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ABSTRACT

PHILOSOPHY AND PRACTICE OF WHOLISTIC AND PHYSICAL
STUDENT DEVELOPMENT AT SELECT SEVENTH-DAY
ADVENTIST HIGHER EDUCATIONAL INSTITUTIONS
AND WORK COLLEGES

by

Brenda Gay Palmer Chase

Chair: John V. G. Matthews

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

College of Education & International Services

Title: PHILOSOPHY AND PRACTICE OF WHOLISTIC AND PHYSICAL
STUDENT DEVELOPMENT AT SELECT SEVENTH-DAY
ADVENTIST HIGHER EDUCATIONAL INSTITUTIONS
AND WORK COLLEGES

Name of researcher: Brenda Gay Palmer Chase

Name and degree of faculty chair: John V. G. Matthews, Ph.D.

Date completed: April 2020

Problem and Purpose

There is an extensive array of literature and research espousing the importance of developing the whole student. Comparatively, there is limited research on examining how colleges and universities that promote wholistic student development incorporate each of the human dimensions into an integrated educational experience. There is, therefore, a need for scholarship that compares and contrasts how separate and distinct higher educational systems having a philosophy of educating the whole person define and implement the development of the physical dimension. Similarly, research is needed that examines how the differences in interpreting and implementing the development of the

physical component align with the school's guiding framework. The purpose of this study was to examine and describe how two institutions with a wholistic approach to education from each of two higher educational systems—Work Colleges Consortium members: College of the Ozarks and Warren Wilson College, and Adventist schools: Southern Adventist University and Union College—interpret and implement the development of the whole student, particularly the physical dimension.

Research Design

A qualitative descriptive multiple case study design was chosen to address the three research questions. This study employed multiple interactive (interviews and focus groups) and noninteractive (observations, document review, and field notes) data collection and field observation techniques.

Results

Though the definition and implementation of wholistic education differ among the colleges and university in this study, all four institutions share two common overarching goals. First, they aim to develop students who are well-balanced, productive, responsible citizens. Second, they aspire for students to mature into well-balanced individuals who will regard serving humanity as an important, lifelong component in reaching their optimal personal fulfillment. This aim is an outcome of the schools' shared value of service to others. The results found that physical activities, athletics, and sports are the main practices used by all four schools to develop the physical dimension. Several differences were also noted. First, the ideology driving the rationale for developing the whole student is different among the schools. Providing a wholistic education at College of the Ozarks, Southern Adventist University, and Union College is understood within a

Christian perspective. The physical body is the avenue through which God communicates with people. Caring for one's body glorifies God and allows people to serve Him and others more effectively. In contrast, Warren Wilson College understands the world through a humanistic perspective of wholeness and interconnectedness. The physical body is important in the context of sustainability because people must be healthy and physically fit in order to care for the earth and each other. Second, while students at all four campuses are able to obtain physical activity through campus jobs, only the two work colleges require work as an essential educational and graduation requirement. In fact, work is the main practice used to develop the student's physical dimension at these two schools. Conversely, the absence of work as a component of developing the physical dimension at both Adventist institutions is not in harmony with their educational philosophy.

Discussion, Conclusions, and Recommendations

Cognitive research supports the understanding that wholistic development is in agreement with the brain's natural principles for learning. It is not the practices that these schools use to develop the whole student, particularly the physical dimension, that make them unique. Rather, safeguarding congruency between each institution's curricular and extracurricular programming and its underlying guiding framework allows it to facilitate transformation while remaining authentic to its mission and vision.

Each of the four schools considers physical activities, athletics, and sports to be important practices for overall health and well-being, as well as a means to improve learning. Brain research supports the relationship between learning and the physical body. Best practices show that physical activity and sports are the two main approaches

used to build healthy bodies, develop strong minds, acquire social competencies, and create better-quality lives. However, the focus is shifting to health-related objectives in combination with physical education instruction.

Recommendations are provided for the educational institutions in this study. All four schools are encouraged to ensure that their physical development praxes align with best practices by identifying health-related objectives for each physical activity/fitness course offering. Further, because student work contributes to the development of the intellectual, physical, and social dimensions, these same institutions are encouraged to more prominently promote the benefits of work as a means of facilitating learning and developing the physical dimension. It is also recommended that Adventist colleges and universities restore the role of work as a component of their wholistic educational development model. This is encouraged, not just because it reduces educational expenses, but because work is a key component of a wholistic and balanced educational approach guided by Adventist educational philosophy.

Recommendations for further research include: (a) determining which types of exercise most effectively improve student learning and whether the results of previous research using children/young adults would be the same with college-aged students, (b) comparing and contrasting physical activity and physical labor with student learning, (c) studying learning at work colleges as compared with other institutions that do not require work, (d) determining the feasibility of volunteerism serving as another practice for developing the physical dimension, and (e) examining how Adventist higher educational institutions can reestablish work as part of their wholistic educational approach.

Andrews University
College of Education & International Services

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STUDENT DEVELOPMENT AT SELECT SEVENTH-DAY
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AND WORK COLLEGES

A Dissertation
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Philosophy

by
Brenda Gay Palmer Chase

April 2020

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Date approved

DEDICATION

*“Jesus grew in wisdom and stature, and in favor with God and man.”
(Luke 2:52, NIV)*

Dedicated to God

for creating me as a whole being in His image

and for giving me an inquisitive mind

Dedicated to my family

My parents who sacrificed to give me a wholistic

Christian education and taught me the value and rewards of hard work

My husband, Jerry, who has been my inspiration and support every step of this journey

My daughter, Joelle, whose creativity has been an incredibly special gift

My sister-in-law, Jeanne, who spent many hours reviewing my work

My Aunt Gladys, whose love has been a lifelong encouragement

My son, Benjamin, whose confidence in me never waived

And to Runette, my dear friend and prayer partner

Thank you!

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LIST OF ABBREVIATIONS

ACE	American Council on Education
ACPA	American College Personnel Association
Adventist or SDA	Seventh-day Adventist Church
AHA	American Humanist Association
ASCD	Association for Supervision and Curriculum Development
C of O	Colleges of the Ozarks
GC of SDA	General Conference of Seventh-day Adventists
NAD of SDA	North American Division of Seventh-day Adventists
NASPA	National Association of Student Personnel Administrators
NIV	New International Version of the Bible
SAU or Southern	Southern Adventist University
Union	Union College
WCC	Work Colleges Consortium
WWC	Warren Wilson College

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CHAPTER 1

THE PROBLEM

Introduction and Background

Higher education in the United States (U.S.) has been striving to achieve wholeness for over a century. In theory, the development of the whole student is the collegiate ideal (e.g., Bowen, 1997, pp. 33, 35; Keeling, 2004, pp. 1, 3, 6, 35, 41; Palmer & Zajonc, 2010, p. 20; Wolf-Wendel & Ruel, 1999). In practice, the main focus remains on developing the intellect, whereas the development of the other human dimensions—social, emotional, spiritual, and physical—is often disconnected or neglected altogether. Regrettably, a significant gap remains between the ideal and current practice (Blimling et al., 1999, pp. 11-12; Boyer, 1987, pp. 5, 8, 251; Hess, 2009, p. 18; Love & Love, 1995, pp. 15-16). Consequently, wholistic development continues to be an elusive dream.

In their early years, U.S. colleges attended to the development of the whole student (American Council on Education [ACE], 1949, p. 2; Boyer, 1987, pp. 63, 177-179; National Association of Student Personnel Administrators [NASPA], 1989, p. 6). During the 19th century, higher education began shifting to an emphasis on intellectual development, an approach that continued throughout the 20th century (ACE, 1937, p. 1; 1949, p. 2; 1987, p. 6; Boyer, 1987, p. 179; Love & Love, 1995, pp. 15, 26; Lucas, 1994, p. 203; Rudolph, 1990, p. 348). Over the past few decades, the greater higher educational community has again begun articulating the importance of developing all human

dimensions as part of the undergraduate educational experience (e.g., Braskamp et al., 2006, pp. 3-5, 26-28; 2008, p. 26; Cuseo, n.d., p. 2; Georgetown University, n.d.; Haynes, 2006, pp. 17-23; Keeling, 2004, p. 3; Mattingly, 1997, p. 1049; Mintz, 2014; Pascarella & Terenzini, 2005, pp. 7, 345; Quinlan, 2011, pp. 2-6; Warmoth, 2009, p. iii). Yet this same community admits that wholistic development generally does not occur (Bloland, 1996, p. 8; Bok, 2006, pp. 1-10, 31-81; Keeling, 2004, p. 4).

Over the past couple of centuries, several converging forces have propelled U.S. colleges and universities into the highly complex, specialized, hierarchical learning institutions that exist today in the 21st century. First, during the mid-1800s, U.S. postsecondary education transitioned from a liberal arts paradigm to the German university model (ACE, 1949, p. 2; Lucas, 1994, pp. 170-174; Veysey, 1965, pp. 125-133, 158-173). Ringenberg (1984) noted that “advanced study became the jewel in the university’s crown,” leading to faculty being regarded as the “essence of the university” (p. 26). Faculty’s responsibility was transformed from a focus on developing the whole student to a concentration on specialization, research, and scholarship (ACE, 1949, p. 2; Lucas, 1994, p. 171; Rudolph, 1990, p. 348). Second, at the turn of the 20th century, the emergence of the elective course system advanced further specialization and compartmentalization by narrowing faculty’s focus to their specific disciplines and research interests. Faculty became more involved with scholarship and research and less engaged with students outside the classroom (Love & Love, 1995, pp. 26-27; Lucas, 1994, p. 171). Third, in response to the extraordinary growth in the number of higher educational institutions and the ensuing increase in enrollment and student diversity, the number of disciplines and specializations expanded even further throughout the early and

middle decades of the 20th century (Lucas, 1994, pp. 187, 191-194, 204-210, 227-232).

Fourth, all of these factors necessitated the formation of additional layers of administration and bureaucracy and expanded the already intricate hierarchical structures of academic rank and departmentalization (Lucas, 1994, pp. 179, 193). Moreover, pressures from external stakeholders—government, businesses, the general public, parents, and others—over the last few decades have generated new responsibilities and organizational tiers (ACE, 1987, pp. 9-10; Love & Love, 1995, pp. 41-42; Lucas, 1994, pp. 232-237; Thelin, 2004, pp. 338-344).

These same forces that transformed U.S. colleges and universities into complex structures also produced fragmented systems that have further promoted a splintered learning experience. Fragmentation has eroded effective interaction, coordination, and collaboration within higher education (Barr & Upcraft, 1990, p. 245; Blimling et al., 1999, p.10; Love & Love, 1995, pp. 23-24, 30-31; Lucas, 1994, p. 179). Moreover, it has undermined, weakened, and segregated the development of the entire student (Blimling et al., 1999, p. 11; Crews, 1993, pp. 49-52; Love & Love, 1995, pp. 23-38; Lucas, 1994, pp. 179, 211).

As a consequence of higher learning's growing emphasis on intellectual development throughout the 20th century, students were understood as "their component parts (body, mind, and spirit), rather than as an integrated whole" (Keeling, 2004, p. 3). The prevailing mindset that evolved was that faculty and academics were responsible for developing the intellect in the classroom, while student affairs was responsible for developing the social, emotional, and physical dimensions outside the classroom (usually in physical education or sports programming), as well as supporting spiritual life (Love &

Love, 1995, pp. 15-20). Love and Love allege that the roles of academics and student affairs have become so segregated—each area concentrating on its own piece of the whole—that neither is focused entirely on implementing a coherent, integrated, and intentionally wholistic educational approach. They argue that both academics and student affairs have lost touch with “the primary mission of higher education . . . to educate the whole student” (p. 16). Some in higher education conclude that this responsibility has been relinquished to the students, who must determine how to connect all of the segregated elements into a meaningful, whole learning experience (Blimling et al., 1999, pp. 11-12). Students have become the principal losers. Instead of obtaining an integrated, wholistic education, they continue to acquire an imbalanced, fragmented, and splintered education (Blimling et al., 1999, p. 10; Love & Love, 1995, pp. 15-20).

Today in the 21st century, there is a general consensus that providing students with a wholistic higher educational experience is the ideal. Nonetheless, there appear to be only a few U.S. liberal arts colleges and universities that are intentionally and visibly promoting a wholistic approach to education. These include a group of nationally recognized work colleges that are members of the Work Colleges Consortium (WCC) and a group of colleges and universities operated by the Seventh-day Adventist (Adventist) Church. Both of these educational systems promote the concept of educating the whole individual as a fundamental and distinctive element of their educational philosophy and praxis and are the focus of this study.

Statement of the Problem

There is an extensive array of literature and research espousing the importance of developing the whole student. Comparatively, there is limited research on examining

how different U.S. colleges and universities that promote wholistic student development, define, implement, and incorporate each of the human dimensions into an integrated educational experience. There is, therefore, a need for scholarship that compares and contrasts how separate and distinct higher educational systems having a philosophy of educating the whole person define and implement the development of the physical dimension. Similarly, research is needed that examines and describes how the differences in interpreting and implementing the development of the physical component align with the school's philosophy and guiding framework.

Purpose of the Study

The purpose of this qualitative study was to examine and describe how two institutions with a wholistic approach to education from each of two higher educational systems—Work Colleges Consortium members: College of the Ozarks and Warren Wilson College, and Adventist schools: Southern Adventist University and Union College—interpret and implement the development of the whole student, particularly the physical dimension.

Research Questions

The main questions of this study were as follows:

1. What is the guiding framework (underlying philosophy, beliefs, and core values) driving each school's commitment to developing the whole student and specifically the physical dimension?
2. What practices does each school use to develop the student's physical dimension as part of a wholistic educational experience?

3. How do the practices that each school employs to develop the student's physical dimension align with the school's guiding framework?

General Methodology

This study employed a qualitative research approach using a descriptive multiple case study design. This methodology closely matched the purpose of this study and provided the framework to answer the research questions. Comprehensive and purposive sampling and delimitation criteria were utilized to select two schools within each educational system. Multiple data collection techniques were employed. Each school was visited during which student focus groups, individual, and group interviews with administrators, faculty, staff, and alumni were conducted. Archival research sources included school documents and materials (e.g., academic bulletins, communications media, historical materials, and library holdings). This data was used to obtain historical and current information and analyze trends about how the student's physical dimension has been and is being developed. Additionally, it provided details regarding the school's ethos, educational philosophy, mission statement, core values, and student life. The interviews in this study were conducted in 2007. However, whenever possible, each institution's information has been updated to reflect current data and practices from 2017-2020.

Rationale

At the heart of this study lies the aspiration to enrich the learning and development of young people and promote lives of meaning and purpose in the 21st century. The aims are that they will achieve their potential and become productive and contributing individuals who live more consciously within their communities, develop a

compassion for others, and internalize an ethic of service. Cultivating the development of the whole being will help young people achieve overall well-being by ensuring that all of their dimensions have been nurtured.

Conceptual Framework

A conceptual framework is the guiding ideas that drive the researcher in the study. Merriam (1998) describes it as the “structure, the scaffolding, the frame” of a study, which is “derived from the orientation or stance” that is brought to the research (p. 45). My conceptual framework is guided by six primary beliefs, an understanding of educational philosophy, and brain research related to learning.

My first belief is that students are whole beings whose social, emotional, spiritual, and physical lives affect their mental capacity and willingness to learn. Second, a wholistic learning environment positively enhances student growth and development. Third, teaching is most effective when it incorporates methods and practices that ensure the development of the whole person. Fourth, the physical human dimension and its relationship to learning is important to study because of the significant connection between the mind and body. Fifth, higher education affirms the development of the whole person. Sixth, colleges and universities want to improve their practices to better facilitate a wholistic educational experience.

Educational philosophy provides the foundation for this study. T. S. Eliot (1936) avows that education cannot be considered in isolation. “To know what we want in general, we must derive our theory of education from our philosophy of life” (p. 169). These words depict the fundamental relationship that exists between philosophy and education—education only has meaning within the larger context of life. Philosophy

informs the meaning of life through the concepts of reality, truth, humanity, and values (Knight, 2006, pp. 5, 33). In turn, an educational institution's philosophy informs its vision and mission. It clarifies the purpose of education and guides the school's goals, objectives, decisions, and actions (Knight, 2016, pp. 4-7, 19-20; Kuh et al., 2005, pp. 25-27; Wiles & Bondi, 2002, p. 102). Educational methods and practices, the nature and potential of students, and the role of the teacher are shaped from philosophic perspectives (Anthony & Benson, 2003, p. 385; Knight, 2006, pp. 169-238; Ogwora et al., 2013). Philosophy is the bedrock for the development and preservation of a coherent, consistent, and comprehensive educational curriculum. For these reasons, a school's educational philosophy must be an integral component when examining, implementing, or revising any element of the educational process to ensure that practices and methods have substance and meaning and are grounded in solid fundamental beliefs (Ogwora et al., 2013; Ozmon & Craver, 2003, pp. 1-2). Further, philosophy enhances the understanding of educational problems (Ozmon & Craver, 2003, p. 11) and is a sound tool for evaluating potential solutions (Gutek, 2004, pp. 1-2).

Developments in brain research also guide this study. Literature and research in the neurosciences and evidence from other scientific fields support the interrelatedness of the human dimensions and their development. People function as integrated, whole beings (Berg, 2010, p. 24; Kochhar-Bryant & Heishman, 2010, p. 5; Promislow, 1999, p. 65). Using brain research findings, Caviness (2001b) established a compelling relationship among the three major human dimensions—mental, emotional/social/spiritual, and physical (p. 408). Furthermore, brain research presents substantive rationale for rethinking the established order of honoring mental function

over physical and emotional/social/spiritual functions (p. 414). To do so, Caviness argues, compromises the development of the whole person (p. 411). Research supports the connection between the brain, mind, and body (e.g., Clancy, 2006, pp. 2-5; Cozolino, 2013, pp. 227-228; Hannaford, 2005, pp. 11, 15-17, 87-88; Jensen, 2005, pp. 61-63; MacDonald, 2016; Ratey, 2008, p. 4; Wolfe, 2010, pp. 65-66). Findings also support the link between learning and the physical dimension (e.g., Berg, 2010, pp. 24-26; Chaddock, Erickson, Prakash, Kim et al., 2010, Discussion section; Hillman et al., 2009, Abstract section; Ratey, 2008, pp. 35-56), learning and social/emotional (e.g., Corradino & Fogarty, 2016; Cozolino, 2013, pp. 17-19; Hannaford, 2005, pp. 56-78; Lawson, 2002; Sylwester, 1994, pp. 60-65; Valiente et al., 2012), learning and the social environment (e.g., Patrick & Ryan, 2005; Schaps, 2005), and the brain and spirituality (e.g., Braud, 2002; Joseph, 2002; Kurzweil, 1999; Newberg et al., 2001, Newberg & Waldman, 2006a, 2006b, 2009), and learning and relationships (Cozolino, 2013, pp. 39-50).

Significance of the Study

This study addresses the practical manifestation of a distinct educational philosophy—the development of the whole person. Specifically, this research project describes how selected schools are developing the student’s physical component as part of an integrated and wholistic education. Knowledge derived from the findings of this study will provide valuable and practical information to the higher educational community. This research will further the understanding of how a higher educational institution’s philosophy guides its educational decisions and practices. The findings of this study will help inform educational practice. The results can provide valuable and practical information on how the student’s physical dimension can be developed as part

of a wholistic educational approach. This study will also add to the scholarly research and literature in the field of wholistic development and specifically in the development of the physical dimension as a component of developing the whole person.

Definition of Terms

For the purposes of this study, the following terms have been defined to establish a common interpretation.

Brain-based education/learning/teaching is a multidisciplinary learning paradigm that corresponds with how the brain is intrinsically designed to learn (Jensen, 2008, p. 4). It is grounded in research from the fields of neuroscience, psychology, and biology. Brain-based learning employs approaches that are founded on principles established from the understanding of the brain. Hence, it should inform nearly every facet of education, including educational programs, teaching strategies, methods and techniques, and lesson design (Glossary of Education Reform, 2013; Jensen, 2005, p. x, 1; 2008, p. xii).

