COMMUNITY COLLEGE-LOCAL CHURCH RELATIONSHIPS:

THE VARIABLES OF INTERACTION

by

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(ABSTRACT)

In order to determine which variables appear to have an impact upon the relations of community colleges with local church congregations in their service areas, a case study was carried out within a single community college district.

Data were gathered from personal interviews with administrators from several levels within the college, and with local clergy whose churches are currently interacting with the college. Additional data were derived from a questionnaire sent to a random sample of churches within the college's service area. Thirteen categories of variables were identified.

The college was found to have three distinct patterns of interaction with local churches: it used church facilities

to offer community-based continuing education classes, it worked directly with churches which wished to sponsor adult basic education, and it worked through other community service agencies which had already established programs in local churches.

Since the setting for this study was not entirely typical of all community college districts, the findings were examined from the perspective of general system theory in an attempt to improve their applicability to other settings.

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Chapter 1. Introduction to the study

Introduction

The United States has a clear legal tradition extending from an early date which maintains the separateness and integrity of public institutions from those of private worship. Such a state of affairs did not, however, always exist. In colonial higher education, the church-supported college had a clear mandate to serve the public as well as sectarian needs within its community. In places like South Carolina, these private colleges gradually were assumed into a de facto role as state universities and received public funding and legislative oversight. In Virginia, as early as 1789, Thomas Jefferson strove to make the College of William and Mary a public institution and to eliminate every vestige of its long-standing ties to the established Church of England, thus beginning the legal tradition noted above.

Since that time, public colleges and universities and those with denominational support have largely pursued separate courses. It has been widely assumed that any activity in support of higher education on the part of local churches has been directed toward institutions founded and

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maintained by that denomination or faith, and that public institutions have neither the mandate nor the expertise to support the activities of local religious groups.

Are these assumptions accurate? Among any representative collection of people with experience in community colleges, one is very likely to find anecdotal evidence that students' religious needs are being met in one form or another on some campuses, or that colleges are working with local churches in a variety of ways to meet needs in the community. It seems not only expedient but appropriate that this kind of cooperation should take place; both sides benefit, and there is usually little reason to fear that the constitutional safeguards separating church and state are in danger of being violated. Within the college curriculum, we may find religion, Biblical studies, and theology courses offered either for credit or non-credit. Frequently these courses are part of humanities or philosophy department offerings. In other cases, colleges may offer space for volunteer clergy to offer pastoral counseling on campus or even retain one or more persons on staff to provide that function. In its relations with local church congregations, colleges may have clergy on their advisory boards and as adjunct faculty, may use church facilities as loci for credit or non-credit courses, and

may even hire a staff member to coordinate the efforts of the college with those of the religious congregations within its service area.

In order to preserve anonymity, the subject of this study will be called Regional Technical Community College (RTCC). Regional Tech was begun in the late 'fifties as an industrial education center affiliated with both the public schools and state department for trade education. By the 'sixties, local control was vested in a twelve member board of trustees, and adult basic education courses were offered as a part of the college's community service. Finally, early in the present decade, transfer courses were added to the college curriculum. Throughout its history, Regional Technical Community College has maintained close ties with the local community, including its religious institutions, and currently uses the facilities of six local churches to offer courses to the community.

When we are aware that all this activity is taking place, we may well wonder why. The answers are as complex as the manifold missions of the community college itself. Community colleges find themselves uniquely placed to assess and attempt to meet needs in the local community. As brokers and enablers, community colleges find in their contacts with local churches sources of information,

resources, and potential clients. To maintain a viable role of leadership, community colleges must interact with all the major elements in the community: commercial, governmental, fraternal, and religious. Moreover, the needs go both ways, just as community colleges have much to offer to the community through a variety of conduits, within its own walls the college may have needs which may best be served by seeking outside assistance. Hence the presence of religious teachers and counselors on campus.

Background

The conceptual basis of this study lies in the realm of general system theory. As it applies in this study, the theory suggests that each type of institution, community college or local church congregation, exists as a complex system made up of a number of smaller cycles. Each institution takes elements from the outside environment, manipulates them internally through one or a number of cycles, and yields a product. In simple terms, we may assume that any school is a system which takes in students from its environment, puts them through a series of cycles which we call quarters or semesters, and in the end yields an educated person as a product, who then returns to the

larger environment. Upon deeper analysis, this simple paradigm may be much more complex as we analyze the various smaller systems and cycles within the whole: departments, individual classes, college administration and so forth.

In analyzing a college-church relationship using system theory, each institution will have needs which must be furnished by the external social environment, and each will return certain products to that environment. Interaction between the institutions will take place where the needs of one match with the products of the other. If an institution has no needs which may be met by the other, and no products which meet the other's needs, then it may be said to be closed to interaction. The degree to which interaction takes place relates to the number of needs each institution is able to meet using products of the other and vice versa. The extent to which these needs and products match is referred to as the degree of openness.

Openness has another dimension as it relates to the institution's internal formal or informal attitudes, organization, and policies which determine whether opportunities for interaction will be sought, perceived, and acted upon. If these internal factors in a college or church appear to welcome cooperation with a particular outside agency, then that college or church is considered

open to interaction. If the prevailing policies, attitudes and so forth within the institution do not favor any interaction with organizations in the larger community, then a closed bias may be said to exist.

Once again it is important to bear in mind that the larger institutional system is made up of smaller sub-systems, not all of which may share the prevailing bias of the whole institution. Thus, each subsystem may be analyzed separately for open or closed bias toward internal and external factors. For example, this may be plotted graphically by means of a two-by-two matrix found in Figure 1.

For the purpose of this study, any elements which contribute to an institution's being open or closed toward the other will produce a variable. It is the variables operating in a particular environment among one college and a number of churches which are the subject of the study.

Assumptions

1. Community colleges and local churches sometimes work together.

2. The reasons for such interaction may be complex and do not appear to have been studied.

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                           _____
                          |          |                |
              open        |          |                |
INTERNAL                  |--------- |--------- |
FACTORS       closed      |          |                |
                          |_____|_____|

                           closed        open

                            EXTERNAL
                            FACTORS
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Figure 1. Two-by-two matrix of possible open and closed
    bias for each of internal and external factors.

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3. Community colleges, by definition, are concerned with many aspects of their local communities including job training, continuing education, and basic skills development.

4. Members of local churches often are concerned with, and interested in, community service.

5. Since colleges and some local churches share a common concern for individuals in the community, by working together they may be more efficient at reaching their separate goals.

6. Local churches are institutions with an educational dimension.

7. Some colleges and some churches are more interested in interaction than other colleges and churches. The reasons behind this interest may be described in terms of management theory.

8. Regional Technical Community College has a role in the community which includes community service education.

9. If the variables which influence college-church interaction can be identified, then they may be used to find ways to help the two kinds of institutions work together more effectively.

10. Community colleges can offer services to local churches and local churches can help community colleges. If

this does not happen, then there must be a reason why.

Definitions

Local church: a congregation of any religion, sect, or denomination which is located within the college's service area. Whenever the term "church" is used in this study, this definition is intended, unless specifically stated otherwise.

Community service: a curricular or non-curricular response to any identified educational need in the community which is not being met by existing agencies, the fulfillment of which may provide greater good to the community as a whole. Literacy training is one example of this type of education.

Continuing education: under this rubric are gathered many courses which are generally non-curricular, and from which the individual may gain something, but the community as a whole does not. Craft classes are one example of the type of courses offered as continuing education.

Discrepant data: in the analysis procedure used in this study, the interview responses from many informants

were grouped according to subject, and the prevailing attitude of the majority was summarized. Those responses which ran counter to the majority were grouped under the heading of discrepant data.

Subsystem: a basic concept in system theory is that systems are often made up of aggregates of smaller systems, each of which may contain yet other systems. All these smaller systems are called subsystems. In the system which is a college, each department forms a subsystem.

Event cycle: a term appropriated directly from the language of system theory which describes any activity which is cyclical in nature, requires imput of some kind, and produces an output. Event cycles are the building blocks of system theory since all systems and subsystems are collectively made up of event cycles from very small to very large. The school year is a large event cycle encompassing the entire system of the university; a smaller cycle is the preparation and teaching of a single class at the departmental or subsystem level.

Partnership/interaction: used here synonymously, these terms indicate a state of affairs where two institutions, a community college and a local church,

work together in some way to meet an identified need.

Variable: in this study, variables are those factors which either foster or inhibit interaction. These factors are not, by definition, inherent in either type of institution and thus are subject to variability.

The problem

Some colleges seek formal and informal partnerships with local churches to enhance enrollments and build a constituency in the local community, others do not. Similarly, some churches are more likely than others to view colleges as having knowledge and resources appropriate to further their own missions. In order to study the larger question of the nature of such partnerships, a prior question arises: what are the specific variables which impact the formation of relationships between community colleges and churches. This study attempts to identify which variables hinder or facilitate church-college interactions in one community college service area.

Need for the study

Churches and colleges both have a stake in the community, and each exists to serve. Each type of institution may have something the other needs, and each may need something that the other is able to supply. If the dynamics which help or hinder the process are clearly understood, changes could be made to enhance interaction to the benefit of both. Since the whole question of college-church interaction has not been studied in any detail, the first step must be to identify some of the complex variables at work in such an interaction. Later researchers may then design further studies to gauge the relative importance of these variables in promoting useful partnerships among community colleges and the religious congregations in their service areas.

Purpose

This study focuses on one community college and its existing web of interactions with local churches in order to identify the specific variables which have facilitated or impeded those interactions. Since these variables may not have remained constant over time, it will be necessary

to review briefly the history of the college's relationship with the entire religious community to see if instructive trends may be found. The study does not assume that all college-church relationships are beneficial to both parties or that the lack of relationships is accidental. Therefore, a survey was conducted of a broad cross-section of the religious community in order to identify variables which may block the formation of relationships. This study included churches that have a history of interaction with the college and those that do not. To provide an intelligible theoretical context, the identified variables are examined and described in light of general system theory.

The following were specific purposes of the study: (a) to identify relevant concepts from the literature of general system theory, (b) to apply those relevant concepts to the organizational elements of colleges and churches, (c) to study one particular community college and its environment and survey several of the churches with which it currently interacts and a random sample of those with which it does not, (d) to examine the larger history of the role of the religious community in the history of the college, (e) to identify which inputs and outputs of the college match with the needs and products of local churches, (f) to identify the important variables at work

in this environment which enhance or limit college-church interaction.

Questions guiding the research

1. What relationships does this community college currently maintain with area churches?

2. How long has this college worked with local churches?

3. How did these college-church relationships begin?

4. Who are or were the motivating persons behind these relationships?

5. Does the college maintain different kinds of relationships with different churches?

6. What constitutes an open system for a college or for a church?

7. What constitutes a closed system for a college or for a church?

8. Who is perceived to have the power to make the institution more open or closed?

9. What does each kind of institution perceive may be gained from an open or closed bias?

10. What is the primary feature of the organization which causes it to be open or closed?

Limitations

The external reliability of this study is enhanced by attention to the following: First, the role which I undertook as interviewer was clearly identified to the informants. They were well aware of my theological education and experience in pastoral ministry. Within the college, it was well known that I had completed an internship with the vice president of student development and instructional support. This information was not shared with the church informants, lest they interpret an internship as a formal relationship which might impair my objectivity. Since my purpose was to compare the variables of interaction between the college and the local churches within the constructs of system theory, I attempted to define the analytic constructs and premises upon which system theory is based. Finally, the methods which I used to collect and analyze the data are carefully described in chapter 3.

The internal reliability of data is enhanced by the use of verbatim interviews, transcripts, and direct quotes, particularly where these include discrepant data. To be certain that my observations and analysis have some basis in objective reality, I have had them confirmed by

the informants themselves in order to present an account which reflects the setting as they know it.

One of the primary limitations of this study relates to its external validity. Because the study is based upon a sample of one college, generalizability may be hampered by the degree to which that one college and the environment in which it exists is uncharacteristic of all community colleges and their environments. Specifically, Regional Technical Community College is a well-financed institution in a rapidly growing urban area which hosts a number of other schools offering postsecondary education. These factors alone would seem to reduce the possibility that Regional Technical could be considered in any way typical or representative of all community colleges. Nevertheless, since community colleges across the country display enormous variety in their settings and missions, it would appear to be a very difficult task to find a truly representative college and community for this study. More importantly, the case study method based upon extensive use of ethnographic interviews and bolstered by survey techniques is inherently reliable. Therefore, some confidence may be developed about the variables at work in this particular situation and that confidence may be extended to similar colleges in similar settings. By re-

lating these findings to an organization theory like general system theory, the impact of the more unique aspects of this particular setting are reduced, and many of the basic factors which influence college-church interaction in other institutions and settings emerge. Since the purpose of this study is largely conceptual, rather than practical, little will be suggested about the specific ways that colleges can go about changing their patterns of interaction with specific churches. That work is left for further research.

Internal validity is improved by attention to the following:

History and maturation: Because the study only took place over a four month period, this factor was not considered a problem.

Observer effects: The use of a three month lead-in period before serious data collection began reduced researcher impact on informant responses. Participant reaction and confirmation strategies mentioned above also reduced potential observer effects, as did the use of a modified diary to guard against observer personal bias. The use of multiple participants in each setting further reduced distortion in the data. As far as possible, categories of analysis meaningful and familiar to participants

were used.

Selection and regression: An attempt was made to interview informants at all levels of the college administration in order to reduce the distortion introduced by limiting what is seen and who is interviewed. The churches surveyed in this study were selected in two ways. The first list was compiled from interviews conducted with college administrators and consisted of all those churches which currently have some definite interaction with the college. To reduce selection bias, all these churches were surveyed. In order to compare the information obtained from these informant churches with a sample from churches in the larger community, a second list of informant churches was compiled at random from the current telephone book. Strict randomization and the ease of replication using the telephone book as discussed in chapter 3 enhanced both validity and reliability to a large extent, but may have introduced sampling problems. Since not all churches are large enough to have a central telephone number listed in the book, and other churches are not prosperous enough to have a single permanant location or a paid minister, these churches were not available for sampling. Thus, the smallest and poorest churches, often located within the Black community, were not available to be sampled.

Spurious conclusions were reduced by taking care about the attribution of cause and effect. Rival explanations are dealt with in the course of the discussion section and, wherever possible, multiple sources of data have been used for mutual corroboration.

Delimitations

The study concerns itself with one community college district composed of three campuses spread over two adjoining cities. Since the college currently interacts with churches in three distinct ways, the pastors of three churches representing each of the interaction types and representing both cities were interviewed. Historical considerations appropriate to area churches in the college's development were investigated, though no consistent historical development in the college's interaction with churches was uncovered. No attempt was made to survey other postsecondary institutions or their relationships with local churches. Though the inclusion of such institutions might well be informative in a general way, it could easily introduce factors not directly relevant to the particular mission of the community college, and therefore muddy the waters unnecessarily.

Chapter 2. Literature review.

The purpose of this study was to uncover the variables which have an effect on relationships among community colleges and the local churches in their service areas, and then to compare those variables with the constructs of system theory. With that purpose in mind, the literature search concentrated upon identifying books and articles which directly addressed either the issue of college-church interaction, or the application of system theory to the college setting, the church setting, or both. The literature search focused on union catalogs, dissertations, and periodicals in the fields of education and religion. At the conclusion of the search no periodical articles relating to the specific topic of this study were identified at all. Several books were noted which contained discussion of a general sort pertaining to colleges and churches, but only two works appeared to be directly relevant. Of these two books, only one was currently obtainable. Thus the review which follows begins quite broadly, with a history that begins long before the community college concept was established, and proceeds to a discussion of what community colleges and churches may stand to gain from interaction, the factors which influence

how such partnerships started and were strengthened, and concludes with a summary of system theory and its application to educational institutions in general.

History of interaction

Contemporary college-church interaction has its roots far back in the American experience. Beginning in colonial times, mutually beneficial partnerships between churches and the colleges that they sponsored spread with the settlers across the continent. With the expansion of public universities in the 20th century, churches found yet another opportunity for mutually beneficial missions.

Church and church college

Colleges and churches appear to have had close ties since the very beginnings of higher education in America. Brubaker and Rudy (1976) note that "the desire of important religious denominations...for a literate, college-trained clergy was probably the most important single factor explaining the founding of the colonial colleges" (p.6). Moreover, virtually all of the colleges founded prior to 1750 and a great many of them after that date were established by clergy. Not until nearly the beginning of the nineteenth century were the public and parochial

colleges fully separated into forms resembling those which we know today. Beyond providing educated laypersons and a trained clergy, the "hilltop" colleges of the East allowed small developing sects to nurture and spread their particular denominational message.

Church and college on the frontier

Neibuhr (1929) expands upon the nature of denominationalism, the effects of which were emphasized and spread by sectionalism, immigrant cultural heterogeneity, and racial separatism. These social forces fostered the multiplication of Christian sects with their distinctive regional or cultural biases which often led to a kind of theological or ecclesiastical isolation among churches of the various denominations. As the American frontier expanded, denominational colleges soon followed to preserve and extend the particular doctrinal emphases of the sects which built them. By the beginning of the present century, the churches began to view public institutions of higher education as a fertile field in which to minister.

Church and public college

According to Shedd (1938), the church has always reached out to students, either through parish churches or

denominational colleges. It has encouraged student religious organizations including the YMCA, the YWCA and others. By 1900, the rise of public universities brought about the evolution of university chaplaincies, though at the cost of some friction with existing denominational colleges.

In 1903, J. W. Bashford, president of Ohio Weslyan University said, "While theoretically the state universities cannot teach the creed of any church, it is nevertheless unjust to characterize them as godless institutions, and unwise to overlook their possibilities for service toward the solution of the problem of religious education" (p.20). By the decade 1910-1920, various denominations had created national agencies which established policies for their work on public university campuses. With this multiplication of denominational workers in the field came the possibility of interdenominational cooperation.

The period from 1920 to 1938 was one of expansion and consolidation among the denominational efforts on public college campuses. In this era, intercollegiate organizations like the Wesley Foundation were founded to offer worship, religious education, a home atmosphere for students, the training of church lay leaders, and the

recruitment of future clergy and missionaries. Beginning before 1910, women were given positions of leadership within many campus religious organizations.

Denominations joined forces and formed conferences to aid their work on the campuses at Cornell, the University of Pennsylvania, and UCLA, the last of which extended its work to Los Angeles Junior College in 1929. Two approaches gradually emerged in the effort to center campus ministry in local churches: church-centered student work, and student-centered church work.

What the church gains

We have reviewed the Church's historical interest in public colleges for propagating and nurturing the faith or enhancing the Christian education offerings of the local congregation. Sleeper (1980a) offers some additional ways that the church benefits from public colleges: the college acts as a transmitter of the Judeo-Christian (predominately Western) culture, it provides for the development of vocation and its implications for the work ethic and the meaning of work, the college serves as an instrument of social change "to help students see how policies are made and to measure their impact" (p.5), and it may foster the creation of student values. The community college

represents a different set of challenges and opportunities related to each of the above interests.

One way in which local churches may benefit directly from community colleges appears to be from the teaching of courses in religion. Sleeper summarizes a study of religion in two-year colleges which found courses in Bible and world religions, taught by regular full-time faculty or part-time by local clergy or campus ministers, in 50% of the institutions surveyed.

What the college might gain

Though community colleges might well gain in any number of ways from interaction with local churches, the literature identifies four particular benefits: resources for moral decision making, an integrated sense of vocation and the world of work, greater possibilities for student development, and an environment for wholistic integration of disparate cultural elements within the community.

Moral community

Warren Martin (1974) suggests that colleges are forced to make moral choices and are confronted with moral issues among which are financial accountability, academic responsibility, and administrative and professional

integrity. To these, Sleeper (1980b) adds further concerns about the quality of campus life, personal rights, and public policy issues. Most colleges appear to act upon these issues implicitly and fail to clarify the underlying moral commitment which informs their actions. Each of these challenges presents moral options for the college.

Central to Sleeper's understanding of the nature of the community college is the concept of a "moral community." One function of this community is "to educate students for responsible action" (p.14). This occurs through transmission of culture, preparation for citizenship, increasing consciousness of self and environment, the stimulation of creativity and the critique of contemporary society while maintaining a stance of neutrality. In carrying out these tasks and fulfilling itself as moral community, the college is called to draw upon the theological resources in local churches.

Informed sense of vocation

Educators consider vocation to be "training for employable skills" (p.36) while Church members traditionally view it as a call from God to a life in ministry or monastery. According to Tiedman, Rutledge, and Miller-Tiedman (1980), a more appropriate view would

combine and integrate the two views. Religious emphasis on vocation finds wholeness in the world of work through laboring at a task which one is best fitted to perform and which gives one's life personal meaning. Considered central to the concept of vocation are personal responsibility and "change and development throughout life" (p.36). Religion is found to provide resources for the individual to gain an understanding of the world and insight and knowledge about the developing self.

In applying the foregoing theories, these authors suggest that community colleges should structure career education in such a way that students are helped to mature as individuals and initiate a process of "life designing" (p.57) which, in part, must draw upon the resources of the larger community, including churches.

Improved student development

As the previous sections have suggested, much of what local churches have to offer to the community college relates to the subject of student development. According to Wood (1980), to foster better student development educators must understand the importance of the ways in which students integrate their central selves with the world. Specifically, the college must address "awareness and

utilizations of the connections between our experience of self and our experiences with our environment" (p.65). This is done to help students come to grips with personal questions about life and the future and make decisions about utilizing educational opportunities on and off campus. Traditionally, local churches have provided one of the primary locations in the community where moral and ethical resources are brought to bear on the kind of life choices which college opens up for students.

Site for cultural integration

Protestant churches and public institutions of education are "gatekeepers to social, economic and political power" (p.74) and, as such, are partly responsible for racial tensions, according to William Mamoru Shinto (1980). The initial mode of thought in American society stressed assimilation into the dominant culture. This gave way in the 60's to the rise of cultural pluralism, one example of which is the cultural emergence of the Black church.

Community colleges may be appropriate sites for new experiential and interdisciplinary studies, since all societal institutions, including churches and colleges, need to address such things as values formation, education,

and social responsibility, in an integrated way. The problem is that, historically, this nation has embraced individualism and privatism rather than community. Society is restrained from embracing a communal future by past myths and theologies which impede change and pluralism. The church must embrace new theologies of wholeness and education must adopt philosophies "which move in the direction of creative growth" (p.87). Shinto suggests seven guidelines which point to this creative growth: 1. An emphasis on open thoughts and actions; 2. Showing rather than saying; 3. An emphasis on the importance of feelings; 4. A synthesis of extremes; 5. An emphasis on the ethics of cross-cultural conduct; 6. Visible benefit for both sides, particularly the oppressed; 7. Both sides expect to learn from the experience.

College-church interaction

Having defined a few of the potential benefits to colleges and churches, we turn now to an examination of how such interaction may be initiated, stabilized, expanded, and maintained. Since the literature base is so minimal, the discussions which follow are based upon experiences summarized by participants from actual settings rather than broadly based studies.

How interaction starts

Edwin Albright Jr. (1980), discusses the development of a community college campus ministry in Jacksonville, Florida. In developing a plan for the new ministry in Jacksonville, campus ministry leaders looked at new types of higher education institutions and decided that their ministry should be "a channel through which the local church can practice ministry" (p.102) and that ministers would need to be both facilitators and motivators. The ministry was based upon the theological importance of communicating the Christian message. Goal setting was crucial to establishing a sense of mission in the local church. Motivation was tied to organizational climate which is determined by leadership style. Traditionally, church mission and programs appear to be instituted by a small group of influential people. In more active congregations, there are many groups with authority and responsibility for program planning. Active congregations tend to have several aspects in common: they are goal oriented and organized for goal achievement, they encourage public process, expand power, encourage wide authority/responsibility dispersement, develop theological motivation, and encourage church members to identify with programs.

The campus ministry thus established served as a resource broker between local churches and colleges. To implement the scheme for campus ministry, authorization was obtained and relationships were established among churches and colleges; data were gathered, goals and objectives were formulated, and an organizational structure was developed which allowed for coordination, ongoing goal setting, encouragement of ownership, and the recruitment and development of interested persons.

How interaction is stabilized

Some clergy apparently assume that only full or part-time professionals sponsored by their denominations can initiate campus ministry, though others have discovered that volunteers can create beneficial relationships. According to Springer (1980), once such interactions are started, a further challenge is the need to stabilize and continue them. The five factors which help a church and a college to cement their relationship are: 1. Broad questions must repeatedly be asked which serve to define the nature and goals of the partnership. 2. Establishing the relationship requires input, involvement and ownership from both the college and the religious community. 3. The primary focus of enrichment is on existing programs, people

and organizations, rather than the creation of new programs to vie for scarce resources. 4. The question of identity and visibility for volunteer campus ministry must be addressed. 5. College administrators and volunteer teams must have the assurance that the churches can and will offer long-term professional assistance when it is needed.

How interaction grows

Another case history account of college-church interaction is given by Mardelle Bourdon (1980). The interaction began with a college community education class on public issues. Church members joined with other community agency groups to form a community enrichment association aided by the community college. The college established a clergy advisory committee and a campus minister spoke to groups in the college district. Events picked up when the association received a Mott Foundation grant through the college which trained local leaders in community education and conducted needs assessment. The church began a program to help senior citizens gain funding from outside agencies using church members and facilities with guidance from the college.

Bourdon concludes that the rural church is a natural center for community life, but many colleges and churches

are unaware of the potential for community development that lies in partnership, and no one seems to take the initiative.

How interaction is maintained

The conclusions of several community college campus ministry leaders concerning the maintenance of partnerships are presented by Rutledge (1980). These are: 1. Initiation of such a ministry may come from the local church, the college, a denominational agency, a campus minister, or individuals in the community who see a need; 2. Initiation is maintained through organizational structure, a professional staff, and adequate funding, while interaction may be weakened by over-dependence on volunteers, adherance to outdated views of college and church, lack of resources, and the burnout of leaders; 3. The primary constituency may be the church, the college, or the community as a whole; 4. Staff roles vary with the maturity of the program, but in general terms, staff function as facilitators and team builders; 5. Goals may vary with the setting, but usually include the development of individuals, the discovery of truth, and the betterment of communities; 6. The local church may act to receive services from the college like the training of church school leaders, or offer services to

the college like offering space for classes, it may provide ministerial or other support, program planning, worship and other support services for students; 7. The college may be a receiver or provider of services and resources, a collaborator in mission, and an initiator of relationships; 8. Effective organization came from committees and networks that linked churches, colleges, and community organizations; 9. Success of programs is based on proper initiation and development.

One local minister noted that he teaches courses in religion and philosophy at the college and that it leads to opportunities for counseling. The congregation benefits "indirectly through community awareness of the church being alert to human needs and involved in service to people (p.126)." This minister concluded about churches and colleges, "We need each other" (p.126).

System theory

In order to provide a theoretical framework within which to evaluate the findings of this study it is helpful to understand some of the elements of system theory, and how the theory might be applied to institutions like colleges or churches. The following definitions are drawn from Hanson (1985), a synoptic text, except where otherwise

noted.

