64 ** (44)	.65 * (14)
25 - 62	.48 * (44)	.89 ** (13)
26 - 63	.65 ** (47)	.34 (14)
27 - 64	.63 ** (45)	.84 ** (14)
28 - 65	.47 * (45)	.93 ** (14)
29 - 66	.57 ** (47)	.63 * (14)
30 - 67	.61 ** (44)	.89 ** (14)
31 - 68	.51 ** (47)	.59 * (13)
32 - 69	.81 ** (47)	.34 (14)
33 - 70	.68 ** (43)	.59 * (13)
34 - 71	.88 ** (45)	1.00 ** (13)
35 - 72	.62 ** (45)	.90 ** (14)
36 - 73	.44 * (33)	.52 (12)
37 - 74	.63 ** (39)	.44 (14)

¹ The first number in the item pair is the "would" component; the second number is the "should" component.

² The top number in each cell is the correlation coefficient for each item pair. The number in parentheses in each cell represents the number of valid cases for that coefficient.

* p<.05

** p<.001

Appendix K
Survey Results
Delta College Students

Survey Results Delta College/Students ("S")

Would/should a student's expression be protected when openly...	WOULD...			SHOULD...			
	not be protected at all	be protected sometime	be protected all of the time	don't know	not be protected at all	be protected sometime	be protected all of the time
1. Disagreeing with the president of the United States and/or other high government officials?	1 3%	18 51%	12 34%	4 11%	0 0%	12 34%	22 63%
2. Advocating homosexual behavior?	18 51%	12 34%	3 8%	2 6%	13 37%	9 26%	10 29%
3. Using obscene gestures?	23 66%	9 26%	1 3%	2 6%	27 77%	5 14%	2 6%
4. Speaking out in favor of a right-wing dictatorship if one thinks that government is right and the United States is wrong?	6 17%	16 46%	6 17%	7 20%	6 17%	12 34%	13 37%
5. Advocating a belief that Jesus Christ is not the Son of God?	17 49%	12 34%	4 11%	2 6%	18 51%	6 17%	11 31%
6. Buying/possessing magazines that feature sexually explicit pictures?	26 74%	7 20%	1 3%	1 3%	25 71%	7 20%	1 3%

N = 35
%

	WOULD...			SHOULD...				
	not be protected at all	be protected sometime	be protected all of the time	don't know	not be protected at all	be protected sometime	be protected all of the time	don't know
Would/should a student's expression (be) protected when openly...								
7. Advocating dating or marriages of people of different races?	4 11%	10 29%	18 51%	3 9%	2 6%	4 11%	29 83%	0 0%
8. Burning an American flag to protest actions of the government?	16 45%	7 20%	4 11%	8 23%	17 49%	6 17%	6 17%	6 17%
9. Using slang words that refer to sexual acts or body parts?	19 54%	12 34%	2 6%	2 6%	25 71%	6 17%	2 6%	2 6%
10. Espousing a belief in satanism or other religious cults?	25 71%	6 17%	3 9%	1 3%	25 71%	4 11%	4 11%	2 6%
11. Criticizing known church/denominational leaders?	4 11%	25 71%	3 9%	3 9%	3 9%	17 49%	12 34%	3 9%
12. Using words or phrases that may offend people from non- Christian religious group?	9 26%	18 51%	5 14%	3 9%	18 51%	9 26%	7 20%	1 3%
13. Expressing personal acceptance of atheism?	9 26%	14 40%	7 20%	5 14%	7 20%	11 31%	12 34%	5 14%
14. Speaking out in favor of a communist country if one thinks that government is right and the United States is wrong?	3 9%	19 54%	7 20%	6 17%	1 3%	15 43%	14 40%	5 14%
15. Using vulgar or profane speech/song as a part of a theatrical production?	19 54%	9 26%	1 3%	6 17%	14 40%	13 37%	6 17%	2 6%