Cognitive neuroscience is a branch of neuroscience that focuses on the “biological processes of the nervous system which form the basis of cognitive functioning” (Merriam-Webster, n.d.-a). It is our “thinking, remembering, reasoning, decision-making—how the brain learns, retrieves, and applies information—everything involving conscious intellectual activity” (Whitaker, n.d., “What is Cognitive Neuroscience” section).

Exercise is a subset of physical activity consisting of “planned, structured, and repetitive” bodily movement that is performed to improve or maintain physical fitness (Caspersen et al., 1985, p. 128).

Human components/dimensions/domains/facets are the entities that make up a total human being and include the intellectual, social, emotional, spiritual, and physical (Kochhar-Bryant, 2010, pp. 4-7). Human dimensions are inseparable and dependent on each other. Each one affects the others and develops in the context of all other dimensions (p. 5).

Neuroscience is the scientific discipline that studies the brain and nervous system (Shiel, n.d.).

Physical activity is “any bodily movement” formed by the contraction of skeletal muscles that results in a sizable increase in “energy expenditure” as compared to a resting state (Caspersen et al., 1985, pp. 126-127).

Physical dimension is the human body. It is one domain of a person and is interconnected to each of the other human domains (Kochhar-Bryant, 2010, p. 5).

Physical education is a “planned sequential . . . standards-based program of curricula and instruction designed to develop motor skills, knowledge, and behaviors of healthy active living, physical fitness, sportsmanship, self-efficacy, and emotional intelligence” (Institute of Medicine, 2013, p. 18).

Physical fitness is a series of either “health- or skill-related” attributes that people have or attain that enables them to perform physical activity (Caspersen et al., 1985, pp. 128-129).

Seventh-day Adventist college is a four-year higher educational institution that is owned and operated by the Adventist denomination (AdventistUniversities.com, n.d.; General Conference of Seventh-day Adventists [GC of SDA], Education Department, n.d.-b).

Seventh-day Adventist university is a higher educational institution that provides both undergraduate and graduate programs and is owned and operated by the Adventist denomination (AdventistUniversities.com, n.d.; GC of SDA, Education Department, n.d.-b).

Well-being is the state of being healthy and happy. *Physical well-being* is the ability to improve the functioning of the body through exercise and healthy eating (Davis, 2019, para. 1; “5 Major Types” section).

Whole person is the total human being. Throughout educational literature, there are differences in terminology and subtleties in definition but, by and large, it commonly includes the intellectual, physical, social, emotional, and spiritual dimensions (ACE, 1987, p. 13; Kochhar-Bryant, 2010, p. 6).

Wholistic and *holistic* are two different terms used to communicate a meaning of wholeness. *Holistic* is defined as “the tendency in nature to form wholes that are greater than the sum of the parts” (Merriam-Webster, n.d.-b.). *Wholistic* conveys wholeness and refers to the whole, the whole body, or the whole person. It is frequently used by writers to stress the “entirety of something” (n.d.-b). The term *wholistic* will be used in this study to emphasize the focus on the *whole* person.

Wholistic development represents a broad concept within education that emphasizes developing the whole individual. While there are various descriptions and terminologies, whole student development is generally concerned with developing the intellectual, physical, social, emotional, and spiritual components (ACE, 1987, p. 13; Kochhar-Bryant, 2010, pp. 4-5).

Work college is a distinct type of liberal arts college that promotes a purposeful, integrated work-learning-service model. Student work and service are both fundamental and required components of the undergraduate educational experience. As of 2020, there are nine U.S. higher educational institutions that are federally recognized as work colleges (WCC, n.d.-e).

Work Colleges Consortium (WCC) was established in 1996. Today, in 2020, eight work colleges are members of the Consortium. WCC's focus is to promote the purposeful integration of the work-learning-service model while helping to reduce the cost of education (WCC, n.d.-a, 1970s-1996 sections; n.d.-f).

Delimitations

This study was delimited to selected schools within two private U.S. higher educational systems—members of the Work Colleges Consortium and Adventist colleges and universities.

The scope of this study was delimited to undergraduate liberal arts education in traditional four-year colleges and universities, which generally target students between the ages of 18 and 24. Graduate and professional schools and two-year colleges were not within the purview of this study.

Organization of the Study

This dissertation has been organized into nine chapters. Chapter 1 provides an introduction and background to the problem, including the major issues related to the ongoing challenge of developing the whole student in U.S. undergraduate higher education. It presents the statement of the problem, purpose of the study, research

questions, general methodology, rationale, conceptual framework, significance of the study, definition of terms, delimitations, and organization of the study.

Chapter 2 presents an overview and synthesis of selected topics and literature related to relevant concepts, concerns, and influences impacting this study.

Chapter 3 describes the methodology and research design employed for this study, including purposive sampling, data collection and analysis, and the steps taken to ensure trustworthiness and generalizability. Included in this chapter is an exploration of myself as a research instrument.

Chapters 4 and 5 examine how the two work colleges in this study (College of the Ozarks and Warren Wilson College) interpret and implement the physical component as part of a wholistic development approach.

Chapters 6 and 7 examine how the two Adventist higher educational institutions in this study (Southern Adventist University and Union College) interpret and implement the physical component as part of a wholistic development approach.

Chapter 8 provides a discussion and analysis of the first two research questions, including an evaluation of the similarities and differences among the four schools.

Chapter 9 provides a discussion and analysis of the third research question, as well as a cross-case analysis and discussion of the similarities, differences, and findings. It also presents the limitations of this study and includes recommendations and overall conclusions.

CHAPTER 2

LITERATURE REVIEW

Introduction

This chapter presents an overview and synthesis of selected topics and literature related to relevant concepts, concerns, and influences impacting this study. The literature reviewed demonstrates how this research contributes to the field of wholistic education in institutions of higher learning. It has been presented from broader ideas to more specifics and has been organized into the following sections: (a) main ideologies providing a backdrop for this study; (b) educational philosophies directly impacting this study; (c) related wholistic development research, including an overview of wholistic development; experiential learning; brain research, learning, and the physical dimension; and the restorative benefits of nature; (d) major factors that led to fragmented higher educational institutions and the resulting disconnected and imbalanced undergraduate learning experience; (e) development and role of student affairs that was necessary to fill the gaps resulting from higher education's focus on intellectualism, specialization, and research; (f) historical practices used in higher education to develop the physical dimension; and (g) literature related to each of the educational systems under study—members of the Work Colleges Consortium, and Seventh-day Adventist higher education.

Ideologies and Philosophies Informing This Study

Ideologies Providing Backdrop

This section highlights several major ideological perspectives that have had a major influence on U.S. education. These philosophical thoughts provide the backdrop for this study. All of them have broader implications because of their postulations regarding the growth and development of human beings. Likewise, these ideologies and reactions have influenced the educational philosophy of the higher educational institutions in this study.

The first position presented, Idealism, is one of the oldest philosophies and has had an enormous impact on education. Its concepts still pervade U.S. educational thought in the 21st century (Gutek, 2004, p. 15; Knight, 2006, p. 43). The other philosophical perspectives presented have been reactions against the status quo, affirming the need for new ideas and educational methods. The U.S. has a long history of educational reform (Ravitch & Vinovskis, 1995; Schlechty, 1997), or as some have labeled it, a history of complaint (Hofstadter, 1963, p. 301). “Each generation discovers what the generation before discovered: something is wrong with America’s schools and someone ought to do something. . . . And each time reformers try to bring about change, the reforms fail to deliver what has been promised” (Schlechty, 1997, p. 2). Miller (1990) highlights that even though criticism has produced multiple learning reforms over the past century, the educational community continues to be concerned about U.S. education. He contends that in this milieu of political and academic confusion, there has been little reflection on the fundamental purposes and assumptions behind modern educational practices (pp. 1-2).

Idealism

Idealism is an ancient philosophy that is grounded on absolute and eternal concepts. Wilkens and Padgett (2000) emphasize that idealism is concerned with the reality of ideas, thoughts, and minds (p. 64). Knight (2006) adds that to idealists, matter is simply a by-product of the mind (p. 43). Accordingly, he finds the “theory of knowing to be principally an enterprise of mentally grasping ideas and concepts” and not an “experience of seeing, hearing, or touching” (p. 46). Philosophers who have developed idealism in modern thought include Rene Descartes (1596-1650), George Berkeley (1685-1753), Immanuel Kant (1724-1804), and Georg Wilhelm Friedrich Hegel (1770-1831) (pp. 45-46).

According to Knight (2006), from an idealist’s perspective, education must concentrate on the development of a student’s intellect since that is where true knowledge is acquired. The educator’s responsibilities are to pass on knowledge and understanding about reality and model the ethical ideal (p. 46). Since truth resides in ideas, the curriculum must emphasize subjects that introduce students to ideas. Moreover, words are important for instruction since this is how ideas are transferred from one person’s mind to another (pp. 48-49).

Pragmatism

Pragmatism, also known as experimentalism or instrumentalism, is the U.S.’s contribution to philosophical thought (Howick, 1971, p. 34). Pragmatism was a response to the social and cultural developments resulting from the Industrial Revolution during the second half of the 19th century (Knight, 2006, p. 66). Charles S. Peirce (1839-1914), William James (1842-1910), and John Dewey (1859-1952) are all credited with

developing this philosophical thought. However, John Dewey, generally regarded as the most prominent and influential U.S. educator of the 20th century, is recognized as the founder of this movement (Apple & Teitelbaum, 2001, p. 177; Gouinlock, 2020, para. 1, 9).

Dewey maintained that a major flaw in Western philosophy was that its concepts were based on fixed and rigid principles that were no longer applicable in modern society. He viewed change and growth as the nature of things. Thus, social experimentation guided by scientific inquiry rather than absolute principles was needed to assess the worth of an idea or practice (Apple & Teitelbaum, 2001, p. 179).

Dewey's outlook was completely different from the factory system model that schools and efficiency experts across the nation were embracing. He regarded traditionalism as a "system of questionable postulates promoting the memorizing of a historically-fixed body of subject matter, separating doing and knowing," led by educational institutions that were out of touch with the current society (Howick, 1971, pp. 35-36). Under this model, students were viewed as passive raw materials to be shaped by teachers who used repetitive instructional techniques to teach subject matter separated from its social context (Apple & Teitelbaum, 2001, pp. 179-180). For this reason, Dewey argued that the courses of study were irrelevant to "real life" (Howick, 1971, pp. 35-36).

Pragmatists believe that knowledge is embedded in experience and constructed as students collaborate with their surroundings (Knight, 2006, pp. 68, 71). Pragmatists do not believe that teachers have the responsibility to instill fundamental knowledge in their students. In their view, no one knows what students will require in the future since the world is continually changing and there is no absolute truth beyond that of the material

cosmos. Rather, teachers are “fellow learners in educational” experiences. The teacher’s role is to guide students and provide them with the best possible learning environment (pp. 71-72). Pragmatists also discard the traditional educational philosophical view that subject matter is the major educational focus. Instead, they believe that students’ needs and interests should be the central focal point. Additionally, content should not be compartmentalized; rather, it should be interactive and integrated since students learn as they interact with their environment (Apple & Teitelbaum, 2001, p. 180; Knight, 2006, pp. 71-73).

Progressivism

Progressivism was actually an element of a larger sociopolitical movement of change (late 1800s through early 1900s) as the U.S. adapted to enormous urbanization and industrialization (Knight, 2006, p. 104). As an educational theory, progressivism emerged as a specific reaction to traditional education and became the dominant theory from the 1920s through the 1950s (pp. 104-105). Rejecting permanent values and truths, progressives maintain that knowledge is changing and uncertain. Therefore, it is important to help children learn how to adjust to change, solve problems, and discover new knowledge and values for themselves (Gutek, 2004, pp. 299-300; Knight, 2006, pp. 106-108). According to Knight, Jean-Jacques Rousseau (1712-1778), Sigmund Freud (1856-1939), and John Dewey (1859-1952) are three of the key intellectual thinkers who influenced progressive education (p. 104). Knight points out that John Dewey’s primary contribution was as a philosopher of pragmatic education whose writings focused on the philosophic groundwork of education. As such, Dewey had a significant impact on progressive educational theory (p. 104). Knight explains that the “excesses of the child-

centered progressives” were more in accord with Rousseau and Freud than Dewey (p. 105). Nonetheless, progressive’s educational opponents often criticize Dewey (p. 105).

Students are at the core of progressivism. Therefore, progressives believe that education must be child centered and include a development of the whole child rather than focusing only on the intellect (Gutek, 2004, p. 300). Howick (1971) writes,

At the center of . . . learning . . . is the child as an individual, different from every other child. . . . The entire child, mind, body, and his total society, in and out of the classroom, are involved and affect how he learns. He should have freedom to discover truth and . . . develop knowledge for himself. To every stimulus he responds as a whole person. (p. 39)

Howick also emphasizes that from the progressive’s perspective, the interests and needs of the students should drive the curriculum and teaching methods (pp. 29-30). Moreover, Knight (2006) adds that teachers are not the center of authority, rather their role is to facilitate, advise, and guide (p. 107).

Constructivism

Constructivism is another reaction to the need for U.S. educational reform. According to Ozmon and Craver (2003), its roots can be traced to Lev Vygotsky (1896-1934) and Jean Piaget (1896-1980) (p. 222). Piaget asserts that his constructivist views came from Immanuel Kant (Noddings, 1998, p. 108). Noddings (1998) indicates that a central tenet of this ideology is that everyone constructs their own understanding of the world (p. 115). Brooks and Brooks (1993) explain that whenever people encounter a new experience, they must construct a new understanding. This is accomplished by either incorporating this new incident with their previous experiences or disregarding the new information and maintaining the original understanding (pp. 4-5).

Constructivism influences student education in several significant ways. Constructivists believe that teachers must provide a setting where students are able to explore meaning, embrace ambiguity, and investigate carefully. Strategies for effective student learning include ensuring interaction among students, promoting cooperative learning, and incorporating interdisciplinary curriculum opportunities. Further, learning should be designed around primary ideas, noting that concepts are most effectively internalized when introduced as “wholes rather than in isolated parts” (Jackson, 1993, pp. v-vi). Constructivists believe that teachers must acknowledge and value students’ perspectives (pp. v-vi). Finally, student assessments should “link the learner with the teacher, provide nonjudgmental feedback . . . [and] provide for teacher monitoring and observation” (p. vi). The ultimate goal of learning is for students to construct their own meaning rather than merely memorizing the correct answer and reiterating someone else’s meaning (Brooks & Brooks, 1993, pp. 7-9).

Holistic Education

The holistic education movement has been defined as holistic, ecological, evolutionary, spiritual, and integrative (Miller, 1990, pp. 5, 17, 58-59, 61). It is a diverse movement, which emerged as a field of study and practice in the 1980s (Miller, 2004, pp. 20-27). Based on the principles of spirituality, wholeness, and interconnectedness, holistic education is one alternative reform movement that challenges mainstream education’s fragmented, reductionistic assumptions and perceived deficiencies (Clark, 1991, p. 55; Rudge, 2008, p. ii). Martin (2003) asserts that in a broad perspective, what distinguishes holistic education from other types of education are: (a) its goals, (b) its

emphasis on experiential learning, and (c) the importance it maintains on relationships and basic human values within the learning setting (para. 3).

Its intellectual roots extend back to the romantic educational thinkers of Pestalozzi, Rousseau, and Froebel (Forbes, 2003, pp. 57-140; Miller, 1990, p. 74). Lakes (2000) traced holistic thinking back to some of the social reform movements over the past century. These included transcendentalism and romanticism in the late 19th century, progressivism in the early 20th century, environmentalism in the mid-20th century, and transpersonal psychology in the latter part of the century. Lakes purports that transpersonal psychology was responsible for introducing Eastern methods of enlightenment to holistic education (Eastern Influences section, para. 1). Holistic thinking also has origins in ancient Eastern and Western mysticism found in Perennial Philosophy (Huxley, 1945). Indigenous perspective ideas are also connected to this movement, including reverence for the Spirit, earth, and nature; restoration with nature; and interconnectedness and sacredness of reality (Rudge, 2008, p. 10).

Rather than maintaining a narrow emphasis on the intellectual elements of knowledge and skills acquisition, holistic education focuses on human wholeness—mental, physical, social, emotional, creativity, and spirituality (Miller, 2000, pp. 23-24). Miller (1992) purports that holistic education provides basic assumptions and principles that can be applied in various methods and practices (pp. 20-21). DeSouza's (2003) research supports this claim. She examined several holistic educational schools having different philosophies, values, and educational goals and found that each of them implemented holistic educational concepts using different approaches.

Holistic education is frequently associated with the New Age movement. According to Miller (1990), it does, in fact, have an implicit New Age agenda in much of its reform efforts because “the culture that is now emerging promises to be as new and different from the industrial age as this period is from the feudal-agricultural age that preceded it” (p. 58). He also purports that while holistic education does incorporate spirituality, the term New Age does not adequately describe this movement.

The term “New Age” is not satisfactory because it has too often . . . been used as a label for the most blatantly commercial, celebrity-worshipping, and trivial elements of the movement. . . . In addition, the term has become a lightning rod for the hostility of conservatives and orthodox religious groups. The holistic paradigm, far from being a superficial fad or idolatrous heresy, is in truth a fertile, imaginative, and highly diverse worldview which draws upon serious scholarship, authentic mystical traditions, radical politics, and above all, a genuine search for personal wholeness and a culture that would truly nurture human potentials. (p. 58)

Nonetheless, Forbes (1996) points out that holistic education’s association with New Age thinking has damaged its credibility. As a result, mainstream education has rejected this paradigm as a serious alternative to conventional education (p. 1-2).

Some holistic educators identify spirituality as the element that separates holistic education from other types of education (Miller, 1990, p. 17; Nava, 2001, p. 46).

According to Miller (1991), a “developing person unfolds from within, guided by a divine, creative, transcendent source” (p. 6). In fact, self-transformation (enlightenment, ultimacy) is identified by numerous holistic educators as the essential aim (Forbes, 2003, p. 17; Miller, 1991, p. 7; Nakagawa, 2000, p. 68).

Philosophical Perspectives Impacting This Study

Educational philosophy provides the framework for this study. Anthony and Benson (2003) emphasize that education and philosophy are connected because each provides clarification, understanding, and insight into the other. Merging the two

provides a way to understand and examine problems related to learning and propose methods of inquiry regarding how such issues could be encountered and resolved (p. 385). This section presents a brief overview of the main educational perspectives embraced by the higher educational institutions in this study.

Christianity

Christian philosophy regards God as the “foundation, substance and the thing itself, what it is by nature” (McGrath, 2017, p. 177). God is the creator of heaven and earth and “all things visible and invisible” (Christian Reformed Church, n.d.). He is the only source of wisdom (Anthony and Benson, 2003, p. 383). Christians consider God to be a personal being who is loving, trustworthy, and with purpose (McGrath, 2017, p. 177).

McGrath (2017) defines revelation, a key Christian belief, as God deciding to be known through “self-disclosure in nature and human history” (p 135). He asserts that God’s self-revelation can be seen throughout the Old and New Testaments (pp. 135-136). Virkler and Ayayo (2007) contend that the understanding embraced by historic Christianity is that the Bible was inspired by God and not the writers. They stress that the traditional Christian viewpoint is that the Bible “communicates objective, propositional truth” (p. 21). For these reasons, Scripture is God’s self-revelation and inspired Word; hence, according to Knight (2006), it is the most important epistemological authority and the primary source of knowledge (pp. 178-181).

Jesus Christ is at the core of Christianity as Son of God and the Messiah (Christian Reformed Church, n.d.; McGrath, 2017, pp. 208-209). Jesus was conceived by the Holy Spirit and made man. He was then crucified, died, rose again, ascended to

heaven, and sits at the right hand of God. Jesus Christ will come again and judge the living and the dead (Christian Reformed Church, n.d.). He is understood as the “image of the invisible God” (Col 1:15); thus, God reveals Himself through Jesus (McGrath, 2017, p. 208). McGrath purports that the doctrine of sin provides an account of what went wrong but the doctrine of salvation reveals the restoration of humanity to its rightful relationship with God (p. 246). Elsewhere, he elaborates that Christianity’s perception of salvation is “manifested in and through and constituted on the basis of the life, death and resurrection of Jesus Christ” (p. 209). Hence, Jesus’ life—His actions and behaviors—continues to have a commanding impact on Christian ethics in the 21st century (p. 209). For these reasons, Knight (2006) concludes that Jesus Christ is central to Christian education. He emphasizes that Jesus must be at the core of all aspects of the curricula for “without Him there is no meaning for education or for life” (p. 259).