General system theory attempts to explain how systems of organisms or organizations interact with other organisms or organizations. The extreme generality of the last statement comes from the fact that the theory was assembled for very broad application. Therefore, general system theory, as expounded by Bertalanffy (1968), may be used profitably to discuss anything which might have system-like qualities and interacts with its environment. System theory was set up primarily in opposition to static hierarchical models and enumerates several distinct modes of systems. These include frameworks (with structure but no movement), elements with structured patterns and limited movement called clockworks, a category of elements with limited self-regulation like thermostats, and open systems which are able to regulate their interaction with an environment. General system theory grew out of a biological view of organisms which are, themselves, made up of systems (like our digestive and circulatory systems) and participate in larger systems (a food chain). Ultimately, the notion is applied both to nonliving systems like solar systems and to systems which grow out of the organization of human activities.

Some of the primary elements of system theory with

their explanations are:

Elements: Systems are made up of interdependent parts called elements. Elements can be symbols, objects or subjects, either living or nonliving.

Subsystems: These are smaller systems which exist within the larger system. In a complex system like a school, many different subsystems may be identified. Hanson illustrates this idea with eight different subsystems which might be a part of an educational system: decision process components, activity units, the school as perceived from the disciplines of behavioral science, institutional roles and activities, subject matter and curriculum, grade level and curriculum, individual school units, and various instructional technologies.

Event cycles: System theory assumes that systems are systems because there is an element of process about them and that often this process occurs in a cyclical way. One of the major cycles of the school is the predictable pattern of events in the school year which is repeated year after year. Yearly cycles may be aggregated so that, from a single student's perspective, the total experience of college might be made up of four one-year cycles. Yearly cycles may also be broken down into their constituent minor cycles in the life of each department, classroom, or

student and further identified with reference to daily, weekly, monthly, or yearly activities.

Open systems: A dynamic system interacts with its environment by taking something from the environment, processing it, and then returning some product to the environment again. If it fails to do these things, then the system is considered closed.

Input: As noted above, input is the first step in what open systems do. Input may be tangible, like students or nonliving resources, but they may be nontangible as well, like values, symbols or ideas.

Throughput: This is what the system does to transform the input. If colleges take in students, then the teaching is throughput. This concept may be further broken down to include instructional technology, decision making strategies, reward systems, evaluation, and so forth.

Output: Output is the product which results from throughput. In the case of the college we assume that it may be something like knowledge (an intangible) or a degree (a tangible piece of paper).

Balance of systems: Since all open systems have inputs and outputs, then it is also true that the inputs have to come from somewhere, and the outputs must have somewhere to go. In most cases, those needs are met by

other systems resulting in a web of interactions. The school produces an output called graduates who may form the input to other systems that make up businesses. Since the school has many input needs, it may also be linked to textbook publishers, teacher training facilities, city governing boards, and so forth. When the balance between inputs and outputs of various systems in a web breaks down, serious problems may result.

Environment monitoring: To initiate change in an organization, some means of monitoring the outside environment is necessary in order to identify sources of appropriate inputs and targets for outputs. Sometimes the environment immediately creates an impact upon the school through its web of interactions; sometimes the larger cultural, political, and economic forces at work in society gradually filter down to create long-term challenges and opportunities for the school.

Management information system: In order to properly respond to the external environment, the school must be able to make decisions regarding its internal organization. To do this, basic information must be gathered, stored, and made available when needed. Hanson identifies six different information loops which make up the larger management information system: market futures, quality control,

external feedback, pending resources, personnel support, and control mechanism.

Dynamic equilibrium: From the work of Scott and Mitchell, Hanson notes that open organizations must change as the environments around them change. As long as inputs and outputs remain in balance, equilibrium is established and the organization will tend to attempt to maintain it. If equilibrium continues in a static way over time and loses its dynamism, the institution has a tendency to try to block change.

To the above definitions, we may profitably add the following from the writings of Katz and Kahn (1978):

Integration: A system may act to organize its subsystems in a variety of ways. Integration occurs where there is considerable flexibility collaboration, and the sharing of information among the various subsystems.

Differentiation: This concept suggests that an organization will develop subsystems for particular activities or to address particular needs in the larger environment. In a college the department of adult basic education may function quite differently from that of physics because the two departments have different clientele and attempt to meet different needs.

Coordination: When subsystems do not closely share

information and work together in an integrated way, they may be held together through coordination. In this situation, the subsystems function autonomously, reporting only to higher authority within the organization which then takes responsibility for bringing together the results of the actions taken by all the subsystems.

Equifinality: In attempting to achieve some particular goal, an organization may have several options for action. The concept of equifinality says that more than one option may reach the desired goal and that there may be no single best approach to a problem.

Chapter 3. Method.

The primary purpose of this study was to examine one community college and the local churches in its service area with which it relates in order to identify the variables which have an impact on interaction. This chapter will discuss the setting chosen and the method employed for data gathering and analysis.

Setting

Regional Technical Community College (RTCC) and its service area, Regional County in the North Carolina piedmont, were selected for this study because the college was well established and funded, had a comprehensive mission, was near other institutions of higher education including denominational colleges, and was convenient and easily accessible for study.

Census data for 1980 reported that Regional County's population was 317,154. Two-thirds of the county's population was located within the cities of Centerville (1980 population 155,642) and Midway City (1980 population 63,380). The remainder was distributed over a number of smaller towns and unincorporated farmland.

RTCC is spread over three campuses. The largest of

these is located in Mediantown between Centerville and Midway City, both of which contain smaller satellite campuses. In addition to Regional Tech, Regional County contains two state universities; four church-related four-year colleges, of which three are affiliated with the United Methodist Church; and a two-year proprietary college.

American Association of Community and Junior Colleges data for Regional Tech show that total headcount enrollment in October, 1985, was 5,528, of which 3,206 were minorities. In the 1984-1985 school year, community education headcount enrollment at RTCC totaled 13,764. The total budget for 1984-1985 amounted to $15.7 million.

Research strategy

The following sections comprise a detailed discussion of the method employed in conducting this study. The sections follow one another in the same order in which they were considered or initiated in the course of carrying out the study. The statements in boldface are concerns taken from the limitations section in chapter 1 and are followed by a discussion of the specific steps which were taken to address each particular limitation.

Prior knowledge of the setting

Observer effects were reduced somewhat in the college by the use of a three month lead-in period before data collection began in order to reduce researcher impact on informant responses. Before the interviews with administrators in the community college were conducted for this study, the author had the opportunity to participate in an internship at the college. By the time the interview process began, only two of the eventual seven respondents had not been met, contacted, or interviewed in the course of the internship. The internship involved a literacy volunteer training project which was closely related to the existing adult basic education program of the college, the program which works most actively with churches and church leaders in the community. Thus, it was possible to become familiar with many of the key administrators and learn much of the background to the college's work with churches before beginning formal data gathering.

Construct development

Since one of the purposes of this study was to identify the variables of interaction between the college and the local churches within the constructs of system

theory, I attempted to define the analytic constructs and premises upon which system theory is based. After establishing the purpose of this study, one of the first steps in carrying out the study itself was to define the basic terms of system theory and see how those terms apply to schools and churches. The result is summarized in the system theory section of chapter 2. Taken in conjunction with my prior assumptions concerning churches and colleges and their interaction (also listed in chapter 1), the constructs of system theory suggested that each level of administration in the college represented a possible subsystem. Since I was interested in how subsystems of the college affect interaction, the logical conclusion was that it would be necessary to interview those college administrators who could influence interaction with churches within the limits of their individual responsibilities.

Data collection strategies

The internal reliability of data is enhanced by the use of verbatim transcripts of interviews and direct quotes, particularly where these include discrepant data. Because internal reliability is enhanced by using language and terms familiar to the respondents themselves, I wanted

to capture as closely as possible the language of the college administrators and church leaders, and this suggested the use of interviews which would be taken down verbatim. The particular questions asked of the informants in each setting, college and church, were taken from a script of questions drawn up in advance. A complete list of the interview questions used is included in Appendix A. As each interview progressed, questions which did not seem relevant to that particular informant were skipped over and new questions were included on the spot in order to follow up on new lines of thought introduced by the informants in the course of the interview. The subsequent sorting and analysis of the entire transcript of each interview yielded considerable data, including discrepant data, from which the final variables were drawn.

Internal validity was strengthened by the use of several data gathering methods including interviews, document analysis, surveys, and comparison with organization theory. In addition to the interviews and their analysis in terms of system theory, two additional data gathering methods were adopted: document analysis and surveys which are discussed in detail below. This four-fold approach to data gathering brought together information from a wide variety of sources and strenghtened internal

validity.

Document investigation

The document analysis was conducted in the archives of RTCC to collect information concerning the history of the college in order to determine whether there was any evidence of involvement by the local religious community in the founding or early history of Regional Tech. A history of the institution up to 1971 was helpful in detailing the early years, though it failed to mention any interaction with local clergy or churches in the foundation of the college. The archives contain a wealth of newspaper articles which mention the college, though again nothing pertaining to the topic of this study was uncovered. Finally, several internal documents were consulted, including the budget for fiscal year 1986-1987, an organizational chart covering the same period, institutional long and short range goals for the years 1984-1988, and "A marketing plan for the Centerville/Midway City campuses."

List of college informants

The use of multiple participants in each setting further reduced distortion in the data. Since I did not know where and how the decision was made within the college

to interact or not interact with local churches, I considered it important to interview administrators at many levels within the administrative hierarchy. In so doing, I hoped to reduce distortion of the data from too few informants. This procedure allowed comparisons to be made between what one informant may have said he or she believed and how clearly that belief was communicated to coworkers. This approach also reduced the potential for errors of selection and regression.

During the course of my internship it became quite clear that the individuals most likely to be involved in college-church interaction included the president, both vice-presidents, the dean of continuing education, the director of student development for the Centerville and Midway City campuses, the director of adult basic education (ABE), and the ABE coordinator. At this point in the study I began to approach these individuals to enlist their aid and to schedule interviews.

I decided at the outset of the study to defer approaching the churches until after I had conducted most of the interviews within the college. Though one of the items on the assumptions list in chapter 1 was that local clergy are very important as contact persons in establishing interaction, I did not want to limit my approach to a

single individual in the churches until I knew more about the actual situation from the point of view of the college administrators.

First survey

In order to gain some general sense of the prevailing attitudes toward college-church interaction within the religious community as a whole, a survey was initiated. An instrument was composed for the purpose of this study (see Appendix B) and mailed to a random sample of the churches in Regional County along with a cover letter explaining the purpose of the survey (see Appendix C).

The random sample of churches was made by assigning a number to each of the churches listed under "churches" and "synagogues" in the current telephone books of the cities of Centerville and Midway City. The first church listed in the Centerville telephone book was assigned the number 1 and the churches which followed were numbered consecutively through the end of the listings. The two listings under "Synagogue" were given the next two numbers and then the numbering was continued in the Midway City telephone directory, first under churches, then under synagogues. The total number of institutions thus assigned a number was 588. A random number generator was then used to select the

50 churches for inclusion in the initial survey.

Strict randomization and the ease of replication using the telephone book enhanced both validity and reliability to a large extent, but may have introduced sampling problems. Because not all churches are large enough to have a telephone number listed in the book, and other churches are not prosperous enough to have a single permanant location or a paid minister, these churches were not available for sampling. Thus, the smallest and poorest churches, often located within the Black community, were most likely to be overlooked. To some extent in a rapidly growing largely urban area like Regional County, compiling an accurate list of every extant group which could conceivably call itself a church would be no small task. Moreover, such a list would become outdated very quickly. Even among the churches sampled using the telephone book, several surveys were returned as undeliverable. The only way that a proportional representation of small, poor, or Black churches could be guaranteed would have been to forego strict randomization.

To keep track of the churches surveyed, a 4x6 index card was compiled for each church. Centerville churches were recorded on green cards, while white cards were used for Midway City churches. The front of each card bore the

number assigned to the church from the telephone listing, and the church's address and telephone number. Each church was then called, and the name of the senior pastor (and director of Christian education, if any) was also placed on the card.

The survey instrument was duplicated and sent to the pastor, senior minister, or rabbi of each selected church or synagogue along with a cover letter which briefly explained the purpose of the study and a stamped, self-addressed return envelope. The date each survey was sent out was written on the back of each church's index card. Each instrument was coded with the number of the church for later identification and follow-up purposes. In 11 churches, the name of a director of education was known and a second survey was sent to that person to act as a check against the information contained in the responses of the senior informant at that institution. For purposes of analysis, where both surveys from an institution were returned, only the responses of the senior informants were included. In a case where the pastor failed to respond to a particular question and the staff member did respond, the staff member's response to that question only was recorded. In three instances, senior clergy reported no interaction with the college, while a staff member from the same church

indicated that some form of interaction had, in fact, occurred. In such cases, only the staff member's responses to questions about interaction were coded for inclusion in the analysis, and the pastor or senior minister's responses to other questions were retained.

Begin interviews in college

Personal interviews were conducted with the seven administrators of the college who were selected from all levels of administration. The interviews were scheduled in advance and took place in the office of each informant. I conducted all interviews and asked questions from the prepared lists in Appendix A. As previously noted, each of the informants was, to some degree, aware of the nature and purpose of my study before the interview took place. Each interview was expected to last approximately forty-five minutes so that the total time spent with each informant would not exceed one hour. Informant responses were manually recorded verbatim. A sample interview transcript may be found in Appendix D.

Expand and type transcript of interview

Immediately following each interview, the manual transcript was reviewed and expanded; any additional de-

tails which could be remembered that were not included during the interview itself were appended to the manual copy. A complete transcript of each interview was prepared on a computer from the expanded manuscript the same day the interview was conducted.

Preliminary analysis of interviews

Within forty-eight hours of conducting each interview, a preliminary analysis was prepared from the transcript. The first step in analyzing the raw interview data was to examine each interview and posit a series of assertions which the data could be used to support, incorporating, where possible, direct quotes from the informants. Each of these assertions was then coded with the initials of the informant who provided the data. (A sample preliminary analysis is included as Appendix E.)

Return transcript and preliminary analysis to informants for comment

To be certain that my observations and analysis have some basis in objective reality, I have had them confirmed by the informants themselves in order to present an account which reflects the setting as they know it. In order to test my observations and my analyses, I submitted both the

expanded transcript and the preliminary analysis of the interview to the informant with a request for any reactions, clarifications, expansions, or further remarks. Those comments which were received were interpolated into the appropriate preliminary analysis.

Random thoughts

Participant reaction and confirmation strategies mentioned above also reduced potential observer effects, as did the use of a modified diary to guard against observer personal bias. Having the informants respond to the transcripts and the subsequent preliminary analysis of their interviews provided one check on observer bias. A second check was the keeping of a modified diary or listing of random thoughts which were generated at odd moments during the data-gathering and analysis periods (see Appendix F for an example). These thoughts simply revealed the general conclusions which were beginning to emerge based upon what I had seen and heard to that point and gave me informal hypotheses to test or reject in subsequent interviews.

Begin organizing returns of first survey

As the surveys from the first sampling were returned, the date that each one was received was recorded on the

back of that church's index card. If two surveys were sent to a single church, the date that each came back was noted. When all the surveys sent to a church were returned, the survey(s) and the index card were placed in a file folder marked "first survey."

College interviews complete; analysis for variables begins

When all of the interviews were concluded and the preliminary analyses were complete, all of the assertion lists, including their supporting quotes, were compiled into one file. Each assertion was given an additional sorting code which related to its subject matter (needs assessment, role of the president, etc.). When the latter task was completed, the whole file was sorted by the computer to combine assertions which related to the same subject. Since some assertions could be logically included under several subject headings, these were coded for all the headings for which they might apply.

Subject headings were then ordered by the number of assertions in that heading, with the largest subject first, followed by the next largest, and so forth. When that was done, assertions in each group were sorted so that identical, or nearly identical, assertions were grouped together. If there was only one group of very similar assertions

under a single subject heading and the assertions appeared to suggest a variable which influenced the interaction between the college and local churches, the variable was given a name which was included in the working variable list. In cases where more than one group of very similar assertions occurred within a subject heading, any assertions which did not appear to represent variables of interaction were deleted. The remaining assertions grouped under that subject heading were then named according to the variable which they supported and those variables were added to the working variable list.

Finally, all of the variables with their supporting quotes from the working variable list were compared with one another and, where appropriate, combined to reveal a list of discrete variables with minimal overlap. This was called, logically enough, the final variable list, the assertions of which formed the basis for the discussion section.

As far as possible, categories of analysis meaningful and familiar to participants were used. Because the analysis of data proceeded directly from the interview transcripts, words and phrases used by the informants themselves often became the category headings or variable names. Additionally, since the author is intimately

acquainted with the language of both educational and ecclesiastical administration, there was little need to translate informant responses into more accessible terms with a subsequent loss of precision.

Discussion section

In relating these findings to an organization theory like general system theory, it is hoped that the impact of the more unique aspects of this particular setting will be reduced, and it will be seen that many of the basic factors which influence college-church interaction are quite generalizable across a broad spectrum of institutions and settings. By analyzing the various interviews in the same way, groups of apparent variables in the college and the church settings began to emerge. When these variable lists were complete, each variable was compared to a system theory description of its setting (either church or college) to determine whether that variable was consistent with the theory. By evaluating each variable in this way, the final variable list was considered more generalizable to other college and church settings than those which generated the variables.

The second survey

The churches surveyed in this study were selected in two ways. The first list was compiled from interviews conducted with college administrators and consisted of all those churches which currently have some definite interaction with the college. To reduce selection bias, all of these churches were surveyed. A second round of surveys was conducted using a procedure similar to the first with the exception that these churches were not selected randomly. In each case, the selected church was identified by a college administrator as having some relationship with Regional Tech, either currently or in the past, and it was important to the study to have the responses of this group to compare with the random sample. Surveys were sent to eight congregations. Since more information was available about this group, in five of the eight churches surveyed the name of a second informant was obtained. Though nothing was actively done to prevent it, there was no overlap between churches in this group and churches sampled in the first survey. Index cards were prepared for this group in the same way as for the previous churches surveyed. The set of instruments returned from this group of informants was kept entirely separate from that of the first group.

Summary of interaction formulated.

The last stage of compiling interview findings in the college consisted of identifying the patterns of interaction between the community college and the local church congregations within its service area. This summary was the culmination of the process which began with interview transcripts and proceeded through the preliminary and variable analyses to the identification of discrete variables. Once the variables were extracted, they were recombined to reveal three distinct ways in which the college currently works with local churches. A summary of the three types of interaction is included in chapter 4. Though the potential for other types of interaction certainly exists in this setting, the enumeration of such possibilities was left for inclusion in chapter 6.

Selection of ministers to interview

In order to provide more substantial information regarding attitudes of local church leaders concerning the topic of this study, three of the clergy who responded to the second survey were selected for a personal interview. Three ministers were included because analysis of the administrator interviews revealed that the college related to local churches in three apparent ways. Thus, beginning with the three types of interaction, an attempt was made to

identify a single church which matched each of the interaction types and to interview its minister in charge. Two of the ministers' names were mentioned in the course of interviews with college administrators. The third was selected after reviewing all surveys returned in the second group. An important point which influenced the selection of the third informant was that, though his church allowed the college to use its facilities, he personally had reservations about the arrangement. I was particularly interested in gaining further insight into his negative feelings.

Interviews with ministers

The personal interviews with church leaders were set up and conducted in the same way that those with college administrators had been. These individuals were all or-dained clergy with pastoral responsibilities in local churches. All three individuals possessed baccalaureate degrees and had considerable experience in church lead-ership. One of the informants held an academic doctorate and had prior experience in academic administration, anoth-er held a professional doctorate. Though the prepared list of questions was no longer for the clergy than for the col-lege administrators, the interviews ranged from ninety

minutes to over two hours. As with the prior interviews, these interviews were recorded manually, expanded, and typed. Preliminary analysis followed the same procedure as that used with college administrators.

Variable analysis of interviews with church leaders

When all three interviews with church informants were completed, the preliminary analyses were combined and sorted using the method described for the college administrator data. This process yielded a second list of variables: those which the clergy identified as influencing church-college interaction from their own perspective. As with the college variables, the church variables were first summarized in a discussion section and then related to system theory in an additional section.

Survey findings coded and analyzed by computer

Data obtained from the first and second surveys were kept separate throughout the analysis. The survey data were coded from the returned instruments by assigning each question on the survey a number, and then assigning a number to each of the responses actually received from a respondent. The two sets of data were processed on an IBM mainframe computer using the SAS analysis program to

develop a frequency distribution of the responses to the survey questions. These findings are summarized in Table 1 included in chapter 4.

Survey findings discussed

A narrative description of the findings from the surveys was written which concentrated on the relationship of the responses of the two groups to one another and provided additional support to the findings of the interviews.

Conclusions formulated

The direct findings of this study, as noted above, were of two types. The first type of finding was generated directly from interview data which were sorted, categorized, and analyzed. These data are included in chapter 4 and consist of a list of variables identified from the statements of informants regarding interaction between the community college and local churches. Each variable is followed by the assertions upon which it is based and the supporting quotes taken from interviews. In chapter 5, related variables are combined into 13 categories. Each category is discussed in terms of its function in the setting studied and also in its relation to system theory in an attempt to link the theoretical concept to the var-

iables actually generated. The second type of finding generated was the result of quantitative analysis of data contained in the mail surveys. These data were collected for the purpose of rough comparison between the churches which are known to interact with Regional Tech and a random sample of the churches in the service area. This comparison was made in tabular form and appears as Table 1 in chapter 4.

As the findings distilled a large body of undifferentiated data to a summary of actual forces at work in this setting, the material in chapter 6 attempts to move from the highly specific to a broader interpretation of the general forces which appear to be shaping interactions among the college and the churches.

Chapter 4. Results.

The purpose of this case study was to examine one community college and its service area in order to identify the variables which affect the the ways in which the college relates to local church congregations. A review of the pertinent literature showed that such college-church relationships are potentially beneficial to both churches and colleges. To carry out the case study, a method was adopted which relied upon both a written survey and personal interviews to gather data. Survey data were collected from both a random sample of churches and a smaller group of churches known to be currently interacting with the college. Interviews were conducted with community college administrators and with clergy from three selected churches.

This chapter presents the results of the case study. The results are presented in the order in which the data were collected and analyzed: survey data first; followed by a summary of interview findings, including a list of the variables which influence college-church interaction; the assertions upon which each variable is based; and the direct quotes from college administrators or church leaders

which support the assertions. The chapter concludes with a section which describes the three specific ways in which Regional Technical Community College actually relates to the local churches in its service area.

Survey Results

The first group of survey instruments was sent to 49 churches selected at random from the Centerville and Midway City telephone books. Since, in 11 of the churches, the names of church staff or religious education committee members were known in addition to the name of the pastor, a total of 60 surveys were administered in the first round. Of this number, four of the surveys were returned by the post office as undeliverable. Usable responses were returned by at least one person from each of 29 churches. Since only one response could be used for each church, the response rate for churches responding to the survey was 48%. Of the surveys used for analysis, only one was from a respondent other than the senior clergyperson of the congregation. The responses of this group of respondents are listed in Table 1 under the heading "Random group."

In the second round of surveys, 13 surveys were sent to 8 congregations, of which one was Jewish. Seven responses were returned by individuals representing 6 of

the congregations for a church response rate of 75%. Six of the churches in this group surveyed were listed in the fall catalog of RTCC as locations where college continuing education classes were held. Five of the six churches on this list (83%) responded to the survey. The other two churches were selected in this non-random sample because the senior clergyperson was known to be involved with Regional Tech. The responses of this group of informants are summarized in Table 1 under the heading "Select group."

Interview results

Interviews were carried out in the college at all levels of the administration from the president down to the department level. In the churches, interviews were conducted with three local pastors. In each setting, interview questions were asked from a prepared text (see Appendix A) which was substantially the same for all informants in each setting. Responses were recorded manually, expanded, and transcribed onto computer media. The responses from each interview were grouped in such a way as to support assertions about college-church interaction. A sample interview and the assertions generated from it are included in Appendices D and E

Table 1: Frequency and percentage of responses to survey by
group.

		random group (N = 29)		select group (N = 6)	
		freq.	%	freq.	%
Title of	Minister	27	94	5	83
respondent.	Rabbi	-	-	1	17
	Financial Clerk	1	3	-	-
	Director of Christian Ed.	1	3	-	-
Year church	-1800	2	7	1	17
established?	1801-1900	3	11	3	50
	1901-1950	8	29	2	33
	1951-1976	13	46	-	-
	1977-	2	7	-	-
# Members	- 49	3	10	-	-
in church?	50-199	7	31	-	-
	200-499	9	24	1	17
	500-999	4	14	3	50
	1000-1999	4	17	2	33
	2000-	2	3	-	-
Predominant	Black	3	10	-	-
ethnic group?	White	9	31	2	33
	Greek	1	3	-	-
	None	16	55	4	67
Who makes	Minister	2	7	-	-
decisions?	Minister consults	3	10	-	-
	Minister & Board	16	55	2	40
	Board consults	8	28	2	40
	Board decides	-	-	1	20
Theology of	Liberal	3	11	1	17
church?	Conservative	12	43	2	33
	Reformed	2	7	1	17
	Evangelical	5	18	1	17
	Catholic/pluralist	2	7	-	-
	Liberal/conservative	3	11	1	17
	Pentacostal	1	4	-	-
	No response	1		-	

Table 1: Frequency and percentage of responses to survey by group (continued).

		random group (N = 29)		select group (N = 6)	
		freq.	%	freq.	%
Interaction with GTCC?	None	15	52	1	17
	Once but not now	3	10	1	17
	Currently	5	17	4	67
	Members as individuals	5	17	-	-
	Made use of Artist in Residence	1	3	-	-
Type of interaction?	Provide space	-	-	3	60
	Get information	3	27	1	20
	Send members	6	55	-	-
	Sponsor classes	1	9	1	20
	Had speaker from college	1	9	-	-
	No response	18		1	
How long has interaction taken place?	One year or less	8	80	1	20
	Five to ten years	2	20	3	60
	More than ten	-	-	1	20
	No response	19		1	
Who initiated interaction?	The college	2	22	3	60
	The minister	2	22	1	20
	A church member	5	56	1	20
	No response	20		1	
Who works with the college?	The minister	-	-	3	60
	Director of education	2	33	-	-
	Other church member	4	67	-	-
	Church board member	-	-	2	40
	No response	23		1	
Satisfied with interaction?	Yes	7	70	4	80
	No	3	30	1	20
	No response	19		1	
If not, why not?	Would like greater interaction.	3	100	-	-
	(Satisfied with interaction)	(7)	-	(5)	-
	No response	19		1	

Table 1: Frequency and percentage of responses to survey by
group (continued).

		random group (N = 29)		select group (N = 6)	
		freq.	%	freq.	%
Other needs	Basic education	7	21	5	36
college	Advanced religion	8	24	2	14
could	Financial leadership	8	24	3	21
fill?	Church management	11	32	4	29
(multiple responses)					
Who authorizes	Minister	4	15	1	17
interaction	Board	14	54	2	33
with the	Minister + Board	3	12	3	50
college?	Education committee	2	8	-	-
	Minister + Board + Congr.	3	12	-	-
	No response	3		-	
Importance of	Very important	8	28	4	67
social issues	Some	15	52	1	17
to congregation?	Little	6	21	1	17
How aware	Knows about them	4	14	2	33
of coll.	Doesn't know	25	86	4	67
programs?					
Importance	Very important	7	25	-	-
of cost	Some important	12	43	-	-
of coll.	Little important	8	29	4	67
classes?	Not important	1	4	2	33
	No response	1		-	
What	Lack of personal contact	2	10	-	-
hinders	Lack of information	-	-	1	17
inter-	Both of above	1	5	1	17
action?	Theology	1	5	1	17
	None	4	19	1	17
	Cost	1	5	-	
	Lack of time	3	14	1	17
	It's a new idea	2	10	-	
	Church & school not related	1	5	-	
Don't need courses offered at GTCC		3	14	-	
Prefer to work with denom. college		1	5	-	
	Distance to the college	2	10	1	17
	No response	8		-	

respectively. When the interviews in each setting were completed, the assertion lists from all of the interviews were combined. Similar assertions were assigned codes and sorted by the computer to create subject headings. These subject headings represented the areas of variability in the interaction between this college and its local churches, and as such formed the basis for the preliminary list of variables summarized in Table 2. These variables are presented with their assertions and full supporting quotes.