N %

	WOULD...			SHOULD...				
	not be protected at all	be protected sometime	be protected all of the time	don't know	not be protected at all	be protected sometime	be protected all of the time	don't know
16. Advocating gay/lesbian rights?	18 51%	13 37%	4 11%	0 0%	11 34%	14 40%	8 23%	2 6%
17. Printing anti-administration comments in the student newspaper?	12 34%	16 46%	3 9%	4 11%	6 17%	20 57%	8 23%	1 3%
18. Marching in a local pro-life demonstration?	1 3%	7 20%	24 69%	3 9%	0 0%	8 23%	24 69%	3 9%
19. Advocating pre- and/or extra- marital sexual relations?	27 77%	5 14%	2 6%	1 3%	23 66%	6 17%	3 9%	3 9%
20. Making fun or light of religious worship or experiences?	18 51%	11 31%	4 11%	2 6%	22 63%	10 29%	2 6%	1 3%
21. Displaying protest posters during a speech given by a guest to the campus?	21 60%	9 26%	3 9%	2 6%	15 43%	12 34%	3 9%	5 14%
22. Wearing clothing that has vulgar or profane words printed on it?	28 80	6 17%	0 0%	1 3%	27 77%	5 14%	1 3%	2 6%
23. Marching in a gay/lesbian rally?	20 57%	8 23%	3 9%	4 11%	16 46%	7 20%	9 26%	3 9%
24. Advocating the right of a woman to have an abortion for any reason?	18 51%	8 23%	6 17%	3 9%	15 43%	10 29%	9 26%	1 3%

N %

Would/should a student's expression (be) protected when openly...	WOULD...			SHOULD...			
	not be protected at all	be protected sometime	be protected all of the time	don't know	not be protected at all	be protected sometime	be protected all of the time
25. Using words or phrases that may offend people from different race or ethnic backgrounds?	24 67%	9 26%	1 3%	1 3%	27 77%	5 14%	2 6%
26. Using what may be considered sexually harassing language?	28 80%	5 14%	0 0%	2 6%	25 71%	7 20%	2 6%
27. Printing an article in the school newspaper which advocates doctrines contrary to the religious tenets of the college?	17 49%	13 37%	2 6%	3 9%	11 31%	15 43%	7 20%
28. Advocating the legalization of marijuana?	24 69%	5 14%	2 6%	4 11%	20 57%	7 20%	5 14%
29. Speaking out against the college administration or its policies and practices?	6 17%	26 74%	3 9%	0 0%	2 6%	17 49%	15 43%
30. Suggesting that the Bible may be in error?	13 37%	14 40%	7 20%	1 3%	10 29%	11 31%	12 34%
31. Advocating evolution and denying creationism?	10 29%	11 31%	10 29%	4 11%	11 31%	9 25%	13 37%
32. Expressing personal Christian witness on campus sidewalks?	2 6%	4 11%	28 80%	1 3%	1 3%	7 20%	27 77%

N %

Would/should a student's expression (be) protected when openly...	WOULD...				SHOULD...			
	not be protected at all	be protected sometime	be protected all of the time	don't know	not be protected at all	be protected sometime	be protected all of the time	don't know
33. Placing bumper stickers on students' automobiles that include vulgar or profane words?	26 77%	5 15%	1 3%	2 6%	25 74%	5 15%	2 6%	2 6%
34. Printing in the college newspaper advertisements designed to sell term papers?	26 77%	4 12%	0 0%	4 12%	25 74%	5 15%	2 6%	2 6%
35. Expressing a profane term when referring to faculty/administrative personnel?	25 74%	5 15%	1 3%	3 9%	25 74%	5 15%	3 9%	1 3%
36. Placing a student's sculpture or painting of nudes in college art show?	14 41%	11 32%	3 9%	6 18%	3 9%	20 59%	10 29%	1 3%
37. Marching in a local pro-choice demonstration?	11 32%	9 27%	10 29%	4 12%	10 29%	4 12%	15 44%	5 15%