McGrath (2017) highlights another main tenet of Christianity: belief in the Trinity—God the Father; Jesus Christ, the Son of God; and the Holy Spirit. He develops the idea that this doctrine can be regarded “as an attempt to describe faithfully a God who, while remaining transcendent, also became incarnate in Christ and . . . who now dwells within believers in the Holy Spirit” (p. 301).

McGrath (2017) emphasizes that Genesis 1:27, which presents humanity as being made in God’s image and likeness, is central to the Christian understanding of human nature (pp. 327-328). According to McGrath, this provides a direct link between God and people and lays the foundation for “the original uprightness and dignity of human nature” (p. 328). Due to sin, humanity could only be restored to God’s likeness through the renewing activity of the Holy Spirit. He contends that being in God’s image is widely

related to God's form but being in God's likeness refers to God's eternity (p. 328).

McGrath adds that the doctrine of creation in God's image is regarded as being directly related to the doctrine of redemption. Redemption encompasses returning humanity to the image of God and to a complete relationship with Him and concludes with eternal life (p. 328).

Anthony and Benson (2003) emphasize that Christian education must center on God as the "only one true source" of wisdom as revealed through creation and His Son, Jesus Christ (p. 383). Knight (2006) adds that Christian education must embrace Christian's distinctive understanding of reality, truth, and value, as well as Christian principles (p. 203). These include the following considerations:

1. The nature of the student is at the core of Christian learning. Knight (2006) points out that Christians embrace human nature from a biblical perspective as whole beings. He explains that understanding the nature of learners and their reason for being, distinguishing their positive and negative qualities, identifying their needs, and responding with how education should relate to those needs provide the necessary underpinning for various social and educational theories (pp. 204-205).

2. The aim of Christian education—a restoration of God's image in students—is a key consideration. Knight (2006) emphasizes that because people are all children of God, students must be viewed as individuals having infinite potential. Hence, the most important need of students is to know "Jesus Christ as Lord and Savior" (pp. 206-208).

3. The roles of Christian teachers is another important matter. Knight (2006) claims that since the aim of Christian education is to reconcile God's image in students, teaching is a type of ministry (pp. 210-211). Educators are "agents of reconciliation" and

help students develop personal relationships with Him (p. 213). According to Knight, Christian education strives to teach and model service to humanity, asserting that service resulting from having a relationship with God leads to service for others (pp. 215-217).

4. Curricular considerations are also at the core of Christian education. Knight (2006) maintains that the challenge for Christian educators is to discard a curricular view that fixates on “bits and pieces” (p. 224). Instead, he stresses that they must learn how to distinctly and deliberately integrate the details of knowledge into the biblical framework (p. 224). He also purports that all truth in the Christian curriculum must be understood in “proper relationship to Jesus Christ as Creator and Redeemer” (p. 225).

5. A final consideration is Christian education’s responsibility to pass on the “legacy of Christian truth,” as well as provide a protected environment so that this transmission can occur (Knight, 2006, pp. 253-257).

Humanism

Humanism is described as a “progressive philosophy of life that . . . affirms our ability and responsibility to lead ethical lives of personal fulfillment that aspire to the greater good of humanity” (American Humanist Association ([AHA], 2003, para. 1). Believing that life is lived in the here and now, humanists are “guided by reason, inspired by compassion, and informed by experience” (AHA, 2003, para. 2; Edwords, 1989, para. 47). At its core, the overarching position of this perspective is that human life has meaning (AHA, 1973, Ethics section, para. 1). As a result, hope and the betterment of humanity are emphasized (AHA, 1973, Preface section, para. 5, 8; Humanity as a Whole section, para. 1).

Some prominent humanist leaders and thinkers include: (a) philosophers John Dewey and Bertrand Russell (1872-1970), (b) scientist Albert Einstein (1879-1955), and (c) activist Gloria Steinem (born 1934), recipient of the 2012 Humanist of the Year award (Steinem, 2012). In addition, there are many well-known leaders and thinkers of different convictions (dating back to the Renaissance) who have self-identified or have been described as Christian humanists. They embrace certain humanist principles that are also fundamental to Christianity, such as universal human value and dignity, individual freedom, and rational inquiry (Anthony & Benson, 2003, pp. 171-174; Sire, 1997, p. 65). These include Desiderius Erasmus (1466-1536) who embodied Renaissance humanism (Anthony & Benson, 2003, pp. 172-173), G. K. Chesterton (1874-1936), T. S. Eliot (1888-1965), and J. R. R. Tolkien (1892-1973) (Oser, 2007, pp. 21-70).

Secular humanists claim that there is no absolute evidence of a higher power that is interested in or concerned with people's welfare and future; hence, theism and supernatural views of reality are rejected (AHA, 2020, para. 8; Council for Secular Humanism, 1980, para. 13). Humanists argue that the natural cosmos, including this planet, is all that exists. People alone are responsible for preserving the earth, which sustains life (Mason, n.d., para. 1). By working together—individually and collectively—humanists seek to build a better world and make it stronger, healthier, and more peaceful for future generations (AHA, 1973, World Community section, para. 6; Edwards, 1989, para. 32; Hileman, n.d., para. 18). This necessitates that people understand the commonality of human problems and their impact on society and that they commit to solving them (AHA, 1973, Preface section, para. 4; Ethics section, para. 2).

Humanists contend that people are rational beings who have an internal capacity for truth and goodness (Hileman, n.d., para. 20). People are able to make the best decisions and most effectively solve the world's problems by using reason, intelligence, experience, evidence, and free inquiry (AHA, 1973, Ethics section, para. 2; 2020, para. 8). Humanists believe that values have clear, understandable meaning only within the context of human life and experiences (AHA, 1973, Ethics section, para. 1; 2003, para. 6; Edwords, 2008, Basic Principles section, para. 7-8). People are able to agree on fundamental values because they "share the same needs, interests, and desires and . . . the same planetary environment" (Edwords, 2008, "Tentative Conclusions" section, para. 5). For these reasons, humanists embrace the fundamental values of reason, compassion, and hope because they best articulate their desire to advance human life (Harvard University, 2020a, para. 2). Pragmatic ethics are used to judge the consequences of human actions by the well-being of all life on earth (Edwords, 2008, Basic Principles section, para. 9).

Humanists strive to create a learning environment without fear of failure, punishment, severe discipline, extreme competitiveness, and manipulative teaching techniques (Knight, 2006, pp. 110-112). The aim is to foster teacher-student relationships marked by shared respect, trust, and concern (Anthony & Benson, 2003, p. 175). And rather than espousing knowledge as a goal to be pursued for its own sake, self-actualization is the ultimate goal of education. Educational humanists emphasize each child's distinctiveness. Rejecting the belief that the mind is separate from the body, people are understood as whole beings (AHA, 1933, para. 7; Edwords, 1989, para. 33; 2008, "Tentative Conclusions" section, para. 4). All people have value, dignity, and equal worth, regardless of their race, nationality, ethnicity, sexual identity, values, or any

other distinguishing feature (AHA, 1973, The Individual section, para. 1-2; Democratic Society section, para. 3, 5; World Community section, para. 6; AHA, 2003, para. 6, 10; Hileman, n.d., para. 26, 30, 55).

Although an individual's interests, aspirations, and desires are of great importance (Sire, 1997, p. 65), humanism underscores that the greater good—what is shared and beneficial for the global community—is more important than any one person (AHA, 1933, para. 18; 1973, Preface section, para. 4; World Community section, para. 1, 6; 2003, para. 1; Edwards, 2008, “Current Positions” section, para. 4; Hileman, n.d., para. 28).

Intrinsically connected to nature, people are components of a reciprocally reliant network of social and ecological relationships (AHA, 1973, World Community section, para. 1; 2003, para. 5; Mason, n.d., para. 3). Thus, each individual has a duty to care for others (AHA, 2003, para. 8, 10; Hileman, n.d., para. 17). In fact, humanists contend that concern for one another is so important that it surpasses “tradition, dogma, or creed” (Harvard University, 2020a, para. 1). This requires individuals to be engaged citizens (Edwards, 2008, “Current Positions” section, para. 3). Participatory democracy is promoted to ensure that decision-making involves people at all social, political, and economic levels (AHA, 1973, Democratic Society section, para. 1-2; 2003, para. 10; 2020, para. 2; Edwards, 2008, “Current Positions” section, para. 3). Human rights and social justice are important to ensure equality for all people (AHA, 2020, para. 2).

Humanists encourage people to develop and use their talents to serve others (AHA, 2020, para. 8). Service provides a means of channeling the cooperative potential of the secular community to do good work in a world where being “good without God” is

an accepted and respected way of living (Harvard University, 2020b, para. 5). While service to others is important, humanists encourage people to enjoy the good life and recognize that recreation and relaxation are essential for lasting happiness and well-being (AHA, 2020, para. 8; Edwards, 1989, para. 17, 18, 21, 32, 52, 58, 61; Hileman, n.d., para. 13).

Postmodernism

Postmodernism is mainly a reaction against the intellectual suppositions and values of the modern era (1700s through 1900s) of Western philosophy (Duignan, 2019, para. 1). This movement was a leading philosophic outlook during the second half of the 20th century (Anthony & Benson, 2003, p. 405; McHale, 2015, p. 1). Grenz (1996) notes that while not all thinkers agree on what postmodernism encompasses, they concur that this movement marked the “end of a single, universal worldview” (p. 12). Philosophers Michel Foucault (1926-1984), Jacques Derrida (1930-2004), and Richard Rorty (1931-2007) are some of the primary thinkers of the postmodern movement (p. 7).

Postmodernists abandon the notion of objective reality, knowledge, and truth (Duignan, 2019, para. 2-3; Grenz, 1996, p. 6). They assert that there is no “transcendent center to reality as a whole” and “no one meaning of the world” (Grenz, 1996, p. 6). Instead, there are only varying positions and opinions. For this reason, Grenz argues that nothing that people think they know can be examined against any absolute concept of reality (pp. 6-7). Grenz further explains that the postmodernists maintain a “community-based” comprehension of truth. What is embraced as truth depends on the community in which people participate. It encompasses the basic principles that ensure the well-being of each individual group (p. 8). As such, truth is plural and subjective. In fact, Richard

Rorty (1979) argues that people should stop searching for truth and be satisfied with interpretation (p. 393). To this end, the effectiveness of language can be established but not its truthfulness.

Postmodernists embrace the structuralist understanding that language is a social construct. “People develop literary documents—text—in an attempt to provide structures of meaning that will help them make sense out of the meaninglessness of their experiences” (Grenz, 1996, p. 5). As Grenz points out, postmodernists contend that meaning is not intrinsic in a text. Meaning depends on the perspective of the person who enters into discourse with the text; hence, there are many possible meanings. Similar to how a text is understood differently by each reader, postmodernists argue that “reality will be ‘read’ differently by each person who experiences it (p. 6). Hence, there is no single narrative that can keep Western culture together. Instead, there are a diversity of philosophical alternatives, perspectives, beliefs, and realities. All people can do is tell stories, all of which are equally meaningful, reasonable, and trustworthy.

In contrast to humanism’s optimism for the future, postmodernists have replaced it with pessimism.

Gone is the belief that every day, in every way, we are getting better and better. Members of the emerging generation are no longer confident that humanity will be able to solve the world’s great problems or even that their economic situation will surpass that of their parents. They view life on earth as fragile and believe that the continued existence of humankind is dependent on a new attitude of cooperation rather than conquest. (Grenz, 1996, p. 7)

Knight (2006) argues that postmodernists’ educational perspective is not well developed (p. 95). In addition to the postmodern tenets presented, two other key educational concepts are the notion that knowledge is power and schools generally operate as “agents of that power for social control via the manipulation of knowledge” (p.

95). Postmodernists argue that the “ultimate educational sin” is to simply pass on knowledge of the past. From their perspective, schools can no longer operate to uphold and transmit historical knowledge. Rather, educational institutions must be transformers (pp. 95-96). Kincheloe (1993) emphasizes that the purpose of the curriculum is to reconstruct knowledge as the foundation for restructuring culture and its power relationships. He purports that postmodern educational theorists generally agree that moving forward, education must develop new methods and courses of study. Furthermore, he submits that students and educators, alike, will have to “produce their own knowledge” (pp. 34-35). Teachers are understood as “social activists” whose aim is to change the status quo by assisting students to embrace social and personal responsibility (Knight, 2006, pp. 98-99). Kincheloe (1993) adds that they must be thinkers who are able to respond and generate knowledge within the constantly changing environment (pp. 34-35, 217).

Research Related to Wholistic Development

Wholistic Development

A landmark report written by a group of higher educational leaders over 80 years ago, *The Student Personnel Point of View*, stressed higher learning’s obligation to incorporate all of the human dimensions—intellectual, social, emotional, spiritual, and physical—into the learning experience (ACE, 1937, 1949). Over the next half-century, a body of literature emerged on the development of the whole person as an important educational objective (e.g., Bowen, 1977, p. 22-23; Bowen, 1997, pp. 33, 35; Boyer, 1987, pp. 1-8, 251; Faure, et al., 1972, pp. 155-156; Global Alliance for Transforming Education, 1991; Keniston & Gerzon, 1972, p. 53; Sanford, 1967, pp. xiv-xv, 25-26, 76,

177). Caviness (2001b) highlights that brain research has shown that programs that incorporate wholistic development have a greater likelihood of promoting learning and developing the intellect (p. 411). Now, as the second decade of the 21st century comes to a close, the aim of educating the entire person is the primary paradigm in U.S. education literature, from kindergarten through higher education (e.g., Association for Supervision and Curriculum Development [ASCD], 2007, pp. 2, 10-12; ASCD & Center for Disease Control and Prevention, 2014; Braskamp et al., 2006, pp. 26-27; 2008, p. 26; Keeling, 2004, pp. 3-4; Kochhar-Bryant & Heishman, 2010, p. 14; Odom, 2016; Pascarella & Terenzini, 2005, p. 345; Quinlan, 2011, pp. 3, 5; Warmoth, 2009, p. iii).

Numerous educators maintain that to achieve deep, lasting learning, the whole student must be engaged (e.g., Grauerholz, 2001, para. 3, 5; McLeod, 1996, pp. 1-7; Miller, 1999, pp. 46-48). This claim is supported by a growing body of research on the impact of college on students. Pascarella and Terenzini (2005) found that a “student does not develop in discrete, unrelated pieces but rather grows as an integrated whole” (p. 7). One of their most important conclusions is that “student growth along any one dimension is often highly related to, and perhaps even dependent on, growth along other dimensions” (p. 7). Kochhar-Bryant and Heishman (2010) support these findings. “Each domain develops in the context of all others and cannot be separated. Each affects the others in important ways” (p. 5).

But while there is a wealth of higher educational literature on developing the whole student, there is no unifying voice, definition, or description as to what wholistic education means or what resources are necessary to realize it (Warmoth, 2009, Preface). In its broadest sense, wholistic education focuses on the development of every human

dimension of the student—intellectual, social, emotional, physical and spiritual (e.g., ACE, 1949, p. 1; Allen, 1980, Abstract section; Braskamp et al., 2006, p. 3; Kochhar-Bryant & Heishman, 2010, p. 6; Miller, 1990, p. 153; NASPA, 1989, p. 13; Odom, 2016, para. 2; Tew, 2000, p. 175). Some literature expands the dimension terminology to include psychological, interpersonal, and/or moral (e.g., Braskamp et al., 2006, p. 3; Kochhar-Bryant & Heishman, 2010, p. 7; Tew, 2000, p. 175), while other literature excludes the spiritual and/or physical dimensions altogether (e.g., ASCD, 2007, p. 10; ASCD & Centers for Disease Control, 2014, pp. 6-7; Bowen, 1977, p. 22; Bowen, 1997, p. 33; Love & Love, 1995, pp. 15, 16, 20-21; Pascarella & Terenzini 1991, p. 345). This is not surprising to some in higher education—the spiritual and physical dimensions have long been neglected at the college and university level (e.g., Hess, 2009, p. 18; Knight, 2006, p. 239). Quinlan (2011) stresses that regardless of the terminological variations and subtleties of interpretation, there are shared principles fundamental to the essence of wholistic student development. Regardless of the definition, faculty and scholars stress that education is broader than just knowledge and skills. Moreover, these authors promote an integrative perspective that underscores the interrelationships between thinking, feeling, and action. Those who espouse wholistic development generally emphasize higher learning's ethical obligation to guide students in developing personal and social responsibility. Quinlan summarizes that developing the whole student embraces higher education's broader responsibility to society (p. 7).

Wholistic Versus Holistic

Wholistic and *holistic* are two different expressions found in literature to communicate a meaning of wholeness. While there is no universally accepted

conformity of their usages, *holistic* is more common in academic and medical writing (Merriam-Webster, n.d.-b, para. 7). In fact, Google's Internet search engine generated over 70 times the number of hits using the term *holistic* as compared with *wholistic*.

Some use *wholistic* to emphasize a focus on wholeness or the whole person, believing that this term better expresses the concept of wholeness or the entirety of something (Merriam-Webster, n.d.-b, para. 7-11). It refers to a whole, whole body, or whole person and includes the mind, body, and spirit (Canadian College of Homeopathic Medicine, 2011). Rudge (2008) expands this description by pointing out that *human wholeness* is linked with the notion of interconnectedness, "where nothing exists in isolation" (p. 122). *Holistic* embraces the concept that "the whole is different from the sum of its parts" and focuses on the importance of the whole and the interdependence of its parts (Canadian College of Homeopathic Medicine, 2011). Further, some researchers consider that the term *holism* has a stronger connection to religious/New Age thinking (Goe, 2000, p. 2; Sutcliffe, 2003, p. 128).

Dufault (2003, as cited in Martin, 2004) explains the difference between these two words based on the findings of her qualitative study with First Nations/Aboriginal elders and people in Ontario, Canada.

The meaning is basically the same as for holistic, but there is a conscious distinction made in the spelling of this word. The First Nations Elders whom I interviewed have expressed a preference for the spelling which includes the "w" as it emphasizes for them the roundness of the concept of being "whole" or complete like a circle rather than having a "hole" or something missing (being incomplete) in the middle. (p. 14)

For the purposes of this study, I have chosen to align with the proponents who assert that *wholistic* more clearly expresses wholeness and the whole person. Therefore, I will use the term *wholistic* to describe the development of the whole person.

Experiential Learning/Education

According to Lewis and Williams (1994), experiential learning in its broadest form is defined as “learning from experiences or learning by doing” (p. 5). The Association of Experiential Education¹ (n.d.), explains that experiential learning in an educational setting (experiential education) is a teaching philosophy that informs methodologies with the aim of increasing knowledge and developing skills. It involves the whole student and utilizes the same hands-on learning process that starts with a concrete experience. When this is complete, students contribute in directed activities and dialogues to help process their experience. Observation and reflection are important during this step to refine the experience into concrete learning outcomes and develop abstract ideas and theories about the event. Finally, students apply what they’ve learned to broader experiences in other parts of their lives.

Brooks-Harris and Stock-Ward (1999) note that there are various theories that illustrate learning cycles and the individual differences related to human learning (pp. 8-9). Kolb’s experiential learning model is recognized as one of the more influential paradigms, linking theory and practice (Lewis & Williams, 1994, p. 6). It was developed using the foundational work of Kurt Lewin (1890-1974) in action research and linking it to the works of John Dewey (1859-1952) and Jean Piaget (1896-1980) (Brooks-Harris & Stock-Ward, 1999, p. 9; Kolb, 1984, pp. 4-15). Kolb’s (1984) model elucidates the important connection between knowledge and experience (p. 27-29). His learning cycle includes four stages: (a) engaging in a concrete experience/activity, (b) reflecting on the

¹ There is a second experiential learning association in the U.S. National Society for Experiential Education (n.d.) serves as a resource center for the development and improvement of experiential education programs (Vision & Mission).

experience/activity, (c) conceptualizing valuable understanding from reflection, and (d) implementing the results through a change in behavior (p. 140). Kolb maintains that a person must experience all four stages in order for meaningful learning to occur. In his estimation, experience without reflection cannot produce learning (pp. 30-34). The four different learning styles in his theory are diverging, assimilating, converging, and accommodating (pp. 67-73).