The following sections present the interview findings as they support each of the variables of interaction identified in Table 2. Statements in boldface are the assertions upon which the variables are based, and are followed by quotes taken from interview transcripts. Each quote is followed by a source code which indicates the respondent.

Among college administrators, (P) is the president of the college, a White male; (EVP) designates the executive vice president, a White male; (VP) is the vice president for student development and instructional support, a Black male; (DCE) is the dean of continuing education, a White male; (DC) is the director of student development and instructional support for the satellite campuses, a White

Table 2. Preliminary list of variables.

I. Variables affecting the college, as identified in
      interviews with college administrators.

Role of the president in interaction

Role of administration
    Attitude toward the separation of church and state
    Attitude toward ways churches could help colleges
    Attitude toward ways the college could help churches

Role of college organization
    Role of ABE
    Role of continuing education

Role of students

Role of faculty

Role of college policies

Role of fiscal concerns

Role of needs assessment

Role of the advisory board

Role of marketing stance of the college

Role of ministers in interaction

Role of clergy involvement
    Attitudes concerning clergy on campus

Role of location

Role of attitude toward the community

Role of interaction with other agencies

Role of history of interaction with churches

Role of existing use of churches
    How interaction with churches is initiated
    How interaction with churches is hindered
    How interaction with churches breaks down

Table 2. Preliminary list of variables (continued).

II. Variables affecting churches, as identified in
    interviews with church leaders.

Role of the minister in interaction
    Attitude toward the separation of church and state
    Attitude toward ways churches could help colleges
    Attitudes toward ways the college could help churches

Role of church organization
    The role of the adult day care center

Role of church members

Role of theology

Role of cost

Role of denominational and other colleges

Role of attitude toward the community

Role of other agencies

Role of the history of interaction

Role of communications

Role of existing interaction
    How the church helps the college
    How the college helps the church
    How interaction with the college was initiated
    How interaction with colleges is hindered

female; (ABE) is the director of adult basic education programs, a Black male; (AT) is the adult basic education program trainer, a Black female.

The three clergy informants are identified as (C1), (C2) and (C3). C1 is a Black male pastor of a predominately Black church in a working-class neighborhood. C2 is a White male pastor of a predominately White church in an upper-middle class neighborhood. C3 is a Black male pastor of a predominately Black church with a membership which is largely professional, though the church itself is adjacent to an impoverished area.

Variables affecting the college as identified in interviews with college administrators

The role of the college president in interaction
Community service is a priority of the president's.

Yes. [Community service is] bolsterd by the philosophy of the president. Moneys are allocated for key administrators to serve in community organizations like Kiwanis, Civitan and Rotary.(VP)
The president is important to fostering interaction.

He sets the tone that encourages it. He imparts the feeling that it's important and needs doing.(VP)

The role of administration

Attitude of administrators is crucial in failing to develop relationships with churches.

Again, it's not the organizational structure, it's the philosophies and understanding that exist that mitigate against folks going out and persuing that to its fullest. Say I'm a continuing ed. director and I'm interested in a church and its facilities and the space it has, and I'm interested in using it, but I'm not interested in going out there and speaking on some Sunday morning about the role of education in the religious community. On the other hand, you could have a person in that same position who sees that as an opportunity to market the college.(VP)

If that [community service] doesn't include the church, then it is because the persons responsible for interpreting the mission don't interpret it to include the church.(VP)

It is not appropriate for administration to promote religious activities on campus.

That's not the sort of thing that I'm going to go out and promote, but if it meets a need, I don't mind.(P)

Administration does not overtly encourage interaction.

I think if I were to look at administration, we do

not overtly encourage it... We are sensitive to the separation of church and state, and we don't want to get into that.(EVP)

Interaction with churches is not a topic formally discussed by administration.

...but we don't sit down in staff meetings and discuss these things.(EVP)

So the most important factor is the interpretation of their role by individual administrators?

Exactly.(VP)

Courses aren't offered in churches because administrators haven't thought of offering them.

Actually they probably just never though about it.(AT)

Interaction is sought, carried out, and established at the department level.

It's left up to me to decide who to work with. I make the decisions and I take them to my supervisor and he says that if it will work, then fine. That's if we have the money. If not he says to put it on the back burner. If somebody wants to have a class, they call me and I do the orientation. If there are enough people and its a benefit to the community we start up the class.(AT)

The dean of continuing eduaction or the director of ABE is

the most important person in the college who influences interactions.

I'd probably say the dean of continuing education or the director of ABE, one of those two.(EVP)

Attitude toward the separation of church and state

Interaction may be hindered by educators who fear to violate the separation of church and state.

Often times they [leaders in education] think there will be a conflict of interest, the separation of church and state.(VP)

Interaction is hindered by the church-state question.

Probably because of the separation of church and state, there is less interaction than there might be.(EVP)

We do not interact that way because we are sensitive to not offering religion classes in churches, that is not our role.(EVP)

Of course, there are laws which relate to the separation of church and state, and they have an impact [on interaction](EVP).

I hate to keep coming back to that, but it's the whole area of the separation of church and state.(EVP)

It comes back to the separation of church and state. It's just not our role or mission, we don't belong in the

arena of providing religious education.(EVP)

We are sensitive to the separation of church and state, and we don't want to get into that.(EVP)
Concern over the separation of church and state could hinder interaction.

Yes, that could occur. Unless they [ministers] have a mission for fulfilling the social aspect, that might be in the philosophy of the church. So far, in the churches we have dealt with this has not been a factor. It depends on the personal philosophy of the minister.(ABE)

Attitudes toward ways the college could help churches
The college could offer development courses for churches in music.

I think they [continuing education] could share in programming activities such as: a church has a music program and is in need of assistance. Students who could use training.(VP)
Business students might have information which could be used by church members.

People in need of health insurance information could be helped by students taking the kind of business courses which give them access to that kind of information.(VP)
Churches have large numbers of members who may be potential

students.

On Sunday morning there is this very large number of people who could use our services are gathering in churches. Why not begin there?(VP)

Classes held in churches are often held for church members.

Many times the class can be made up [entirely] from church members.(DC)

Colleges could offer **pedagogy** classes for Sunday school teachers.

I could see two or three things. One would be to offer a class not on what to teach, but how to teach for Sunday school teachers. How to use audio-visual aids, those types of course offerings could be handled.(EVP)

Attitudes toward ways churches could help colleges

Churches can help colleges obtain support for funding.

I was president of a school in Oregon for ten years. The clergy there helped us get the votes for the funds we needed.(P)

Churches can help colleges by supplying volunteer counselors.

One of the churches there had a chaplain to the state university, and he started spending some time on our [community college] campus as well. He didn't have an

office or anything, and he didn't push his religion, he just hung around and talked to students about their concerns. And it worked out well, because he was able to get to a different group of students than our counselors could get to.(P)

Volunteer clergy can help colleges by making referrals to the counseling office.

In Oregon [the clergy] came and went, but one thing they were really good at was referring students to the counseling office.(P)

Churches can help colleges by supplying the impetus for faculty activities.

Another time, our faculty wanted a non-denominational sort of Bible study. That's not the sort of thing that I'm going to go out and promote, but if it meets a need, I don't mind. The faculty all had an hour off for lunch and some of them got together and decided they wanted this study, and they were led by a few respected people. I wouldn't go out of my way to promote something like that, the need has to come up first. A need like that hasn't been expressed here; you have to take them as they come.(P)

On-campus pastoral counselors can expand the help available to students.

Our whole job is to help students learn. We have

students who are not successful, who need psychological and emotional help. They may have problems of many kinds, and the more avenues they have available to get help along with the formal offices, the better.(P)

The college could use churches as lab settings.

Students who have a need to exploit and develop skills relative to community services could find all types of opportunities within the church...Students related to human services could take a group of home-bound parishoners and by helping them they help their community and themselves.(VP)

Contact with churches is an opportunity to proactively market the college's programs.

...you could have a [continuing education director] who sees [speaking in churches] as an opportunity to market the college.(VP)

The college could interact with churches by allowing ecumenical worship services to be held on campus.

[In Syracuse] we would always have an ecumenical service during Lent.(VP)

Churches can act as conciliators.

Once the damage was done, it was necessary to find the point of least resistance.(VP)

Usually you think of the church as understanding,

willing to listen, so you go and say "help".(VP)

They waited to see the college's proposals, and we worked out with them some changes in what would be offered at the facility.(VP)

The college could interact with churches by holding a music festival.

I worked at a community college in Syracuse where there were several activities that were annual outreach activities that included the churches. One was a music festival where churches came to campus and provided musical programs for the benefit of the students.(VP)

A possible benefit from interaction couuld be good public relations.

Spreading the good word, letting the public know what we have to offer, and what's out there.(DC)

With so many colleges in town we constantly have to do P.R.(DC)

The college could offer to churches adapted versions of regular continuing education courses.

They might offer a version, it would have to be adapted to the situation, of course, of the regular classes offered in continuing ed.(AT)

The college could offer a course for women in church management.

[Some] things...could be adapted: like women in management. Some churches don't want women on their board of trustees, they think men have more experience in management, but women can be good managers too.(AT)

Personal enrichment classes could be offered in the church.

Classes like building self esteem, or temperance...(AT)

Churches could help the college by offering their transportation facilities.

I think they could do more with their transportation. Most churches have a bus or a van that our students could use in the evenings if we could include a transportation component to pick up students as needed.(ABE)

Churches could provide more help.

I suppose that they could provide more child care so that parents could have a child involved in the school work.(ABE)

I think they are doing as much as they can, though some are not recruiting vigorously for students.(ABE)

The role of college organization

Institutional organization is a factor in interactions.

At this institution continuing education is split under several people.(DC)

There is a problem when there are too many people going out over so large an area. Occasionally we cross one another going in and out of offices.(DC)

I don't know how [organization] influences interaction here except that the college is always out looking for space, and there is only a limited amount.(DCE)
Problems arise because of a split in responsibility.

Two or three people may go to the same place and ask for space to hold a class.(DC)

Because we're so large, we overlap.(DC)
Knowledge of the institution is important for person making contact with church.

There are people on the staff who don't feel qualified to speak for other departments. One person may not know if another department has enough money to offer a course at a particular site. We offer so many courses here that a person has to be well versed with business and industry as well as grades 0-14.(DC)

I know about those things because I've been here a long time and my position required that I become knowledgable, but others here haven't been around long enough to learn it all.(DC)
Educational brokering has not involved local churches.

We have a counseling center and administer testing...

but the main part is in Median Town. We only have limited facilities here [in Centerville], so we refer [the students] to Median Town.(DC)

Interaction is sought, carried out, and established at the department level.

I make the decisions and I take them to my supervisor and he says that if it will work, then fine. That's if we have the money. If not, he says to put it on the back burner.(AT)

The ABE director was empowered to select appropriate organizations with which to work.

It was the prerogative of the ABE director to contact the organizations in the community that could provide recruiting and space and basically that was the beginning of working with the community resources, and the church was one of them.(ABE)

The role of students

Student activities are established at student request.

The students have to make requests for activities. The needs come from the students and we try to meet those needs.(DC)

Students have not requested religious activites on campus.

The students haven't asked for any. It would be pre-

sumptuous of me to suggest any kind of activities, religious or otherwise.(DC)

The role of faculty

Volunteer pastoral counselors can cause concern on the part of professional staff.

It was interesting that some of our counseling staff were concerned that this might not be such a good thing...(P)

...its interesting that the biggest concern [about volunteers on campus] seems to be from professionals in that area.(P)

Churches can help colleges by supplying the impetus for faculty activities.

Another time, our faculty [at another institution] wanted a non-denominational sort of Bible study. That's not the sort of thing that I'm going to go out and promote, but if it meets a need, I don't mind. The faculty all had an hour off for lunch and some of them got together and decided they wanted this study, and they were led by a few respected people. I wouldn't go out of my way to promote something like that, the need has to come up first. A need like that hasn't been expressed here, you have to take them as they come.(P)

The role of college policies

The college does not have written policies with regard to interaction with churches.

There are no distinct policies per se. There are unwritten principles related to the issue of articulation and outreach where these agencies are seen as resources.(VP)

No [it does not].(DCE)

There are no written policies. Of course, there are laws which relate to the separation of church and state, and they have an impact.(EVP)

There are no written policies of the college telling us who we can deal with, or where we can establish classes.(ABE)

The college has input, and the mission statements are taken into account, but it doesn't have set policies.(ABE)

The role of resource concerns

Number of FTE produced is an important consideration for any program.

As an FTE driven institution, you have to look at the programs that will bring the students into the class-rooms.(P)

Availability of funds influences interaction with churches.

I make the decisions and I take them to my supervisor and he says that if it will work, then fine. That's if we have the money. If not, he says to put it on the back burner.(AT)

The community college may not be the most appropriate institution to offer particular classes.

In the case of teacher training, it might be more appropriate for the university to offer courses like that, they have more expertise in that area.(EVP)

Lack of resources and too many needs in the community may hinder interaction with churches.

I think we have more difficulty with not having enough time. We have more things assigned than we can do. (P)

Churches are not thought by some administrators to have a large potential for generating FTE.

People who are responsible for programming tend to gravitate to those avenues that they consider to have potential for the largest numbers of students...(VP)

The role of adult basic education

The ABE program at RTCC is 23 years old.

The program is now 23 years old.(ABE)

I was the second or third director. I came in 1971, and the program started in 1965.(ABE)

RTCC has a large ABE program.

In terms of numbers we have the largest program in the state. In a year we serve 2,400-2,500 individuals, we have about 1,800 enrolled each quarter. That usually averages between 850-900 FTE each year.

The college interacts with churches through its ABE program.

The college deals with churches from ABE.(DC)

The contacts come from ABE for space in churches.(DC)

The interaction that is really going on is through ABE and continuing education...(AT)

The college uses churches to provide space for ABE classes.

The college interacts with churches through the ABE program from the standpoint of requesting space...(VP)

The biggest interaction I see is in ABE which is using church facilities for their classes.(EVP)

Because of ABE we are always looking to take programs where they'll be closest to the people.(EVP)

The contacts come from ABE for space in churches.(DC)

Some churches donate a room or two.(DC)

We use the church usually as a site for ABE programs through social services, very few of them are directly

through the churches. We are in the church, but the church did not initiate the interaction, that is usually done by social services, and then we provide the courses as a service to that agency.(AT)

The college uses churches to help recruit students.

The college interacts with churches through the ABE program from the standpoint of...the recruitment of students who would be interested in taking part in ABE ...curricular and continuing education programs.(VP)

Interaction is usually initiated by the college.

We go to them, either through the director of ABE or through our paid recruiter.(VP)

Black churches are a focus for interaction.

Basically we have worked in the Black churches because of the work of [name deleted: the ABE volunteer trainer].(DC)

The college contact person can influence which churches are approached.

Basically we have worked in the Black churches because of the work of [name deleted: the ABE volunteer trainer].(DC)

ABE is most active in its interaction with volunteer agencies.

ABE works very much with volunteer agencies...more

than anybody else.(DCE)

Often, ABE interacts with churches through other agencies.

...with ABE it is through the other agencies that run adult day care. We use the church usually as a site for ABE programs through social services, very few of them are directly through the churches. We are in the church, but the church did not initiate the interaction, that is usually done by social services, and then we provide the courses as a service to that agency.(AT)

St. [name deleted] church in Midway City...is a case where social services started an adult day care center in the church and they contracted with us as a third party to bring in the class to them.(AT)

The ABE director was empowered to select appropriate organizations with which to work.

It was the prerogative of the ABE director to contact the organizations in the community that could provide recruiting and space and basically that was the beginning of working with the community resources, and the church was one of them.(ABE)

The college originally used a variety of sites for ABE classes.

When I came, we had six class locations. One in a prison, one at the YMCA, two at night on campus, one at the

church, and one in a housing project.(ABE)

ABE is also concerned with the needs of special populations.

Now we must develop curricula for various populations like the mentally retarded, cerebral palsy, those with physical handicaps, the elderly in nursing homes, and those in prison.(ABE)

ABE does not operate on the college's set schedules.

One thing that makes us different is that we don't start classes on the quarter system, we start them whenever we get the students.(ABE)

ABE policies are not dictated by the college.

Most of the policies concerning ABE are either written by the director, or the come from the state or federal government.(ABE)

Recruiting is done by ABE staff.

Usually the director, or the coordinator that we have, or instructors.(ABE)

We have a full-time staff and a coordinator. We try to be flexible in ourwork hours in order to be able to fulfill speaking engagements for recruiters. I'll be talking to Delta Kappa Gamma as part of an awareness campaign.(ABE)

The ABE trainer has the greatest influence on interaction

with local churches.

In our department, that would be me, because I do most of the dealing with the churches. I know most of them and they know me.(AT)

Recruiting responsibility is shared.

It's a shared responsibility. Jimmy and I are the initial recruiters who set the class up, but then the instructor has to keep the class going and keep the enrollments up.(AT)

Instructors share recruiting responsibility.

[After the class is set up... the instructor has to keep the class going and keep the enrollments up.(AT)

With our method, the instructors do recruiting.(ABE)

Outside resources were required to provide facilities free

of charge.

It was also stated that they should provide space gratis and they should be in our home county.(ABE)

The college provides instructors and learning materials.

The college provided the materials and the instructor.(ABE)

The ABE program still uses many sites.

There are schools where we have classes at night for parents; we've had them at drug related programs, mental health, and of course there are classes here.(ABE)

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We were recently approached about starting classes in a hospital.(ABE)

Site locations vary according to need.

The only reason that we don't have them at the YMCA [now] is that our locations must vary according to where they are needed, and we can get people to go to certain locations.(ABE)

ABE sites are accessible to students.

The state says that there should be a community college within commuting distance of everyone in the state. We try to offer ABE classes within walking distance of all students if possible.

Recruiting is done by letter.

I send out a letter and contact the minister, or else through the pulpit forum.(AT)

Recruiting is done by speaking to church groups.

Sometimes we're asked to speak before a group of laymen in the church or the church women's group.(AT)

Recruiting is done by special activities during ABE week.

We leave literature in the vestibule when we visit during ABE week.(AT)

Recruiting is done through students.

Actually, though, our students are our biggest recruiters.(AT)

There is no common denominator among the churches which
work with ABE.

None that I can think of.(AT)

The role of continuing education

Continuing education is offered the greatest amount of
latitude in developing relationships with churches.

The department responsible for this activity is the
one department in most colleges which has the leeway to
interpret and build without too much regulation. As long as
continuing ed. doesn't embarass the college, its allowed to
build and be creative.(VP)

RTCC has a long history of interaction with the community.

From the very start the school has had continuing
education courses in the community.(DC)

Interaction is influenced by changes in needs.

When there are shifts in society and its interests,
there has to be a shift in what continuing ed. offers. We
have to go whatever direction the society is moving at any
given time.(DC)

Continuing education primarily uses churches for classroom
space.

In the programs that I operate, we really don't
[interact] except that we use the church as a class-

room.(DCE)

The college holds continuing education classes wherever it can arrange for space.

We have classes wherever we can find space: churches, homes, stores, YMCAs, anywhere we can find a spot.(DCE)

Few classes are held in churches.

there are only a few of those [classes in churches]. Only two or three are really ongoing classes.(DCE)

Churches rarely offer one-shot classes.

Offhand I can only think of one one-shot class, that was a quilting class. The number [of one-shot classes] is very restricted.(DCE)

RTCC's relations with local churches are similar to another college's.

I was at Durham Tech for thirteen years but I don't know that [interaction] there was any different from what we do here.(DCE)

Continuing education classes offerred in churches are non-credit.

Most of the non-credit courses can be offered in church facilities. As for credit courses, they are usually contained in on-campus sites.

Continuing education classes offered in churches are craft classes.

I know that one is an art class. I imagine for the most part they are craft-type classes: ceramics, art, quiltmaking.(DCE)

The interaction that is really going on is through... continuing education where they set up crafts.(AT)

The role of needs assessment

Students' religious needs are not assessed.

The students have to make requests for activities. The needs come from the students and we try to meet those needs.(DC)

Some needs assessment is carried out before creating new classes.

To a limited extent.(DCE)

[It's] very informal, its something we've talked about for years...(DCE)

Formal needs assessment is carried out before establishing new curricula.

Needs assessment is done before establishing a new curriculum.(DCE)

Needs assessment is limited by manpower and resources.

...we don't have the manpower and resources [for frequent formal needs assessment]. Mostly it's done on an informal basis.(DCE)

Needs assessments become outdated.

   When you do one, it's outdated in three years.(DCE)

Informal needs assessment is done through advisory

committees.

   We have advisory committees and we ask them to ask

around in their community to see what they need.(DCE)

Informal needs assessment is mostly done by word of mouth.

   Mostly it's word of mouth.(DCE)

   I don`t know how needs assessment is carried out, I

think that much of it is probably word of mouth.(AT)

The college is not aware of the specific educational needs

of churches.

   I don't know what the needs of the churches are.(DCE)

Needs assessment is not being done with local churches.

   ...we're not doing needs assessment with local

churches.(EVP)

Informal needs assessment involves visiting in business and

industry to canvass their needs.

   We visit regularly in business and industry...(DCE)

   We are continually doing needs assessment, par-

ticularly with our occupational and technical cur-

ricula...(EVP)

Church needs brought to the attention of the college would

be considered on a case-by-case basis.

If they came to us with a need, we would look at it, and evaluate it. If it were a course on St. Paul, we would probably not do it, but we would evaluate it if it were something having to do with teaching, for instance.(EVP)

The role of the advisory board
ABE uses a minister to chair its advisory board.

The chairman of our advisory board is Rev. [name deleted], he's a Methodist minister in Midway City.(AT)
A minister on the advisory board provides links to the religious community.

It provides a closer contact to the churches through the pulpit forum and through his friends who are ministers. I know him personally and I know I can get him to help if I need someone to do an invocation, or he can get someone to do it for him.(AT)
Advisory board members are selected by the populations they serve.

I pick the advisory board members, and I pick them by the populations that they serve. I have people representing the Church, the Boy Scouts, Social Services; there's also a retired schoolteacher and a counselor.(AT)

The role of the marketing stance of the college

The college markets itself to business and industry.

The college sees the benefits from such relation-ships. If they can sell a new industry to come here, it will have training opportunities that the college can provide. They can see a tangible effect from such relation-ships.(VP)

The college actively markets new courses.

Yes, we do it continually. We did that with [a local business], we took a few courses to them and we wound up developing a whole new program.(EVP)

The college does not market itself to the churches in the same way.

INTERVIEWER: In other words, they don't have the same entrepreneurial attitude toward the churches. VICE PRESIDENT: Precisely.(VP)

The college does not market courses specifically to churches.

Again, do we zero in on churches? The answer is no.(EVP)

The college doesn't seek to offer specific courses for churches.

Again, we just do not investigate those possibilities.(EVP)

The college is not looking for further ways to exploit its

interaction with churches.

Not really. It's not being done.(DCE)

Utilizing facilities is the proper role for a community college to pursue with local churches.

I'd say the stance we have now is the one that I support. If we can use church facilities to take ABE to the people who need those classes that's fine, but not to go further.(EVP)

There is no established role between the college and local churches.

I don't know that I see any real role between the college and the churches.(DCE)

Offering religion classes is not the role of the community college.

...we are sensitive to not offering religion classes in churches, that is not our role.(EVP)

It's just not our role or mission, we don't belong in the arena of providing religious education.(EVP)

The role of clergy involvement
Clergy are not involved in on-campus programs at RTCC.

Not since I've been here. I was in Washington for seven years as dean of instruction, and we had some there, though we had far more in Oregon.(P)

No, none. Not that I have ever known of.(VP)

I personally don't know of any, though there may be some. I can't recall any, and I've been here since 1972.(DC)

I don't know of any.(DCE)

We have 338 full-time people here. So far as I know, there are no clergy involved with the college on a full-time basis. Of course, with the part-time, there are even more so there might be, but I don't know of any.(EVP)

Clergy do not widely serve on advisory committees.

I can't say there are any, with the possible exception of ABE.(DCE)

A minister on the board of trustees confers no unique benefits.

It's not beneficial in any particular ways. It's positive, but not more beneficial than any other walk of life. He represents a population that is valuable. He sees another group and another population than... our (other) trustees. It's positive to get a wide cross-section of the community.(P)

The only thing I've noticed about [the minister] is that he tends to be more considerate about advising concerns than some of the other board members who don't have that kind of background.(P)

Having a minister on the college trustees hasn't influenced current practices.

No.(DCE)

Having a minister in college administration would not necessarily influence interaction.

I've even worked in a college where the director of evening programs was a minister [and the interaction was no different than here].(EVP)

Attitudes concerning clergy on campus

Care must be selected in accepting volunteer counselors.

Of course you have to have the right people, good judgement is required.(P)

It was interesting that some of our counseling staff were concerned that this might not be such a good thing, but I talked with this man and he understood his role.(P)

Volunteer pastoral counselors can cause concern on the part of professional staff.

It was interesting that some of our counseling staff were concerned that this might not be such a good thing, but I talked with this man and he understood his role.(P)

...it's interesting that the biggest concern [about volunteers on campus] seems to be from professionals in that area.(P)

Volunteer clergy on campus should not proselytize.

...he didn't push his religion, he just hung around and talked to students about their concerns.(P)

Religious activities must be inclusive.

One year [the ecumenical service] was led by a Baptist, another by a Methodist, or a Catholic, I think one time there was a Rabbi, there was no conscious effort to suppress anyone.(VP)

Having a minister in college administration would not necessarily influence interaction.

I've even worked in a college where the director of evening programs was a minister [and the interaction was no different than here].(EVP)

The role of location

The college's interaction with churhces is appropriate given the setting.

I think the position we've taken is appropriate. With other [denominational] colleges in the area [interaction with churches] may be their mission, but it's not ours.(EVP)

A different setting might cause a different response from the college.