N %

Appendix L

Delta College Correlation Coefficient Data

DELTA CAMPUS CORRELATIONS TABLE

ITEM PAIR ¹	STUDENTS ²	NON-STUDENTS ²
1 - 38	.43 * (30)	.60 * (18)
2 - 39	.33 (31)	.62 * (17)
3 - 40	.41 * (34)	.85 ** (18)
4 - 41	.69 ** (25)	.33 (18)
5 - 42	.50 * (33)	.56 * (17)
6 - 43	.31 (33)	.43 (17)
7 - 44	.73 ** (32)	.32 (18)
8 - 45	-.05 (24)	.50 * (17)
9 - 46	.40 * (32)	.58 * (18)
10 - 47	.16 (33)	.06 (16)
11 - 48	.11 (30)	.71 * (17)
12 - 49	.58 * (31)	.88 ** (16)
13 - 50	.46 * (28)	.53 * (16)
14 - 51	.62 * (25)	.20 (18)
15 - 52	.30 (30)	.32 (18)
16 - 53	.14 (33)	.37 (17)
17 - 54	.58 * (31)	.69 * (18)
18 - 55	.62 ** (30)	.48 * (18)
19 - 56	.32 (32)	.58 * (17)
20 - 57	.32 (32)	.84 ** (17)
21 - 58	.54 * (30)	.47 (16)
22 - 59	.09 (33)	.00 (18)
23 - 60	.26 (29)	.45 (17)
24 - 61	.34 (32)	.41 (18)
25 - 62	.44 * (33)	.31 (18)
26 - 63	.10 (32)	.84 ** (18)
27 - 64	.40 * (31)	.17 (16)
28 - 65	.39 * (30)	.87 ** (18)
29 - 66	.42 * (34)	.50 * (18)
30 - 67	.61 ** (33)	.57 * (17)
31 - 68	.63 ** (31)	.77 * (16)
32 - 69	.74 ** (34)	1.00 ** (18)
33 - 70	.26 (31)	.28 (14)
34 - 71	.19 (30)	-.12 (17)
35 - 72	.36 * (31)	.35 (17)
36 - 73	.23 (27)	.60 * (17)
37 - 74	.25 (29)	.51 * (17)

¹ The first number in the item pair is the "would" component; the second number is the "should" component.

² The top number in each cell is the correlation coefficient for each item pair. The number in parentheses in each cell represents the number of valid cases for that coefficient.

* p<.05

** p<.001

Appendix M

Survey Results
Composite/Students

Survey Results Composite/Students("S")

Would/should a student's expression be protected when openly...	WOULD...			SHOULD...			don't know	be protected all of the time	be protected sometime	not be protected at all	be protected sometime	be protected all of the time	don't know
	not be protected at all	be protected sometime	be protected all of the time	don't know	not be protected at all	be protected sometime							
1. Disagreeing with the president of the United States and/or other high government officials?	4 3%	50 40%	63 50%	9 7%	5 4%	36 29%		82 65%	3 2%				
2. Advocating homosexual behavior?	75 60%	36 29%	6 5%	9 7%	66 52%	32 25%		17 14%	11 9%				
3. Using obscene gestures?	90 71%	30 24%	2 2%	4 3%	95 75%	21 17%		5 4%	5 4%				
4. Speaking out in favor of a right-wing dictatorship if one thinks that government is right and the United States is wrong?	16 13%	57 45%	27 21%	26 21%	18 14%	46 37%		44 35%	18 14%				
5. Advocating a belief that Jesus Christ is not the Son of God?	73 58%	33 26%	13 10%	7 6%	67 53%	29 23%		28 22%	2 2%				
6. Buying/possessing magazines that feature sexually explicit pictures?	93 74%	26 21%	4 3%	3 2%	96 76%	18 14%		8 6%	4 3%				