Some writers praise Kolb's theory for incorporating several different theories into one. However, others criticize this paradigm for various reasons. Some argue that the empirical support for the model is not adequate. Other critics purport that this model is stronger theoretically than an accurate interpretation of how people actually learn through experience. Some view the oversimplified linear nature of the model as unrealistic because one or more of the stages can be skipped, missed entirely, or occur all together (Greenaway, n.d.). Even so, Kolb's contributions cannot be underestimated. His learning model, focusing on the learner and linking experience, cognition, and behavior, has had a large influence on education over the past nearly four decades.

Brain Research, Learning, and the Physical Dimension

Brain Research and Learning

Over the past few decades, scientists have learned more about the brain and how it functions than they have in all of history (Wolfe, 2010, p. 3). Marchese (1997) notes that the 1990s is known as the "Decade of the Brain" due to the "emergence of a robust, exploding set of literatures in the neurosciences" (The Neurosciences section, para. 1). All of this new knowledge requires a reconsideration of learning, education, and educational practices (Zadina, 2015, p. 75).

Marian Diamond (1926-2017), recognized worldwide as an authority on the brain, was one of the founders of modern neuroscience and a professor of anatomy at the University of California, Berkeley. She and her research team were the first to provide evidence that “the brain could change with experience and improve with enrichment,” a capacity now known as neuroplasticity (Sanders, 2017, para. 1; Smith, 2017, para. 5). Her research revealed that the brain was capable of developing at any age and stressed the significance of growth and learning throughout life (Sanders, 2017, para. 7). Whitaker (n.d.) underscores the significance of this discovery because it means that educators have the ability to impact the brains and intellectual capacity of students (para. 3). “To have a student in a class with a teacher who really doesn’t understand the implications of brain-changing neuroplasticity is like sending your car in for repair to a mechanic who doesn’t understand how the engine works” (para. 4).

Literature and research in the neurosciences and evidence from other scientific fields support the interrelatedness of the human dimensions and their development. Neuroscientists describe learning as a “whole-person/whole-brain activity” (Marchese, 1997, The Neurosciences section, para. 9). Research findings supports the connection between the brain, mind, and body (e.g., Caine & Caine, 1994, p. 39; Carter, 2002, p. 8; Childre & Martin, 1999, pp. 1-2; Clancy, 2006, pp. 2-5; Guiffre, 1999, pp. 11-13; Hannaford, 2005, pp. 11, 15-17, 87-88; Jensen, 2005, pp. 61-63; MacDonald, 2016; Pert, 1997, pp. 140-149, 187, 261-263; Promislow, 1999, p. 65; Ratey, 2008, p. 4; Wolfe, 2010, pp. 65-66). Using brain research, Caviness (2001b) established a compelling relationship among the mental, emotional/social/spiritual, and physical human dimensions (p. 408). Brain research also supports a relationship between learning and the

physical dimension (e.g., Berg, 2010, pp. 24-26; Chaddock, Erickson, Prakash, Kim et al., 2010, Discussion section; Chaddock, Erickson, Prakash, VanPatter et al., 2010, Discussion section; Chaddock et al., 2012, Discussion section; Jensen, 2005, pp. 60-67; Mitchell, 2012, pp. ix-xiv; Ratey, 2008, p. 35-56), learning and social/emotional (e.g., Given, 2000, Emotional Learning System section, para. 1-7; Jensen, 2005, pp. 68-80; Pert, 1993, p. 187; 1997, pp. 140-143; Sylwester, 1995, pp. 72-77; Wolfe, 2010, pp. 119-121), and learning and the social environment (e.g., Diamond & Hopson, 1998, pp. 103-109; 285-305; Jensen, 1998, pp. 94-101).

While a tremendous amount of research has been conducted, neuroscientists caution educators about using brain research to develop or modify educational methods and practices. First, in some cases, the meaning of the brain research findings is not certain. Second, guiding principles and ideas are needed to interpret and connect how the brain works and the subsequent impact on education (Marchese, 1997, The Neurosciences section, para. 3). Third, scientists argue that educators lack the scientific understanding needed to apply the research to an educational setting (Brauer, 1997, p. 15; Zadina, 2015, p. 72). By contrast, educators stress that they are better qualified to identify the implications of brain research for education. Some reformers (e.g., Caine and Caine, 1994) emphasize that educators do not need to become brain anatomy experts but they must have an understanding of neuroscience and its impact on education (pp. 27-28).

Whitaker (n.d.) agrees with this assertion and maintains that understanding the influence of cognitive neuroscience on education will help educators become “high-impact, effective teachers” (para. 2, 7, 12). While brain-based learning may not solve

every educational issue, Caviness (2001a) emphasizes that understanding the brain and how it functions can assist educators in developing “brain-compatible learning environments that honor both the attributes shared by all human brains, as well as those that are unique in each child” (p.3). Zadina (2015) agrees and stresses that “having an understanding of basic neuroscience research on learning . . . is as essential as the study of child development or . . . any other aspect of teacher training” (p. 74). She believes that brain research as it relates to learning may not be able to tell us how to teach, but it can inform teaching, learning, and school reform (p. 75).

Connection Between Learning and Physical Development

Wholistic development embraces the entire person, which includes the physical dimension. Caine and Caine (n.d.) assert that wholistic development is in agreement with the brain’s natural principles for learning (p. 1). Research has shown a strong connection and interaction between the mind and the body. “The more closely we consider the elaborate interplay of brain and body, the more clearly one compelling theme emerges: movement is essential to learning” (Hannaford, 2005, p. 107). Ratey (2008) explains how exercise affects the brain and learning.

Exercise improves learning on three levels: first, it optimizes your mind-set to improve alertness, attention, and motivation; second, it prepares and encourages nerve cells to bind to one another, which is the cellular basis for logging in new information; and third, it spurs the development of new nerve cells from stem cells in the hippocampus. (p. 53)

Cognitive neuroscience and evidence from various other scientific disciplines show that physical activity improves brain function (e.g., Anderson et al., 2002, Abstract section; Basch, 2010, p. 41; Donnelly & Lambourne, 2011, “PAAC Results” section; Pontifex et al., 2019, Abstract section; Ratey, 2008, pp. 9-33), enhances learning (e.g.,

Berg, 2010, p. 26; Hillman et al., 2008, Abstract section; Jensen, 2005, pp. 60-67; Ratey, 2008, pp. 35-56; Tong et al., 2001, Abstract section), improves academic performance (e.g., Castelli et al., 2007, pp. 248-250; Castelli et al., 2015, Key Findings section; Centers for Disease Control and Prevention, 2010, pp. 14-19; Donnelly & Lambourne, 2011, “PAAC Results” section; Institute of Medicine, 2013, pp. 161-175; Ratey, 2008, pp. 21, 31-33), boosts memory (e.g., Chen & Gan, 2019; Harvard Health Publishing, n.d.; Jensen, 2005, pp. 125-143), reduces stress (e.g., Jackson, 2013; Ratey, 2008, pp. 57-84), and balances mood and behavior (e.g., Mitchell, 2012, p. xii; Ratey, 2008, pp. 113-140; Sharma et al., 2006). Research findings regarding physical exercise and intelligence have been mixed (e.g., O’Callaghan et al., 2012, Discussion section; Tomporowski et al., 2008, Research Review and Exercise and Children’s Intelligence sections; University of Gothenburg, 2009). Hence, the importance of understanding neuroscience findings and translating them into the classroom cannot be overemphasized (Whitaker, n.d., para. 1).

Restorative Benefits of Nature

Attention Restorative Theory (ART) represents an emerging field of research that seeks to alleviate mental fatigue due to extended directed attention (Kaplan, 1995; Schertz & Berman, 2019). This theory was developed by Rachel Kaplan and Stephen Kaplan (1936-2018). Their work on “restorative environments” and ART have shaped how people’s relationship with nature is understood (University of Michigan, 2018, para. 1, 3). Kaplan and Kaplan (1989) conducted scientific research to support what they had intuitively known through personal experience as the restorative benefits of nature. The results of their 20-year study, including other research conducted over the last few decades, support the understanding that natural environments can decrease mental

fatigue, reduce stress, improve focus and concentration, and enhance health, mood, and state of mind (Ackerman, 2019, para. 1-4, 9; Ohly et al., 2016, Abstract section).

Ackerman (2019) points out that while there are various studies that support the ART, some results are mixed (e.g., Ohly et al., 2016, Abstract section). She also highlights that some critics contend that additional research is needed to address questions about ART's framework (rather than any concerns about the rigors of the studies that have been done) (para. 62-64; Joye & Dewitte, 2018, Abstract section).

History of Wholistic/Physical Development in Higher Education

Factors Driving Fragmentation

Colleges and universities in the U.S. have been struggling for over a century under the burden of escalating fragmentation of the undergraduate learning experience. The development of the whole student gradually eroded as higher education shifted to a focus on intellectualism, specialization, research, and scholarship. Colleges and universities have become highly complex institutions and that, in turn, has resulted in a fragmented, disconnected, and imbalanced undergraduate learning experience (ACE, 1949, p. 2; Barr & Upcraft, 1990, p. 245; Bliming et al., 1999, pp. 10-12; Boyer, 1987, pp. 177-179; Love & Love, 1995, pp. 15-31; Lucas, 1994, p. 179). This section examines the major converging factors behind this transformation.

Emergence of the U.S. University

The stage was set for this change 160 years ago with the emergence of the university as the predominant higher educational model. The era after the Civil War through the early 1900s was a time of major transformation for U.S. higher learning. The metamorphosis of the small college into a large university was characterized by several

changes. These include higher education's increasing aversion to serving in loco parentis for students (i.e., to serve in place of parents), the advent of graduate institutions that focused on scholarship and research, the emergence of electives and curricular choice, and the vast increase of disciplines and specializations (Lucas, 1994, pp. 174-175, 185-187). By the dawn of the 20th century, the paradigm of U.S. higher learning had changed significantly from the original ideal established by early colonial colleges.

If the old-time college typically was defined by teaching and a fixed curriculum still dominated by classical languages and literature, the new university defined itself in terms of research and a bewildering array of modern utilitarian programs of study. If the old college tended to be paternalistic and intimately involved in the lives of its students, the new university was inclined to be more impersonal, more permissive, less directly engaged in student supervision. . . . In effect, higher education in America formed a pyramid, with the values of research universities dominating the structure at its pinnacle. (Lucas, 1994, pp. 186-187)

Numerous social, political, cultural, and economic factors were the impetus for the evolution of U.S. higher education. The Industrial Revolution during the 19th century transformed the United States into the foremost industrial power in the world. Growing urbanization and industrialization created a need for technological and scientific knowledge in business, industry, and government. Additionally, more private capital became available from businesses that had begun linking education to material prosperity. Subsequently, public financial resources became available from federal and state governments as they began recognizing the social value of higher learning (Ringenberg, 2006, pp. 27-32, 102).

The same social changes that created the nation's new prosperity also required colleges to amend their curricula. More practical classes were required to train students for the new roles and responsibilities that they would assume after college (Ringenberg, 2006, pp. 102-105). Scientific and engineering research was gaining respect, and the

advancement of knowledge exposed the restrictions of the classical curriculum to increasingly critical scrutiny. Rising secularism, aided in part by Darwinism and the subsequent erosion of religious influence, further contributed to the mounting criticisms of the classical curriculum and its intellectual foundations (Gruber, 1997, pp. 203-204). Intellectual learning in the classroom became the central aim and overshadowed the development of the other human dimensions. Morality and social development lost their standing as important educational goals (Boyer, 1987, p. 179; Rudolph, 1990, p. 348).

Rise of the Elective System

Harvard University led the way in the decline of the traditional uniform and integrated education. In 1869, under the leadership of Charles Eliot, Harvard began abandoning its mandatory curriculum and permitting students to select courses from a wide range of curricular options. This radical decision to initiate an elective system was significant because nearly every other U.S. college followed suit (Ringenberg, 2006, p. 102).

Lucas (1994) explains that fragmentation and disconnected courses of study “lacking any overall unity or design,” were some of the unintended results of the elective system (pp. 210-211). “Whatever gains had been registered by permitting unlimited personal choice were set off—or so it now seemed to many—by a concomitant loss of coherence and intellectual integration” (p. 210). Lucas further highlights that the fundamental central issue was not purely the transition to an elective system. Rather, he contends that at the core, there was a conflict between modern and classical visions for higher education in this new era (pp. 210-215). Modernists purported that knowledge had developed so much that understanding the whole was no longer possible. In their

judgement, specialization was both necessary and more suited to the modern world in which they lived. They argued that it was necessary for higher learning to provide a broad selection of disciplines while preserving the older classical disciplines.

Conversely, others upheld that it was important to maintain the traditional concept of one designated curriculum for attaining general knowledge and the power to think.

Promoters of electives began to reverse themselves and focus on liberal culture as the proper aim of higher education (p. 211).

German Model of Scholarship and Research

Love and Love (1995) argue that the impact of the German model of scholarship and research on U.S. higher education was the major force (a) driving the decline of a standard, integrated learning approach; (b) advancing fragmentation; and (c) eroding the wholistic development of the student (p. 23-27). German universities emphasized that educated intellectuals should master a particular area of examination rather than remain as generalists who concentrate on broad, universal meanings. Higher education in the U.S. increasingly embraced these German principles of research, scholarship, and specialization. The elective system and faculty's desire to focus on specialized areas worked well together to offer students additional and increasingly specialized classes (Ringenberg, 2006, pp. 103-104). Consequently, the importance of general studies and students' personal growth weakened (Kuh et al., 1987, pp. 252-260).

Exponential Student Growth

Higher education experienced extraordinary growth throughout the 20th century. As the century opened, U.S. colleges and universities were conferring less than 30,000 degrees each year. Fifty years later, enrollment was nearly 2.7 million, and the number

of college graduates had risen to nearly 500,000. By the close of the century, there were over 3,500 postsecondary institutions, with approximately 12.6 million students in attendance (Lucas, 1994, pp. 227-230; Thelin, 2004, p. 261).

Historians generally concur on the main factors that were accountable for this dramatic rise in the number of college students throughout the 20th century. The country's population grew at a rapid pace during most of the century, particularly in the middle decades. Enrollment continued to increase steadily throughout the 1950s and 1960s, resulting from the baby boom of the post-World War II era (Lucas, 1994, p. 228). Lucas notes that there were an increasing number of Black, minority, and women students who began attending college. Also, over the last quarter of the 20th century, there was a marked increase in the number of part-time students, as well as nontraditional, older students (p. 229). Thelin (2004) adds that the introduction of the Government Issue Bills for military personnel also expanded the potential pool of students (p. 262). In response to this rapid student growth, more colleges and universities were established, and the number of disciplines and specializations expanded even further (pp. 260-262).

The complexity of the colleges and universities, as well as the extensive scope of both purposes and problems, forced colleges to create new layers of administration (Shaffer, 1993, p. 163). The aim of developing the student as a whole had become lost in the maze of a fragmented and segregated undergraduate learning experience.

External Pressures on Higher Education

Higher education has faced external pressures for many decades. In turn, these pressures have forced schools to add more roles and administrative layers. Historians

point out that beginning in the mid-20th century, the federal government became increasingly involved in supporting higher education until it was its main source of financial support. Large amounts of funds were invested in research and specialized programs; aid to students in the forms of low-interest loans and grants; and building new classrooms, laboratories, and libraries (Levine, 1983, p. 3-15; Lucas, 1994, pp. 232-237). Rosovsky (1990) highlights that at the close of the 20th century, federal, state, and local government had become a “financier of research, banker to students and universities, regulator, judge and jury of many academic activities” (p. 14). He argues that it would be nearly impossible for any U.S. higher educational institution to operate without government support (p. 14).

Corporate business and industry partnerships further complicated higher learning’s independence, especially over the last half-century (Lucas, 1994, pp. 232-237). More and more, corporations began funding university research. In some cases, universities and businesses partnered to “market products or processes of commercial value” resulting from academic research. This often resulted in enhancing specific academic departments and disciplines while weakening other “less favored specialties” (p. 235). Some critics deemed that the “growing involvement of business and industrial corporations with universities, in which university research was funded by corporations that marketed the results and divided the profits with the funded universities, should have raised serious ethical questions” but that seldom happened (p. 235).

Parents, employers, taxpayers, and others have also exerted pressure on higher education. The last quarter of the 20th century has been called “the accountability era” as a result of the “hesitancy of these constituencies to endorse the status quo” (Love &

Love, 1995, p. 41). Tuition escalated as federal and state funds decreased and higher educational expenses increased. The public raised objections to the rising costs and outcomes of postsecondary education. States continued to demand further assessment of outcomes and increased pressure on faculty to spend more time in the classroom. The general public demanded more relevant and efficient education that would enhance student's preparation to be citizens and employees (Love & Love, 1995, p. 41).

During the past few decades, scholars, higher educational leaders, reformers, federal and state governments, and other stakeholders have exerted increased pressure to reform higher education. Many of these appeals have maintained that higher learning should provide a consistent and cohesive educational experience that mirrors the institution's mission. As a result, during the 1980s, there was a renewed focus on providing more consistency and coherency, which many believed could be accomplished through a general education core (Love & Love, 1995, pp. 40-41; Lucas, 1994, pp. 293-297). Chandler (1987) notes that by the later part of the 20th century, 80% of U.S. colleges and universities had revised or were planning on revising their general education requirements (p. 1). Despite these reform efforts, fragmentation in higher education lingered at the close of the 20th century.

There was little to indicate there was much consensus on how to achieve that venerable goal of holistic development. Some had abandoned the effort as impossible. Other colleges and universities were still engaged in experiments to preserve the spirit of general learning in an era of rampant specialization and intellectual fragmentation. (Lucas, 1994, p. 297)

Two decades into the 21st century, it appears that little progress has been made. The results of a research study conducted in 2013 reveal that general education reform is still an issue in higher education. The survey results concluded that nearly 80% of the

300 higher educational institutions surveyed had either recently revised or were actively involved in reforming their general education curriculum (Mrig, 2013, p. 6).

Development and Role of Student Affairs

Student affairs is one of the layers of administration that was introduced as colleges grew larger and more diversified. It was against this backdrop that in 1870, Ephraim Gurney, the first student dean, was appointed at Harvard University (Loy & Painter, 1997, p 19). Colleges began creating the new positions of dean of men and dean of women. Students' conduct, along with spiritual and moral development, were then assigned to them.

Throughout the country, during the first half of the 20th century (and particularly in the 1920s and 1930s), students' interest in extracurricular life was growing. Colleges began recognizing the promising positive benefits associated with nonacademic activities. Extracurricular activities encouraged socialization, represented a means of providing students with a more balanced development, and fostered character and teamwork (Lucas, 1994, pp. 202-204). Leaders in higher education realized that they must focus on dimensions of student life that they had been neglecting—the social, emotional, and physical. This required restructuring components of the existing educational experience. As a result, the student affairs profession was born. Deans of students, campus chaplains, academic and career counseling centers, admissions counseling, scholarships, financial aid, extracurricular activities, and social events emerged. By the 1930s, qualified advisors had begun filling the gap left by faculty who were either too busy or opposed to advising and mentoring students. Within a decade, academic advisors had taken over the responsibility of student development outside of the classroom (p. 204). Professors

began to regard student affairs separate from academia because they did not consider the student affairs' role to be fundamental to academics (Kuh et al., 1987, pp. 252-260).

The profession's two primary organizations were founded in the early 1900s. The National Association of Student Personnel Administrators (NASPA, 2013) originated in 1918 and the American College Personnel Association (ACPA, 2018) was established in 1924. *The Student Personnel Point of View*, a report on higher education issued in 1937 and revised in 1949, outlined the focus of student affairs work. Criticizing the fragmentation that had emerged in higher education since the latter part of the 19th century, the report stressed higher education's obligation to incorporate all human dimensions—intellectual, social, emotional, spiritual, and physical—into the learning experience (ACE, 1937; 1949). Subsequent documents written by student affairs professionals continued emphasizing the importance of educating the whole student. In 1997, the NASPA and ACPA issued a joint statement in which they reiterated their commitment to develop the whole student (NASPA & ACPA, 1997). In 2004, these two associations again published a document that was an “argument for the integrated use of all of higher education's resources in the education and preparation of the whole student” (Keeling, 2004, p. 1).