If we were in a different area, and we were the only

game in town, it might be different.(EVP)

All the community colleges try to work with churches and industry across the state. I'm assuming they all do it, but it depends on the county. Location has a lot to do with it, whether its urban or rural.(DC)

The role of attitude toward the community

The college is community based.

We're a community college and we're community based so that means that we work with a number of community agencies: churches, libraries, the YMCA. We're here to serve people, and the church touches a lot of people.(P)

We have to serve the public through their organizations and churches are an important population. Many church leaders are interested in education. We're doing a lot of things with churches, and church people are working with us.(P)

We are community based. We go to night shelters to serve the street people and day shelters to serve families, community centers, nursing homes, day care services.(ABE)

The college has a community-based philosophy.

The philosophy of the college says we will establish classes in the community, and we use churches and schools and whatever else we can, not just here but throughout the

county.(DCE)

Working with churches is one facet of being community based.

If a college isn't interested in the community, then it probably isn't interested in the church. I've felt strongly about it, and I think that most people who sub-scribe to the concept of the comprehensive community col-lege believe in it.(P)

The college has written policies which declare it to be community based.

There are no particular policies that relate to churches, but there are certainly policies that have to do with our being community based, it's even in our philosophy statement. These two sentences from the catalog state it rather well: "Regional Technical Community College believes in the worth and dignity of each individual, the importance of quality education to a democratic society and its role as an instrument of service to the community as a whole." "The College takes advantage of its relationships with the community in order that students may utilize the community as a resource for learning to facilitate total student and community development." (Catalog 1985-1987, p.10)(P)

Community service is not required by the state.

The state says that you can do any of several things,

and then each individual college chooses what to do. Most colleges tend to subscribe to community service activities.(P)

Community service means being community based.

We are not a campus-based institution. That means making it [education] accessible to the people and not make them come to us.(DCE)

RTCC chooses to invest itself in community service activities.

We are particularly heavy in [community service] much of the subjects not taught in classes.(P)

RTCC has a long history of interaction with the community.

From the very start the school has had continuing education courses in the community.(DC)

Community service is central to the college's mission.

Community service is part of [the college's] mission. It's not a question of whether or not to do it. We agree that it's an area where we find our constituency.(VP)

The whole thing with the community college is that it is community-based and community oriented. If we ever think we can get along without the community then we're finished. We're at their service.(DC)

It's just a part of the college.(DCE)

If [community service means] to serve the community I

don't know if [the state] considers it [mandated] or not, but its what we are about: to make services available to the community.(AT)

The ABE program is community based. It was designed to be community based.(AT)
Other colleges also work with local churches.

All the community colleges try to work with churches and industry across the state. I'm assuming they all do it, but it depends on the county. Location has a lot to do with it, whether its urban or rural.(DC)

I was at Durham Tech for thirteen years but I don't know that [interaction] there was any different from what we do here.(DCE)

I was president of a school in Oregon for ten years. The clergy there helped us get the votes for the funds we needed.(P)

This is my third two-year college, and all three have been in the same position I've described here. They use the church facilities, but are not involved in dialogue.(EVP)
Colleges have an impact on the environments of neighborhoods.

It was one thing for buses to deposit students at the school but it was another to have the college students with their own cars driving fast through the neighborhood.(VP)

A college creates difficulties for itself when it fails to gain community consensus for its activities.

The college makes a deal with the city and it moves in and starts to offer its courses. All of this without ever speaking to...the folks who live in the community.(VP)

Coming into the neighborhood without talking to folks shows disregard for their feelings and even their well-being.(VP)

Before the college went into the community, it had already been decided what the building would house.(VP)
RTCC is the only college in the state with buildings established in the community for continuing education courses.

This is the only college with buildings established for continuing education. Other [community] colleges in the state don't have buildings.(DCE)
Only 45-50% of non-credit courses are offered away from college-owned buildings.

We still have an outreach program, but for non-credit courses only 45-50% are off campus. In other schools it may be as high as 75-80%. Of course, even with buildings, the credit classes get first priority.(DCE)

The role of interaction with other agencies

The college doesn't work with churches exclusively.

We can't work with churches exclusively though, you need to pro-rate your involvement according to the percentage of the community that they reperesent.(P)

If you were to ask me "Do you work much with churches," I'd say no; if you said the same for the YMCA, again I'd say no, but if you asked if we worked with all the groups in the community, I'd say yes.(P)

The college actively seeks to interact with other volunteer agencies in the community.(VP)

We work with any number of them... actually we have to work with all the agencies in the community.(DC)

The small business center works with SCORE. We work some with members of the heart association.(DCE)

The ABE program works with a variety of community agencies.

We work through social services to provide day care.(ABE)

The program has grown since by soliciting social services and other volunteer organizations concerned with the betterment of people. We deal with urban ministry, the prisons, county social services, and local churches. And I'm going to speak to the Midway City Junior League to make them aware of the program and to get help to buy things we can't get with federal funds. We once used help like that

to provide scholarship money to pay for registration fees for students who couldn't afford them.(ABE)

The college has some interaction with other volunteer agencies.

I guess we have interaction with the Red Cross to offer CPR classes.(EVP)

The college interacts with churches no differently than with any other agencies in the community.

I think [the interactions are] all the same.(P)

I'm afraid that's not my area, so I don't know that much about it, but they're probably the same.(DCE)

No, it's really the same with all of them.(AT)

They tell us their needs and we try to meet those needs if we can. We have nursing homes and schools which also donate room to us. We try to do it cooperatively, no matter which agency.(DC)

The YMCA was involved when the college first started offering ABE classes.

There were some [classes] held in the YMCA and some in churches. When I came here there was one class in [name deleted] YMCA, there was one at a church in [the town of] Regional College and at St. James Presbyterian on Ross Avenue.(ABE)

ABE was originally required to use community resources.

...in the original rules and regulations it was stipulated to use outside resources and community efforts in fighting the war on illiteracy.(ABE)

The college is more comfortable working with other volunteer agencies than with churches.

We would be more comfortable to work with [other agencies] than to work with churches to set up course offerings.(EVP)

Different agencies have different needs.

I don't know, probably every organization is different. You're going to be sensitive to the needs of all organizations.(P)

ABE is most active in its interaction with volunteer agencies.

ABE works very much with volunteer agencies...more than anybody else.(DCE)

Often, ABE interacts with churches through other agencies.

...with ABE it is through the other agencies that run adult day care. We use the church usually as a site for ABE programs through social services, very few of them are directly through the churches. We are in the church, but the church did not initiate the interaction, that is usually done by Social Services, and then we provide the courses as a service to that agency.(AT)

Another church is St. Stephens church in Midway City. That's a case where social services started an adult day care center in the church and they contracted with us as a third party to bring in the class to them. Of course the church has a board that oversees the day care center, so they're still involved.(AT)

The role of the history of interaction with churches
The college has interacted with churches for a long time.

I'd say that the interaction has been going on a long time, about fifteen to twenty years they've been using church facilities for adult education.(EVP)

The college has interacted with churches primarily within the last 12-15 years, less before that.

Probably more within the last 12-15 years. Maybe not too much from its inception.(VP)

The college has interacted with churches for at least 15 years.

[The ABE director] has been here about fifteen years and they've always used churches. I think it goes farther back than that.(AT)

RTCC has a long history of interaction with churches.

It's been going on here a long time. I don't think we're any different from any other community based

college.(P)

I suppose that we expanded [interaction] it a bit [when RTCC became a community college], but the interaction was here before. My predecessor [name deleted] subscribed to the philosophy.(P)

I've been here for eight years and it's been going on that long. I'm pretty sure it was going on before I came here.(DCE)

The role of ministers in interaction

Ministers can help colleges interpret their mission to the community.

The ministers were able to help us because a group of people were negative about the situation. They wanted a community center in the building, so they founded a group called the [name deleted] Community Group and went to all the planning meetings. Through the churches we were able to educate these people to our work and they ceased to oppose us.(P)

We were able to work with local residents through the churches.(P)

The minister is the most important single person in a church who influences whether an interaction gets started.(VP)

Probably the minister.(DCE)

I would have to assume the minister.(EVP)

Church leaders may fear that the college builds hopes that it can't deliver.

There is a reluctance on the part of workers in churches because you build up hopes, and then maybe the agency [college] can't deliver.(VP)

Ministers are the primary contacts in the churches.

We generally work through the ministers at the outset and let them know we are trying to promote their community and the neighborhood.(DC)

We call the minister on the telephone and make an appointment to see him.(DC)

Ministers are important in encouraging participation.

The minister then gets up in the pulpit to announce the class and interested persons come at a specified time and date for a startup group.(DC)

Recruiting is done by letter.

I send out a letter and contact the minister, or else through the pulpit forum.(AT)

Ministers' attitudes are important factors in initiating interaction.

If the person doesn't think that the product is important enough, they won't work with us. It all comes

down to the acceptance or resistance of the person you're dealing with.(DC)

It's the person's own personal values and a perception of whether education is important.(DC)

And of course the attitude of the person in charge [of a church or business] can make a big difference. One man may think it's important and another may think it's not important.(DC)

Breakdowns in interaction may be caused by a change in ministers.

It may be that there was a change in ministers...(DC)

Recruiting is done through ministers on the pulpit forum.

We also have a minister on our advisory board to keep the pulpit forum informed. We try to keep the ministers involved in order to get information out to the other ministers.(AT)

Ministers are useful in other ways.

For the last three years we have needed a minister to give the invocation at the state meeting, so we like to have one or two available for that.(AT)

ABE uses a minister to chair its advisory board.

The chairman of our advisory board is Rev. [name deleted], he's a Methodist minister in Midway City.(AT)

Contact with ministers is crucial in establishing

interaction.

In the churches themselves, nothing can be done without the minister, even if he turns it over to the deacons to work it out, you speak to the minister first.(AT)

Ministers are used on ABE advisory boards.

That way we can reach some ministers not reached through the forum or the ministerial alliance. That way they can determine whether they want to be a part of the program, and they know the needs around them. After all, the churches reach all socioeconomic levels. It provides a closer contact to the churches through the pulpit forum and through his friends who are ministers. I know him personally and I know I can get him to help if I need someone to do an invocation, or he can get someone to do it for him.(AT)

Ministers are used to make referrals.

Usually the minister will know of certain members, or know of people in the community who cannot read or write and will refer them. Then we'll start a class in the church, when they determine the time that people can come.(ABE)

Ministers are important people to contact.

Since the minister would be an important individual

we started working with them.(ABE)

Ministers are important in recruiting.

In the areas that might need it, the minister plays an important part in the life of the community, and they know who needs help.(ABE)

The role of how churches are used

The college uses churches to provide space for ABE classes.

The college interacts with churches through the ABE program from the standpoint of requesting space...(VP)

The contacts come from ABE for space in churches.(DC)

Some churches donate a room or two.(DC)

The biggest interaction I see is in ABE which is using church facilities for their classes.(EVP)

Because of ABE we are always looking to take programs where they'll be closest to the people.(EVP)

Churches are good places to hold classes.

After all they are available and you can get people to go [to classes in] the churches.(AT)

Classes are sometimes made up primarily of church members.

In the instance where a class is recruited out of the church, then of course it is.(AT)

Teachers sometimes recruit classes out of their churches.

We have a fairly new relationship with [name deleted]

AME Zion church. That's a situation where a prospective teacher recruited a class right out of her church. In many cases a prospective teacher may make up a class and then they either use their church or we find them a site.(AT)

Some people are more likely to come if a class is held in a church.

Going back to the church as a resource, people tend to think that something is good for them when it's presented by a minister. They feel that if it comes from him there must be something to it.(AT)

Using space in local churches saves money.

If we can go out and get the space in local churches, it saves taxpayer dollars.(DC)

The college uses churches to help recruit students.

The college interacts with churches through the ABE program from the standpoint of...the recruitment of students who would be interested in taking part in ABE ...curricular and continuing education programs.(VP)

There may be more going on in other areas, I know that ABE uses churches to recruit.(DCE)

In some cases they [the churches] can help us recruit people. That's been done primarily in the adult high school with GED classes.(DCE)

Church members may provide impetus for a class.

The church people might want a class and we find people in the community to fill the class, but there are only a few of those. Only two or three are really ongoing classes.(DCE)

Utilizing facilities is the proper role for a community college to pursue with local churches.

I'd say the stance we have now is the one that I support. If we can use church facilities to take ABE to the people who need those classes that's fine, but not to go further.(EVP)

Churches recruit students from their own congregations.

Recruitment is defined as dissemination of information sent to them by the college, and general encouragement on the part of the minister.(VP)

Churches can help colleges by supplying information to potential students.

The churches may work with us to identify students who want to go to class or get a career, those are some of the things we've done.(P)

Churches can act as conciliators.

Once the damage was done, it was necessary to find the point of least resistance.(VP)

Usually you think of the church as understanding, willing to listen, so you go and say "help".(VP)

They waited to see the college's proposals, and we worked out with them some changes in what would be offered at the facility.

Recruiting is done by speaking to church groups.

Sometimes we're asked to speak before a group of laymen in the church or the church women's group.(AT)

Recruiting is done by special activities during ABE week.

We leave literature in the vestibule when we visit during ABE week.(AT)

The church makes a substantial contribution.

The church provided everything else: tables, chairs, volunteers, even child care and transportation for those who didn't have them.(ABE)

The churches are usually still providing sites, transportation, recruiting efforts, tutors and space to train tutors, and they provide a forum for awareness.(ABE)

Churches are providing all that is needed.

Basically they are doing the things that we need done.(ABE)

Churches are a good way to reach people.

Well the only special thing is that they tend to be the best way to reach people. Almost everyone has some sort of religion, and the church is a resource of awareness about the [ABE] program.(ABE)

Classes may be made up of members of the church.

They may start with members of the church, and then they might invite others in the community to join in, if its an open class. That's not going to happen in class for a special population.(ABE)

The churches with which the college interacts change over time.

Yes, they do change as time dictates and economic conditions change, and of course whether they can afford to continue to offer the space.(ABE)

How interaction with churches is initiated

Interaction isn't initiated totally by either the college or the churches.

It works both ways. The school isn't just going out after churches, but all the community groups. Some churches may be more comfortable with our sort of programs than others. I don't know if it's the case that we go after the churches, a lot of church people are on our boards. Rabbi [name deleted] has worked with us on some important projects.(P)

Attitudes within the churches are important factors in interaction formation.

Some [churches] want to interact and some don't. An

example is that we worked through the Centerville Public Schools to get our [name deleted] facility and we heard that some of the churches were interested in that school being in the neighborhood...(P)

Many church leaders are interested in education.(P) College-church interaction often grows from a need.

Often you let things grow up out of a need.(P)

Once there's a need we'll do what we can to meet it, we could offer office space or something for clergy if they wanted. We do that with a lot of volunteers now, it's interesting that the biggest concern [about volunteers on campus] seems to be from professionals in that area.(P) Interaction is usually initiated by the college.

We go to them, either through the director of ABE or through our paid recruiter.(VP)

We can't wait for them to come to us.(DC)

[Are most of your contacts with the churches made personally?] Yes. (DC)

I'd say by the college, looking for facilities. Because of ABE we are always looking to take programs where they'll be closest to the people.(EVP) Interaction is initiated by the college half of the time.

I'd say its about half-and-half. If we see a big church and we think we can get a class in there then we

contact that minister. Actually, I contact the churches at least once a year and send them a letter explaining our ABE program.

The supervisor who arranges for class locations is the most important single person in the college who influences these interactions.

The particular supervisor looking for a location [for a class]. That could be any number of people who are looking for spots in the community.(DCE)

The college tries to determine church needs.

We do go and ask them their needs and we try to fill those needs if we can.(DC)

Sometimes we find out their needs through our own personnel who are members of the churches.(DC)

The church does not usually initiate interaction.

We are in the church, but the church did not initiate the interaction, that is usually done by social services, and then we provide the courses as a service to that agency. We only have one or two where the church asked us to come [directly].(AT)

If we see a big church and we think we can get a class in there then we contact that minister. Actually, I contact the churches at least once a year and send them a letter explaining our ABE program.(AT)

Most of the time, though, we contact the church.(AT)

Personal contact is important in establishing interaction.

I do most of the dealing with the churches. I know most of them and they know me.(AT)

Contact with ministers is crucial in establishing interaction.

In the churches themselves, nothing can be done without the minister, even if he turns it over to the deacons to work it out, you speak to the minister first.(AT)

How interaction with churches is hindered

There is little friction between the college and the churches.

It seems to me that there isn't much conflict.(ABE)

Church leaders may fear that the college builds hopes that it can't deliver.

There is a reluctance on the part of workers in churches because you build up hopes, and then maybe the agency [college] can't deliver.(VP)

Interaction may be hindered because ministers are sometimes reluctant to recruit church members.

I feel that one of the problems is that sometimes the ministers are reluctant to recruit members because they're

afraid they might embarrass someone. Deacon Jones may not know how to read but the minister may not want to offend him by bringing the subject up. He may announce the class from the pulpit, but he's reluctant to expose something that may not be known...maybe invading privacy is a better way to put it, they don't want to invade someone's privacy.(AT)

Interaction is hindered by the presence of denominational colleges in the service area.

Another reason is that we have a number of religious-oriented colleges in this area and this institution would not want to infringe on their mission to provide religious education to the churches, which is far beyond our mission.(EVP)

Interaction may be hindered by costs to the church.

Another problem may be with the building. They don't want to incur extra expenses for heating, lights, and cleaning up. Those are the two biggest ones.(AT)

Though if it's a small church and their budget cannot allow classes to be held at night or in cold weather, that has caused us to cancel classes when there was a fuel shortage.(ABE)

If most of their budget goes for upkeep of the church and they can't afford the extra burden, that keeps out the

smaller churches.(ABE)

Interaction may be hindered by student fear of an alien school environment.

I think there is a reluctance on the part of the would-be user who is comfortable to bare his soul to the minister or within the congregation, but not as willing to do it with an outsider.(VP)

It may not be possible for the college to meet church needs immediately.

Sometimes we don't have the funds and we have to wait to do something until the next fiscal year, or we need to wait through the summer and offer a course in the fall when there are more people available.(DC)

The college is not looking for further ways to exploit its interaction with churches.

Not really. It's not being done.(DCE)

There is no established role between the college and local churches.

I don't know that I see any real role between the college and the churches.

...we are sensitive to not offering religion classes in churches, that is not our role.(EVP)

It's just not our role or mission, we don't belong in the arena of providing religious education.(EVP)

Interaction is hindered when a church does not have adequate facilities.

Finding the appropriate space. Many churches don't have suitable facilities. Classrooms tend to be too small.(DCE)

They also might not have appropriate lighting or a hall conducive to having a class.(ABE)

Past efforts at specialized courses in churches have not been successful.

We have occasionally had outreach courses through interchurch agencies. We once did courses in parenting in a church and they [were not] particularly successful.

There were no clear reasons why the specialized classes in churches were not successful.

I have no earthly idea. The courses were on parenting and I guess everybody thought they knew how to parent. We worked through several [volunteer] agencies and did a lot of advertising, but not too many people came.(DCE)

Courses aren't offered in churches because larger churches may create them themselves.

I don't know. I suppose a lot of larger churches are doing that [offering courses] now for themselves.(DCE)

Courses aren't offered in churches because the denominations may create them.

...classes may be offered at the state level maybe once a year.(AT)

Courses aren't offered in churches because administrators haven't thought of offering them.

Actually they probably just never though about it.(AT)

How interaction with churches breaks down

There are no known breakdowns in interaction with churches.

I just don't know that it's happened.(DCE)

We never really had a breakdown. It's usually the agency in between that has the breakdown and we're the third party.(AT)

Unsatisfactory referrals could cause a church to break off interaction.

When they make a referral and they cite dissatis-faction with the service received that may end the inter-action.(VP)

Need to reclaim space could cause a church to break off interaction.

If it is facilities and they provide space to us, there's a breakdown when they have a need for the space... (VP)

[It may be that] they needed the space to do some-

thing else.(DC)

Cost of offering space could cause a church to break off interaction.

...if the cost of making the facilities available become prohibitive [there is a breakdown]. In the winter, heating that sanctuary at a time when they wouldn't be using it themselves is an extra cost for them.(VP)

[If the] necessity arose for extra cleanup that they couldn't afford and we couldn't provide [breakdown could occur].(DCE)

Another problem may be with the building. They don't want to incur extra expenses for heating, lights, and cleaning up. Those are the two biggest ones.(AT)

I could see the church having a large debt for us using the site, and that causing a breakdown in communication.(AT)

Breakdowns in interaction are caused by communication problems.

It's generally caused by a lack of communication or misunderstanding. Perhaps what our purpose and mission is is misunderstood. Sometimes it's caused by personalities and perceptions. We may try to explain what we want to do and they just don't understand, or aren't interested.(DC)

...or not having a liaison person at the college to

contact. The instructor is there, but it isn't like having someone from the college to contact if there was a problem.(AT)

Breakdowns in interaction are caused by meeting short-term goals.

In existing situations where there's a break, it may be because they just wanted to do one project, and when they meet that goal there's a break. Usually it's not simply because they don't want us there... (DC)

Breakdowns in interaction may be caused by a change in ministers.

It may be that there was a change in ministers...(DC)

Breakdown in interaction could be caused by inadequate facilities.

If the room was too small...[breakdown could occur].(DCE)

Requiring open enrollment classes could cause a breakdown in interaction.

Of course when we put a class in a church, we couldn't let them limit who comes...(DCE)

Not allowing children in classrooms could cause a breakdown in interaction.

We can't take the young people in the classes. I suppose some people would like to take their children, that

could create problems, but I don't know that it has. (DCE)

Variables affecting churches, as identified in interviews with church leaders

The role of the minister in interaction

The minister will seek adjunct status with local colleges to maximize contacts.

As a former college administrator, I will probably seek adjunct status with some of the local colleges. I think that kind of contact can maximize what we are all seeking to do.(C3)

The minister would deal with one of the vice presidents of the college.

To get things done, you have to touch base with the line officers. Forget the deans and directors, you really need to deal with the vice presidents.(C3)

The minister would emphasize benefits to the college of interaction with churches.

I would try to sell them on what we could do for them. I'm sure I could think of something.

The minister would approach the college if the church had a need.

I'd just go over and knock on the door and say will

you give it to us? If they say no, I'd thank them   and go somewhere else.(C3)

Mind you, if in this congregation there were a dire need, like seven to eight percent of the congregation needed ABE, I would be sitting on their doorstep.(C3)

The former pastor believed in social action.

He came out of that social consciousness movement of the 60's that had its roots back in the 20's.(C2)

Basically he felt that the church is a servant to the world. That leads to the idea that the church building should be available to be used by the world.(C2)

The former pastor initiated interaction.

The arrangement was in place when I came here. the former pastor was here for thirty-three years.(C2)

Presumably it [interaction] was started by the former pastor, who was a mover and a shaker.(C2)

The former pastor built a personal ministry.

The former pastor was something of a man about town who built this church on the strength of his personality and personal contacts...(C2)

The present minister is more program oriented than the previous one.

...where I take a more wholistic approach based on administration and programs.(C2)

The present minister is not moving to terminate the interaction.

And I'm not starting any move to boot this bunch out. I may very well be wrong in my position, and besides, this issue may not be worth getting into a fight over.(C2)

The pastor has taken classes at RTCC.

Personally, I have taken several courses offered by the college in history and things of that sort.(C2)

The adult day care center was founded by a minister.

The adult day care center was established under the leadership of a former minister.(C1)

The minister conducted needs assessment.

He had been involved in a project in his former church, and when he came to Midway City, he discovered a need here for this kind of service. He surveyed the neighbors to see if this needed to be done.(C1)

The minister serves as liaison between the center and community resources.

My involvement has been to serve as liaison between the adult day care center and the institutions in the community that could enhance its effectiveness.(C1)

The minister acts as recruiter.

I go to speak to seniors' groups and tell them about our facilities. One local senior citizens home has

provided eight participants here over the past few years. We can offer them what they have there [at the home] and also the chance to enlarge their fellowship circle.(C1)

The minister establishes funding sources.

Another thing I do is to establish funding for our needs.(C1)

The minister presents proposals for church facility use to the trustees.

I talk to the agencies who are interested in using our facilities, ask the questions that will be asked of me and gather the information: what is needed from us and things of that nature. Then I approach the board with the proposal and they discuss it and vote yea or nay.(C1)

Attitude toward the separation of church and state

The minister had no reservations about interaction with RTCC. The separation of church and state was not a problem.

None. I didn't care. My concern is that, as the church, wherever we find a need we respond to it.(C3)

Church-college interaction may violate the separation of church and state.

I don't know how I got away with it, I guess they considered it to be like a literature class. To tell you the truth, it violates a very basic belief of mine on

the separation of church and state.(C2)

Separation of church and state may not be a valid issue.

Well, I pitched the separation of church and state, a minute ago, but I don't really know how valid that is at this point.(C2)

Attitude toward ways churches could help the college

Churches could help the college by being a resource of teachers.

Only along the avenue of content teaching. When I was in another church, a man in that church administered an adult education for the county. They didn't have a community college then, though they do now. I taught a series of introductory courses on the Bible.... I enjoyed that class, and I got paid for it and everything.(C2)

I wouldn't mind filling in as a substitute teacher.(C2)

The local minister's council has not discussed the possibility of a volunteer program of pastoral counseling on the Midway City or Median Town campuses of RTCC.

No, we have not. The only thing the minister's council has sponsored was a bible study.(C1)

Local ministers have not discussed any type of volunteer program of pastoral counseling at either the Centerville

or Median Town campuses of RTCC.

The only meeting that I regularly attend is the one
of Baptist ministers in this area. The only times I went to
a meeting of all the ministers in the city it was a big
turn-off, so I don't know what that group has done or
talked about, but I know of no attempts at what you're
talking about.(C2)

Attitude toward ways the college could help churches

**Community colleges could offer academic classes in theology
and teaching methods in churches.**

Yes, there's a tad of that that we got into where the
college could provide some academic teaching on site. I
thought that they could maybe provide classes in Baptist
theology and polity, and teaching methods. The college
could do something like that.(C2)

**Some kinds of non-religious classes would be acceptable if
the church had some control over them.**

I wouldn't be opposed to a class that offered
information about nutrition and exercise here in the
church. it would be a good thing, so long as the church
could have some control over it.(C2)

**The church would support courses tailored to the needs of
church members.**

Yes, for example I do a little workshop about death. I turn to outside resources wherever they can be of help, like explaining estate planning and financial planning. If a college had expertise I would turn to them.(C2)

The college could offer information on estate and financial planning.

The church would support a course in basic teaching methods for Sunday school teachers at Regional Tech.

I would pay for some of our teachers to go. Our board just agreed with me that we need continuing education for our Sunday school teachers, but we haven't worked out where and how to do it.(C3)

College courses would have to be practical in orientation.

When it comes down to it, I want to be careful not to just send them off somewhere, the classes have to meet our needs and have a practical orientation.(C3)

The church will pay to enroll teachers in continuing education classes.