N = 126
%

Would/should a student's expression (be) protected when openly...	WOULD...			SHOULD...			
	not be protected at all	be protected sometime	be protected all of the time	don't know	not be protected at all	be protected sometime	be protected all of the time
7. Advocating dating or marriages of people of different races?	8 6%	34 27%	74 59%	10 8%	6 5%	8 6%	108 86%
8. Burning an American flag to protest actions of the government?	57 45%	37 29%	11 9%	21 17%	67 53%	23 18%	19 15%
9. Using slang words that refer to sexual acts or body parts?	56 44%	55 44%	7 6%	8 6%	73 58%	3 26%	10 8%
10. Espousing a belief in satanism or other religious cults?	95 75%	20 16%	7 6%	4 3%	90 71%	23 18%	8 6%
11. Criticizing known church/denominational leaders?	11 8%	83 66%	25 20%	7 6%	21 17%	49 39%	51 41%
12. Using words or phrases that may offend people from non-Christian religious group?	30 24%	72 57%	16 13%	8 6%	58 46%	40 32%	21 17%
13. Expressing personal acceptance of atheism?	57 45%	44 35%	17 14%	8 6%	48 38%	31 25%	38 30%
14. Speaking out in favor of a communist country if one thinks that government is right and the United States is wrong?	23 18%	60 48%	25 20%	18 14%	10 8%	47 37%	51 41%
15. Using vulgar or profane speech/song as a part of a theatrical production?	49 40%	60 48%	7 5.6%	9 7%	48 38%	53 42%	19 15%
							6 5%

N %

Would/should student's expression (be) protected when openly...	WOULD...				SHOULD...			
	not be protected at all	be protected sometime	be protected all of the time	don't know	not be protected at all	be protected sometime	be protected all of the time	don't know
16. Advocating gay/lesbian rights?	75 60%	40 32%	7 6%	4 3%	65 52%	38 30%	18 14%	5 4%
17. Printing anti-administration comments in the student newspaper?	30 24%	73 58%	17 14%	6 5%	20 16%	67 53%	33 26%	6 5%
18. Marching in a local pro-life demonstration?	8 6%	22 18%	89 71%	7 6%	7 6%	21 17%	90 71%	8 6%
19. Advocating pre- and/or extra- marital sexual relations?	97 77%	20 16%	6 5%	3 2%	91 72%	20 16%	10 8%	5 4%
20. Making fun or light of religious worship or experiences?	43 34%	69 55%	9 7%	5 4%	56 44%	55 44%	9 7%	6 5%
21. Displaying protest posters during a speech given by a guest to the campus?	63 50%	45 36%	7 6%	11 9%	48 38%	50 40%	14 11%	14 11%
22. Wearing clothing that has vulgar or profane words printed on it?	81 64%	38 30%	2 2%	5 4%	87 69%	29 23%	5 4%	5 4%
23. Marching in a gay/lesbian rally?	82 65%	24 19%	4 3%	16 13%	72 57%	23 18%	19 15%	12 10%
24. Advocating the right of a woman to have an abortion for any reason?	66 52%	38 30%	13 10%	9 7%	60 48%	34 27%	24 19%	8 6%

N
%

	WOULD...			SHOULD...			
	not be protected at all	be protected sometime	be protected all of the time	don't know	not be protected at all	be protected sometime	be protected all of the time
Would/should a student's expression (be) protected when openly...							
25. Using words or phrases that may offend people from different race or ethnic backgrounds?	62 50%	53 42%	4 3%	6 5%	88 70%	22 18%	11 9%
26. Using what may be considered sexually harassing language?	87 70%	27 27%	5 4%	6 5%	96 77%	19 15%	8 6%
27. Printing an article in the school newspaper which advocates doctrines contrary to the religious tenets of the college?	50 40%	58 47%	8 6%	9 7%	32 26%	60 48%	25 20%
28. Advocating the legalization of marijuana?	82 66%	26 21%	7 6%	10 8%	66 53%	33 26%	16 13%
29. Speaking out against the college administration or its policies and practices?	13 10%	83 66%	26 21%	3 2%	7 6%	64 51%	50 40%
30. Suggesting that the Bible may be in error?	51 41%	55 44%	14 11%	5 4%	43 34%	50 40%	22 18%
31. Advocating evolution and denying creationism?	50 40%	50 40%	19 15%	6 5%	45 6%	37 30%	34 27%
32. Expressing personal Christian witness on campus sidewalks?	9 7%	18 14%	93 74%	5 4%	8 6%	20 16%	91 73%