Nonetheless, Love and Love (1995) stress that the emergence of student affairs also perpetuated a fractured student educational experience and the breakdown of a unified educational community (pp. 15-20). Even at the turn of 21st century, student affairs continued to struggle with ascertaining how to bridge the gap between academia and its commitment to the whole student (Bliming et al., 1999, pp. 1-2).

Physical Development in Higher Education

Although early U.S. colleges embraced the responsibility of educating the whole student, the major emphasis was on intellectual and moral development. Nonetheless, the student's physical dimension was also developed. These colleges were small learning communities where the president and faculty were responsible for the student's entire educational experience, including classes, studying, and recreation (Boyer, 1987, p. 177; Ringenberg, 2006, pp. 60, 67-68, 78). Until the Civil War, colleges continued to oversee all aspects of student life (Boyer, 1987, p. 179).

Athletics, Sports, Intramurals, and Physical Education

Rudolph (1990) underscores that as late as the dawn of the 19th century, organized athletics in higher education was met with "hostility and indifference" that prevented the movement from developing (p. 150). In fact, college students were warned not to overexert themselves with exercising or playing spirited games. These were considered "low and unbecoming" to "gentlemen and scholars" and was thought to be a "great danger to the health" of students (pp. 150-151).

Nonetheless, Rudolph (1990) indicates that Harvard University led the way in addressing the student's physical development by inaugurating outdoor gymnasiums (a movement brought to the United States by German refugees from Europe) in the early 1800s. Other colleges followed suit and began establishing outdoor gymnastic exercises, while some schools preserved the Puritan ethic that objected to this kind of "frivolity and play" (p. 151). By the middle of the 1800s, with over 60 German gymnastic clubs throughout the country, colleges in the U.S. fully supported this form of physical activity. Undergraduate students also became involved in physical education classes and activities

such as skating, swimming, walking, foot racing, dancing, bowling, boxing, marbles, hunting, fishing, wrestling, gymnastics, basketball, and “free-for-all” football and baseball (Ogren, 1997, p. 355; Rudolph, 1990, p. 152). In addition to physical development, colleges and universities began connecting the development of leadership and teamwork skills with athletics (Ogren, 1997, pp. 354-355).

By the second half of the 19th century, intercollegiate athletics had been established at many U.S. higher educational institutions. Rudolph (1990) emphasizes that the sport that “answered the needs of the American undergraduate for thrills, . . . competition, . . . [and] . . . physical development was baseball” (p. 154). However, it was football that would eventually capture the hearts of U.S. colleges during that era (p. 374). This popularity continues into the 21st century.

Physical Education and Health: Global Perspectives and Best Practice presents 21st century best practices in physical education and health from 40 countries around the world (Chin & Edington, 2014). Findings reveal that physical activity and sports are the two main practices used to build healthy bodies, develop strong minds, acquire social competencies, and create better-quality lives. However, physical education is no longer just skills-oriented instruction for a particular sport. The focus is shifting to health-related objectives in combination with physical development. These results have been observed around the globe, irrespective of cultural, political, economic, and social differences (Doll-Tepper, 2014, pp. v-vi; Jun, 2014, pp. vii-viii).

Manual Education

Manual work has been a practice that has been used to develop the student’s physical dimension for many decades in the U.S. The manual labor movement in the first

half of the 19th century was a means of developing the student's physical dimension through exercise and provided a way to defray educational expenses (Snorrason, 2005, p. 90). In contrast, Anderson (1913) purports that manual labor used during the manual training and vocational education movements was strictly for educational purposes (p. 386).

Manual labor movement

The manual labor movement—blending labor and academics—in the U.S. was popular during the first-half of the 1800s (Schimmel, 1974, p. 43). Weld (1833) emphasized that the primary purpose of establishing manual labor schools was to correct the deficiencies in the existing educational system. Schools had been focusing on the student's intellectual development while neglecting the physical dimension (pp. 17-40).

The manual labor movement was influenced by European reformers. Linking the mental and the physical became a principal educational emphasis in Europe during the late 18th and early 19th centuries. Jean Jacques Rousseau (1712-1778) promoted student learning through experiences and contended that one hour of manual labor was worth more than one day of verbal instruction. Combining physical development with education was at the heart of the educational philosophy of individuals such as Johann Pestalozzi (1746-1827), Friedrich Froebel (1783-1852), and Philipp Emanuel von Fellenberg (1771-1844) (Bennett, 1926, pp. 81, 134, 164).

The “father of manual training,” Johann Pestalozzi, has received the most recognition for 18th-century European educational innovation (Schimmel, 1974, p. 32). Pestalozzi maintained that it was important to integrate the development of the head, heart, and hand. He asserted that work was a source of knowledge and maintained that it

taught children the habit of labor, as well as valuable skills (Bennett, 1926, pp. 118-123). His goal—combining formal study and manual labor—supported his philosophy, “doing leads to knowing” (Schimmel, 1974, p. 33). His most important contribution to teaching was the introduction of object lessons (p. 33). Friedrich Froebel (1783-1852), Pestalozzi’s contemporary, claimed that manual training linked the hand and the head. He expanded Pestalozzi’s observe-and-describe object lessons to the innovative use of materials, which ultimately formed the basis of manual training methodology (pp. 35-39).

Manual labor was also an integral component at the schools developed by Philip Emanuel von Fellenberg (1771-1844). His approach was extensively replicated in Europe and the U.S. and gave substantial momentum to the development of the manual labor school, the industrial reform school, and the agricultural school (Schimmel, 1974, pp. 39-41). Johann Wehrli (1790-1855), Fellenberg’s assistant, was another recognized educational reformer of this era. By applying Pestalozzi’s principles, he started a farm school and connected school studies with manual labor (p. 41).

According to Schimmel (1974), the origination of manual labor institutions in the United States is not clear (p. 44). Bennett (1926) credits Joseph Neef (1770-1854), Pestalozzi’s former assistant, as establishing the first Pestalozzian school in Philadelphia, Pennsylvania in 1809 (p. 176). A few years later, Robert Owen (1771-1858) and William Maclure (1763-1840) established a school in New Harmony, Indiana for the purpose of educating and employing every student. Every child was expected to learn at least one occupation or trade. Such educational experiments greatly influenced the development of U.S. education with their emphasis on educating both males and females and their implementation of Pestalozzi and Fellenberg’s model of combining manual labor with

educational studies (pp. 174-178). Founded in 1827 as Oneida Academy, the Oneida Institute of Science and Industry located near Utica, New York, was one of the most influential U.S. manual labor colleges. It demonstrated that student labor could be a means to offset educational expenses (Fletcher, 1943, p. 37).

Interest in establishing manual labor schools peaked during the period of 1830 to 1845 with an estimated 200 schools in operation before 1836 (Schimmel, 1974, p. 43; Waite, 1950, p. 397). By the mid-1800s, there was a manual labor college in nearly every state (Longstreth, 1990, p. 52). Despite its popularity, the U.S. manual labor school movement was essentially nonexistent by the dawn of the 20th century. Numerous factors led to this collapse. Insufficient funding was one of the most significant reasons for its decline (Schimmel, 1974, p. 52). Although manual labor could reduce institutional costs, it was not a successful venture for investors. Since a large amount of financial support came from investments, rather than donations, financial support began to decline when the labor schools could not generate sufficient profits (Weld, 1833, pp. 93-97). Additionally, while there were many successful labor-for-education colleges, there were also some failures, which provoked criticism of the movement (Longstreth, 1990, pp. 63-64). The Civil War was another major catalyst in the downfall of this movement (p. 55). Before the Civil War, U.S. higher education was generally considered to be the responsibility of the church, the family, and the local community. However, this began changing after the Civil War, commencing with the enactment of the Morrill Act of 1862. This act provided sizeable public land for the development of agricultural and industrial colleges. These new state-supported schools

were started as trade schools but soon expanded their offerings and began competing with the private liberal arts colleges for the same students (pp. 55-58).

Although the concept of combining manual labor with academics was short-lived in U.S. schools and colleges, Snorrason (2005) stresses that manual labor colleges were influential in providing education for the “benefit of the common people” (p. 69). Bass (1984) points out that the U.S. manual labor school movement was the only far-reaching endeavor that purposely incorporated work as part of the educational philosophy. While some institutions established during the early part of the 20th century incorporated student work programs into their educational experience, these schools were generally restricted to a specific population or focused on a particular religious denomination (p. 14).

Manual training movement

As the U.S. was transitioning into the second great industrial expansion during the second half of the 19th century, the economy was advancing from manual work to industrial labor that centered around manufacturing and technology. Accordingly, Snorrason (2005) writes that manual education was also shifting, from financial and health benefits to a demand for more practical training that incorporated elements of educational development and vocational training (p. 82). Thus, during the last quarter of the 1800s, the country saw the rise of industrial manual training schools that provided a foundation of industrial knowledge and skills (pp. 89-90).

Bennett (1937) purports that the Russian innovative manual tool training technique presented at the Centennial Exposition in Philadelphia in 1876 started the popularity of manual training in the U.S. (pp. 42, 322). This system of teaching was

considerably different from apprenticeship that had been the most popular training method for trades and skills in the U.S. until the early 1800s (p. 42; Strong & Schaefer, 1975, p. 3). Tool practice was analyzed methodically in the instruction shop, where students learned each aspect of proper tool handling. Immediately following this exposition, Massachusetts Institute of Technology led the way by establishing a new manual education school for those who desired industrial training (Bennett, 1937, p. 322).

At the same time, controversy arose in the educational community about the broad educational value of manual training. Proponents of the classical education were uncertain as to whether manual training should be a part of the school curricula. One critic argued, “There is no information stored up in the plow, hoe handle, steam engine, but there is information stored up in books” (Bennett, 1937, p. 361). Calvin Woodward, a champion of manual training, continued to defend its place in the school curriculum through the late 1800s (pp. 316-339).

Vocational education movement

Before the 20th century, public education did not train students for specific occupations. At the dawn of the 20th century, the rapidly industrializing society in the U.S. provided a complex set of social and economic conditions that shifted the country’s educational ideology. Factories were facing skilled labor shortages. Public schools had an influx of immigrant and farm children. Hence, there was a rise of industrial, agricultural, and mechanical schools. Education had moved from intellectual classical to practical, then pragmatic, and now vocational (Barlow, 1967, p. 494; Coy, 1987, pp. 104-105; Hanford, 2014, Origins of Vocational Ed section; Snorrason, 2005, pp. 89-90). The vocational education movement officially began in 1906 when Governor William

Douglas of Massachusetts appointed a commission to examine the needs of vocational training in the various industries. The results confirmed that there was a lack of skilled and educated industrial workers, as well as a broad interest in vocational training (Bennett, 1937, pp. 507, 511).

Vocational training taught the necessary skills to help students obtain work in specific industries (Bennett, 1937, p. 537). The Smith-Hughes Act of 1917 authorized federal money to support vocational educational programs for agriculture, industry, and trades (Encyclopedia.com, 2020, “Trade School Movement” section). Hanford (2014) points out that while the introduction of vocational education programs solved the demand for a skilled workforce, there were still remaining educational problems. “The idea that people could be trained in one area and rely on an industry to employ them for life was a reasonable one for much of the 20th century” (Tracking section, para. 2). However, these jobs began disappearing in the 1970s as technology and globalization were increasing the skill levels required for many occupations. In the 21st century, vocational education is focused on providing the same level of academic quality as found in traditional schools (Improving Vocational Ed and Tracking Today sections).

Two Educational Systems Under Review

Work Colleges

Introduction

At work colleges, all students are required to work as part of the school’s comprehensive triadic wholistic educational approach (WCC, n.d.-e). Work is an integral component of college life in the U.S. In 2018, nearly 43% of all full-time and 81% of all part-time undergraduate students worked while they were enrolled in school (Hussar et

al., 2020, College Student Employment section). During the second decade of the 21st century, approximately 25% of those attending college were both full-time students and full-time employees (Deruy, 2015, para. 3). College students hold jobs for various reasons. Some work to help pay for their education, while others work for career development or to earn spending money.

Randall Bass (1984) points out that there has been little research on colleges with student work programs, stating that these educational institutions have frequently been disregarded by mainstream higher education. He explains that since many of them were founded as Christian colleges, some have regarded the student work programs as a “convenient method of propagating the Protestant work ethic” (pp. 3-4). Others, he claims, have viewed student work as simply a form of financial aid for those who could not afford higher education. Furthermore, work colleges are “small and not particularly prestigious;” hence, some higher educational institutions do not consider them “models to be emulated” (p. 4). Nevertheless, a few research studies were found that describe student work programs at select U.S. colleges that have traditionally emphasized or required student labor. Schimmel (1974) examined five educational institutions in the U.S. and Africa where student work had been a component of the educational programs. He found that the schools in the U.S. emphasized character-building facets of manual labor, while the African programs focused on teaching skills and self-employment. He concluded that “vigorous physical labor seems to be the norm for schools struggling for survival, but as the institution matures, projects become less physical and more administrative or service-oriented” (pp. vii-ix). Bass (1984) examined the history and general characteristics of a small group of colleges where student labor was an integral

part of the educational program. He concluded that the work programs at these institutions had made significant contributions to the education of their students (p. 136). Five of the seven institutions in his study are members of the Work Colleges Consortium as of 2020 (pp. vii-viii; WCC, n.d.-c). In 1990, William Longstreth examined the genesis and development of the only five four-year colleges in the U.S. that had mandatory student work programs at that time. These institutions were the same colleges studied in Bass' research. Longstreth found that these work colleges were (a) established in the "great manual labor-for-education tradition" in the 19th and 20th centuries and (b) founded primarily by Protestant denominations (pp. 308-314).

Defining a Work College

Work colleges provide students with a wholistic educational approach that integrates learning, work, and service. It is the unique role, function, and importance of work—at the levels of both philosophy and praxis—that makes a work college distinct from most other liberal arts colleges and universities in the U.S.

A work college is classified as a distinctive type of higher educational institution by the U.S. Department of Education, which approves and governs them (Federal Work-Study Programs, 2019). It is defined as a "public or private nonprofit, four-year, degree-granting institution with a commitment to community service" that has operated an all-inclusive work-learning-service program for a minimum of two years. The work program must be a fundamental and stated component of the college's educational philosophy and curriculum (§ 675.41). This differs from the optional federal work-study program, which is available only to students who demonstrate a financial need, or internships and cooperative education, which are available to students who are enrolled in

specific programs (WCC, n.d.-b, “What is the Difference?” section). The intent of a work college has been established by the federal government.

The purpose of the Work-Colleges program is to recognize, encourage, and promote the use of comprehensive work-learning-service programs as a valuable educational approach when it is an integral part of the institution’s education program and a part of a financial plan that decreases reliance on grants and loans and to encourage students to participate in community service activities. (Federal Work-Study Programs, 2019, § 675.43)

Each work college receives federal funds. These monies can be used to fund and promote the student work program, develop and coordinate work-learning-service projects and activities, and conduct research on the benefits of work-learning programs (§ 675.45-46). Additionally, all full-time, resident students at each work college are required to work a minimum of five hours each week that school is in session or at least 80 hours each semester (§ 675.41). The amount and form of compensation students receive varies according to government guidelines and among work colleges (WCC, n.d.-b, “How are Students Compensated?” section).

As of May 2020, nine colleges are designated as a work college by the federal government. Although the underlying philosophy, vision, and mission vary from school to school, work is an integrated component of the educational experience at each of these colleges (WCC, n.d.-b, “How Many Work Colleges?” section).

Work Colleges Consortium

In 1996, five work colleges assembled to establish the Work Colleges Consortium (WCC, n.d.-a). The Consortium was organized to: (a) improve the integration of work with academic programming, (b) support each member college with its work program improvement goals and federal compliance, (c) develop a model for assessing student learning from work experiences, (d) advance an understanding of the role and benefits of

student work in the community and among other colleges and universities, (e) conduct research to identify and disseminate effective student work-learning-service best practices, and (f) develop and coordinate work-learning-service projects and partnerships (WCC, n.d.-d; n.d.-f).

In 2007 when this study was conducted, there were seven WCC members. Today (2020), eight colleges belong to the Consortium (WCC, n.d.-c). Faculty, staff, and students from these work colleges meet annually to share ideas and discuss developments in student work. In 2005, member colleges produced an important research study on the benefits of work colleges: *Work, Learning, and Belonging at the Six U.S. Work Colleges: Results of the Work Colleges Consortium Collaborative Research Project 2002-2005* (Raps et al., 2005). In 2010, another report, *An Education that Works*, was compiled from alumni surveys across all member schools (WCC, n.d.-a).

Seventh-day Adventist Higher Education

The Adventist Church has a long tradition of commitment to education. Its educational system began in the 1870s. By the early 1900s, schools and colleges had been established across North America (GC of SDA, Education Department, n.d.-a; GC of SDA, Office of Archives and Statistics, 1910). The Adventist Church claims to operate the world's second largest Christian educational system (AdventistUniversities.com, n.d.). As of the end of 2018, the denomination supported over 8,800 schools around the world, including 119 colleges and universities, with nearly 1.9 million students (GC of SDA, Education Department, 2018).

The Denomination

Brief History

The Seventh-day Adventist Church is a Christian Protestant denomination that organized officially in 1863 with 125 churches and 3,500 members (GC of SDA, Office of Archives and Statistics, 2018, “Preface: Denominational History” section). According to MacDonald (2011), the Adventist Church was the fastest growing Christian denomination in North America during the first decade of the 21st century, with a 2.5% increase in membership (para. 1, 2). As of December 31, 2018, global church membership totaled over 21.4 million people in 213 countries (GC of SDA, Office of Archives and Statistics, 2019b, Table 4, p. 4; Table 1a, p. 92).

The church’s name reflects two central beliefs. First, “Seventh-day” refers to the biblical Sabbath originated by God at the end of creation week. Saturday, the seventh day of the week, was the only day that God blessed and made holy (Gen 2:2-3). Second, “Adventist” reflects the church’s conviction of the imminent second coming (advent) of Jesus Christ (GC of SDA, n.d.).

Wholistic Ministry

The Bible is the foundation and only creed of the Adventist Church. It informs its beliefs, provides its sense of identity and calling, and is the source of understanding for its purpose, message, and mission. The Adventist denomination’s mission is guided by the perception that every life has meaning because human beings are of immeasurable value to God. Accordingly, each person deserves to be treated with love, respect, and dignity (GC of SDA, 1995; 2004; 2020, pp. 2, 4). The Bible is the source of Adventists’ understanding of the nature of human beings—created by God as whole beings. As such,

the body, mind, and spirit are simply different components of human life rather than different entities that exist independently. Subsequently, whatever affect the body affects the mental, spiritual, and social dimensions (Knight, 2006, p. 208).

Adventists endeavor to emulate Jesus' example of ministering to the whole person (GC of SDA, 1988, para. 1). Serving others is the ideal way to share and reflect God's love while striving to improve their lives. This is carried out by helping people maintain and improve their spiritual, mental, and physical health. Consequently, health and the healing arts, humanitarian aid, and education are all vital components of the church's wholistic ministry (Columbia Union Seventh-day Adventists, 2015).

Health and Wellness

The Adventist denomination maintains that a person's physical and mental health affects his or her spiritual well-being. Hence, health and wellness have been a priority of the Adventist denomination since its founding (Banta et al., 2018). The health ministry of the church promotes wholeness by advancing healthful living and the prevention of illness (GC of SDA, Health Ministries, n.d.). The denomination's global health-care system operates over 210 hospitals and sanitariums, 440 clinics and dispensaries, and more than 130 nursing homes, retirement centers, and homes for children around the world (GC of SDA, Office of Archives and Statistics, 2019b, p. 4).