What's on the horizon of continuing education for our Sunday school instructors is that we will find the courses

that are appropriate that they can enroll in, and the church will pay for it.(C3)

The church is considering expanding ABE offerings.

However, we have been talking with the director [of ABE] about expanding into night classes also, so working people can improve their skills.(C1)

The community college could offer workshops to equip the church to serve.

Yes, the college could do more to equip the church to serve. Being an institution with resources persons who are authorities on various subjects, we could have what we call workshops to equip individuals in the various service oriented fields.(C1)

The college could offer courses in basic budgeting and personal finance.

If we just had the presence of someone in the business department to talk about budgeting, and financing. That's something that everyone could use, that's stewardship.(C1)

The college could offer courses in music.

For our young people who are mad for rock and roll, if we could get a trained musician to come and teach the different types of music: expose them to classical and gospel and country music so they can have a broader

horizon.(C1)

The role of church organization

In the church, ABE is implemented through the Christian education department.

Organizationally, it comes under Christian education which is one of our line departments.(C3)

Christian education also oversees other activities.

Under that department comes Boy Scouts, Girl Scouts, Sunday school, and any other educational activities.(C3)

The interaction with RTCC was approved by the director of Christian education and the church board.

After I talked with the young lady, I turned her over to the director of Christian education, and eventually they took it to the church board for approval.(C3)

The building and grounds committee decides on church use.

Probably the building and grounds committee. You know we have a congregational style of government, and though the pastor has a lot of authority, the small decisions tend to be entrusted to small groups of people. Then, if there's a problem it can be brought to the whole church.(C2)

Classes for profit are not allowed in the church.

Our building and grounds committee won't allow any for-profit programs in the church, though a number of

people have approached me about them.(C2)

The adult day care center has an advisory board.

We have established an advisory board to solicit support from the business community, to allow them to share in the goals of the center.(C1)

The advisory board is useful in obtaining needed items.

The first task of that group was to purchase a larger bus. The church has a van, but that's used to carry a small group of people from their homes to the church. We needed something which could carry a larger group, and which had a lift for wheelchairs. In a month's time, our advisory board found the support, and purchased that bus you see in the parking lot.(C1)

Church trustees officially sanction use of church facilities.

Then it's pretty much up to the trustees, they govern the use of the property.(C1)

The minister presents proposals for church facility use to the trustees.

I talk to the agencies who are interested in using our facilities, ask the questions that will be asked of me and gather the information: what is needed from us and things of that nature. Then I approach the board with the proposal and they discuss it and vote yea or nay.(C1)

The role of the adult day care center

The center is three years old.

The former pastor went through the necessary process to establish the center here at the church in 1984.(C1) Adult Basic Education classes have been held in conjunction with the adult day care center for three years.

For the past three years.(C1)

The adult day care center has an advisory board.

We have established an advisory board to solicit support from the business community, to allow them to share in the goals of the center.(C1)

The advisory board is useful in obtaining needed items.

The first task of that group was to purchase a larger bus. The church has a van, but that's used to carry a small group of people from their homes to the church. We needed something which could carry a larger group, and which had a lift for wheelchairs. In a month's time, our advisory board found the support, and purchased that bus you see in the parking lot.(C1)

The adult day care center provides fellowship.

He found that it would give seniors a chance to get out of the house; it gave them an opportunity for fellowship,(C1)

The adult day care center provides meals.

...and it provides two basic meals: breakfast and a nourishing lunch.(C1)

The adult day care center allows children or caretakers of seniors to work.

It also gives the children or caretakers of these persons a chance to find gainful employment while the seniors are here. It covers a combination of needs.(C1)

The role of church members

Interaction was initiated by a person in the church.

A young lady from [the predominately Black state university] started visiting here about a year ago, and eventually she asked if we would like to have an ABE program and we took it to the board.(C3)

ABE is well received by the students and the church members.

I was surprised at the reception it received not only from the students, but from much of the congregation as well.(C3)

Church members are involved in the classes that RTCC holds in the church.

Yes. There are some more in the ceramics class than in the painting class.(C2)

Having church members involved reduces the likelihood of the pastor ending the interaction.

I know where my bread is buttered, and where not to get into problems so I don't force the issue.(C2)

The role of theology

The minister sees interaction from a theological perspective.

My theology is that wherever there is inequity, however it came about, in the distribution of resources or opportunities, wherever it occurs, that is sin.(C3)

When the church addresses inequity, it addresses sin.

The church has a mandate. If there is a segment of society which, for whatever reason is classified as have not, it is the responsibility to address that, because it is sin. I don't make any apology or excuse, we just do it.(C3)

The minister's position is consistant with that of established philosophers and theologians.

That is consistant with Paulo Friere, James Cone and the liberation theologians. I was trained in that camp, and they feel that wherever there is repression of any sort, it is sin. Particularly in the Black church. Theology is interpreting the gospel to the people where they are.(C3)

White churches operate from a different theological perspective.

I see a different theological perspective and approach in the white churches.(C3)

The church's efforts are like ministry.

It's like ministry. Ministry makes no sense in worldly terms. Why should a person give up what you could gain in the world when the work can be so relentless and frustrating. The only difference is that you know that what you do for Christ will last.(C3)

A new generation of black clergy are motivated to initiate social action.

We now have a whole new genre of black clergy who you might say are heavenly oriented but earthly bound and are looking for ways to make things better here. I think they will make a big difference.(C3)

Baptists are late to become involved in social movements.

Baptists are late to become involved in social movements...(C2)

Emphasis on social action is common in other Christian denominations.

His [the former pastor's] idea is a common one in other denominations.(C2)

Church buildings are different from other buildings.

My theology is that the church building is a visible and physical representation of God's presence in the world. It is different from other buildings.(C2)

The difference between churches and other buildings is a theological one.

But this building, in my mind is dedicated to the Lord. That is the heart of the position, and it's really not appropriate to have judo classes here.(C2)

Church buildings may be decommissioned.

You know downtown there's a barbershop where I get my hair cut, and that building used to be a church. I don't have any problems with that, though it feels a little funny sometimes. I think that you can decommission a building, just the same way that you can decommission a ship. I know of a little church outside Raleigh, the last time I saw it it was painted a bright yellow, and they had turned it into a sort of junk shop.(C2)

There are opposing points of view.

Of course the other side of the argument is that you should use the building to help people, and you can do that through things like music concerts, and classes in the arts. That's the opposing view, but my position is that those aren't things of the spirit, they don't last.(C2)

The nature of the Church is to meet needs.

The Church must always find a hurt and heal it. The reason why this ministry (adult day care), and I think it really is a ministry, has grown is because there is a need and these people were coming to us.(C1)

The requirement to meet needs is theologically and scripturally based.

My personal theology is to find who needs the church and reach out to them. Jesus said, "They who are whole need no physician". I am preaching this Sunday about our responsibility to minister to the hungry, the naked, the sick and suffering and the prisoner.(C1)

The church wants to expand its ministry to those in need.

We want to heal this hurt, and reach out to those who are mentally and physically impaired. Now we are looking to expand our services to include medical care, and have a nurse on staff four hours a day. We also want to expand our transportation offering.(C1)

The role of cost

Cost of sponsoring the class is not a financial burden to the church.

No. Because it's not the only thing we do.(C3)

The church budgets for the wide use of its facilities.

And we budget for that. We don't budget to keep the

church closed, we know that it's going to cost us so much to stay open and we accept that. If it costs us two thousand dollars a month in the winter, that's what we pay, and we've discovered that we get it back.(C3)

Cost of offering space is not a problem for a large church.

Not at all. We have such a large building that the cost of a few rooms doesn't make for a point of contention.(C2)

At first, the cost of the program was a problem for the church.

In the initial stages of the program the church was the main sponsor and we had to solicit funds until we could be certified and qualify for established funding. The costs of transportation, feeding and staff during the first year-and-a-half provided a great challenge.(C1)

Since obtaining outside funding, cost has not been a problem for the church.

No, it has not been a problem as a result of our increasing capacity.(C1)

Start-up funding originated with the church.

Of course this church had to come up with the seed money to keep the center open until the other funds were established.(C1)

The role of denominational and other colleges

The church has interacted with [the predominately Black state university] and [a predominately Black private college] College.

Our interaction has mostly been with [the predominately Black state university] and [a predominately Black private college].(C3)

The presence of a denominational college in the area has had an effect on the church's relation with Regional Tech.

Yes. We have an interesting relationship.(C3)

The church relates to other colleges by ministering to their students.

The primary contact is through the students. On any given Sunday, this place is overrun with students.(C3)

The church offers special membership to students.

We have a category of affiliate member for the students, and when one of them joins us in that category, we send a letter to the parents explaining what we are doing.(C3)

The church is a point of contact for parents of students.

Mostly we serve as a point of contact for the parents. If a parent needs to reach a student, they can send word through us. Last week we had a young person who was sick and needed to get to the hospital. The parents

called the church and we got her there.(C3)

The colleges offer space in their facilities to the church.

When we have a need, the college helps us out, like
when we need space for large meetings that we can't
accommodate in the church. They charge us a very nominal
fee, I suppose that's so we won't infringe upon the
separation of church and state. At [the predominately Black
private college], they don't even charge us that. It's all
kind of informal.(C3)

The church is adjacent to a university.

We are in an ideal location here. The students are
just over the back fence, they come to us so we don't have
to go on campus at all.(C3)

**The church has some interaction with denominational
colleges.**

We had the Baptist colleges in the state to come set
up booths in the fellowship hall. We never thought about
the community college.(C2)

The church has not sought special courses from RTCC.

We have not looked at Regional Tech for these things
so much as to wait for Midway City College to come to
us.(C1)

**The church has expected the denominational college to
approach them.**

We have not looked at Regional Tech for these things so much as to wait for Midway City College to come to us.(C1)

The denominational college has much to offer.

They could do an awful lot for us.(C1)

The church could offer field experience for students.

For their students who major in sociology or gerontology we could be a site where they could get field experience. They could come and assist the director.(C1)

The denominational college could use the adult day care center as a resource.

They could invite participants from the center with unique problems to come and talk to them as a resource. We had a woman here who was 110 years old. Can you imagine 110 with a mind as clear as mine? She could have told them a lot about the problems of the aged.(C1)

The church could offer opportunities for worship to students of residential colleges.

In some colleges, you know the various denominations sponsor foundations that invite the pastors to come in and establish relationships with the students. I was in a situation like that once, and we could send our bus to pick up the ones who wanted to worship with us. The foundation was a link to keep the devotional life of the student alive

during his college years.(C1)

The denominational college is trying to change its image.

Midway City College is trying to change its image. I understand there is a new president and administration there now, but it's going to take time to turn things around.(C1)

The role of attitude toward the community

The church is the central institution in the Black community.

My philosophy is that the church ought to be the hub of the Black community. In the Black community, outside of the family, the church is the only institution over which we have total control. Historically, the church has been the only institution that has fostered Black culture. No amount of integration or social change can eliminate the need for the Black church.(C3)

The church brings resources to the community.

The church ought to identify and make available resources to meet the needs of the community. That doesn't necessarily mean just talking about the word of God, but by living the word.(C3)

It is appropriate for the church to allow its facilities to be used for the good of the community.

One form is outreach, so we said it is legitimate for the church to make facilities available for any program to enhance the constituency we serve. Since ABE does that, we decided to bring them in.(C3)

People in the community are not afraid to admit they need help.

You know, it surprised me; I was flabbergasted. I thought that people would be ashamed to admit their difficulties in reading and comprehension and mathematical computation, but they are delighted to come and learn.(C3)

Because of its philosophy, the church sponsors other activities.

We are open seven days a week. You would find it interesting to come in here any day: this church is a madhouse of activity.(C3)

Other secular groups use the church facilities.

Just as an aside, we also have a Boy Scout troop here in the church and the question there, is whether the church sponsors the troop. They say that they have a charter which goes back fifty years with this church, but we don't really sponsor them because we don't have any imput into what they do. They have just used and abused our building.(C2)

The church is used by other religious groups.

Another example is that we have a women's Bible study

group that meets here. They're sort of interdenominational, and I think it's a good thing.(C2)

Poor churches have a better turnout because they are a center of community activity.

The poor churches can get people to come out for anything, because they are the main source of community activity.(C2)

The church provides employment.

This center also provides employment for three persons, and that's always noteworthy.(C1)

The church is concerned about the whole community.

This is the hurt we must address. We might not have the most affluent people here, but this church's mission is to use our resources to improve the community for everyone.(C1)

Visibility is crucial to obtaining funding.

We struggled to exist at first because the funding sources didn't know we were here.(C1)

It may take a long time for a college to reverse the negative effects of neglecting its community neighbors.

A hundred years of neglect may take a hundred years to get over.(C1)

The role of other agencies

The church works with other agencies.

I think when [the former pastor] discovered the need, that he knew from his prior experience which agencies he would need to work with. He sought out the county department of social services, which now provides 80% of the funding, and he worked with other local churches.(C1)

We have established relationships with other institutions like Midway City Hospital, in case a person becomes ill while at the center; Servomation brings in the meals; and the community center where we can take them for recreation.(C1)

Working with another agency expands the church's capacity to meet needs.

Because social services provided funding, we were able to reach a broader population.(C1)

It is appropriate for a community college to work with local agencies.

I think that the college assures its future by reaching out to the other organizations around it to establish mutual relationships.(C1)

The role of the history of interaction

The interaction has been going on for one year.

A year ago.(C3)

Interaction is at least five years old.

It's been going on at least five years, probably before that.(C2)

The present minister is not moving to terminate the interaction.

And I'm not starting any move to boot this bunch out. I may very well be wrong in my position, and besides, this issue may not be worth getting into a fight over.(C2)

The role of communication

Lack of communication hinders interaction.

We have been told about what we could do, but not all the things they have to offer. I'm not asked in the relationship where if they have services to offer that could enhance our ministry, we could take advantage of them.(C1)

The churches want RTCC to let them know how it can help them.

I guess one problem I've had with RTCC is that they have not allowed me to develop the type of relationship where I could be more informed about what they have.(C1)

The church wants to establish dialogue with RTCC.

I don't know. If we could just get dialogue going.(C3)

No established channels are open from the church to the college to expand interaction.

I don't know. I'd just start from scratch. I suppose I could call the dean or something.(C2)

The minister learns of RTCC programs by word of mouth or personal research.

Somebody comes and tells me, or I have a need and I go out and find it.(C3)

Ministers may not have been adequately exposed to what RTCC has to offer.

It may be that our lack of exposure to the resources in the community has limited us in looking out to see the possibilities of this kind of linkage.(C1)

Perhaps if we were informed about what they had to offer, we would take better advantage of them.(C1)

The college sends the church quarterly lists of class offerings and notices about special programs.

Regional Tech sends us a brochure of their classes each quarter in the mail, and it's very detailed. From time to time they also send notices about things that are happening at the college. One was about the basic education program.(C1)

The church wants RTCC to initiate needs assessment.

It might be wise for them to conduct surveys to

determine the needs of the local churches.(C1)

How the church helps the college

The church provides a space for children of ABE students, while the parents are in class.

Some even bring their children, and the children stay in one room while their parents are in class in another room.(C3)

The church provides space and utilities.

We provide space, heat, light, and the safe environment, and they [RTCC] provide the rest.(C3)

ABE meets three times per week at the church.

All I know is that three times a week like clockwork, I can look out and see the students coming in.(C3)

The college uses church space to offer classes.

The college uses our building for an oil painting class and a ceramics class.(C2)

The church provides space and utilities.

Just the room, and the utilities of course. I'm not sure, they may give us something to cover the cost of electricity to fire the kiln, but I don't think they give us anything at all.(C2)

The church doesn't receive payment from the college for offering space for classes.

In the case of the college, they just use the space and we don't receive any money.

The church provides values for students.

Initially, the church is among the institutions in society that has a ministry of enlightenment, instilling values, providing education and giving people priorities. When they go to college then they understand why they are being trained.(C1)

One of the values the church imparts is concern for the quality of life.

We try to give them values like investing their lives to improve the quality of life, for themselves and for everyone they come in contact with. We try to give them a vision.(C1)

The church recruits students for ABE classes.

I think it's basically up to the sponsoring institution to get the participants. I think that ten people are necessary to start up a class.(C1)

It is appropriate for a community college to work with local churches.

The college feeds us and we feed the college. Both give and both receive.(C1)

Not only is the college a training factory, they are a resource of employees for business and a center of

enlightenment.(C1)

The church provides facilities, transportation, and staff.

The church provides the facilities, transportation to get them [the seniors] back and forth. We provide the personnel to coordinate activities to ensure a balanced program of events. As the sponsoring organization, when a need is discovered, we serve as the resource pool to meet the need.(C1)

The college mustn't risk becoming too self-contained.

If the college doesn't reach out then it becomes too self- contained. We all need to reach out and seek the help of others to achieve our own aims.(C1)

How the college helps the church

The church's benefit from the interaction is subtle, but measurable.

Some things you can't measure in dollars and cents.(C3)

I suppose it's a lot like teaching in that when just one person suddenly sees the light or makes a turnaround it is more gratifying than all the paychecks and worldly goods you might otherwise have had.(C3)

The rewards don't come often, but when they do come, they are substantial enough to last until the next

time.(C3)

Helping the community yields personal satisfaction for the minister.

You gain that kind of personal satisfaction...(C3)

The congregation gains through pride and excitement.

...and the whole congregation gets a sense of pride. If you can keep the congregation on the cutting edge they have sense of excitement and they work harder. It comes on a Sunday morning after a great service or after a successful program.(C3)

The church gains little from the interaction.

I don't think so. I used to think that it was good public relations, but now I think that the negatives outweigh the positives. So many people who use the church property don't realize who we are.(C2)

RTCC provides basic education for church members.

Regional Tech impacts the congregation in many ways. It helps to equip the membership with the basic traits necessary to function as independent persons in society. ABE teaches reading and writing, and that helps people to do shopping, fill out forms and calculate. It serves the function of perfecting the skills necessary to everyday tasks.(C1)

RTCC provides an instructor of basic skills.

The college gives us three days a week an instructor who works with the adult day care center to teach reading and writing. They work puzzles and draw pictures to celebrate certain holidays.(C1)

Basically Regional Tech comes in to help them learn the basics of history, counting, identifying words.(C1)
RTCC helps seniors in the day care center discover talents.

Another thing they do is to help to discover the human resources of persons. Through working with crafts, persons are able to develop talents they never knew they had. It adds a new dimension to their lives. The crafts are a way of recycling human energy.(C1)
RTCC helps seniors in the day care center enrich their lives.

They are able to come to the day care center and learn instead of wasting their lives trapped at home.(C1)
Adult basic education classes have been held in conjunction with the adult day care center for three years.

For the past three years.(C1)
RTCC provides a crafts instructor.

We also have a craft person who comes in twice a week to help them develop crafts of sewing, quilting, crocheting. they make pot holders, and Easter egg accessories. Some craft is associated with each holiday.

They also work with ceramics, they learn how to make various objects.(C1)

Working with RTCC identifies the church as a part of the caring community.

As a pastor, I can say that we gain an identity as a church that meets a need in the senior population of the community. We have an identity as a church that's concerned.(C1)

Working with RTCC imparts respect to the church.

We also gain respect among the other institutions in the community.(C1)

Working with RTCC may broaden available resources.

We became a part of the helping community and we have more resources at our disposal. At Thanksgiving, the people at developmental day care wanted to have a program where the participants and their children all came here and ate together, and it was marvelous to see.(C1)

Working with RTCC helps the church to meet a need.

Mainly, we know that we are meeting a need.(C1)

How interaction with RTCC was initiated

The interaction started with the church's master plan of mission and goals.

One of the things that we did when I got here was to

put together a master plan to establish the mission and clarify the goals of this church.(C3)

Interaction was initiated by a person in the church.

A young lady from [the predominately Black state university] started visiting here about a year ago, and eventually she asked if we would like to have an ABE program and we took it to the board.(C3)

Interaction came about because of the philosophy of the church.

More generally, it started with the philosophy.(C3)

The former pastor initiated interaction.

The arrangement was in place when I came here. The former pastor was here for thirty-three years.(C2)

Presumably it [interaction] was started by the former pastor, who was a mover and a shaker.(C2)

The church does not initiate interaction with RTCC.

As much as we use Regional Tech, we invite people to come and see our program in operation. When they saw the opportunity, the director suggested that we also take the avenue of sponsoring basic education in the evening because of the noteriety that the day care center has brought.(C1)

How interaction with colleges is hindered

The church has no relation to the college except through

ABE.

None, except for the program that we have permitted to come. There is no direct relationship. I didn't realize until now that the ABE program came from Regional Tech.(C3)
The relationship between ABE and RTCC was not made clear to the church.

I didn't realize until now that the ABE program came from Regional Tech.(C3)
Church members are not enrolled in the ABE class.

None of our members. It's interesting, wherever I have served, I like to start by doing a survey, and we have only a few people here who have trouble reading, and they are quite old. Our oldest member is ninety-seven.(C3)
The church membership is predominately middle class and professional.

We have a church made up predominately of professionals. Middle class Blacks sometimes have a tendency to get into their own little world, but that doesn't happen here. Part of that may be because of the action that I push. I preach it, and I live it.(C3)
The community college may not have approached the churches because its enrollments have not declined.

I'm not surprised that the community college has not approached us. My feeling is that the community colleges

are not hurting as much as the four year colleges. They
have not lost as many students, and their programs are
shorter and less expensive.(C3)

The church does not initiate interaction with RTCC.

As much as we use Regional Tech, we invite people to
come and see our program in operation. When they saw the
opportunity, the director suggested that we also take the
avenue of sponsoring basic education in the evening because
of the notoriety that the day care center has brought.(C1)

Financial concerns are important to colleges.

I was in [college] administration so I know what they
care about: head count and FTE and faculty development.
The professors and instructors are concerned with tenure
and publishing articles, whether anyone reads them or not.
In our capitalistic system, they are in business, and they
have to make a profit.(C3)

The community college is not in business to help people.

Because basically they are in business to sell
education and not in business to help people.(C3)

Of the three mandates of the college, teaching and
research are the primary functions, often public service is
the last priority.(C3)

Some programs need time to mature.

I haven't [sought to expand ABE in the church]

because the need isn't dire and I don't want to break what is fragile, you just have to plant it wait for it to grow. I suspect that in three or four years this ABE program might grow to the point that we need a larger facility to house it.(C3)

Training is offered in local churches by the denomination.

For the most part, our denomination offers training in the church. For instance, they came just a few weeks ago and put on a workshop on new materials for Sunday school.(C2)

The church doesn't look to the community college as a resource.

We had the Baptist colleges in the state to come set up booths in the fellowship hall. We never thought about the community college.(C2)

A large church has extensive internal resources.

...a church this size has a lot of internal resources. We're in the top twenty in the state in terms of size. We do not need to turn to outside resources. I wouldn't need to ask someone from outside to teach a class in Baptist theology, I did my doctoral work in that field.(C2)

Sometimes people view the church as public property.

There are really two things that trouble me. Though

the church is dedicated to God, many people look on it as a public property, and that gets extended to the public wanting to control the use of our facilities. We went out the other day to have a softball game for our youth group and there was a soccer team playing on our field. When I asked the coach to please leave, he wanted to get into a fistfight, and it was our property!(C2)

Church property can suffer from being used by outsiders.

The other thing is the abuse it receives by careless people who don't take care of the building. We have a rule against smoking in the building, I think it's a terrible habit myself and I have a nose like a hound dog. I smelled smoke one day and I went out to check up on it and found that someone from the painting class had been smoking in the restroom. The man knew the rules, but he didn't care. The scouts have broken down some doors, and the painting class has ruined some tables. They've [the interdenom- inational Bible study] been using our building for several years, but when they first started, they kept going away at night and leaving the church unlocked.(C2)

Control over use of facilities is a problem.

We have a real problem around here with scheduling. We're planning to have a Seder meal here in the church at the same time that the Bible study meets, so now we have to

go and ask them if we can use our church. The same thing
happened with our bus. For a while we lent it out to other
groups and they just plain wore it out, even cut up the
seats. It got so we didn't have it to use when we needed
it.(C2)

Having groups pay for space can be a problem.

A while back, [the Bible study group] decided that
they would like to use our sanctuary for their meetings,
and because of all that glass, it costs quite a bit to heat
and cool. So we said that they could use it, but they'd
have to pay $500 a year for the utilities. That was fine
with them, but the problem is that now they are paying the
bills so they feel like they have some rights. I wish now
that we hadn't asked them to pay anything at all.(C2)

Church-college interaction may violate the separation of
church and state.

I don't know how I got away with it, I guess they
considered it to be like a literature class. To tell you
the truth, it violates a very basic belief of mine on the
separation of church and state.(C2)

The community college has not been looking for ways to
help the local churches.

They have not offered, and we have not been seeking.
I don't know whether it's their fault or not. Perhaps if we

were informed about what they had to offer, we would take better advantage of them.(C1)

The churches don't view RTCC as a resource.

A while ago we sponsored a career workshop to inform our youth about career opportunities. We didn't invite Regional Tech because we don't look on them as a dominant force in the community. We might bring in a doctor or a lawyer or someone of that sort, but as far as Regional Tech, we haven't looked on them as a resource.(C1)

The churches don't look on RTCC as a dominant force in the community.

...we don't look on them as a dominant force in the community.(C1)

Lack of communication hinders interaction.

We have been told about what we could do, but not all the things they have to offer. I'm not asked in the relationship where if they have services to offer that could enhance our ministry, we could take advantage of them.(C1)

Summary of interaction

The above enumeration of the variables which affect the college and the local churches in the kinds of partnerships which they could form is incomplete without a

description of the actual types of interaction that RTCC
carries on with church congregations in its service area.
These interactions may be categorized in three basic ways:

1. The college contracts with churches to offer space
for community-based adult basic education and continuing
education classes. Often these classes are offered at adult
day care centers located in the churches at the behest of
county social services and the college has minimal direct
contact with the church. This type of interaction has been
continual over a period of twenty-three years, though the
churches used have changed over the years as the ABE pro-
gram has reached into new neighborhoods, and numbers of
students in old areas have dwindled.

2. The college works with churches to offer ongoing
ABE classes made up of members of the church's congrega-
tion. Sometimes the college takes the class to the church
and recruits it, sometimes the church contacts the college
and requests it. This, like the foregoing type of inter-
action has a long history at RTCC but the period of
involvement of any one church may be limited by the needs
of its members or of its neighborhood.

3. The college is requested by a church to offer a
continuing education course, usually craft oriented, for
some specific project that the church wishes to complete.

The interaction is usually short term and lasts only until the project is completed. In some churches, interaction with the college appears to be built up from these short increments over a considerable number of years. Some survey data suggests that once a church has established interaction of this sort for more than a few years, the interaction has a tendency to continue.

In addition to interaction with whole churches, RTCC has a local minister on its board of trustees and another on the adult basic education advisory board. From time to time other local clergy serve on college community service project task forces.

The prevailing attitude toward religious activities on campus is to respond to needs as they are identified but not to initiate activities or programs. This attitude appears to have been extended, whether consciously or not, to the realm of course offerings. Unfortunately, the apparatus for identifying the sort of church needs which might lend themselves to the creation of new courses appears to be inadequate or nonexistent.