N
%

Would/should a student's expression (be) protected when openly...	WOULD...			SHOULD...				
	not be protected at all	be protected sometime	be protected all of the time	don't know	not be protected at all	be protected sometime	be protected all of the time	don't know
33. Placing bumper stickers on students' automobiles that include vulgar or profane words?	86 69%	24 19%	7 6%	8 6%	95 76%	15 12%	10 8%	5 4%
34. Printing in the college newspaper advertisements designed to sell term papers?	11 85%	8 6%	2 2%	9 7%	105 84%	8 6%	7 6%	5 4%
35. Expressing a profane term when referring to faculty/administrative personnel?	91 73%	22 18%	6 5%	6 5%	95 76%	17 14%	11 9%	2 2%
36. Placing a student's sculpture or painting of nudes in college art show?	29 23%	56 45%	16 13%	24 19%	1 11%	68 54%	33 26%	10 8%
37. Marching in a local pro-choice demonstration?	38 30%	46 39%	28 22%	13 10%	38 30%	26 21%	45 36%	16 13%

N %

Appendix N

Survey Results
Composite/Non-students

Survey Results Composite/Non-students ("NS")

Would/should a student's expression be protected when openly ...	WOULD...			SHOULD...			don't know	be protected all of the time	be protected sometime	not be protected at all	be protected sometime	be protected all of the time	don't know
	not be protected at all	be protected sometime	be protected all of the time	not be protected at all	be protected sometime	be protected all of the time							
1. Disagreeing with the president of the United States and/or other high government officials?	0 0%	4 8%	43 90%	0 0%	4 8%	43 90%	1 2%					43 90%	1 2%
2. Advocating homosexual behavior?	31 66%	13 27%	1 2%	24 50%	18 38%	6 13%	3 6%						0 0%
3. Using obscene gestures?	40 83%	6 13%	1 2%	36 75%	9 19%	1 2%	1 2%						2 4%
4. Speaking out in favor of a right-wing dictatorship if one thinks that government is right and the United States is wrong?	1 2%	20 42%	26 54%	1 2%	14 29%	32 67%	1 2%						0 0%
5. Advocating a belief that Jesus Christ is not the Son of God?	15 31%	20 42%	12 25%	10 21%	21 44%	16 33%	1 2%						1 2%
6. Buying/possessing magazines that feature sexually explicit pictures?	32 67%	14 29%	0 0%	31 66%	16 33%	0 0%	2 4%						1 2%

N N = 48
%

	WOULD...			SHOULD...				
	not be protected at all	be protected sometime	be protected all of the time	don't know	not be protected at all	be protected sometime	be protected all of the time	don't know
Would/should a student's expression (be) protected when openly...								
7. Advocating dating or marriages of people of different races?	0 0%	6 13%	41 85%	1 2%	0 0%	3 6%	45 94%	0 0%
8. Burning an American flag to protest actions of the government?	14 29%	21 44%	6 13%	7 15%	18 38%	12 25%	16 33%	2 4%
9. Using slang words that refer to sexual acts or body parts?	14 29%	21 44%	0 0%	3 6%	17 35%	28 58%	2 4%	1 2%
10. Espousing a belief in satanism or other religious cults?	30 63%	15 31%	0 0%	3 6%	23 48%	20 42%	4 8%	1 2%
11. Criticizing known church/denominational leaders?	1 2%	15 31%	31 66%	1 2%	0 0%	11 23%	37 77%	0 0%
12. Using words or phrases that may offend people from non- Christian religious group?	8 17%	30 63%	7 15%	3 6%	7 15%	31 66%	8 17%	2 4%
13. Expressing personal acceptance of atheism?	7 15%	20 42%	20 42%	1 2%	6 13%	15 31%	27 56%	0 0%
14. Speaking out in favor of a communist country if one thinks that government is right and the United States is wrong?	2 4%	19 40%	26 54%	1 2%	1 2%	12 25%	35 73%	0 0%
15. Using vulgar or profane speech/song as a part of a theatrical production?	19 40%	23 48%	5 10%	1 2%	15 31%	27 56%	6 13%	0 0%