Health education and prevention are central elements of the church's health ministry. Living a lifestyle in harmony with the natural laws of health is emphasized. This includes a plant-based diet, similar to the food eaten in the Garden of Eden. The church supports maintaining healthy bodies through exercise and the avoidance of alcohol, tobacco, and illegal drugs. Loma Linda University has been conducting research

for over six decades to measure the link between lifestyle, diet, disease, and mortality among Seventh-day Adventists (Loma Linda University Health, n.d.-a; n.d.-b; n.d.-d). Results have shown that particular health behaviors like eating a plant-based diet, eating nuts several times each week, exercising regularly, maintaining a normal body weight, and not smoking increase the life span of Adventist participants by approximately ten years (n.d.-c). The current study that is underway involves 96,000 Adventist participants (enrolled from 2001 through 2007) and is one of the biggest and most comprehensive diet and cancer studies around the globe. It is also one of the largest dietary studies of Black/African Americans and is expected to provide data about why this group has disproportionate levels of heart disease and cancer. Early results reveal that Adventists have a lower risk of certain diseases than other people. Researchers theorize that this may be due to the lifestyle and dietary habits followed by Adventists (n.d.-d).

Humanitarian Aid

The commitment of the Adventist Church to the development of the whole person is demonstrated by the resources that the church invests in the work of its international humanitarian agency, the Adventist Development and Relief Agency (ADRA). ADRA is one of the leading nongovernmental global relief organizations. In 2018, the agency was involved in more than 1,040 projects, valued at \$270.3 million in 118 countries, supporting over 16.3 million people (ADRA, 2018).

Influence of Ellen White on Adventist Education

Ellen Gould White (1827-1915) was one of the founders and influential leaders of the Adventist denomination.² Although White is recognized as the “prophetic thought leader of Adventist education,” she never claimed to be a prophet or to be infallible (Knight, 1983, p. 26; White, 1958b, p. 37). She stated that she was the Lord’s messenger (Coon, 2013, p. 1057). White is the most translated U.S. writer and female author in the history of literature. She is a globally read and respected author on many topics, including health and nutrition, religion, evangelism, social relationships, and education (White, n.d.).

Knight (1983) contends that “it is impossible to comprehend Adventist education either currently or historically without understanding the role and impact of Ellen White upon its development” (p. 26). Since the establishment of Adventist education, leadership has used White’s writings for developing its philosophy of education, as well as for general guidance and direction (Snorrason, 2005, p. xi).

The purpose of this section is to discuss key concepts underlying White’s writings on wholistic development in general and physical development in particular. It is not intended to provide an in-depth discussion of her philosophy.

Purpose of Education

White’s (1952b) understanding of redemption as restoration is at the center of her educational philosophy (p. 30). Hence, restoring God’s image in human beings is the work of redemption and also the purpose of education (p. 16). She emphasized that

² The dates of White’s writings referenced in this paper reflect the specific edition that was used.

education should develop all the powers of the person in preparing for service in this life and in the life to come (p. 13). Snorrason (2005) highlighted that White saw value in scientific knowledge, manual labor, and vocational skills. However, she never wavered from espousing her belief that the fundamental spiritual need of humanity was to be restored in God's image (pp. 101, 104).

Wholistic Education

White believed that God created human beings in His own image as whole people, having physical, mental, and spiritual dimensions. Restoring humans in the image of God is possible if it embraces the development of the entire person. This is why she supported a wholistic Christian educational approach. "True education means more than the pursuit of a certain course of study. . . . It has to do with the whole being" (White, 1952b, p 13). This triadic educational structure focused equally on the development of the physical, mental, and spiritual human dimensions and provided the conceptual framework for all of her counsel on education (p. 13).

Physical Development

White (1952b) believed that the body is the channel through which the mind and the soul develops. She argued that without good health, people cannot fully understand or fulfill God's plan in their lives. Hence, she emphasized that the health of the physical body is central for mental, moral, and spiritual development. The practices that promote physical health and strength, in turn, promote a strong mind and a well-balanced character (p. 195). She stressed that development should involve an integration of the mental and physical. "Blend the physical labor with the mental, and the powers of the mind will develop far better" (1954, p. 126).

Practical/Industrial Education

White (1923) proffered that a complete education should include an equal combination of academics and practical work (p. 538). She counseled that schools should include practical training to ensure that every student learns fundamental duties and work skills (White, 1952b, p. 218). She also stressed that schools should establish industries to provide students with opportunities to learn to work (1943, p. 310).

Manual Labor and Education

White (1923) stressed the importance of manual work and emphasized the dignity of labor. She also highlighted the importance of students spending a portion of each school day in work as an integral component of the educational curriculum (p. 38). Some insist that manual work is obsolete in this global, technology-driven world because young people can select from many different occupations that do not require physical labor. However, White (1958a) reasoned that even if students never had to earn a living involving manual labor, they should still learn how to work with their hands since it could be an alternative means of income (p. 601).

White purported that educational programs that were designed to prepare students for work should meet three key criteria: (a) students should devote a substantial part of each day to the work of the school, (b) students should be enrolled in courses designed to prepare them for employment, and (c) students should be expected to develop a practical skill before completing school (1952a, p. 284; 1952b, p. 218; 1954, p. 355).

A review of White's writings on manual labor reveals that although work and physical activity may be similar in some of their benefits, they cannot be viewed as synonymous. First, White stressed that as much as work facilitates a strong and healthy

body, it is also an essential component of spiritual and mental development (1977, p. 287). In fact, she argued that it is impossible for people to enjoy health without labor (1948, p. 151). She also emphasized that the discipline of labor is necessary to develop a strong, active mind and a noble character (1943, p. 307). Second, White stressed that young people needed to learn how to work and develop their physical, mental, and moral dimensions (1943, p. 307; 1977, p. 287).

Physical Exercise

According to White (1948), all human faculties are strengthened by physical exercise, preferably in the form of useful work (p. 151). Snorrason (2005) summarized White's major goals for physical exercise/physical labor (pp. 210-211). First, physical exercise is important for physical health. Second, noting that the mind and the body are connected, physical exercise, in the form of work, allows students to "realize elasticity of spirit and vigor of thought" and achieve more intellectually than they can without physical activity (White, 1948, pp. 136, 159). Third, physical exercise/labor provides balance and helps ensure that a student's mental capacity is not overworked (p. 152). Fourth, physical exercise and physical work are necessary for upright characters (p. 156).

Adventist Educational Philosophy

Adventist colleges and universities embrace the official educational philosophy of the Adventist Church. The Adventist Church recognizes God as the ultimate source of existence, truth, knowledge, and power. He is infinitely loving and wise. People have been created in God's image as whole beings. However, sin and rebellion against God separated humanity from Him and each other. The Godhead met this problem through

the redemptive work of God's Son, Jesus Christ, who came to earth to restore damaged relationships.

The distinctive characteristics of this philosophy—constructed from creation, the fall, redemption, and re-creation—are derived from the Bible and Ellen G. White's writings. The aim of education, in its broadest sense, is to restore human beings to God's image, following the life of Jesus Christ. This can only be accomplished through the guidance of the Holy Spirit. This type of education is greater than mere academic knowledge. This process cultivates a balanced, wholistic development of a person's intellectual, spiritual, physical, social, and emotional dimensions that happens over a lifetime (GC of SDA, 2003, pp. 221-228; North American Division of Seventh-day Adventists [NAD of SDA], n.d.; 2013).

Work as an Educational Component

Although the philosophy of educating the whole person has not changed since the establishment of the first Adventist college, the role of work is different. Adventist higher education has historically preserved a commitment to work, believing that it is an essential aspect of total and harmonious student development. At one time, Adventist colleges required students to work as a part of the educational experience. However, both the interpretation and implementation of the development of the hand gradually shifted throughout the 20th century. Today (2020), work is no longer an element of a wholistic, balanced, and purposefully integrated educational experience in any North American Adventist college or university, nor a required facet of the development of the whole student.

Over the last half-century, studies have been conducted on manual training in general, and physical work in particular, as an element of Adventist's wholistic educational approach. Paul (1967) conducted a descriptive analysis of the work and study programs at seven Adventist colleges in North America. He found a significant difference between male students who worked more than ten hours each week while school was in session (categorized as workers), and those who worked less than ten hours during the same period (categorized as non-workers) (p. 38). In particular, the results showed that more non-workers' parents were in an upper income bracket, had a higher level of education, and held professional occupations that included medicine, judges, professors, and ministry work (p. 85). Barnes (1982) examined work at Oakwood College (now Oakwood University) and determined that this institution was not in alignment with Ellen White's educational counsel on requiring work as a component of education (pp. 143, 146). In addition, similar studies examining student work have been conducted at the academy level (e.g., Rogers, 1984; Tucker, 1945; Webb, 1992). Rogers (1984) analyzed work, as an educational component, at 19 academies in the eastern and southeastern U.S. He found that these schools were providing work experiences for students. Furthermore, students were afforded the opportunity to take vocational and/or practical education courses (pp. 67-77). Interestingly, Webb (1992) found that privately-owned businesses that operated on school campuses were more viable than school-owned industries (p. ii). No studies were found that examined work as a means of developing a student's mental, physical, or social dimensions at any Adventist higher educational institution.

Summary

On the basis of the reviewed literature presented in this chapter, this study examined an educational topic where there is limited research: how institutions from different higher educational systems that promote a wholistic educational approach interpret and implement the development of the physical dimension. This literature review provided an overview of selected topics that were relevant to the particular problem under study and demonstrated how this research contributes to the field of wholistic education in the U.S. This inquiry will help higher education better understand the significance of the physical development as it relates to learning and how it can be operationalized at an institutional level.

This chapter included an exploration of the main ideologies that provided a backdrop to this study. It also examined three philosophical perspectives that directly impacted this research. A review of some related wholistic development topics were examined. This included an overview of wholistic development; experiential learning; brain research, learning, and the physical dimension; and an investigation of research that has been conducted on the restorative benefits of nature. It provided a brief historical review of major factors leading to the highly complex, fragmented higher educational institutions of the 20th and 21st centuries that, in turn, led to a disconnected and imbalanced undergraduate learning experience. This chapter also examined the development and role of student affairs that was necessary to fill the gaps resulting from higher education's focus on intellectualism, specialization, and research. This literature review also considered the historical practices used in higher education to develop the physical dimension. Finally, literature related to each of the educational systems under

study—members of the Work Colleges Consortium, and Seventh-day Adventist higher education—was examined.

CHAPTER 3

METHODOLOGY

Introduction

The purpose of this study was to examine and describe how members of two separate U.S. higher learning systems—the Work Colleges Consortium and Seventh-day Adventist higher education—which embrace the concept of educating the whole person as a fundamental and distinctive element of their educational philosophy and praxis, interpret and implement the development of the physical dimension. This study employed a qualitative research approach and used a descriptive multiple case study design to examine selected colleges and universities within these two educational systems.

Research Design

The qualitative research approach and descriptive case study design were selected for two main reasons. First, qualitative research and the case study design are recommended when the purpose of the study is to examine, explore, describe, and understand a phenomenon, process, or situation in its particular context (Eisner, 1998, pp. 12, 33; Merriam, 1998, pp. 5, 11, 27-34, 38). The case study design permits researchers to preserve the wholistic and distinguishing qualities and features of real-life events (Yin,

2003, p. 2). In this case, the interviews and observations were conducted at each college and university in their natural settings (Mason & Bramble, 1997, p. 41).

Second, qualitative research is exploratory and recommended when a concept or phenomenon needs to be better understood (Merriam, 1998, p. 38; Yin, 2003, p. 2). The descriptive case study design is valuable when attempting to understand especially difficult and challenging educational problems, particularly when little research exists on the issue (Lutz & Ramsey, 1974, pp. 5-8; Merriam, 1998, p. 38). While literature abounds on the importance of developing the whole student, little research exists on the practical end. No studies have been found that examine and describe how the development of the physical dimension is being operationalized as part of a higher educational wholistic learning experience.

This research entailed collecting and analyzing data from two separate educational systems; hence, a multiple case study design was employed. This approach increases the accuracy, stability, and validity of the findings (Miles & Huberman, 1994, p. 29). It is typically used to enrich the external validity or generalizability of findings (Merriam, 1998, pp. 40, 212). Further, the findings are more compelling when there is variation across the cases (p. 40).

Self as Research Instrument

In qualitative inquiry, the researcher becomes a part of the study and is the primary research instrument for data collection and interpretation (Merriam, 1998, pp. 7, 20; Patton, 2002, p. 64). Hence, the investigator influences the study in several ways, through: (a) choosing the topic, (b) designing the research, (c) interacting with the

participants within the research setting, and (d) analyzing and interpreting the results (Mason & Bramble, 1997, p. 21; Pezalla et al., 2012).

My interest in wholistic development, specifically the physical dimension, began early in life. I grew up in a conservative, Christian home. Consequently, my Christian faith is the lens through which I understand the world, education, and specifically the development of the whole person. Good health, proper nutrition, and work were highly valued. Physical development was fostered mainly through healthy eating, physical activity, and work. My brother and I were taught the importance of being active and encouraged to spend time outdoors every day. Our parents instilled a strong work ethic within us. We were given simple chores and responsibilities, which generally blended physical activity with work and included helping in our family's business. As an adult, my understanding of and interest in the significance of developing the whole person has continued. Of particular interest to me is ascertaining the role that physical development has on intellectual development.

As I approached this particular topic, I analyzed the extent to which I possessed the skills and personality characteristics that were necessary for qualitative research (Merriam, 1998, p. 20). This assessment included the ability to relate to people, listen carefully, communicate effectively and objectively, proceed when uncertainty exists, maintain sensitivity to every aspect of the study, facilitate discussions, and be intuitive (pp. 20-23). I have had some experience as a qualitative researcher. During graduate school, I developed interviewing skills while assisting a professor with a qualitative research project, and coauthored the findings (Bird & Palmer, 1994). I gained further experience interviewing and facilitating focus groups as the research assistant for an

international longitudinal study. Additionally, throughout my professional career, I have gained experience in learning how to relate to people, listening carefully, maintaining sensitivity, facilitating discussions, and communicating effectively and as impartially as possible.

Researchers are also responsible for presenting their findings objectively and accurately. They must strive to be impartial and view the world in an honest, fair, and logical manner, without preconceived notions. Nevertheless, researchers are people and, as such, are subjective beings with their own ingrained worldviews, philosophies, ideals, and principles. Combined with their unique backgrounds, experiences, and education, researchers' biases can influence qualitative studies. According to Horvat and Antonio (1999), completely eliminating subjectivity is futile (p. 321). Peshkin (1988) describes this subjectivity as "a garment that cannot be removed" (p. 17). "It is no more useful for a researcher to acknowledge simply that subjectivity is an invariable component of their research than it is for them to assert that their ideal is to achieve objectivity," he asserts (Abstract section).

Critical self-monitoring for potential biases is recommended. Reflexivity defines this self-analysis and recognition of biases, values, assumptions, and interests (Creswell, 2003, pp. 182, 184). Peshkin (1988) contends that researchers must methodically search for their subjectivity, "not retrospectively when the data have been collected and the analysis is complete, but while their research is actively in progress" (Abstract section). Some researchers (e.g., McMillan & Schumacher, 2001, p. 442) underscore the importance of identifying potential biases before the study even begins.

This examination of biases involves self-reflective journaling, sharing research results with participants, and discussing emerging themes with colleagues who are familiar with the project (McMillan & Schumacher, 2001, p. 442-443). These strategies support the development of self-awareness, which, in turn, will help to sharpen the instrument (Brown, 1996, p. 42). Patton (2002) contends that self-awareness can be a strength during fieldwork and analysis (p. 64).

I utilized numerous strategies to minimize my own biases and accurately present the findings. First, prior to beginning my study, I developed and documented the design and methodology that I would be using (McMillan & Schumacher, 2001, p. 13). This included a description of the research procedures, particularly for the collection, analysis, and interpretation processes (Mason & Bramble, 1997, p. 405). Second, I examined my own worldview, philosophy, values, assumptions, skills as a researcher, and personal interests before the study began (Creswell, 2003, pp. 182, 184; McMillan & Schumacher, 2001, p. 442; Merriam, 1998, pp. 20-25). I also examined my potential biases throughout the study (Patton, 2002, p. 93). Third, while conducting my research, I maintained field notes recording observations of what transpired each day. In addition, I kept a field journal to synthesize key interactions and tentative interpretations, as well as thoughts, questions, insights, feelings, reactions, and reflections (McMillan & Schumacher, 2001, p. 442). In Appendix A, field journal excerpts have been provided for each higher educational institution I visited. And fourth, I recorded the decisions I made and the rationale used during the emerging design.

Purposive Sampling

Description of Population

The population of this study consisted of liberal arts colleges and universities within two U.S. higher educational systems—the Work Colleges Consortium and Adventist colleges and universities. There were seven regular members of the Work Colleges Consortium at the time of the research design phase in 2006: Alice Lloyd College, Berea College, Blackburn College, College of the Ozarks, Ecclesia College, Sterling College, and Warren Wilson College (see Table 1). The number of undergraduate students attending each of these colleges ranged from 102 to 1,576. Three of these seven colleges were established during the 19th century, two were founded in the first quarter of the 20th century, and two were established in the third quarter of the 20th century. Six of the seven colleges have a Christian affiliation/orientation. All seven of the consortium members embrace a wholistic philosophy and praxis. These colleges generally defined wholistic development as development of the head (intellect), heart (service to others), and hand (work).

During the research design development phase, there were ten Adventist liberal arts colleges and universities in the United States: Andrews University, Atlantic Union College, Columbia Union College (in 2009, its name was changed to Washington Adventist University), La Sierra University, Oakwood College, Pacific Union College, Southern Adventist University, Southwestern Adventist University, Union College, and Walla Walla University (see Table 2). The number of undergraduate students attending each of these colleges ranged from 572 to 2,451. Eight of these institutions were

Table 1

Description of Work Colleges Consortium Members

Institution	Year Founded	Year Student Work Program Established	Christian Affiliation/Orientation	Undergraduate Population ^a
Blackburn College Carlinville, IL	1837	1913	Presbyterian	600
Berea College Berea, KY	1855	1855	Nondenominational	1,576
Warren Wilson College Asheville, NC	1894	1894	Presbyterian	780
College of the Ozarks Point Lookout, MO	1906	1906	Presbyterian	1,345
Alice Lloyd College Pippa Passes, KY	1923	1923	Nonsectarian	613
Sterling College Craftsbury Common, VT	1958	1958	None	102
Ecclesia College Springdale, AR	1975	1997	Nondenominational	257

Note. Data obtained from college academic bulletins, documents, and materials.

^a Circa 2005-2007 enrollment data

originally established in the last quarter of the 19th century, and two were founded in the first quarter of the 20th century. All ten of these institutions embraced a wholistic development philosophy and praxis. Adventist higher education defines educating the whole student as the harmonious development of the mental (intellect), spiritual (service to God and others), and physical (well-being through a healthful lifestyle) (White, 1952b, p. 13).

Table 2

Description of Seventh-day Adventist Colleges and Universities

Institution	Year Founded	Years Students Required to Work	Undergraduate Population ^a
Andrews University Berrien Springs, MI	1874	1887–1955	1,733
Atlantic Union College South Lancaster, MA	1882	1882–1949	572
Pacific Union College Angwin, CA	1882	1882–1965	1,416
Union College Lincoln, NE	1891	1891–1934	912
Southern Adventist University Collegedale, TN	1892	1892–1938	2,451
Walla Walla University College Place, WA	1892	1892–1948	1,609
Southwestern Adventist University Keene, TX	1894	1894–1938	801
Oakwood College Huntsville, AL	1896	1896–1948	1,695
Washington Adventist University Takoma Park, MD	1904	Not required	853
La Sierra University Riverside, CA	1922	1922–1947	1,578

Note. Data obtained from school academic bulletins. There appeared to be possible gaps in some schools in the years that students were “*required*” to work, versus “*may be required*” or “*encouraged*” to work. Washington Adventist University school bulletins reviewed did not state that work was ever a requirement.

^a Circa 2005-2007 enrollment data

Sample Selection

My goal as the researcher was to learn, understand, and gain insight about the phenomenon being studied; consequently, I selected a sample from which the most could be learned (Merriam, 1998, p. 60; Patton, 2002, p. 230). Purposive sampling is the process of selecting information-rich cases to study thoroughly. The samples were selected because they were expected to provide valuable knowledge and information about the phenomenon being studied (McMillan & Schumacher, 2001, p. 401). “The power and logic of purposive sampling is that a few cases studied in depth yield many insights about the topic” and that it enhances the “utility of information obtained from small samples” (p. 397).