Chapter 5. Discussion.

This study was designed to identify the specific variables which influence interaction between one community college and the church congregations within its service area. The procedure discussed in chapter 3 relied heavily upon interviews with informants at each level of the college's administration. When the interviews were completed, it was evident that the college actually practiced three different types of interaction with churches: it used space in churches for continuing education classes, it established ABE classes in churches, and it worked with churches through other agencies. Interviews were planned and conducted with three pastors whose churches matched one of each of the interaction types uncovered. To provide some perspective for the reliability of the church interviews, two surveys were planned and carried out at the beginning of the study. The first was sent to leaders of a random sample of churches in the college's service area; the second was mailed to ministers in churches known to be currently involved in interaction with the college.

The basic findings of the study were reported in the previous chapter and dealt mainly with the variables which

the study was intended to identify. This variable list was the product of an analysis procedure which began with verbatim transcripts of interviews and proceeded by developing assertions based upon informant statements to the aggregates of assertions which made up the individual variables. Finally, having established the variables themselves, the three types of interaction actually carried on between the college and the various churches were described.

In this chapter, the variables which were previously identified will be further defined and discussed. First, the variables have been grouped according to common elements. Thus, for example, all variables which relate to the role of the minister have been combined under a category called "The role of the minister." When this process was completed, a list of thirteen final categories of variables had been compiled. This final list appears below as Table 3.

In the course of conducting and analyzing the interviews for this study, I arrived at some highly subjective conclusions concerning the relative impact of the variables identified in this setting. These conclusions were based in part upon data from the interviews, but also in part upon an emerging feel for the interaction among the

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Table 3. Final list of variables grouped by category.

Variables judged to have greater relative impact upon the
setting studied.   (Biases were assigned subjectively.
     O=open, N=neutral, C=closed bias. Bias of a category
     as a whole may differ from the biases of its
     constituent variables; see discussion following for
     explanation.)

1. (O) Role of ministers in interaction
      (N) Role of ministers from the college's perspective
      (O) Role of ministers from the church's perspective
      (O) Attitude toward the separation of church and state
      (O) Attitude toward ways the college could help
            churches
      (C) Attitude toward ways churches could help colleges
      (O) Role of theology
      (N) Role of clergy involvement on college campus
      (O) Attitudes concerning clergy on campus

2. (N) Role of college administration
      (N) Attitude toward the separation of church and state
      (O) Attitude toward ways the college could help
            churches
      (O) Attitude toward ways churches could help colleges

3. (N) Role of institutional organization
      (N) Role of college organization
      (N) Role of church organization
      (O) The role of the adult day care center
      (O) Role of ABE
      (C) Role of continuing education

4. (C) Role of college policies
      (C) Role of fiscal concerns
      (C) Role of needs assessment
      (N) Role of marketing stance of the college

5. (C) Role of inter-institution communication

6. (O) Role of attitude toward the community
      (O) Role of college attitude toward the community
      (O) Role of church attitude toward the community
      (O) Role of college interaction with other agencies
      (O) Role of church interaction with other agencies

Table 3. Final list of variables grouped by category.

Variables judged to have less relative impact upon the
setting studied. (Biases were assigned subjectively.
    O=open, N=neutral, C=closed bias. Bias of a category
    as a whole may differ from the biases of its
    constituent variables; see discussion following for
    explanation.)

7. (O) Role of the college president in interaction

8. (O) Role of other constituents of the organization
    (N) Role of students
    (N) Role of faculty
    (O) Role of the advisory board
    (O) Role of church members

9. (C) Role of location

10. (C) Role of denominational and other colleges

11. (C) Role of cost

12. (N) Role of history of interaction
    (N) History of interaction from college perspective
    (O) History of interaction from church perspective
    (N) How interaction is initiated by the college
    (N) How interaction is initiated by the church
    (N) How interaction is hindered by the college
    (N) How interaction is hindered by the church
    (N) How interaction breaks down

13. (N) The role of existing interaction.
    (N) How churches are used
    (N) How the church helps the college
    (N) How the college helps the church

institutions examined in the study. Based upon these subjective considerations, I judged the categories of variables which have the greatest impact on relations between Regional Tech and local churches to be: the role of ministers, the role of college administrators, the role of institutional organization, the role of college policies, the role of inter-institutional communication, and the role of attitudes toward the community. These categories are listed first in Table 3, and are the first to be discussed below.

Each of the variables which was identified and defined through the process described in chapter 3 will be discussed here as it relates to the concepts of general system theory. Since we began in the background section of chapter 1 with the notion that, for each of the internal or external factors (variables) identified, the institution could maintain either an open or a closed stance, it now remains to clarify how system theory accounts for the variables which have emerged, and whether each may be shown to be open, closed, or neutral in this particular setting. Bias values have been assigned based upon a subjective evaluation of the interview data. If the data suggest that informants favored interaction, an open bias was assigned. A closed bias indicated that a majority of reponses were

not favorable to interaction. If favorable and unfavorable responses tended to balance one another a neutral bias was recorded. This bias is shown for each variable in Table 3.

The following discussion section will bring together the results of the study in the form of a description of the function of each variable in the setting studied, and the theoretical construct, in the form of a system theory commentary on each variable, in order to show that the variables identified in this setting may be taken to other settings and tested and applied against what is found there. The chapter concludes with a fuller discussion of the results of the two surveys to show how they support the data supplied by interviews with church leaders.

Discussion of the variables

1. The role of ministers in interaction

From the college's perspective, ministers are very important in the establishment and maintenance of interactions with churches. Ministers are the first persons contacted when interaction is initiated, and are widely assumed by administrators to have the power singlehandedly to establish or break off interactions. Within the Black community ministers have a particularly important social

position, and ABE has used this situation to garner
support, instructors, and even students for ABE classes.
The other side of the coin is that ministers have the power
to make things uncomfortable for the college if it is not
sensitive to the needs of the community or fails to earn
the trust placed in it. Because ministers are important
people, they are also busy, and therefore not viewed as
necessarily the best persons to work directly with the
college to establish long term programs.

Informants in the college suggested that ministers
were extremely important to interaction, and this was
clarified by the pastors themselves. Though most churches
require that a representative board ratify any arrangement
for use of church facilities, the pastor usually carries
considerable weight with such committees. In addition,
pastors have considerable latitude to establish and build
interactions with many community agencies to foster
programs favorable to the church and recruit people to come
to them. On the other hand, few pastors whose churches
currently interact with RTCC actually initiated the
interaction themselves, and most local clergy consider them-
selves poorly informed about what the community college has
to offer them.

Only one minister surveyed considered the separation

of church and state to be an issue important enough to hinder interaction with the college, and by the end of the interview even he seemed to withdraw from a strict adherance to the concept. Most clergy appeared to feel that if their church and community could benefit from interaction with the community college, then they were in favor of it.

Only one pastor suggested that the church could be a resource for the college in ways other than those being currently pursued. It may be that most pastors are more concerned with the needs of their own congregations and communities and consider that the college is too distant, or its available resources too great, for the church to consider its needs.

The ministers interviewed, like the administrators in the college, were able to suggest a wide variety of possible ways that interaction could be expanded. For the most part, the suggestions were for classes of a practical nature to train church school teachers, or provide basic financial education for church members.

Just as the positive attitudes of college admin- istrators toward community service fosters college interaction with churches, the theological stance of pastors has considerable impact on the ways that churches

interact with their communities. One Black pastor suggested that there may be a basic theological difference between Black and White churches with respect to what might be termed community development. Whether true or not, there certainly does appear to be a division between those whose theology sends them into communities with an agenda of social action and those whose central emphasis is to build up the intramural community of worship.

Local ministers serve on the college board of trustees and the ABE advisory board; however, no clergy are involved in on-campus programs at RTCC in any capacity even though, according to administrators, it is not uncommon for ordained persons to be employed in full-time positions as instructors, administrators, and counselors in other community colleges. The clergy who serve on the boards at RTCC do not appear to have influenced the college's policies toward interaction with churches. Though no clergy fill full-time positions on the staff of RTCC, there are no apparent negative attitudes within the college about such a possibility. It was noted that, in another school which allowed clergy to volunteer their services as counselors, concerns were raised about the quality of such counseling and fear of open proselytizing on campus.

In system terms, if the college is open to

interaction with churches in the first place, it must work to establish that interaction through the most expedient channels. Though there appear to be several avenues of approach, dealing with the church through the minister has several advantages. Since a church, like a college, is made up of a variety of subsystems, the one individual who is most likely to keep touch with the organization as a whole is the chief executive officer: the pastor, priest, or rabbi. When the college secures the help of this individual, it gains an ally who can present the case for interaction to the various representative boards of the church. Moreover, the minister, by knowing the personalities involved, may be able to state the case for interaction in a way most likely to win approval by skirting potentially flammable issues not central to the interaction itself. Finally, the minister is often well informed about the resources available in the church and can give the college a ready assessment of whether interaction would be blocked at the outset by prohibitive cost.

Since ministers are vested with responsibility for the day-to-day running of the church, they are often the most visible and available contact person with whom to initiate interaction. The minister, like the college

president, often acts to articulate the goals of the institution, and regulates resources to meet those goals. In system theory terms, the minister works to coordinate the various subsystems in the church like education, finances, music, worship, missions, and so forth. The minister may proactively pursue goals and resources in the environment external to the church, or may concentrate the efforts of the membership internally. Though in many forms of church polity laypersons often have considerable authority, as the spiritual head of the congregation the pastor's powers of moral persuasion are undisputed. If the minister feels strongly that sacred and secular institutions ought not to work together, then the church represented by that minister is likely to be closed to such interaction.

On the basis of the findings of this study, it appears that ministers tend to think in fairly restricted ways about marketing themselves and their resources to the community college. This should not, however, be interpreted to mean that the churches are closed to interaction. It may mean that they have insufficient information to assess potential benefits from a partnership with the college.

Since much of the minister's job in the local church involves the assessment of church needs and the estab-

lishment of programs, it is not surprising that most pastors responding to the survey were able to think of one or more things that the community college could do to enhance their programs. Such responses affirm that the minister's role in system terms is to coordinate the efforts of the subsystems of the church and attempt to match the needs of the church with resources in the external environment and the products of the church with needs in the external environment. Had there been an attitude on the part of clergy that the college had nothing to offer the local church, the conclusion would have been that the clergy and their churches were closed to such interaction.

By its very nature, the theological training of a minister tends to create attitudes which predispose that person to be either open or closed to certain types of interaction. For the person whose theological orientation includes an agenda for social action, the environment which surrounds the church will be defined in terms of needs which the church must address. For those ministers whose primary concern is conversion, then the environment may be viewed strictly as a source of individuals in need of salvation. In the case of extremely sectarian groups the environment may even be thought of as evil and hostile, causing the church to turn in upon itself and have as lit-

tle as possible to do with the outside world. The degree to which theology creates a philosophical climate conducive to interaction with the environment is likely to be directly proportional to the openness of the church-system to a relationship with the local community college.

Though clergy are involved in the community college as members of trustee and advisory boards, they do so only as individuals, rather than as representatives of particular congregations. In this the college shows itself open to input from members of the religious community as a whole. The fact that there were no clergy employed full-time cannot be taken to mean that the college is closed to hiring ordained persons. Because any system is likely to benefit from the widest possible range of resources open to it, the lack of clergy in the faculty or administrative ranks implies a miniscule reduction of the total range of possible resources within the college, but by no means a serious one. Any attitude on the part of college administation which favors the exclusion of clergy from employed or volunteer activities on the campus would have to be interpreted as a closed position in systems terms. No such attitude was uncovered in this study. On the other hand, while complete openness to the input of ordained individuals in campus or student affairs increases the

available resources for meeting the needs of the college, concern about the presence of clergy may be healthy too. Since it would be neither wise nor advantageous for the college to compromise its religious impartiality, any concern in this area should probably be viewed as prudent self-interest.

2. The role of administration

Since the president of the college leaves details to individual administrators to carry out, the attitudes of these people are crucial if interactions with churches are to be pursued. Since the two vice presidents have sharply divergent views on the appropriateness of interaction with churches, the bias of the institution as a whole on this question does not tend strongly in either direction. Ultimately, the two vice presidents of the college tend to pass along to those beneath them a general philosophy which either views churches as a facilities resource only, or tends to view them in wider terms as a complex and specialized market to be tapped. In either case, it does not appear that formal directives are issued which hinder or facilitate interaction even though the two vice presidents each have strong feelings on the subject. Therefore, again, it is left to the lower levels of

administration to work out the form that interaction with churches takes.

Attitudes among administrators toward the issue of the separation of church and state were split, rendering a neutral bias. Those administrators who felt that church-state separation was not an issue tended to be open to the possibility of interaction with local churches. The vice president who felt that this was a serious concern was not comfortable with a community college engaging in close interactions with churches. It is interesting to note that this vice president appeared unaware of the president's views on this issue.

Several administrators suggested ways that other col-leges had benefited from interaction with local churches, or potential programs which might be established. These included help with funding, on-campus counseling and worship, and the use of churches as off-campus lab settings. With so many wide-ranging and useful ideas put forward, it seems likely that the college's failure to establish closer ties with local churches has not been due to administrators who are unaware of the potential benefits.

Just as administrators were able to imagine ways that local churches could provide direct benefits to the col-

lege, there was no dearth of suggestions about potential needs of the churches which the college would be able to satisfy, including courses in church management, music, and pedagogy for church school teachers. In the face of this data, it seems curious that the college does not take a more active stance toward needs assessment in the churches.

Bifurcation of the administrative process at Regional Tech results in two largely separate subsystems, one consisting of academic and continuing education courses and the other student development and community service courses and activities, each presided over by a vice president. These subsystems have some similarity in that both have event cycles of initiating classes, teaching, and evaluation. On the other hand, the event cycles are not necessarily on the same schedule; ABE classes do not start according to a set calendar. Moreover, each branch of the administration has a different need for community resources.

The attitude of administrators toward interaction with agencies beyond the college has an important impact on whether the institution may be said to be open or closed. In system terms, an administrator with a conviction that the college is prohibited by law from working with churches would necessarily be closed to any but the most superficial

relationships with the religious community. Just as a system must take in resources and raw material from the environment to survive, it must also generate an output or product. Since the product of a college is related to education, administrators who can envision a great number of educational needs that churches might have are more open to churches as an avenue of the college's output. Openness of attitude in itself does not guarantee interaction, but without it, the college's output may be limited to some degree.

Any system which fails to draw from its surrounding environment is subject to entropy. A healthy college relies on the surrounding community for many things: students, facilities, information, goodwill, and even funds. The more restricted the thinking of administrators in ways that churches could contribute to the welfare of the college, the more restricted the total potential of input to the college from the larger community will be.

3. Role of institutional organization

As noted above, the college has two vice presidents, one of whom assumes responsibility for academic programs, including continuing education, and the other oversees student development which encompasses adult basic

education. Upper level administrators do not appear to view this bifurcation as a practical problem. At least one middle-level administrator, however, notes that the need for space off campus results in competition for the use of local church facilities, and this in spite of the fact that the vice president who oversees continuing education is not entirely comfortable with a state-supported school interacting closely with religious organizations. It is not, therefore, surprising to see that continuing education has minimal interaction with churches. A final aspect of college organization which has an impact on interaction with churches is the use of college facilities. The college has a central campus as well as additional buildings in the two cities located in the service area. Thus, the directors of continuing education and adult basic education are housed in separate buildings. Moreover, many of the college's basic services are best obtained at the central campus.

In this setting, church organization appeared neutral to interaction establishment and positive to interaction maintenance. Though having the proposal for church facility use ratified by a local church board appeared to have the potential for neutralizing either positive or negative attitudes of the pastor toward particular programs, there

was no evidence of this in the churches surveyed. On the other hand, most pastors chose to turn over the oversight of such programs to a committee within the church which had more time to nurture the interaction between the church and the college.

One church surveyed interacted with the college indirectly through an adult day care center which it operated in the church building. The existence of this center created a need for the kind of instruction offered by ABE, and offered a ready made area for interaction. Though the church conducted needs assessment and formed an advisory board in conjunction with the center, ABE classes were apparently established at the suggestion of the college. Though the church was proactive in some areas of the center's management, it failed to recognize and pursue the community college as a resource.

Adult basic education interacts closely with churches, using them to provide space for classes, to promote ABE, and to recruit students, particularly within the Black community. Occasionally the interaction is initiated by the church, but more often it comes through the efforts of the ABE staff.

Though continuing education appears to have considerable latitude in developing courses for churches,

this department has little or no contact with churches beyond using them as off-campus classroom space. The classes held in churches are essentially craft courses. Such courses may be initiated by members of the church, but usually are not.

Organization may be considered to be the way that a college orders and arranges the subsystems which make it up. Ideally, organization is most effective where it fosters communication and a ready flow of information and resources to the sites where they are needed. In the setting under study, institutional organization does not appear to further interaction with local churches because there is no unified approach to the churches. The organization of individual congregations appears to affect interaction with the community college only to the extent that it places power in the hands of laypeople who can affirm or override the judgement of the minister. Large churches tend to proliferate the boards and departments that represent the subsystems of the local church, but such churches are perhaps more likely to interact with colleges because they have more resources and seek to meet more numerous needs, rather than because they are more highly organized.

4. The role of college policies

The college has no written policies with respect to interaction with churches. In the absence of such policies, administrators are free to interpret other written and unwritten policies as they feel them appropriate to the college-church issue. In practice, the policies cited tend to confirm the existing attitudes and practices of the individual administrator.

Administrators at RTCC are justifiably concerned about the cost of any additional courses or programs which might be created for the benefit of local churches, and whether such courses could pay for themselves. Churches are recognized for having brought many students into ABE programs, and for reducing the cost of classroom space, but some administrators prefer to maximize FTE in courses and programs marketed to a population other than churches. In the face of restricted resources and wide-ranging needs, the college attempts to do what it does best for the greatest number in as timely a fashion as possible.

The college has an established procedure for conducting formal needs assessments but, because of resource constraints, needs assessment is oriented to business and industry rather than to local churches. What remains, therefore, is a web of informal contacts in which

needs may be passed by word of mouth. Unfortunately, the lack of a formal structure for determining or expressing needs results in a situation where much of the time the college simply is not aware of what the needs of local churches are.

RTCC is said by many people to have an entrepreneurial spirit about meeting community needs through course offerings. While this spirit is quite evident in the college's dealings with business and industry, it does not appear to be working with the church community. Though ABE aggressively markets its program to the churches, continuing education does not. Moreover, neither ABE nor continuing education appears to be looking for ways to create new courses or programs which specifically address needs of local churches.

Written policies serve as roadmaps for the interaction of systems. Where policies are in place, all participants are able to see clearly which agencies are appropriate partners, and which are not. In the setting under study, the lack of communication and established policies creates a laissez-faire atmosphere in which individual administrators are left free to make their own decisions about interaction. Thus the college system is open or closed to interaction with churches based upon the

personal interpretations of the college's mission by the administrators.

Obviously, not all college-church interaction is merely a question of whether the college and a particular local church agree to interact. In system terms, the availability of other resources may be a factor. Certainly, the college must assure itself that it does not lose money through its relations with churches. Since not all classes which might be taught in churches would be able to be offered by the college within its budget, interaction would be closed to the extent that the college's fiscal resources were limited. On the other hand, the college would probably be open to interactions which generated students and revenue. Put in another way, the college is likely to be closed to any interaction in which it viewed its own resources to be inappropriately used to meet a need which might better be met by some other agency.

In order for any system to match its resources to needs in the environment, those needs have to be identified. In failing to be open to the needs of the local churches, the college limits its opportunities to create new subsystems, to attract new resources in the form of students and support in the community, and to expand the number and kinds of products returned to the larger

environment. Informal networks are, themselves, systems which may be used to determine the needs of churches, but the effort is wasted if a particular department is already closed to interaction with churches.

Marketing stance, in system terms, is merely a description of the vigor with which the college goes about the task of securing resources from the environment and creating demand for its products. Because a college is not monolithic, and is made up of smaller systems, we see that the vigor of one subsystem or department within the college is not necessarily matched in all other departments. Factors like potential rewards, existing policies, and even the personalities of key administrators may influence the degree to which each department will market itself to the community. In any case, it may not be unreasonable to assume that a college with a totally closed marketing stance is limiting its contacts with the community environment, an action with potentially serious consequences.

5. The role of inter-institution communication

The weight of evidence in this study suggests that churches do not feel adequately informed about Regional Tech's programs and offerings which might be appropriate

for them. Though the churches receive regular mailings of class offerings, most of the pastors contacted wanted the college to approach them to learn of their needs and tell them more about what the college has to offer. Only one pastor felt that it was the duty of the church leader to initiate dialogue, and that pastor had prior experience in college administration.

In order for interaction between a college and a church to take place, each must have a need that the other is able to meet. Each institution must be aware of its own needs and what it has to offer, and each must be aware of the needs and offerings of the other. If these needs and resources are not clearly articulated and communicated, interaction is not likely to occur. Communication of this sort of information does not insure that interaction will occur, but unless one institution knows how it may benefit from interacting with another, interaction is not likely to occur, and both institutions bear the responsibility for initiating the dialogue since both have the potential to benefit from it.

6. The role of attitude toward the community

Regional Tech is pervaded with a commitment to community service. This attitude is expressed by

administrators at all levels within the institution. The college has a long-standing policy of being community-based and responding to community needs. The former is expressed by taking college continuing education and ABE courses into whatever facilities the college may arrange to use, including churches. The latter involves serving people as individuals and groups by providing educational offerings appropriate to their developmental needs. Apparently the college chooses to be community service oriented, but the commitment is so pervasive and compelling that many administrators assume (incorrectly) that community service is mandated by the state. When the college goes into the community, however, it must do so with all lines of communication open because of the impact that the college can have on a community.

As a part of its community service stance, the college works with volunteer agencies in the community. Most administrators interviewed see this interaction as no different from the college's interaction with churches. Where differences are noted, it is to the detriment of church interactions, either because of an assumed barrier posed by the separation of church and state, or by the college's more proactive stance toward agencies which appear to offer the greater potential to generate FTE

students. An interesting connection is that the ABE program which works most vigorously with churches also works widely through volunteer agencies. Continuing education appears to have less significant interaction with all types of volunteer agencies.

Among churches, those which assume a responsibility to minister to the wider physical and educational needs of the local community have the greatest potential for interaction with resource providers like the community college. In Black churches, and in less affluent churches, the attiude toward community development appears to be more pronounced. In wealthier neighborhoods, the church facilities may still be called upon because the community looks upon the church as a public resource. This situation can lead to potential conflicts over control of the church building and grounds when the church over-commits its resources and then may no longer have them available for its own use.

Like the college, some churches appear to use other agencies in the community to complement their programs and increase their available resources. This use of other agencies appears to be greatest where church programs are extensively involved in community development. The openness of the church to this type of wider interaction in the

community appears to be related to the theological or philosophical stance articulated by its leaders.

If the community is seen, in system terms, as the larger environment surrounding the college, then the attitude of the college toward that environment is crucial. If the college fails to use the community as a source of needed inputs in the form of students and other resources, then the college must ultimately find itself without a product to return to the environment, and it will gradually die. Students are not, however, the only resource that a community can offer to the college. If it is open to such things, the college may see the community as a source of goodwill, monetary support, expanded facilities, adjunct faculty and so forth. Thus, the degree of openness that a college shows toward a close working relationship with all segments of the community, the greater its potential will be for finding resources to aid it in its mission.

As a system, the college does not necessarily have to cooperate with other agencies in the community environment. Such a closed stance will, however, limit the number and kinds of resources available to the college. A more open stance assumes that the college may gain students from among employees of hospitals and nursing homes, and that such organizations may be able to provide facilites or even

funds to the operation of the college. In the absence of established policies, this type of wider interaction among community organizations will likely be pursued or neglected according to the philosophy of the administrator at the point of need: the individual department. A position which is open to interaction with these types of organizations, is likely to be open to interaction with churches for all the same reasons.

The attitude of the church toward the community is closely related to the theology of the minister or the congregation as a whole. The theological impetus may create the attitude that the church is open to interact freely with all aspects of the community environment from aggressively acting as an agent of social change to moderating the exchange of a broad spectrum of ideas. If the church's attitude is completely closed to such interaction, it may see itself as a bastion of "truth" assailed on all sides by the forces of evil and chaos. An intermediate position may find the church interacting pragmatically with those elements of the community which have something to offer, or to which they may make a contribution, and ignoring the others. In any case, size of the church may make a great difference, since larger churches are likely to be made up of more subsystems, each of which may have particular needs

or missions which relate to the larger community, and may be led by a layperson with his or her own unique set of attitudes.

Where churches have members who are employed by, or serve with, other helping organizations in the community, they may have access to greater resources to carry out their own activities. The degree to which the church is open to such partnerships is likely to be dependent upon some of the philosophical and theological concerns mentioned above. An additional factor may be the extent to which the church sees the community organization as a partner or as an object of mission. Many churches, for instance, have scout troops in residence, and they appear to do this as a part of their own program of outreach. Some churches, however, find that their efforts to meet needs in the community create needs within their own programs that may be met by other agencies. Thus the church may be the giver or the receiver in any particualr interaction, and the church might be open to both types, closed to both, or open to one but not the other.

7. The role of the college president in interaction

At RTCC the role of the president is important because he clearly establishes the priority of community

service and, by extension, interaction with churches as a part of the college's mission. Though not comfortable with initiating purely religious activities on campus without a previously established need, he nevertheless has experienced the beneficial results of close cooperation with clergy in another setting and is open to interaction with churches here. The precise role of the president is as a catalyst, and specific details are left to others to carry out in detail.

If the president were closed to the idea of community service and a community-based educational delivery system, the college would be limited to its own campus, and interaction of any kind with agencies in the community would be hampered. Even if the president is open to such interaction on the philosophical level, some means must be available for communicating that openness to the heads of the various administrative subsystems of the college.

8. The role of other constituents of the organization

As previously noted, the president feels that religious programs on campus like, Bible study or pastoral counseling, are not inappropriate, but must follow a need. At this institution, students have not come forward to state needs which interaction with churches could solve. On

the other hand, it is not clear to what extent students are aware that the expression of such a need would be welcomed by administration.

Students may be considered one of the inputs to the college. As recruiters, churches help to contribute one of the key ingredients which allows the college to function. At the same time, students themselves are able to contribute yet another input to the college system: needs. Since the product of the college is education to fill needs, if the students declare needs which the college may meet by offering classes, then the college may continue to exist, and even flourish. The most open system will be one which monitors such needs closely, and in the setting under study, a laissez-faire attitude toward the religious needs of students may be considered only partially open.

As with students, faculty have not come forward to demonstrate any needs to which interaction with churches could make a contribution. The president noted that, in his experience, clergy from local churches could make such a contribution, though the presence of clergy on campus in a counseling role could engender concerns on the part of the counseling staff.