Would/should student's expression (be) protected when openly...	WOULD...			SHOULD...			
	not be protected at all	be protected sometime	be protected all of the time	don't know	not be protected at all	be protected sometime	be protected all of the time
16. Advocating gay/lesbian rights?	19 40%	22 46%	5 10%	2 4%	13 27%	21 44%	12 25%
17. Printing anti-administration comments in the student newspaper?	0 0%	26 54%	22 46%	0 0%	0 0%	22 46%	26 54%
18. Marching in a local pro-life demonstration?	1 2%	5 10%	42 88%	0 0%	0 0%	6 13%	42 88%
19. Advocating pre- and/or extra- marital sexual relations?	27 56%	16 33%	3 6%	2 4%	23 48%	19 40%	4 8%
20. Making fun or light of religious worship or experiences?	8 17%	28 58%	11 23%	1 2%	11 23%	22 46%	15 31%
21. Displaying protest posters during a speech given by a guest to the campus?	10 21%	27 56%	9 19%	3 6%	7 15%	24 50%	17 35%
22. Wearing clothing that has vulgar or profane words printed on it?	36 75%	9 19%	0 0%	3 6%	33 69%	11 23%	22 4%
23. Marching in a gay/lesbian rally?	15 31%	28 58%	4 8%	2 4%	13 27%	20 42%	13 27%
24. Advocating the right of a woman to have an abortion for any reason?	14 29%	18 38%	14 29%	2 4%	6 13%	21 44%	20 42%

N %

Would/should a student's expression (be) protected when openly...	WOULD...			SHOULD...			
	not be protected at all	be protected sometime	be protected all of the time	don't know	not be protected at all	be protected sometime	be protected all of the time
25. Using words or phrases that may offend people from different race or ethnic backgrounds?	21 44%	24 50%	1 2%	2 4%	20 42%	25 52%	2 4%
26. Using what may be considered sexually harassing language?	32 67%	15 31%	1 2%	0 0%	35 73%	10 21%	2 4%
27. Printing an article in the school newspaper which advocates doctrines contrary to the religious tenets of the college?	5 10%	31 66%	11 23%	1 2%	4 8%	26 54%	18 38%
28. Advocating the legalization of marijuana?	23 48%	15 31%	10 21%	0 0%	19 40%	16 33%	13 27%
29. Speaking out against the college administration or its policies and practices?	1 2%	14 29%	32 67%	1 2%	0 0%	9 19%	38 80%
30. Suggesting that the Bible may be in error?	10 21%	17 35%	20 42%	1 2%	7 15%	18 38%	22 46%
31. Advocating evolution and denying creationism?	7 15%	14 29%	24 50%	3 6%	4 8%	12 25%	30 63%
32. Expressing personal Christian witness on campus sidewalks?	0 0%	5 10%	42 88%	1 2%	0 0%	4 8%	44 92%

N
%

Would/should a student's expression (be) protected when openly...	WOULD...				SHOULD...			
	not be protected at all	be protected sometime	be protected all of the time	don't know	not be protected at all	be protected sometime	be protected all of the time	don't know
33. Placing bumper stickers on students' automobiles that include vulgar or profane words?	37 77%	6 13%	0 0%	5 10%	33 69%	10 21%	0 0%	5 10%
34. Printing in the college newspaper advertisements designed to sell term papers?	42 88%	4 8%	1 2%	1 2%	43 90%	2 4%	0 0%	3 6%
35. Expressing a profane term when referring to faculty/administrative personnel?	34 71%	11 23%	1 2%	2 4%	34 71%	11 23%	2 4%	1 2%
36. Placing a student's sculpture or painting of nudes in college art show?	11 23%	30 63%	5 10%	2 4%	6 13%	28 58%	13 27%	1 2%
37. Marching in a local pro-choice demonstration?	1 2%	17 35%	28 58%	2 4%	2 4%	10 21%	36 75%	0 0%