Sampling Strategy

The sampling strategy supports the study’s purpose (Patton, 2002, p. 46). I employed a typical case sampling strategy to purposefully select institutions from each educational system based on specific criteria. The goal of typical case sampling is to select institutions that are considered to be typical/normal schools within each educational system (Patton, 2002, p. 236; Wiersma & Jurs, 2005, p. 313). Specifically, I selected schools that were typical or average, rather than extreme or unusual (Patton, 2002, p. 236), in terms of the number of students and program offerings.

Sample Size

I selected two schools from each of the two educational systems for this research project. The logic of the sample size is related to the main research purpose, problem, data collection technique, and the accessibility of cases (McMillan & Schumacher, 2001, pp. 400-401). A sufficient number of cases must be selected to address the purpose of the

study (Merriam, 1998, p. 64). The sample size in qualitative inquiry is normally small. Locations studied frequently range from one to a few (Wiersma & Jurs, 2005, p. 315). Patton (2002) emphasizes that comprehensive information obtained from a few cases can be very beneficial, particularly if the cases are information rich (p. 245).

Delimitation Criteria

The following criteria were used as a guide to identify and select two schools from each school system.

1. Commitment to the development of the whole student: The schools had to articulate, in some form, a commitment to wholistic education (e.g., philosophy statement, mission statement, or institutional description).
2. Broad curricular offerings: The schools had to offer fairly broad curricula in terms of the breadth and variety of programs of study, areas of concentration, and majors and minors.
3. School size: The schools had to be comparable in size based on the number of undergraduate students, ranging from (a) 500 to 1,000 students to (b) over 1,000 students.
4. Diversity in location: The schools had to be located in various regions of the country. Incorporating breadth helps provide a more compelling interpretation of the findings (Merriam, 1998, p. 40).
5. Recommendation of knowledgeable informants: The schools had to be chosen with the assistance of knowledgeable informants who could help identify typical schools within each system (Patton, 2002, p. 236). I collaborated with the Director of the Work Colleges Consortium to select two typical work colleges. Likewise, I worked with

members of my dissertation committee to select two typical Adventist colleges and universities.

6. Availability and willingness: The schools had to be available and willing to allow me to visit their campus to observe and interview students, administrators, faculty, staff, and alumni.

7. Openness to disclosure: The schools had to allow me to report their actual identities. Since there were not many schools in either educational system I was studying, it would have been difficult to provide rich, thick descriptions without exposing the school's identity, particularly in describing sociological and regional influences.

After I identified the schools that matched these delimitation criteria, I contacted each institution via telephone. I introduced myself and my research, informed the person I spoke with that this institution had emerged as a school I would like to study, and asked if I could visit the school. After agreeing that I could visit the school, I received written confirmation and approval from each institution allowing me to visit the campus to observe faculty, staff, and students; interview administrators, faculty, staff, and students; and review select school documents and materials.

Data Collection

This study employed multiple interactive (interviews and focus groups) and noninteractive (observations, document review, and field notes) data collection and field observation techniques (Wiersma & Jurs, 2005, p. 204). I visited each of the four campuses for a period of three days. During these visits, I observed administration, faculty, staff, students, and alumni; conducted interviews and focus groups; and reviewed documents. The interviews in this study were conducted in 2007. However, whenever

possible, each institution's information has been updated to reflect current data and practices from 2017-2020.

Data collection at each institution took place during individual and group interviews and student focus groups. Each interview was taped and later transcribed. Each transcription was placed in a binder and numbered (College of the Ozarks: 1 to 15, Warren Wilson College: 16 to 32, Southern Adventist University: 33 to 41, and Union College: 42 to 54, with one volume per interview).³ All fieldwork was documented using an audiotape recorder and handwritten/typed notes. The fieldwork was entered into word processing software using wide margins and a line-numbered layout. This allowed for ease of making comments in the margins, identifying and citing specific sections and quotes from the transcripts, and assisting in the analysis process.

Observations

I observed faculty, staff, and students in their particular context on each campus. I carefully noticed the interactions between students, between students and faculty, and among students, faculty, and staff. I watched and documented planned and unplanned activities and informal interactions. An audiotape recorder and handwritten/typed notes were used to document my findings.

³ All citations from respondents remained anonymous and were cited using the participant's transcription volume number and page number. The only time that an employee or student was identified by name was when he/she was quoted on the school's website or in a published article. Additionally, different in-text reference entry styles were used from school to school, based on the availability of material details that were referenced. For example, Warren Wilson College's online catalogs generally provide page numbers. Therefore, the in-text references include the author and page number. However, College of the Ozarks's online catalog information only includes catalog sections (e.g., Mission or Work Program) and no page numbers. In these cases, the in-text references include the author and catalog section.

Interviews

I conducted a total of 46 individual and group interviews and facilitated another eight student focus groups. Prior to beginning each interview, I explained my research study and the purpose of the interview and answered any questions that the participant had. I then reviewed the informed consent form and had each person sign it. Next, I asked the interview questions as found in Appendix B.

Individual and Group Interviews

I held individual and group interviews with leadership, administrators, faculty, staff, and alumni from all four institutions. In addition, I interviewed the deans of work at both work colleges. I worked with each school contact to arrange the interviews. An audiotape recorder and handwritten/typed notes were used to document the interviews. Afterward, I sent each interviewee a copy of his or her typed transcript and asked for corrections, clarifications, further explanation, and feedback.

I concluded each campus visit with a meeting with my main school contact. At this meeting, I presented an overview of my findings and observations. I raised questions that had arisen out of my interviews and observations. Additionally, while I was completing my research and documenting my findings, I interacted with my main contact at each institution if I had questions or needed further clarification.

Focus Group Interviews

I conducted two student focus groups on each campus to obtain a diversity of perspectives and increase confidence in emerging patterns (Patton, 2002, p. 385). I worked with my main school contact to recruit students for the focus groups. Personal

invitations were sent to students via electronic mail and posters were disseminated by each school contact.

Pizza, sandwiches, and salads were provided for each student focus group participant. In addition, prior to advertising for the focus group meetings, I discussed the possibility of providing a \$10 monetary incentive for each student if few participants registered. A large number of students signed up for the focus groups held at Southern and Warren Wilson College. However, I still offered to give each student \$10. Southern declined because a large number had signed up for the focus groups and received a meal. Interestingly, the work dean at WWC said that students would not accept a monetary gift for participating. If students had agreed to attend one of the focus groups, they would show up because they wanted to be involved and help. In contrast, students at C of O and Union had such busy schedules that the incentive encouraged them to attend. The focus groups included between five and eleven students⁴ who were representative of academic grades, majors, and gender. Focus groups add a richness that cannot be obtained from individual interviews. In my experience with conducting interviews and focus groups, I have found that during an individual interview, students will often tell the interviewer what they want to hear, the *right answer*. In focus groups, students are generally more comfortable, unreserved, and open about their thoughts, feelings, and opinions. Nevertheless, I recognized that focus groups could also inhibit students from freely opening up and exploring a particular discussion in greater detail. I tried to be sensitive

⁴ There was one exception to the range of participants who attended. One focus group had only two students for most of the interview; however, three more arrived near the end. The low numbers for this particular group was due to students having to take a test that started later than had been planned.

to these challenges while facilitating each focus group. I used an audiotape recorder and handwritten/typed notes to document the focus group discussions.

I began each focus group by giving each participant a sheet of paper that included the research questions. I asked each participant to write down his or her gender, grade, and major and gave them a few moments to read and reflect on the questions. I encouraged participants to write down any comments and thoughts they would like to share with me personally. Many of the students wrote notes and gave me the form at the conclusion of the interview. The focus group questions can be found in Appendix B.

Document Review

Various school documents and materials were examined, including school bulletins, calendars, communications media, historical materials, and library holdings. These sources were used to obtain historical and current information and trends about how the physical component has been and is being developed. These resources also provided information about the school's ethos, educational philosophy, mission statement, and student life.

Field Notes and Journal

This research project was documented and monitored by maintaining field notes and a field journal. The field notes provided a record of the people I interviewed and the places I observed. In the journal, I tracked my own personal observations and also synthesized significant interactions and tentative interpretations, as well as thoughts, questions, insights, feelings, reactions, and reflections. Fieldwork was documented using an audiotape recorder and handwritten/typed notes.

Data Analysis

Data collection and analysis is an ongoing, simultaneous, and interactive process throughout the period of field research (Creswell, 2003, p. 190; Marshall & Rossman, 1999, p. 208; McMillan & Schumacher, 2001, p. 406; Merriam, 1988, pp. 161-162).

Data analysis is the process of data identification, organization, classification, categorization, description, and synthesis, with the goal of interpreting and portraying the phenomenon accurately (Wiersma & Jurs, 2005, p. 207). Data analysis occurs generally in two overlapping stages. First, data are coded and categorized in order to organize and reduce the data. Second, data are analyzed, and inferences are drawn (p. 206).

The first step in the data analysis process was to develop a classification/coding scheme (Patton, 2002, p. 463). Specific categories and themes emerged from the data. I searched for patterns that appeared with regularity or were identified as a priority by at least several people. All fieldwork and transcripts were analyzed and coded using a color-coding scheme for each of the emerging categories and descriptions. The data were divided into segments of information and each segment was color coded.

The second step involved drawing inferences from the data. Each emerging category or theme, along with the segments of transcript text, was then further analyzed to identify interrelationships among themes, as well as to collapse the codes into a manageable size (Creswell & Clark, 2004, p. 192). The identified themes, categories, and patterns were analyzed and interpreted to describe how the physical dimension was being developed at each school.

Trustworthiness

One goal that all researchers share is to produce valid and reliable knowledge that has been obtained in an ethical manner (Merriam, 1998, p. 198). In qualitative inquiry, validity and reliability are often conceptualized as trustworthiness, authenticity, rigor, and quality (Golafshani, 2003, p. 604), which is accomplished by being balanced, fair, complete, and conscientious when taking into account multiple perspectives and interests (Bassey, 1999, p. 76, Patton, 2002, p. 562-563).

Trustworthiness is the degree to which the interpretation of the data accurately describes the phenomenon under investigation. It relates to the consistency in the research process and relies on the logical analysis of the results. Trustworthiness is established when the qualitative research is well documented, based on facts and evidence, and supported by a comprehensive description, as well as reliable and reasonable procedures (Wiersma & Jurs, 2005, p. 216). Trustworthiness is directly related to the credibility and demonstrated competency of the researcher (Patton, 2002, pp. 552-553). Trustworthiness and honesty are particularly significant for educational research since faculty, teachers, and administrators are personally involved in the lives of students. It is important for others to have confidence in how the research is executed and how the findings are deduced. “To have any effect on either the practice or the theory of education, these studies must be rigorously conducted; they need to present insights and conclusions that ring true to readers, educators, and other researchers” (Merriam, 1998, p. 198-199).

Researchers generally recommend incorporating multiple strategies into the study to verify the accuracy of the research findings and, thus, enhance trustworthiness (e.g.,

McMillan & Schumacher, 2001, p. 423; Wiersma & Jurs, 2005, p. 265). Triangulation enhances internal validity. This includes utilizing numerous sources of data and various methods to verify emerging results (p. 198-212). Researchers recommend corroborating conclusions and findings from multiple sources and viewpoints to help eliminate bias and increase the researcher's integrity regarding a premise of the phenomenon under study (e.g., Golafshani, 2003, p. 604; Merriam, 1998, p. 204; Wiersma and Jurs, 2005, p. 265). Some assert that multiple case studies strengthen the accuracy, stability, trustworthiness, and interpretation of the findings (e.g., Merriam, 1998, pp.40-41; Miles & Huberman, 1994, 29).

In this research study, several strategies were used to verify the accuracy of the research findings and, thus, enhance trustworthiness. First, triangulation was accomplished by using multiple data sources (administrators, faculty, staff, students, and alumni) and various data collection methods (interviews, focus groups, observations, and review of official school documents). Second, an audiotape recorder was used to record data and document interviews and focus groups (McMillan & Schumacher, 2001, pp. 270-217). Third, interview transcripts were sent to each interviewee with requests for corrections, clarifications, and additional feedback. Fourth, rich descriptions were used when presenting the findings to help readers visualize and, thus, share in the experiences being presented (Patton, 2002, p. 437). And lastly, negative or inconsistent findings that were contrary to the overall themes and categories found in the data were presented. This enhances the study's credibility because real life encompasses many different viewpoints (Creswell, 2003, p. 196).

Generalizability

Generalizability in educational research is the degree to which the results and findings from one study can be generalized and applied in other settings, situations, and circumstances (Eisner, 1998, p. 204; Merriam, 1998, p. 207). Eisner (1998) asserts that what can be generalized from one situation to another are concepts, ideas, skills, and images. Concepts and ideas are generalized when the main principles can be put to use in new situations. Skills are generalized when they are applied to new situations or circumstances. Images are means through which experiences are interpreted and are generalized when they are used to discover other characteristics that match or are similar to the images already obtained (p. 201).

Merriam (1998) identifies several strategies that could augment the possibility that the findings from one study could be generalized to broader situations. These approaches were followed in this study. First, I provided detailed accounts to help readers ascertain whether their circumstances matched the research study situation. Second, I described the normal practices used by each university and college in this study to help students develop their physical dimensions. This allows others to compare and contrast information from within their own setting and situation. Third, my research provided diversity in higher educational systems, colleges/universities, educational philosophies, and location, thus allowing readers to apply the findings and results to a broader variety of circumstances. This was accomplished by selecting two diverse higher educational systems and four unique colleges/universities that embrace different educational philosophies. Also, delimitation criteria ensured that the schools chosen for this study were located in different regions of the country and had varying undergraduate

student enrollment (pp. 211-212). Fourth, I documented the major aspects of the study to help eliminate any potential uncertainty or misunderstandings (Wiersma & Jurs, 2005, pp. 265-269).

Summary

This study used qualitative methodology with a descriptive multiple case study design to examine and describe a process in its particular context and natural setting. This chapter explained the rationale employed for this research design. The population and the purposeful sampling criteria that were used to delimitate the sample was also described. This chapter discussed issues related to the role of the researcher. It outlined the data collection and analysis techniques and addressed issues related to trustworthiness and generalizability.

CHAPTER 4

FINDINGS: COLLEGE OF THE OZARKS

Introduction

This study focused on examining how the physical dimension is being developed as part of a wholistic educational experience at four selected schools from two different U.S. higher educational systems. This chapter presents the findings from the first work college in this study: College of the Ozarks. It includes an overview of the college, its student body, costs and funding, and a brief history of physical development. It identifies the distinctive characteristics that emerged during the research. A brief overview of the institution's guiding framework—worldview, philosophy, beliefs, and core values—is examined in order to highlight key concepts that drive the school's academic offerings and praxes used to develop the whole student. This chapter examines C of O's understanding of wholistic education, in general, and the physical dimension, in particular. It presents an overview of the school's wholistic educational approach and identifies specific praxes employed to develop the physical dimension. It also discusses the assessments used for developing the physical dimension. Further, it presents recommendations made by administration, staff, and students for enhancing the development of the physical dimension and closes with a general analysis of whether the practices that the college uses to develop the physical dimension are in alignment with the school's philosophy.

Overview

Institution

College of the Ozarks (often referred to on campus as C of O) is a private, conservative, interdenominational Christian liberal arts college nestled deep in Southwest Missouri in the heart of the Ozark region. Located in Point Lookout, this rural 1,000-acre campus overlooking Lake Taneycomo is in close proximity to Branson, the entertainment mecca of the Midwest (C of O, 2018j).

Known for years as “The School that Runs on Faith” (Davis, 2006a, p. 3), this educational institution developed during an era when humble roots, faith, sacrifice, and hard work were the main building blocks (Heilman, 2007, p. ix). C of O opened its doors in 1906 as School of the Ozarks, a coeducational boarding high school for poor students in rural Southwest Missouri. Schools were rare in this isolated part of the nation during this period, making it difficult for young people in the Ozarks to obtain a high school education. School of the Ozarks provided boys and girls with the opportunity to obtain an education in exchange for manual labor. By the end of the first term, 180 students were enrolled. In 1956, the school expanded to a two-year junior college. Nine years later, it became a four-year liberal arts institution. In 1990, the school was renamed College of the Ozarks (C of O, 2018e). Over one century after its founding, this small Christian work school has matured into a flourishing, nationally recognized college (Davis, 2006b, p. 2).

C of O is identified consistently as one of the nation’s top liberal arts colleges. In 2020, the college ranked number three in *U.S. News and World Report’s Best Colleges*

Regional College Midwest category (2019b). It was also ranked number one in these categories: Best Undergraduate Teaching, Best Value Schools, and Most Innovative Schools. In addition, Niche (2020a) designated C of O as number 34 in its top Christian colleges in the U.S. ranking (National section). Best Value Schools ranked C of O number two in its 20 Best Value Colleges and Universities in Missouri (Stone, n.d.).

Student Body

C of O is largely a residential institution, with approximately 90% of its 1,500 students living in college housing. Over 91% of its students are White, while the remaining 9% are Hispanic/Latino, multiracial (non-Hispanic/Latino), Black/African American, Asian, Native American/Alaska Natives, Hawaiian Native/Pacific Islander, and unknown. The student body, which is 55% female and 45% male, hails from 12 states, with nearly 76% coming from Missouri. International students, totaling slightly over 1% of the student body, represent ten countries (College Factual, n.d.-e; CollegeData, n.d.).

C of O students' ethnicity, faith, political affiliation, upbringing, and appearance are generally homogeneous (*Princeton Review*, 2019a, See what students say section). The typical C of O student is a White, devout, conservative Christian from the Midwest of middle to lower socioeconomic status. Many are first generation college students and a number of them have been homeschooled and/or were from missionary families (3:2; *Princeton Review*, 2019a, See what students say section). The average C of O student displays a determination to succeed in life. According to the *Princeton Review's* (2019a) website, one student shared, "You can pick out a C of O student from the crowd . . . because they stand out. [They're] always willing to go the extra mile and accomplish

their goals” (See what students say section, para. 2). During my three-day visit, “wholesome,” “good,” and “humble” were used repeatedly by administrators, staff, and students alike when describing the typical student.

Students describe life at C of O as quite docile because of the stringent rules. Nonetheless, the strict, conservative nature of this school does not diminish the number of students who want to attend. There is always a waiting list. In fact, C of O’s student acceptance rate is 16% (*Princeton Review*, 2019a, Overview section). Furthermore, research conducted on campus found that C of O’s “demandingness of its students is in high demand by students” (Raps et al., 2005, p. 53). Many students attending this school desire to become more conservative. They want to be molded, “to become more deeply the people they and their families already are” (p. 53). The *Princeton Review’s* 2020 *Best Colleges* included C of O students in the following categories (2019a, Rankings & Lists section): (a) number one in Most Conservative Students, (b) number one in the LGBTQ-Unfriendly category. This is “based on how strongly students disagree that their fellow students treat all persons equally, regardless of their sexual orientation and gender identify/expression” (*Princeton Review*, 2019d), (c) number two in Stone-Cold Sober Schools, which is based on the usage of alcohol and drugs (low), the popularity of fraternities and sororities (there are none at C of O), and the number of hours students study outside of the classroom (high) (*Princeton Review*, 2019f), and (d) number six in Most Religious Students.

Costs and Funding

The cost to educate each student for the 2018-2019 school year was \$18,900 (C of O, 2018j). However, C of O continues to honor its founding commitment to provide a

tuition-free education to deserving young people in the Ozarks who do not have adequate means to pay for their education. This commitment is reflected in the school's long-standing policy which stipulates that 90% of each entering class must demonstrate financial need. "There is no cash due from students, only good, solid, hard work," one leader shared (3:9).

The college is philosophically opposed to debt. It discourages student borrowing and does not participate in any private, federal, or state loan programs (C of O, n.d.-d, "Relationship" section; C of O, 2018j). C of O leadership believes that debt is a deterrent to student success in life. Debt can adversely affect their lifestyles and credit worthiness after college. Therefore, C of O assists students with their financial planning and provides alternatives to borrowing (3:5; 4:6; C of O, n.d.-h; 2018b).

Students are credited \$4,480 for their work education requirement. They also apply for federal and state grants, as well as other external scholarships, that they may be qualified to receive. C of O covers the remaining balance from its various institutional scholarships. Each student is also required to pay room and board, books, and fees, which totaled \$8,960 for the 2018-2019 school year (C of O, 2018b).