Unlike students, who are a part of the college's input and output, faculty may normally be construed as a

part of its production. Production has its own set of subsystems consisting of the college's organization of which faculty makes up a part. As part of the organization, faculty have a formal role in the formation of policy, and an informal role in the communication structure of the institution. Thus, the establishment of a policy regarding the role of clergy on campus must be formulated with the advise and consent of faculty in order not to create possible misunderstanding and dissent. Additionally, the religious interests of faculty themselves may create a need subsystem which offers the opportunity for administration to enhance the effectiveness of the working environment by meeting such needs.

Adult basic education uses an advisory board to provide information about the community and to carry its aims and programs back to the community. In this respect, a minister on the board is useful to maintain contacts with other clergy through the city-wide pulpit forum.

An advisory board is a device which the college system uses to monitor its environment, to determine needs, to help marshal resources, and successfully return its products to the environment. Often the board constitutes a separate subsystem with its own agenda and event cycle. As a monitoring device, the board is most effective where it

reflects most accurately those constituents of the community of greatest interest to the college. For advisory boards in technical and trade curricula, it would not be fair to say that the college is closed to church interaction because of a lack of clergy among the board's membership, since churches have little contact with business and industry. Where clergy are present on such a board, interview data indicates that they are used because the college is concerned about the community and views the church as a useful partner in meeting the needs of the community as a whole.

Church members acted positively to influence interaction in the surveyed churches by helping to initiate interaction, by supporting college classes held in churches, and by influencing pastors to continue with interaction.

Since religious organizations are voluntary and self-governing, individual church members may have an important role to play in the degree to which the church is open or closed to the community. Many church members have contact with other parts of the community through their occupations or other memberships, and they bring their knowledge of the larger community's needs with them to the church. Moreover, since lay people often wield considerable power in some

forms of denominational polity, it is possible for a governing board to override the wishes of the minister and establish interaction even where the minister may not approve. Finally, since many of the activities of the local church exist for the benefit of the church members themselves, their needs and concerns often form the basis for the "product" which the church as a system provides.

9. The role of location

Any college must address itself to the unique opportunities and problems presented by its setting. RTCC's interaction with local churches may be hindered by the presence in its service area of four denominational colleges, though the colleges do not appear to have sought close ties to churches in the past nor are they doing so now.

Location is viewed as part of the environment in system terms. Where considerable competition for resources is present in the environment, the college is likely to specialize its course offerings to enhance its share of the available students. In the case of denominational colleges, some administrators within the community college assume that any interaction with churches in order to attempt to meet their special needs is likely to encounter vigorous

competition. If such competition truly exists, then it would indeed be prudent for the college to expend its resources in other programs with less competition for students.

10. The role of denominational and other colleges

Each of the three pastors interviewed reported that he had developed contacts with denominational colleges, or would like to do so. One Black church found that its close proximity to a predominantly Black state university provided extensive opportunities for contact. On the other hand, none of the three churches appeared to have extremely close or exclusive ties to a particular college, and all of the pastors appeared open to working with the community college if it could meet their needs. The importance of this variable appears to be related to the vigor with which the denominational college pursues its own relationships with local churches.

If the church as a system has a set of educational needs which causes it to be open to input from education providers in its environment, then the number and type of those providers are important considerations. If the community college is not the only institution which could meet the needs of the church, then the college must decide

either to compete with other colleges for the attention of the local church, or choose not to compete and direct its resources elsewhere. For the church the choice may be simple or complex. If there is only one college in the area which is actively attempting to define and meet its educational needs, such as the training of church school teachers, there may be no need to look elsewhere. Where there are two or more colleges offering to work with the local church, ministers are likely to be most open to interaction with any college of its own denomination which offers to meet its needs. Where the denominational college fails to show an interest, the church may then be open to interaction with the closest college which offers interaction. Where no colleges show an interest in meeting the needs of the local church, interaction will depend upon the action of the minister or a layperson.

11. The role of cost

The importance of this variable appears to be inversely proportional to the size of the church. Other things being equal, the churches with large physical plants which host a variety of activities simply budget for greater utility bills. For the less affluent church, even one of moderate sized membership, cost of keeping the

facilities open for much of the day, seven days a week, was great enough to cause the church to seek outside funding. It appears that, though cost is a factor, only in the very small churches is it great enough to block interaction by itself.

Depending upon the individual church, cost may serve to close the possibility for interaction. Since, as a system, each church must operate within the constraints imposed by its budget, it will be forced to be closed to any program which the church is unable to afford. If either a program or an interaction is appealing enough, or central to the church's understanding of its mission, the church may be motivated to seek funding from other sources to pay for it, which may make the church open to interaction with yet other agencies in the community.

12. The role of the history of interaction

RTCC has a firmly established pattern of interaction with churches extending back over two decades. Though the individual churches may have changed, the use of churches has been a part of the college's community-based philosophy since the beginnings of the ABE program. The weight of this established tradition may, in part, explain why ABE has developed its contacts with churches and expanded its

interactions with churches beyond those of other programs which also use church facilities.

There is no consistent pattern in the data collected in this study to suggest how the historical development of the college's interaction with churches came about. Some churches appear to have worked with the college for short periods of time on different occasions, while others have offered space for classes for many years. Where interaction appears to meet needs about which the church is concerned, the churches appear content to allow the interaction to proceed. An interesting finding was that, even where a change in pastors might have hindered interaction, the fact that church members had supported a program for several years preserved it.

On the whole, interaction is usually initiated by the college, first because of its need for space, and only secondarily because churches often deliver students. Some informants felt that interaction should be initiated by the church, which would express some need to which the college feels it may appropriately respond. In the absence of formal needs assessment, however, this rarely takes place. Though clergy do initiate single referrals of students to the college, programs not initiated by the college are more likely to have their origin in county social services, or

church members who are prospective students, usually a single motivated person who contacted the college directly.

College adminstrators speculated that a wide range of factors might hinder interaction with churches. Most frequently mentioned was the burden of additional costs to the church of offering space for classes. Responsibility for the other factors mentioned was divided among the churches and the college. College factors cited ranged from a lack of interest on the part of administrators, to the lack of success of some past course offerings, to a lack of suitable facilities on the part of churches. Within the churches, other factors mentioned included churches offering courses themselves, the presence of denominational colleges near by, and a concern for the treatment of their church member students. Church leaders suggested that lack of communication between the church and the college, lack of church member support, size of the church, and attitudes toward the college and the community all have the potential to hinder interaction.

College informants were hampered in their discussion of breakdowns, because none could cite a single example from experience. As with factors that hindered interaction the forces leading to breakdown may be categorized as college-related reasons or church-related reasons for

breakdown. Among church-related reasons, the greatest single factor assumed to contribute to such a breakdown was cost to the church of having their space used by the college. Other possibilites included dissatisfaction with services rendered by the college, a need to reclaim space for other uses, or a change of ministers. College policies might also lead to interaction breakdown, as could a lack of clear lines of communication from the church to the college.

As systems, colleges can easily settle into habits of thought and action which perpetuate themselves over time. Whatever type of interaction works satisfactorily is likely to continue because of dynamic equilibrium, and unsatisfactory relationships will gradually fade away. Unless outside competition for students or other resources in the environment is keen, there is not much incentive for the system to alter its established profitable patterns of behavior. From the church's side too, as long as there are those within the church who gain something from interaction with the college, or the church leadership feels that a need continues to be met, interaction, once established, is likely to go on. Interaction is likely to stop only when resources run out, needs change, or the effort required to stop the interaction in one subsystem is offset by a gain

in some other subsystem of the church.

13. The role of existing interaction

Where interaction is already established between the college and a local church, it appears to fall into one of the three categories defined in chapter 4. On the whole, it appears that the college gains more from the interaction than the church, though the latter may benefit in less obvious ways. Given the fact that the college tends to gain more from the interaction, it is not surprising that the college is often identified as the initiating party. A number of factors are suggested as hinderances to further interaction between local churches and the community college and some may be considered variables in their own right. Not one of the churches contacted indicated that they had broken off interaction with Regional Tech because of dissatisfaction with an existing program.

At the present time, the college uses churches for several purposes, though providing space is the most widely cited type of interaction. ABE uses churches to recruit both instructors and students for their classes. In one notable instance where a communication problem arose within a community, the college used local clergy to open lines of communication again. Occasionally, church members

offer the impetus for starting a particular continuing education class, which is then held in the church. According to one vice president, the present level of interaction is appropriate, the other thinks that more can and should be done.

On the whole, the church leaders interviewed felt that the church provided more to interaction than did the college. Churches provided space, utilities, and custodial care for college classes at no charge, and even recruited students. In addition, the college enhanced its headcount enrollments and maintained its reputation of being community-based, while the churches gained little directly. on the other hand, the unique moral and ethical qualities that the churches could have brought to such a partnership appear not to have been sought by the college.

As noted in the previous section, the church appears to gain little from interaction with the college. Among the ministers whose church members were personally involved in ABE courses, greater perceived gains were indicated. Given the opportunity to suggest further ways that the church might benefit from expanded or different interaction with the college, respondents were able to find several specific possibilities.

The network factor

Although there was little direct interview data to support the notion that race may play a role in the way RTCC relates to local churches, the possibility should be considered. From system theory we know that the people who belong to one system like a church or a college are not excluded from belonging to other systems in the community. This intermingling of persons may play an active role in the establishment and maintenance of balance among the various systems. Those communities which foster a strong sense of self-identity and a commitment to helping other members of the community, may develop a natural tendency to exploit the advantages of the overlap of personnel among systems. In other contexts this is called networking, and the communities may be based upon gender, national origin, or race to name but a few. At RTCC, the vice president for student development, the ABE director, and the ABE trainer are Black. All of the churches I heard mentioned in connection with the ABE program were located within the Black community, though others outside of that community may well exist. It is undeniable that a need for basic education courses exists within the Black community and that Black churches are logical sites for such courses. It is impossible to show that any intentional bias exists in

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the offering of basic education courses, and none should be inferred. Where such informal networks exist they are likely to be used, particularly when more formal lines of communication are, for whatever reason, not established.

Survey results

The primary purpose of the survey was to provide a sample of attitudes among other church leaders in the community toward the interaction of local churches with the community college to see if they supported the data summarized above. Due to the way that the questions were worded in the survey, the resulting responses were not susceptible to sophisticated statistical analysis. Nevertheless, some tentative empirical conclusions may be drawn from a comparison of the results obtained from the random sample of church leaders with that of the ministers whose churches actively interact with the community college.

Since the overwhelming majority of surveys returned were completed by the senior clergy in the churches of both surveys, we may expect that any differences between results is not likely to be the product of differences in the position of informants. Care must be taken, however, not to infer that senior clergy are always knowledgeable about their church's interaction with the college.

The data summmarized in Table 1 in chapter 4 would appear to suggest, superficially, that churches which interact with RTCC are older and larger than the churches which do not. A closer examination of the raw data shows that the churches from the random sample which identify themselves as having past or present interaction with the college show greater heterogeneity in age and size than do the small number of interacting churches sampled here.

Both groups responding to the survey tended to identify their congregations as either White or of no particular ethnic group. Since the random group contains informants from ethnic communities, to some extent the responses of the non-random group could be skewed by the lack of a corresponding Black or other ethnic church.

Among college administrators, ministers are usually considered the persons most likely to influence college church interaction. Yet, according to the ministers themselves, in 83% of the random churches and 100% of the non-random churches sampled, the church board has far more to say about the running of the church than the minister.

As expected, the random sample of churches showed considerable diversity in theological positions, while the non-random sample was only slightly less diverse. On the whole, the churches of both groups tended to lean toward

the conservative/evangelical pole with far fewer churches calling themselves liberal, or a blend of liberal and conservative. No single theological position appears to foster a desire to interact with the community college.

The two surprises of the survey came when a little less than half of the random sample of churches indicated that they had experienced some sort of interaction with RTCC, while the senior minister in one of the six responding churches in the group known to be interacting with the college appeared to be unaware of the interaction.

Since most of the churches in the non-random sample were selected because they currently offer space for RTCC continuing education classes, it was no surprise that the bulk of responses from that group indicated that their interaction consisted of providing space. Eleven of the randomly selected churches responded to the question about their interaction with the college, and a clear majority stated that their interaction consisted of sending church members to the college for training of some benefit to the church. The second most popular response was to use the college as an information broker with 27% of the random group selecting this type of interaction and 20% of the selected group doing so.

Of the churches selected for their interaction with

the college, 80% of the respondents indicated that their churches had interacted with the college for more than five years; only 20% reported interaction of one year or less. Among interacting churches in the random group, the figures were reversed with 80% reporting interaction of a year or less, and 20% persisting for five or more years.

Among churches whose interaction consists primarily of offering space to the college, 60% of the respondents indicated that the college initiated the interaction. Of the nine churches from the random sample responding to the question of who initiated interaction, the majority reported that it was a church member who did so. In each group, about one-fifth of the respondents indicated that the impetus for interaction came from a minister.

Though college administrators agree that ministers are their preferred contacts within the churches, responses to the survey show considerable variety in who actually deals with the college. No consistency on this matter was uncovered among the two groups.

Although the churches were not consistent about who works with the college to further interaction, there was considerable agreement about the churches' satisfaction in their dealings with the college. Eighty percent of the non-random sample reported approval of their dealings with the

college, while 70% of the random group churches indicated satisfaction. Moreover, the three churches which were dissatisfied all stated that they would be pleased with still greater interaction.

Both groups surveyed reported that their churches had educational needs that could be satisfied by the college if it made available the necessary courses. Though the two groups did not strictly agree to the order of prioritites, roughly half the concerns identified by each group center-ed around training of church leaders for management and financial leadership, and the other half related to either basic adult education or advanced instruction in religion.

An earlier question which asked how basic decisions were made in the church suggested that most churches depend heavily upon the representative board for making decisions. When the church leaders were asked who, specifically, would need to authorize interaction with the commmunity college, more than half of the random group still said that the board alone would make such a decision. Nevertheless, nearly a quarter of the respondents reported that the minister would have input into the decision, while 15% stated that the minister could authorize the interaction without consultation. Among the non-random churches, the pattern was similar, though consultation between minister

and board appeared to be the predominant mode of decision making. These results suggest that the minister may exert more influence on this type of decision in the local church than on other kinds of activities.

An important question for establishing interaction between the college and local churches is how much do the churches know about what the community college has to offer, and what kinds of interaction are open to them. Among the churches surveyed in both groups, a large majority of respondents confessed themselves to be unaware of programs that the college maintains to meet social needs. Even among the churches in the non-random group, fully two-thirds of the ministers rated themselves unaware of such programs. In the random group, 86% of the churches reported that they did not know about such programs.

Since the college is currently offering adult basic education courses in space made available by area churches, the two groups were asked how important social issues were to their congregations. In the non-random group which is known to be interacting with the college, two-thirds of the churches responded that social issues were very important. The larger random group showed a less enthusiastic response with twenty-eight percent identifying social issues as very important, but more than half (52%) still considered such

issues to have some importance. A look at the raw data from this group failed to uncover any simple correlation between the church's interaction with RTCC and a rating of "Very important" on social issues.

In the matter of the cost of college classes to the congregation, the churches of the non-random group which were previously identified as large, well established, White or non-ethnic in composition attached little or no importance to this issue. In the more heterogeneous random sample, two-thirds of the churches rated this issue higher in importance. For most churches, cost appears to be a factor when considering whether, and in what way, to interact with the college.

Finally, respondents were asked to identify particular problems which might hinder interaction between the community college and their own churches. All six of the non-random informants responded, and each identified a different concern. Twenty-one (72%) of the random group respondents chose to answer the question, and they provided twelve factors which they considered important. The single most frequent response was that "Nothing hindered inter- action" (19% of responses), followed by "Lack of time," and "Don't need courses offered at RTCC" (14% each). "Lack of personal contact", "It's a new idea," and "Distance to the

college" each were mentioned by 10% of the respondents. Theology, church state concerns, and the presence of denominational colleges in the area were considered a priori to have an impact on interaction with the community college, and they were also noted by five percent of the respondents, suggesting that, for this group, these are less critical issues than was previously assumed. Surprisingly, given the fact that so many respondents did not know about the programs of the college, not a single informant in this group included lack of information as a hinderance to interaction, though it was mentioned by one informant in the non-random group.

Chapter 6. Conclusions.

Purpose

This study was conducted for the purpose of iden-
tifying the variables which influence the interactions
between one community college and the local churches in its
service area. Using the data collected through interviews
and surveys, it was then possible to describe briefly the
basic patterns of interaction as they exist in this set-
ting.

Limitations

At the outset, considerable attention was paid to the
problem of generalizability. To diminish the impact of the
atypical nature of this setting, the variables uncovered
were tested against the concepts of system theory in order
to see if they were consistent with that theoretical
description of how organizations behave. By the end of the
study, the variables appeared to take on a life of their
own: sufficiently rooted in the experience of individuals
in this setting to carry some ring of truth, but suffic-
iently general to be applied to a variety of settings. In
contrast, the particular kinds of interaction which this
college carries on with the churches in its service area

may not be highly generalizable.

Findings: variables of interaction

Ultimately, the specific variables uncovered by this study must be tested in other settings and augmented or diminished by future research. Nevertheless, the variables themselves are meaningless without some sense of what they add up to: interaction. What ties together the discrete parts is that intangible essence of cooperation and sharing of resources which leads to some important goal to which both parties aspire. The literature suggests some of the goals and possibilities open to colleges and churches when they work together. It was not the purpose of this study to suggest what goals are appropriate for the institutions examined here, but it is clear that there are individuals in leadership positions within the college and the local churches who believe that more cooperation between the college and churches would be desirable. The fact that greater cooperation has not taken place was one of the specific interests of this study. Once college and church leaders know what the variables are, perhaps they may then set about the task of building bridges to mutually beneficial interaction.

Findings: Three kinds of interaction

The findings showed that the college currently interacts with churches in three distinct ways. First, the college seeks the use of church facilities in which to offer essentially non-credit continuing education classes. In this type of interaction, the college retains control over all aspects of the class, and the church supplies only space, with attendant lighting and heat. Though church members may be students in the classes, the church itself acts as a silent partner.

In the second type of interaction, the college works through the church to offer classes in adult basic education to members of the local community. In this interaction, the church often has a greater role in recruiting students and sometimes teachers, as well as providing space in which the classes are held, and the lights and heat for the rooms. Often, though not always, church members are part of these ABE classes.

Finally, the college also offers ABE classes in churches either at the behest of other social service agencies, or because the church has established some sort of center, like an adult day care facility, which finds such classes useful for its clients. In this interaction the church may have considerable control over the

activities of the center.

Important variables

Focusing on the setting for this study, the most important variables which appear to have an impact on the relation of RTCC to the churches in its service area appear to be: college organization, attitudes of administrators, ABE, fiscal concerns, needs assessment, the marketing stance of the college, attitudes of ministers, theology, church attitude toward the community, college-church communications, and the role of church members.

Each of these variables has been related to system theory which suggests that they are all connected, as part of subsystems, to the larger systems of which they are a part, that each has a bias toward open or closed, and that they all fit together to influence interaction.

For both the college and the churches, the role of the chief executive officer was a crucial one for establishing the philosophical perspective which made interaction possible. Where an attitude congenial to community development was found, the likelihood of interaction appeared to be enhanced. In each case, however, interaction was actually carried out, and was often initiated, at lower levels within both organizations. The more complex the or-

ganization, the more important the attitude of individual lower-level administrators appeared to be.

In this setting, even though the college president recognizes the potential value to the college of interaction with local churches, he has not established any official policies which would encourage or discourage such interaction. Thus, it is up to the individual vice presidents to pursue interaction where they see possible benefits. Thus, considerable long term, on-going cooperation between the ABE program and local churches was found. This came about for several reasons, one of which was that the college had a program which it wished to take to the people who could best use it. Another reason was that Church leaders in the Black community who were sensitive to the needs of their neighbors saw an opportunity to be grasped, and the interaction was forged. It may not be possible now to uncover the extent of philosophical motivation which inspired the persons who originally established this interaction. Among those involved at present, there appear to be two levels of motivation. At the surface is a simple interface of need and resources to meet that need or, in system theory terms, a matching of outputs and inputs. At a deeper level the Black church leaders clearly articulate their motivation in theol-

ogical terms. On the college side, there is an expressed commitment to the community and its development at many levels of the organization, but nowhere is this commitment reduced to policy statements relative to interaction with local churches. Thus, interaction is determined on a case by case basis by individuals who are working out of their own frames of reference relative to the value of college-church interaction.

At RTCC there is much greater congruence between the vision of the role of the church in community development held by local Black church leaders with that held by the staff of student development and instructional support (SD/IS) than with the continuing education staff. This is not to say that the Black church has the only workable formula for community development, but in this setting, the shared belief in that formula appears to be what leads to interaction. Shared values may also be present in networks within the Black community which extend into the community college and into local churches. These networks enhance communication and may lead to easier interaction among the college and Black churches.

In the absence of policy, where college leaders do not share the vision, the result is a very different, and more limited, kind of interaction. It was well stated by

one of the informants in the course of an interview that the college takes a very entrepreneurial view of its dealings with business, but not of its dealings with local churches. By coincidence, a few days after that interview took place, the Sunday, March 8, 1987 edition of the **Centerville News** ran a story entitled "Entrepreneurial spirit alive and well at RTCC" which summarized a program just begun at the college in entrepreneurial development as a component of small business management. There is little doubt that the college is proceeding actively to identify the needs of potential students within its service area. There also appears to be little doubt that more could be done to identify other needs, including those mentioned by respondents to the survey sent to local churches as part of this study.

Three reasons appear to reduce the interaction of continuing education with local churches. First, the prevailing attitude among administrators in the division appears to be that churches have only one thing to offer to the college: space for classes. Any other type of interaction is not being sought because it is either considered inappropriate to a public college or due to lack of interest. The second reason appears to be a very natural concern that the college may find its resources stretched

by additional course offerings with an as yet unproven clientele. Finally, since the college does not conduct formal needs assessment, the leadership in continuing education may not be fully aware of the needs of local churches and the ways that the college may respond to those needs. Even in SD/IS, where greater interaction with churches has been sought and established, little formal needs assessment is being carried out to determine the course of future action.

Possibly the most crucial factor identified which influenced interaction is communication. Even though college administrators were quite creative in imagining types of classes which churches might find useful, the prevailing attitude appeared to be that churches should initiate contacts with the college and present their specific needs. Local church leaders, on the other hand, often were well aware of needs in their congregations, but did not feel themselves informed about what the college had to offer. Ministers appeared to be waiting for local colleges, either public or church-related, to come to them, assess their needs, inform them of opportunities, and suggest suitable class offerings. In short, interaction was hindered because each side appeared to be waiting for the other to initiate dialogue. In the meantime, the college appeared to pursue its own limited agenda with respect to interaction with

churches, and churches responded in a relatively passive
fashion.

The dominant mode of communication between the
college and the local churches appears to be individual
church members who are members of the college faculty or
staff or who know someone on the college faculty or staff
and are thereby able to transmit their church's needs,
ideas, concerns, or availablity to other individuals in the
college who may or may not respond. The great irony of the
situation is that there are individuals sympathetic to in-
teraction in both the college and the churches, and each is
waiting for the other to initiate communication.

Insights from the literature

History of interaction

The long history of close ties between local churches
and denominational colleges does not seem to be mirrored in
Regional County. Though it was evident in interviews with
local ministers that interaction with local church-
supported colleges would be welcome, the denominational
colleges did not seem to be initiating such partnerships.
Had these partnerships existed, the possibilities for
interaction between the community college and local
churches would likely have been lessened correspondingly.

Though Shedd (1938) makes it clear that denominations, and even local churches, have established a clear pattern of ministry to public institutions of higher education, the non-residential nature of the community college appears to provide a special challenge for campus ministry. In any event, no attempt at any sort of ministry on the campuses of Regional Tech appears to have been made by local ministers.

What the church gains

Of the reasons suggested by the literature for a church to seek interaction with the community college, most of the church leaders surveyed or interviewed tended only to view the development of vocation as an area where they could utilize the resources of any college. None of the churches appeared to see the community college as a particular resource provider, though there was no dearth of ideas about local church educational needs which might be satisfied through interaction with the community college. One minister interviewed did clearly articulate the idea that the church gains from an educated membership, regardless of where the education might be received.

The observation that churches benefit directly from community college classes in religion taught by regular

faculty or local clergy was not supported in Regional County. Religion classes are not offered as part of the regular curriculum at RTCC.

What the college might gain

Moral community

This concept, articulated by Sleeper (1980b), does not appear to be a part of the philosophy articulated by college administrators who are therefore not currently seeking the help of local churches in such a task. For their part, church leaders do not seem sufficiently aware of the needs and aims of the community college to take the initiative in developing such a moral community.

Informed sense of vocation

In this setting, local church leaders did seem to be interested in helping their younger members with vocational choices beyond those traditionally associated with the Church, but again they have not sought the aid of the community college, and it has not appeared to offer any. For their part, college administrators did not reveal a particular philosophical approach toward the world of work and appeared to take a wholly pragmatic view of vocational

education.

Improved student development

If a concept of personal integration is being
fostered at Regional Tech, it does not appear at present to
have the spiritual component advocated by Wood (1980). The
attitude of the administration of the college appears to be
laissez-faire about the religious needs of students. This
being the case, religion cannot be integrated into college
life if students do not express an interest in religion to
begin with, and this has not happened to date.

Site for cultural integration

What we see in Regional county is the Black church
serving to identify and address the needs of the Black
community in a way which is unparalleled by any agency in
the White community. To the extent that the community
college has resources that may be of use to the Black
community it appears to be utilized. When the college does
not make its resources known to the Black community, it
does not appear to be utilized. There is no sense within
the college of intentional partnership for consistent
community development either with the Black or the White
community. Though the college is community based, it does

not possess a vision of community development because it does not appear to see its role as one of leadership in drawing all the players together and defining terms. It may well be that, in Shinto's (1980) terms, the Black churches are taking a leadership role within their own communities precisely because they have a clearly articulated theological agenda which provides an impetus to do so.

How interaction starts

The literature suggested several things about the initiation of college-church interaction. The first was that local churches would see in the community college a kind of mission field, and that local ministers would take an active role in developing ways to reach out to the spiritual needs of the college. As we have seen, this has not been the case at Regional Tech, where ministers are sought out by the college to establish educational programs in the church buildings.

Albright (1980) goes on to develop the role of the congregation in interaction. His attributes of "active congregations" seem to reflect the characteristics of those congregations which interact most closely with Regional Tech as well. They are goal oriented, organized for goal achievement, encourage public process, expand power,

encourage wide authority/responsibility dispersion, develop theological motivation, and encourage church members to identify with programs.

On the whole, for the type of campus ministry described in the literature to take place, an intentional approach on the part of local churches appears to be necessary, and it is lacking in Regional County. The first step appears to be authorization and relationship formation, and the lines of communication have not been established for those things to take place.