N %

Appendix O

Kohlberg's Six Stages of Moral Development

The Six Moral Stages

<i>Content of Stage</i>		
LEVEL AND STAGE	WHAT IS RIGHT	REASONS FOR DOING RIGHT
LEVEL I—PRECONVENTIONAL Stage 1—Authoritarian morality	To avoid breaking rules backed by punishment, obedience for its own sake, and avoiding physical damage to persons and property.	Avoidance of punishment, and the superior power of authorities.
Stage 2—Individualism, Instrumental Purpose, and Exchange	Following rules only when it is to someone's immediate interest; acting to meet one's own interests and needs and letting others do the same. Right is also what's fair, what's an equal exchange, a deal, an agreement.	To serve one's own needs or interests in a world where you have to recognize that other people have their interests, too.
LEVEL II—CONVENTIONAL Stage 3—Mutual Interpersonal Expectations, Relationships, and Interpersonal Conformity	Living up to what is expected by people close to you or what people generally expect of people in your role as son, brother, friend, etc. "Being good" is important and means having good moves, showing concern about others. It also means keeping mutual relationships, such as trust, loyalty, respect, and gratitude.	The need to be a good person in your own eyes and those of others. Your caring for others. Belief in the Golden Rule. Desire to maintain rules and authority which support stereotypical good behavior.
Stage 4—Social System and Conscience	Fulfilling the actual duties to which you have agreed. Laws are to be upheld except in extreme cases where they conflict with other fixed social duties. Right is also contributing to society, the group, or institution.	To keep the institution going as a whole, to avoid the breakdown in the system "if everyone did it," or the imperative of conscience to meet one's defined obligations (Easily confused with Stage 3 belief in rules and authority; see text.)
LEVEL III—POST-CONVENTIONAL or PRINCIPLES Stage 5—Social Contract or Utility and Individual Rights	Being aware that people hold a variety of values and opinions, that most values and rules are relative to your group. These relative rules should usually be upheld, however, in the interest of impartiality and because they are the social contract. Some nonrelative values and rights like <i>life</i> and <i>liberty</i> , however, must be upheld in any society and regardless of majority opinion.	A sense of obligation to law because of one's social contract to make and abide by laws for the welfare of all and for the protection of all people's rights. A feeling of contractual commitment, freely entered upon, to family, friendship, trust, and work obligations. Concern that laws and duties be based on rational calculation of overall utility, "the greatest good for the greatest number."
Stage 6—Universal Ethical Principles	Following self-chosen ethical principles. Particular laws or social agreements are usually valid because they rest on such principles. When laws violate these principles, one acts in accordance with the principle. Principles are universal principles of justice: the equality of human rights and respect for the dignity of human beings as individual persons.	The belief as a rational person in the validity of universal moral principles, and a sense of personal commitment to them.

VITA

David W. Tilley was born in Roswell, New Mexico on July 26, 1949, to Rev. Charles E. Tilley and Edna Earline Tilley. He graduated in 1967 from East Ridge High School in East Ridge, Tennessee. In 1971, he graduated from The University of Tennessee, Chattanooga, with a B.S. in Political Science. He received a Masters of Education in Educational Administration from Georgia State University, Atlanta, Georgia in 1976, and a Doctor of Education degree, with a major in Leadership Studies in Education, from The University of Tennessee, Knoxville, in 1996.

He began his career in education as a middle school teacher in 1971 with the Cobb County, Georgia, Board of Education in 1971. In 1974, he became a middle school administrator and served in this area until 1978. He served as Supervisor of Certified Personnel for the Cobb County, Georgia, Board of Education from 1978 until 1981. From 1981 until 1984, he directed Straight, Inc., an adolescent drug rehabilitation program in Marietta, Georgia. In 1984, he became the principal of Mount Paran Christian School located in Marietta, Georgia. Since 1988, David Tilley has been a vice president at Lee College which is located in Cleveland, Tennessee.