How interaction is stabilized

Springer (1980) defined five factors which help a church and a college to cement their relationship. Defining the nature and goals of the partnership would seem to be a good starting place for any sort of interaction, but requires good lines of communication. Input, involvement and ownership including communication and intentionality by both the college and the religious community would be vital, and these are not present in Regional County. Some college administrators may not understand that partnership with churches could place a primary focus on existing programs, people and organizations, rather than the creation of new programs, which may lead to a natural

apprehension about resources. The president, who has had some experience with this type of partnership, appears to be quite aware of identity and visibility for volunteer campus ministry. College administrators and volunteer teams must have the assurance that the churches can and will offer long-term professional assistance when it is needed. At present, certain administrators within the college appear to look at churches as simply a source of students and available space and nothing more.

How interaction grows

Bourdon's (1980) example of interaction is highly suggestive of what might be done in Regional County. Since the college and the churches are both committed to forms of community service, and both are already working with other helping agencies, all that seems to be missing is that neither church nor college has taken the leadership role in organizing for effective communication, needs assessment, and cooperation. Bourdon appears to be correct when she observes that many colleges and churches are unaware of the potential for community development that lies in partnership, and no one seems to take the initiative. Though she is writing about rural communities, she describes the situation in Regional County very well.

How interaction is maintained

This study has seen initiation of interaction orig- inate from a variety of sources, but so far, though many see a need, no one has taken the lead to move beyond a superficial sharing of resources to the development of more productive relationships.

Certainly, a new model of how the church and college may work together has yet to be formulated in this setting. Some church leaders and some administrators are very much aware of what could be done, but others are not. Of the factors mentioned by Rutledge (1980), outdated views of college and church, particularly those related to the separation of church and state, and a concern about over- commiting resources appear to be the ones at work in this setting.

At this point, the constituencies of interaction appear to be highly focused groups either within the church (people who would like a craft class) or within the commun- ity (adults in need of basic education). The college ap- pears to see itself as a provider of specific services to these identified groups. For their part, the churches have also dealt with the college in narrowly defined ways to meet the needs of small groups of community or church members. This failure of the college and the churches to

see one another in larger terms appears to have hindered interaction.

There seems little doubt that facilitation and team-building is necessary for significant interaction to become a reality. It also appears that, until the goals are enumerated and agreed to, there can be no partnerships. The sort of global goals mentioned by Rutledge seem to be implicit to the nature of colleges and churches, but until the various institutions begin matching inputs and outputs in specific ways, results will continue to be limited.

Local church leaders have shown themselves to be alive to all of these possibilities, but have not approached the college. They have waited for the college to come to them, and as yet the college has not been convinced that it is in its best interest to do so.

The college is initiating only certain kinds of programs at present. Until the college administration as a whole agrees with this view of partnership, what is done will continue to be piecemeal.

The view that wider association of helping agencies within the community is beneficial seems natural. In Regional County, we have seen that interagency cooperation is taking place on an ad hoc basis. Here again, however, organization needs to be preceded by communication among

all the potential partners, and this has not yet been established.

Most of the preceding comments have focused on what might be done to enhance and expand interaction between the college and the local churches. It should not be forgotten, however, that Regional Tech's relations with local churches have been quite successful by several measures. Survey responses indicated a high degree of satisfaction among church leaders with their interaction with the college, and the fact that ABE has continued to find Church support for more than twenty years suggests that local churches are quite willing to work with the college when approached properly, and that there are persons within the college who know how to initiate and develop such partnerships.

What was learned

This study began with the assumption that colleges and churches have something to offer one another to their mutual benefit and to the benefit of the community as a whole. A number of the respondents in both the college and the churches appear to share that assumption. At the outset, it was also assumed that interaction could be hindered by factors heretofore undescribed. Some of the factors which appear to hinder interaction in this setting

have now been identified and described in chapter 5.

As for the specific questions which guided the research, I have summarized the three types of interaction between RTCC and local churches and noted that the college has been working with churches, through its ABE program, for over two decades, though no specific information was uncovered which shed light on the very beginning of college interaction with local churches. Interaction appears to have been initiated by both the college and the churches on various occasions, and the key individuals in interaction formation were likely to be either the minister or a college administrator at the level of dean or below, though occasionally individual church members have caused the formation of interaction.

System theory has been used to suggest some of the ways that a college or a church might be open or closed to interaction, and we have seen that, the attitude of the president notwithstanding, the power to create an open or closed environment on this issue resides in the hands of individual administrators within their own spheres of authority. Churches appear to be inclined to an open stance where they think that they may foster the educational goals of members of their congregations and communities, while high cost or the fear of loss of control over their facili-

ties may lead to a closed stance. The college stands to gain resources for student development, expanded community-based facilities, a higher profile as a helping agency within the community, and more students from an open bias. A closed bias, however, reduces the possibility of stretching scarce resources too far.

Finally, the specific variables which appear to have an influence on the college and the churches were discussed and several important features in each instance which influence the degree of openness displayed by each type of institution were found.

What's missing?

Since this study deals with complex institutions like colleges and local churches, knowledge from the areas of sociology and anthropology might well have much to add in a descriptive and explanatory way to the consideration of the larger topic of interaction between churches and colleges. Because this study was restricted to identifying the variables at work in this particular setting, such material was considered outside its scope.

Where do we go from here?

In order to verify the findings of this study within

this setting, a replication study could be carried out using a different random sample of churches and interviews with other church leaders.

To validate the list of variables over a wider area, and to establish the generalizability of the variables, this study would need to be repeated in a variety of settings, from urban to rural, in each of the geographic regions of the country.

When greater confidence may be attached to the specific variables thus identified, it might then be possible to use individual variables in an experimental way to determine the relative importance of each.

The final test is to make the leap between what is and what might be. Many of the conclusions drawn from this study point to the fact that it appears that more interaction is possible between this college and these local churches. A thorough knowledge of the variables at work in any college-church interaction should give those persons charged with the leadership of our community colleges a tool with which to forge partnerships with local churches if it may help them to carry out the college's mission more effectively. If this study has added something to that process, then it has accomplished its purpose.

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APPENDICES

APPENDIX A   COLLEGE ADMINISTRATOR INTERVIEW QUESTIONS

Tell me something about how the college interacts with
    local churches.

How long has the college interacted with churches?

Which churches has the college interacted with?

Describe the interaction for me.

Is this interaction usually initiated by the college or the
    church? Why?

Does the college have any policies with regard to
    interaction with churches? With volunteer agencies in
    general?

Who is the most important single person in a church who
    influences whether an interaction gets started?

Who is the most important single person in the college who
    influences these interactions?

In what ways do you think the college could benefit from such interactions that it does not already?

What hinders interaction the most?

What is a proper role for a community college to assume with respect to local churches? Other volunteer agencies?

What kinds of needs do churches have that are appropriate for a community college to address (that aren't now being met)?

How does the organization of the college influence interaction with churches? (Is turf protection a problem?)

Does the college actively seek to interact with other volunteer agencies in the community?

Are these other interactions different from those with churches?

Does this college consider community service to be a part

of its mandate from the state government?

What tends to cause a breakdown in interaction from the college's perspective?

What do you think would cause a church to break off interaction?

Have you worked in a college which interacted with local churches? Describe that interaction.

Are clergy involved in any on-campus college programs at all? Describe who they are and what they do.

ADDITIONAL QUESTIONS FOR SD/IS DIRECTOR IN CENTERVILLE:

One of the goals for the Centerville campus is to develop student activities. Does this include religious activities?

Another goal was to establish educational brokering and make the career center available to the community. Have you sought to involve local churches in this?

An instructional marketing plan was a goal for SD/IS in 1984. Were churches and their needs considered as one of the various publics served by RTCC?

QUESTIONS FOR THE DIRECTOR OF ABE

Can you tell me something about the history of ABE at Regional Tech?

Who was the first director?

Who or what got the YMCA involved in the first classes offered?

What role is played currently by local churches?

Who recruits local churches?

How do you recruit local churches?

Is there more that local churches could do for you?

What causes the greatest friction between your program and the local churches?

Who has the greatest influence on your relationship with local churches?

Is there any common denominator that you can think of that links the churches that you relate to?

I understand that you have used people officially associated with religious organizations on your advisory boards? Why? What benefits are associated with this practice?

What prevents churches from being more actively involved with your program?

ADDITIONAL QUESTIONS FOR THE ABE TRAINER

Who recruits the churches?

How are they recruited?

When churches have initiated interaction, how have they
done it?

How does the college determine what church needs are?

Is there some common denominator among the churches that
you work with?

Are classes made up primarily of church members?

How much of what you, personally, do is influenced by
upper-level administration?

QUESTIONS FOR CHURCH LEADERS.

What is your church's relationship to RTCC?

How was the interaction established?

When did the interaction start?

Did you have a role in establishing the interaction?

Were others in the church involved? Who made the final
decision?

Did you have any reservations about doing it? Is
church/state separation a problem?

What does the college provide? The church?

Is cost of the program to the church a problem? How much
does it cost?

Are ABE classes in your church made up of church members
only?

What does the church gain from the interaction?

What aspect of your church's philosophy led you to become
involved with the college in this way?

How would you describe your personal theology?

Are there other things that the college could do that it
isn't doing now that would be appropriate and
beneficial to your congregation?

If the college were to offer courses like basic teaching
methods that Sunday school teachers could take, or
music theory for choir members, would your church
support such programs (financially)?

Why do you suppose the college isn't offering courses like
that?

If your church had a need that the college might be able to
fill, how would you go about letting them know of it?

How do you learn about programs and classes offered by the
college?

Have local ministers ever discussed any type of program of
volunteer pastoral counseling on the campuses of GTCC?

Does the presence of church-related colleges in the area
have any impact on your relations with GTCC?

Have you had any problems in your interactions with GTCC?

Are there any other ways that the church could help the

college that I haven't mentioned?

Do you have any other thoughts about the relationship between local churches and community colleges?

SURVEY QUESTIONNAIRE

1. What is your title or position in your congregation?

_____

2. In what year was your congregation established? _____

3. Approximately how many members belong to your congregation?

_____

FOR THE FOLLOWING PLEASE CIRCLE THE LETTER OF THE BEST ANSWER.

4. Does your congregation serve a predominately ethnic
    population?

   A. YES   B. NO   If yes, which one?_____

5. By whom are decisions made for your congregation?

   A. THE PASTOR/RABBI ALONE.

   B. THE PASTOR/RABBI AFTER CONSULTATION WITH A
          REPRESENTATIVE GROUP.

   C. THE PASTOR/RABBI IN CUNJUNCTION WITH A REPRESENTATIVE
          GROUP.

   D. A REPRESENTATIVE GROUP AFTER CONSULTATION WITH THE
          PASTOR/RABBI.

   E. A REPRESENTATIVE GROUP ALONE.

6. What is the theological orientation of your congregation?

   A. LIBERAL

   B. CONSERVATIVE

   C. REFORMED

   D. EVANGELICAL

   E. CHARISMATIC

   F. OTHER _____

7. Which of the following best characterizes your congregation's
        interaction with Guilford Technical Community College?

   A. NONE, HAVE NEVER INTERACTED WITH THE COLLEGE.

   B. INTERACTED AT ONE TIME, BUT NOT CURRENTLY.

   C. CURRENTLY INTERACT WITH THE COLLEGE IN ONE OR MORE WAYS.

   D. OTHER_____

IF YOU ANSWERED A. NONE TO THE ABOVE QUESTION, SKIP TO #14

8. Which of the following best characterizes your congregation's
    type of interaction with Guilford Technical Community College?

   A. OFFER SPACE FOR COMMUNITY-ORIENTED CLASSES

   B. USE GTCC TO GET INFORMATION ABOUT COMMUNITY NEEDS AND
          SERVICES

   C. SEND CONGREGATION MEMBERS TO TAKE CLASSES AT GTCC

   D. SPONSOR CLASSES OF INTEREST TO OUR CONGREGATION

   E. OTHER _____

9. When, and for how long, did the interaction exist?

_____

_____

_____

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APPENDIX C

February 6, 1987

I am a doctoral student in Education at Virginia Tech, and I have sel-
ected your church as part of a sample for a study which I am conducting
for my doctoral dissertation. I hope you will be willing to complete
both sides of the short survey which accompanies this letter, and will
send it back to me in the enclosed self-addressed, stamped envelope.

My research is in an area where very little work has been done before:
determining how and why churches and community colleges do or do not
work together. Regardless of whether your church is or is not involved
in any way with Guilford Tech, your responses to my questions are very
valuable to me, and will be contributing to an important study. Before
returning to school I served in the pastoral ministry, so I know how
important your time is, but I hope you will take the few minutes to fill
out and return the form. Your answers will, of course, be held strictly
confidential.

If you have any questions about the study or the survey, please don't
hesitate to call me at   ).

Sincerely,

Clark W. Dimond

APPENDIX D   INTERVIEW WITH THE PRESIDENT OF RTCC.

Conducted February 17, 1987 at 1:30 pm.

INTERVIEWER: Tell me something about how the college interacts with local churches.

PRESIDENT: I'm really not quite sure what you mean. We're a community college and we're community based so that means that we work with a number of community agencies: churches, libraries, the YMCA. We're here to serve people, and the church touches a lot of people. We can't work with churches exclusively though; you need to pro-rate your involvement according to the percentage of the community that they represent. We have to serve the public through their organizations and churches are an important population. Many church leaders are interested in education. We're doing a lot of things with churches, and church people are working with us.

INTERVIEWER: How long has the college interacted with churches?

PRESIDENT: It's been going on here a long time. I don't think we're any different from any other community-based college. If a college isn't interested in the community, then it probably isn't interested in the church. I've felt

strongly about it, and I think that most people who subscribe to the concept of the comprehensive community college believe in it.

INTERVIEWER: When you went from being a technical institute to being a community college, did you expand your interaction with churches?

PRESIDENT: Yes, I suppose that we expanded it a bit, but the interaction was here before. My predecessor [name deleted] subscribed to the philosophy.

INTERVIEWER: Is there a problem with the separation of church and state involved when a state-supported college interacts with churches?

PRESIDENT: I hear about it occasionally, but it's really not an issue. We aren't working with a religious idea; it's an educational one. It's really not an issue if you don't try to exclude anyone, after all you end up having to work with the people who are willing to work with you.

INTERVIEWER: Is this interaction usually initiated by the college or the church? Why?

PRESIDENT: It works both ways. The school isn't just

going out after churches, but all the community groups. Some churches may be more comfortable with our sort of programs than others. I don't know if it's the case that we go after the churches, a lot of church people are on our boards. Rabbi [name deleted] has worked with us on some important projects.

INTERVIEWER: Does the college have any policies with regard to interaction with churches? With volunteer agencies in general?

PRESIDENT: There are no particular policies that relate to churches, but there are certainly policies that have to do with our being community based, it's even in our philosophy statement. These two sentences from the catalog state it rather well:

"Regional Technical Community College believes in the worth and dignity of each individual, the importance of quality education to a democratic society and its role as an instrument of service to the community as a whole."

"The College takes advantage of its relationships with the community in order that students may utilize the community as a resource for learning to facilitate total student and community development." (Catalog 1985-1987, p.10)

INTERVIEWER: What hinders interaction the most?

PRESIDENT: Some [churches] want to interact and some don't. An example is that we worked through the Centerville public schools to get our [name deleted] facility and we heard that some of the churches were interested in that school being in the neighborhood and we were able to work with local residents through the churches. The ministers were able to help us because a group of people were negative about the situation. They wanted a community center in the building, so they founded a group called the [name deleted] Community Group and went to all the planning meetings. Through the churches we were able to educate these people to our work and they ceased to oppose us.

INTERVIEWER: What kinds of needs do churches have that are appropriate for a community college to address (that aren't now being met)?

PRESIDENT: I don't know, probably every organization is different. You're going to be sensitive to the needs of all organizations, and as an FTE driven institution, you have to look at the programs that will bring the students into the classrooms. Actually, the churches have probably helped us more that we've helped them. The churches may work with

us to identify students who want to go to class or get a career, those are some of the things we've done. If you were to ask me "Do you work much with churches," I'd say no, if you said the same for the YMCA, again I'd say no; but if you asked if we worked with all the groups in the community, I'd say yes.

INTERVIEWER: Are the interactions with other groups in the community different from those with churches?

PRESIDENT: No, I think they're all the same.

INTERVIEWER: Does the organization of the college influence interaction with curches? (Is turf protection a problem?)

PRESIDENT: No, I think we have more difficulty with not having enough time. We have more things assigned than we can do.

INTERVIEWER: Does this college consider community service to be a part of its mandate from the state government?

PRESIDENT: Not really. The state says that you can do any of several things, and then each individual college chooses what to do. Most colleges tend to subscribe to

community service activities, and we are particularly heavy in that area: much of the subjects not taught in classes.

INTERVIEWER: Have you worked in another college which interacted with local churches? Describe that interaction.

PRESIDENT: I was president of a school in Oregon for ten years. One thing we had to do there was to go to the people almost every year for levies and bonds. The clergy there helped us get the votes for the funds we needed. Often you let things grow up out of a need. One of the churches there had a chaplain to the state university, and he started spending some time on our campus as well. He didn't have an office or anything, and he didn't push his religion; he just hung around and talked to students about their concerns. And it worked out well, because he was able to get to a different group of students than our counselors could get to. It was interesting that some of our counseling staff were concerned that this might not be such a good thing, but I talked with this man and he understood his role. Another time, our faculty wanted a non-denominational sort of Bible study. That's not the sort of thing that I'm going to go out and promote, but if it meets a need, I don't mind. Of course, that was a different school with a different situation. There, the faculty all

had an hour off for lunch and some of them got together and decided they wanted this study, and they were led by a few respected people. I wouldn't go out of my way to promote something like that, the need has to come up first. A need like that hasn't been expressed here, you have to take them as they come. Once there's a need we'll do what we can to meet it, we could offer office space or something for clergy if they wanted. We do that with a lot of volunteers now, it's interesting that the biggest concern [about volunteers on campus] seems to be from professionals in that area.

INTERVIEWER: Are clergy involved in any on-campus college programs at all? Describe who they are and what they do.

PRESIDENT: Not since I've been here. I was in Washington for seven years as dean of instruction, and we had some there, though we had far more in Oregon. In Oregon they came and went, but one thing they were really good at was referring students to the counseling office.

INTERVIEWER: What is the greatest benefit to the college from that kind of situation?

PRESIDENT: Our whole job is to help students learn. We

have students who are not successful, who need
psychological and emotional help. They may have problems of
many kinds, and the more avenues they have available to get
help along with the formal offices, the better. Of course
you have to have the right people, good judgement is
required.

INTERVIEWER: I know you have a minister on your board
of trustees. Is that beneficial in any way?

PRESIDENT: It's not beneficial in any particular ways.
It's positive, but not more beneficial than any other walk
of life. He represents a population that is valuable. He
sees another group and another population than another of
our trustees who has a welding shop. We have a dentist who
sees another particular group. It's positive to get a wide
cross-section of the community. Our board also has
university people and land developers. The only thing I've
noticed about [the minister] is that he tends to be more
considerate about advising concerns than some of the other
board members who don't have that kind of background.

APPENDIX   E   ANALYSIS OF INTERVIEW WITH THE PRESIDENT   OF
RTCC.

Assertions:

The college is community based.

We're a community college and we're community based so
that   means   that   we   work with a number of community
agencies: churches,   libraries,   the   YMCA. We're here to
serve people, and the church touches a lot of people.(P)

We have to serve the public through their organizations
and churches are an important population. Many church
leaders are interested in education. We're doing a lot of
things with churches, and church people are working with
us.(P)

The college doesn't work with churches exclusively.

We can't work· with churches exclusively though, you
need   to   pro-rate   your involvement according to the
percentage of the community that they reperesent.(P)

If you were to ask me "Do you work much with churches,"
I'd say no; if you said the same for the YMCA, again
I'd say no, but if you asked if we worked with all the
groups in the community, I'd say yes.(P)

RTCC has a long history of interaction with churches.

It's been going on here a long time. I don't think we're any different from any other community based college.(P)

I suppose that we expanded [interaction] it a bit [when RTCC became a community college], but the interaction was here before. My predecessor [name deleted] subscribed to the philosophy.(P)

The college has written policies which declare it to be community based. .

There are no particular policies that relate to churches, but there are certainly policies that have to do with our being community based, it's even in our philosophy statement. These two sentences from the catalog state it rather well: "Regional Technical Community College believes in the worth and dignity of each individual, the importance of quality education to a democratic society and its role as an instrument of service to the community as a whole." "The College takes advantage of its relationships with the community in order that students may utilize the community as a resource for learning to facilitate total student and community development." (Catalog 1985-1987, p.10)(P)

Working with churches is one facet of being community based.

If a college isn't interested in the community, then it probably isn't interested in the church. I've felt strongly about it, and I think that most people who subscribe to the concept of the comprehensive community college believe in it.(P)

Church-state separation is not an issue in forming interactions.

I hear about it occasionally, but it's really not an issue. We aren't working with a religious idea, it's an educational one. It's really not an issue if you don't try to exclude anyone, after all you end up having to work with the people who are willing to work with you.(P)

Interaction isn't initiated totally by either the college or the churches.

It works both ways. The school isn't just going out after churches, but all the community groups. Some churches may be more comfortable with our sort of programs than others. I don't know if it's the case that we go after the churches, a lot of church people are on our boards. Rabbi [name deleted] has worked with us on some important projects.(P)

Attitudes within the churches are important factors in interaction formation.

Some [churches] want to interact and some don't. An example is that we worked through the Centerville Public schools to get our [name deleted] facility and we heard that some of the churches were interested in that school being in the neighborhood...(P)

Many church leaders are interested in education.(P)

Ministers can help colleges interpret their mission to the community.

The ministers were able to help us because a group of people were negative about the situation. They wanted a community center in the building, so they founded a group called the [name deleted] Community Group and went to all the planning meetings. Through the churches we were able to educate these people to our work and they ceased to oppose us.(P)

We were able to work with local residents through the churches.(P)

Different churches have differing needs.

I don't know, probably every organization is different.

You're going to be sensitive to the needs of all organizations.(P)

Number of FTE produced is an important consideration for any program.

As an FTE driven institution, you have to look at the programs that will bring the students into the classrooms.(P)

Churches produce FTE students for the college.

Actually, the churches have probably helped us more that we've helped them.(P)

Churches can help colleges by supplying information to potential students.

The churches may work with us to identify students who want to go to class or get a career, those are some of the things we've done.(P)

The college interacts with churches no differently than with any other agencies in the community.

I think [the interactions are] all the same.(P)

Organization of the college does not hinder interactions,

though lack of resources and too many needs in the community may.

I think we have more difficulty with not having enough time. We have more things assigned than we can do. (P)

Community service is not required by the state.

The state says that you can do any of several things, and then each individual college chooses what to do. Most colleges tend to subscribe to community service activities.(P)

RTCC chooses to invest itself in community service activities.

We are particularly heavy in [community service] much of the subjects not taught in classes.(P)

Churches can help colleges obtain support for funding.

I was president of a school in Oregon for ten years. The clergy there helped us get the votes for the funds we needed.(P)

Churches can help colleges by supplying volunteer counselors.

One of the churches there had a chaplain to the state

university, and he started spending some time on our campus as well. He didn't have an office or anything, and he didn't push his religion, he just hung around and talked to students about their concerns. And it worked out well, because he was able to get to a different group of students than our counselors could get to.(P)

Volunteer clergy on campus should not proselytize.

...he didn't push his religion, he just hung around and talked to students about their concerns.(P)

Volunteer clergy can help colleges by making referrals to the counseling office.

In Oregon [the clergy] came and went, but one thing they were really good at was referring students to the counseling office.(P)

Churches can help colleges by supplying the impetus for faculty activities.

Another time, our faculty wanted a non-denominational sort of Bible study. That's not the sort of thing that I'm going to go out and promote, but if it meets a need, I don't mind. The faculty all had an hour off for lunch and some of them got together and decided they wanted this

study, and they were led by a few respected people. I wouldn't go out of my way to promote something like that, the need has to come up first. A need like that hasn't been expressed here, you have to take them as they come.(P)

It is not appropriate for administration to promote religious activities on campus.

That's not the sort of thing that I'm going to go out and promote, but if it meets a need, I don't mind.(P)

College-church interaction often grows from a need.

Often you let things grow up out of a need.(P)

Once there's a need we'll do what we can to meet it, we could offer office space or something for clergy if they wanted. We do that with a lot of volunteers now, it's interesting that the biggest concern [about volunteers on campus] seems to be from professionals in that area.(P)

Clergy are not involved in on-campus programs at RTCC.

Not since I've been here. I was in Washington for seven years as dean of instruction, and we had some there, though we had far more in Oregon.(P)

On-campus pastoral counselors can expand the help available

to students.

Our whole job is to help students learn. We have students who are not successful, who need psychological and emotional help. They may have problems of many kinds, and the more avenues they have available to get help along with the formal offices, the better.(P)

Care must be selected in accepting volunteer counselors.

Of course you have to have the right people, good judgement is required.(P)

It was interesting that some of our counseling staff were concerned that this might not be such a good thing, but I talked with this man and he understood his role.(P)

Volunteer pastoral counselors can cause concern on the part of professional staff.

It was interesting that some of our counseling staff were concerned that this might not be such a good thing, but I talked with this man and he understood his role.(P)

...its interesting that the biggest concern [about volunteers on campus] seems to be from professionals in that area.(P)

A minister on the board of trustees confers no unique

benefits.

It's not beneficial in any particular ways. It's positive, but not more beneficial than any other walk of life. He represents a population that is valuable. He sees another group and another population than... our (other) trustees. It's positive to get a wide cross-section of the community.(P)

The only thing I've noticed about [the minister] is that he tends to be more considerate about advising concerns than some of the other board members who don't have that kind of background.(P)

APPENDIX F   RANDOM THOUGHTS

February 23, 1987

From the data collected so far, the following have emerged:

RTCC has three kinds of interaction with local churches

1. The college contracts with churches to offer space for community-based ABE and continuing ed. classes. Often these classes are offered at the behest of county social services and the college has minimal contact with the church.

2. The college works with churches to offer ongoing ABE classes made up of members of the church's congregation. Sometimes the college takes the class to the church and recruits it, sometimes the church contacts the college and requests it.

3. The college is requested by a church to offer a continuing education course, usually craft oriented, for some specific project that the church wishes to complete. The interaction is short term and lasts only until the project is completed.

In addition to interaction with whole churches, RTCC has

clergy on its board of trustees, on at least one advisory board, and from time to time on community service project task forces.

The president has communicated a strong community service commitment to all levels of the institution which includes openness to the possibility of interaction with churches.

Though the college appears to have a strong marketing stance with respect to course offerings in business and technical fields, there is no corresponding entrepreneurial attitude addressed to local churches. Though much of the actual contact with the colleges is left to recruiters and ABE administrators, they have not conducted needs assessment themselves and have not been provided with the results of any needs assessment aimed at creating courses for a specific church market segment. Administrators tend to rely on word of mouth and other informal means of learning about church needs.

The prevailing attitude toward religious activities on campus is to respond to needs as they're identified but not to initiate activities or programs. This attitude appears to have been extended, whether consciously or not, to the

realm of course offerings. Unfortunately, the apparatus for identifying the sort of church needs which might lend themselves to the creation of new courses is inadequate or nonexistent.

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