C of O is able to cover the cost of each full-time student through its endowment, donations, student work program, student aid grants, and other sources (C of O, 2018b). Endowment earnings and benefactor support represent approximately 70% of the college's income sources (C of O, n.d.-g). As of fiscal year 2019, the school's \$476,624,000 endowment fund ranked third in Missouri college and university endowment funds (National Association of College and University Business Officers, 2020). This equates to \$311,750 per student. Leadership attributes the college's healthy

endowment fund to the school's fundamental value of building relationships with its sizeable number of supporters (3:7). Friends of the college willingly support these hard-working, dedicated students. "We feel we are very blessed to have so many contributors and supporters," one administrator shared. "They donate to us because we are unique. That . . . gives us flexibility others don't have . . . and allows us to hold true to our core values" (3:7).

Brief History of Physical Development

Numerous practices have been operationalized over the years to develop the body and promote health. Work has been the main practice employed since the school's inception, which continues into the 21st century. C of O has also offered various physical activities, as well as health and nutritional classes.

Physical Labor

From its inception, work has been an integral element in the college's educational and operational philosophies. All students have been required to work since it opened its doors in 1906. They participated in manual labor in exchange for the opportunity to obtain an education. Young men oversaw farm chores that included pitching hay, chopping wood, and working in vegetable patches. The young ladies managed housekeeping, cooking, and other domestic responsibilities (Alarid, 2006, pp. 8-9).

Over the decades, various student employment opportunities have come and gone, based on the needs of the school. In 1911, a few years after its founding, the school purchased a printing press, and students began publishing the school's newsletter, other promotional materials, and school letterhead. This was the first nonagricultural student work opportunity for male students, and it expanded the school's practical work program

(Godsey & Godsey, 1984, pp. 185-186). Ten years later, a state-of-the-art cannery was established. This business allowed the school to remain open by providing some income, as well as food for students and staff. At its peak, roughly 15,000 to 20,000 cans were preserved each day and over 30 products were distributed and sold throughout the country (Alarid, 2006, pp. 8-9). During the mid-1900s, the Benjamin Foster Furniture Factory was established for the purpose of building the college's chapel. Students handcrafted pews, doors, furniture, and other wooden items. This business closed after the chapel was completed (pp. 8-9).

Student work was an essential component of C of O's initial plan to be a self-sustaining school (Bass, 1984, p. 101). Although it began out of economic necessity, the educational significance revealed itself later (Abstract section). Student work has resulted in positive outcomes for both students and the school. First, C of O has provided many students with a means of completing a college education who may not have been able to attend school otherwise. Selected students receive the opportunity of obtaining a quality, debt-free education in exchange for work. Students gain work experience and self-confidence, develop vocational skills and habits, and learn the value and dignity of work (3:17; 4:35; 7:11; 10:20). A great deal of the student work is manual in nature and provides a vehicle for them to obtain exercise and develop physically. Second, the student work program provides valuable services to the college (C of O, 2017, p. 59). The student work program has made this school distinctive when compared to most other U.S. liberal arts higher educational institutions. Over the past 114 years, C of O has become a nationally known, high quality, sought-after school, which has helped it raise at least \$10

million in private gifts annually since 1998 and over \$41 million in 2013 (Coudriet, 2018, para. 20).

Physical Activity

Physical fitness was identified as an important component of the school's education in the mid-1900s (Davis, 2007, p. 111). Based on school documents reviewed, both boys and girls were playing basketball as early as the mid-1920s. Baseball was also an important part of the boys' athletic program. A few years later, volleyball and track were added (Godsey & Godsey, 1984, pp. 267-269, 318). In 2020, C of O continues to provide students with a variety of physical activity offerings (C of O, n.d.-k).

Health and Nutrition

According to college catalogs, C of O offered a degree in Health, Physical Education, and Recreation in the early 2000s (C of O, 2007, pp. 96-104). Also, during this same period, the school offered a major in dietetics (C of O, 2006, pp. 60, 62). A couple of years later, the school launched a four-year culinary arts degree (Carpenter, 2009, p. 5).

Distinctive Characteristics

Several distinctive characteristics emerged during my research and visit. These distinct qualities make C of O unique among U.S. liberal arts colleges. Together, they provide the foundational components of the school's guiding framework and drive its commitment to developing the whole student.

Conservative

C of O is proud to be one of the most conservative colleges in the United States. It is recognized nationally for its commitment to providing a strong academic program while fostering conservative ideals (Andrews, 2006a, p. 16). C of O was ranked number six in the 20 Best Conservative Colleges in America (Best Schools, 2020) and number 29 in the Top 30 Conservative Christian Colleges and Universities in 2020 (Online Christian Schools, 2020).

C of O purposefully strives to ensure that students reflect the values and culture of this conservative institution. This has “attracted no shortage of criticism, mostly from those who see College of the Ozarks’ culture as a relic of a less tolerant bygone era” (Coudriet, 2018, para. 26). Students are expected to dress modestly and tastefully at all times, both on and off campus. The college maintains a zero-tolerance policy for alcohol and drugs, restricts freshmen car usage, limits dorm visits by students of the opposite sex, and requires chapel attendance (C of O, 2017, pp. xix, 35, 46, 64). In addition, C of O maintains a strict policy against employees and students engaging in “misuses of God’s gift of human sexuality,” which includes transgender expression, homosexual conduct, and public display of affection. Disciplinary action may include dismissal (pp. xx-xxi).

C of O leadership is proud of the school’s conservative values and does not run away or hide from resulting controversies. In the words of one leader, “the school is up front with who it is, and if you don’t agree with its rules, you don’t need to apply or donate” (Coudriet, 2018, para. 27). Another administrator summed up the college’s stance succinctly: “If you want to go to somewhere that’s a party school, or liberal, that’s fine. But allow us the same opportunity” (para. 27).

Character Development

C of O leadership espouses the conviction that character development, one of the school's founding values, occurs most successfully from a wholistic education of the head, heart, and hands (C of O, n.d.-d, "Keeter Center" section). Furthermore, administration espouses that the virtues that define character—wisdom, courage, justice, and prudence—do not change (C of O, 2013). This Christian institution lifts up Jesus Christ as the ultimate example of character and ethics (Davis, 2006a, p. 3) and purposefully integrates character development opportunities throughout the entire college experience (C of O, n.d.-d, "Keeter Center" and "Relationship" sections). For these reasons, the college's vision has not changed in over one hundred years: to develop a Christlike character in its students (C of O, 2018f). The school provides a comprehensive character education program that begins at freshman orientation and continues through graduation.

Character Camp

All new students are required to attend the college's week-long orientation, known as Character Camp. This intensive program has been designed to enhance the development of character and good citizenship. The main focus is on "respecting yourself, your college, others, and your country" (7:16). It also provides leadership opportunities to upper-level student orientation leaders who model the character and citizenship expected at the college (7:16-17). At the end of camp, each new student is expected to sign an honor code committing to be an honest, trustworthy, caring, responsible citizen (C of O, 2017, p. v).

Keeter Center for Character Education

The Keeter Center for Character Education (KCCE) was established to provide programs and activities that strengthen the development of character, Christian values, and good citizenship. Programming includes character forums, community convocations, and opportunities for students to travel abroad (C of O, n.d.-e). Each spring, the KCCE hosts a forum focused on character, citizenship, or work ethic, attracting speakers from around the world. International leaders and dignitaries who have spoken at the college include former U.S. Presidents Gerald Ford and George W. Bush, U.S. Secretary of Housing and Urban Development Benjamin Carson, U.S. Generals Colin Powell and Norman Schwarzkopf, Prime Minister of Israel Benjamin Netanyahu, former Prime Minister of Great Britain Margaret Thatcher, former Governor of Alaska Sarah Palin, and U.S. television journalist Tom Brokaw (n.d.-e).

Student Work Education Program

First coined by *The Wall Street Journal*, C of O's nickname, "Hard Work U," embodies its century-old tradition of incorporating work into its educational and operational philosophies (3:13; Alarid, 2006, p. 8). The work education program is a fundamental component of the college's academic program and plays a central part in the students' overall educational experience. Its primary purpose is to provide valuable work experiences that will help students develop a strong work ethic, as well as essential skills, habits, and attitudes (C of O, 2018i, Objectives section).

All full-time resident and commuting students (enrolled in 12 or more credit hours) are required to work. Students must work 15 hours each week during the 16-week semester, plus two 40-hour weeks when classes are not in session. They may also work a

few additional hours each week to pay for miscellaneous items purchased on campus. A select number of qualified students may work in the summer to pay for room and board. The hourly rate credited to students is based on the federal minimum wage (C of O, 2018i, Requirements and Policies section).

The dean of work education oversees all aspects of the college's work program. Work assignments are determined based on a student's work experience, performance, preferences, ability, academic pursuits, and career field, as well as job availability and campus need (4:8-10; C of O, 2018i, Program Management section). The work supervisors are responsible for evaluating and grading each student's work performance every semester. These become a part of the student's permanent record. The grade is included on the student's academic transcript (Work Performance Records section).

Students are involved in all aspects of campus operations. There are over 100 different student work stations around campus (C of O, 2018i, Student Work Opportunities section; n.d.-a, "History" section). Following are highlights of some of the more interesting and unique work opportunities that are physically intensive or involve some physical activity.

Agriculture

Students are able to gain practical agricultural experience in the following areas: (a) care, management, showmanship, and performance testing of dairy, beef cattle, and swine; (b) pasture maintenance; (c) feed, hay, and silage production; (d) beef and pork processing and curing; (e) overseeing fruit and vegetable gardens; and (f) maintaining a teaching orchard and garden and assisting in plant propagation and tissue culture. Additionally, students are involved in the milk processing of over 60 dairy cows. This

milk is served in the student dining center and Keeter Center restaurant and lodge (C of O, 2018i, Student Work Opportunities section). The college's farm is regularly designated as one of the top college farms in the nation. Best College Reviews (n.d.) and College Rank (n.d.) both designated C of O as number two in its Best College Farms rankings.

Edwards Mill

Students are involved in the operation of the on-campus grist mill that is powered by a twelve-foot water wheel and turned by water from the campus lake. Students grind wheat and corn into flour, meal, and other grain products; weave baskets; and use traditional looms to design and weave rugs, shawls, placemats, coasters, and other items. All of these items are for sale to the public (C of O, 2018i, Student Work Opportunities section).

Fire Department

The school's volunteer fire department provides fire protection for the campus. There are three companies with six students in each company. These students live in the fire station and coordinate and oversee the selection, training, and performance of the volunteer firefighters (C of O, 2018h, Fire Department section). "This fire department is on par with any regional force," an administrator purported. "Students respond alongside—sometimes in advance of—other fire departments as full responding forces" (4:24).

Fruitcake and Jelly Kitchen

Students bake over 30,000 fruitcakes and produce about 30,000 jars of apple butter, jellies, and preserves each year in the student-run kitchen. These are for sale on campus and are also shipped throughout the country (Corbin, 2006, p. 12).

Greenhouses

Students plant and maintain all of the flowers and plants grown in the college's five greenhouses. This includes a collection of more than 7,000 national award-winning orchids and 175,000 bedding plants. C of O uses all the flowers and about a third of the bedding plants on campus and sells the remainder to the public (Logan, 2006, p. 5).

Keeter Center

Built in 2004, with the help of student labor, this expansive rustic, four-star lodge sits at the top of a hill, overlooking the campus in the valley below. The Keeter Center houses a hotel, conference center, and restaurant staffed mainly by C of O students (C of O, 2018i, Student Work Opportunities section). This facility received the 2019 TripAdvisor's Traveler's Choice award (highest annual recognition conferred to the top 1% of small businesses) in its Top 25 Small Hotels in the United States category (TripAdvisor, 2019). This lodge was also awarded TripAdvisor's Certificate of Excellence for consistently earning top traveler reviews (TripAdvisor, 2019). The Keeter Center provides practical, hands-on experience for over 200 students (5:2). Students who enroll in the Hotel and Restaurant Management Program are required to work in the Keeter Center as part of their educational training (5:2). They are exposed to every aspect of running a hotel. Students work in the lodge, restaurant, kitchen, bakery, ice cream shop, and gift shop, as well as in guest services, catering, and maintenance (C of

O, 2018i, Student Work Opportunities section). When I arrived at the lodge, students oversaw all facets of the check-in process. Each evening during my stay, a student delivered fresh farm milk and homemade cookies to my room, turned down my bed, and turned on the fireplace. Students served me in the restaurant, gift shop, and ice cream parlor. The college estimates that students serve approximately 165,000 patrons each year (Andrews, 2006b, pp. 6-7).

Understanding the World: Guiding Framework

C of O's guiding framework—worldview, philosophy, beliefs, and core values—forms the underlying foundation for its vision, mission, curricula, and programming. This section is not intended to provide an extensive discussion of the school's philosophy. Rather, the objective is to highlight key concepts that drive the school's academic offerings and praxes used to develop the whole student. These concepts have been organized into major philosophical areas that emerged throughout my research and visit. Following is a synthesis of what administrators, staff, and students said during interviews and focus groups; what I observed; as well as what I read in school materials and on the college's website.

Christian Perspective

C of O was founded by the Presbyterian denomination 114 years ago (C of O, 2018e). Today, in the 21st century, the college identifies itself as an interdenominational Christian school. Nevertheless, C of O still maintains its historical relationship with the Presbyterian Church (USA) and remains a member institution of the Association of Presbyterian Colleges and Universities (Association of Presbyterian Colleges and Universities, n.d.-a; n.d.-b; C of O, n.d.-l).

Since its inception, C of O's philosophy has been guided and shaped by a conservative, biblically informed Christian perspective (C of O, 2018a, Lifestyle section). "We were founded by a missionary and . . . the biblical view of hard work and faith and developing the mind was breathed into the institution," an administrator asserted (3:2). The college upholds two historical statements to describe the faith it desires to nurture—Apostles' Creed and Nicene Creed (C of O, n.d.-1). These are fundamental understandings accepted by Christians of most denominations and provide the school's theological foundation. As such, general Christian assumptions can be applied to C of O's theological framework. One main tenet embraced by these creeds is a belief in the Trinity: God the Father; Jesus Christ, the only Son of God; and the Holy Spirit. Both statements also express the belief that Jesus Christ was crucified, died, rose again, ascended to heaven, and sits at the right hand of God. In addition, these creeds affirm the (a) forgiveness of sins, (b) resurrection of the dead, and (c) life everlasting (Blaising, 1984, pp. 774-775; C of O, n.d.-1; Oliver, 1984, pp. 72-73). These beliefs guide "every single decision made at C of O" (3:21).

Educational Philosophy

C of O's philosophy reflects its intentionality to provide a Christ-centered educational student experience that is based on the "biblical and historical confession that Jesus Christ is Lord" (C of O, n.d.-b, Faithful Education section). Curricula have been developed from a biblical worldview, which offers a "broad and robust understanding of the world that a secular worldview cannot provide" (Faithful Education section). College leadership believes that people have been created by God as whole beings, having intellectual, spiritual, physical, and social dimensions (3:12; 7:17). Hence, the school

embraces a wholistic educational approach that incorporates the head, heart, and hands (C of O, n.d.-b, Head, Heart, and Hands section). The college's educational philosophy provides the foundation for educating students who have "modest financial means," and prepares productive, responsible citizens who have knowledge and skills, and a Christlike character (C of O, 2011, "Philosophy" section).

Core Values

C of O's value system affirms Christian values and the worth of each individual. Its core values are woven into the entire educational experience. The school's core values embrace character, citizenship, conservatism, respect for people, service to others, responsibility, honesty, honor, courage, discipline, and good use of time and talents (3:9-11; 4:14-15; 7:8-9; 8:2-3; C of O, n.d.-d).

In addition, the dignity and value of work is a fundamental value at this school, as is a strong work ethic (3:1-2; C of O, n.d.-e). At the heart of this precept is the conviction that work is a key ingredient in learning and building character (3:2; 4:5; 7:8). Furthermore, work provides many other benefits. It is the key to achieving the American dream (3:2). Work gives students more ownership of their education. Additionally, work experience gives students an edge on the competition when they begin their careers after college (3:3; 4:5; 7:8).

Vision

Over one hundred years ago, Reverend James Forsythe, a Presbyterian minister, envisioned a school that would provide a quality Christian education for young people from the Ozarks who, in return, would work to keep the school running. In 1905, he appealed to the Missouri Synod of the Presbyterian Church for such a school.

Once again I am petitioning the Synod for help to found a school here in the Ozarks. As I have pointed out previously, the need is present and it should be the mission of the church to undertake the task of providing the boys and girls of the Ozarks with an education. The primary object of such a school should be to offer the best intellectual training under the best possible moral and Christian auspices. It should be our hope to build a great school not only through the advantages gained by the location of the school in such a healthful climate, in the midst of such inspiring scenery and with such opportunities as are present here for outdoor-recreation, but most of all through advantages which could be offered to those of both sexes who are deserving, but yet financially unable to secure an education above the free school. The purpose should be to make the school a self-sustaining “family” by requiring all students to spend a portion of their time in the various duties assigned to them in the classroom building or on the campus and farm. (C of O, 2018e)

This same vision remains strong in 2019: developing well-rounded citizens with

Christlike characters who are well educated, hardworking, and patriotic (C of O, 2018f).

Mission

Even the wording of the college’s mission reflects the original purpose of the school: providing a Christian education to young men and women, especially to those who do not have adequate means to pay for their education (C of O, 2018f). And because it is not tuition driven, the school is able to focus on its mission (9:9). In 1994, the Missouri Department of Education awarded C of O the number one ranking in recognition of the school’s dedication to its mission. According to the college, this was the first time that the Department of Education had ever given such an award to a school (C of O, 2018e). “The greatest threat to this remarkable institution is not whether it can raise enough money. The greatest threat is whether it can maintain its mission,” one leader stressed. “The mission is everything. It absolutely must come first. There is nothing more important to this school” (3:12).

Understanding Wholistic Education

Developing the Whole Student

At C of O, students are understood as whole beings, having mental, spiritual, and physical dimensions (3:12; C of O, n.d.-d, “Relationship” section). They learn in and out of the classroom through a broad range of approaches (3:13). For these reasons, the college experience intentionally provides an education for the head, heart, and hand, implemented in every facet of student life. According to school materials, it aims to provide 21st century society with well-rounded, productive, and responsible citizens who are able to adapt to a constantly changing world while maintaining absolute values (3:4; C of O, n.d.-d).

During the two student focus groups I conducted, all 14 participants were given an opportunity to express their insights into the development of the whole person. Students said that C of O purposefully planned their college education to ensure that they would be exposed to a variety of classes, work, activities, and programming that would help them grow and mature in all aspects of their lives. One male student captured the essence of most participants’ understanding.

Every time I hear that—my professors mention it quite a bit—I think of the spirit, the mind, and the body, those three parts, making sure that each one of those is utilized in education. Focusing on developing the entire student means taking what we learn in class and then applying it to all part of our lives. (15:4)

One female added that the school’s emphasis on developing the whole person played an important role in her decision to attend C of O (14:7).

Practices Used to Develop the Whole Student

The school’s commitment to developing the whole student is implemented through growth and development in five core areas: academic, Christian, cultural,

patriotic, and vocational. These five pillars are communicated around campus in innovative ways. Streets are named after them. They are illustrated in campus flower beds and portrayed on the walls of the conference center (C of O, 2018f).

Academic

The school's academic program has been designed to expand and strengthen the mind by providing a robust and rigorous liberal arts education. C of O offers traditional arts and science disciplines, as well as some uncommon and interesting ones, including agriculture, conservation and wildlife management, culinary arts, horticulture, hotel and restaurant management, and theatre (C of O, 2018c; 2018f; 2018g).

Christian

The college strives to encourage and promote Christian faith through integration with learning, living, and service (3:4; 9:9). Campus life has been designed intentionally to help students develop a lifetime relationship with Christ and learn how to serve others. Spiritual learning and growth are promoted among faculty, staff, and students alike (3:5; C of O, 2018a; 2018f)

Cultural

The cultural goals of the college are to (a) inspire an appreciation of the fine arts, (b) help students understand the world that they live in, and (c) encourage students to appreciate diverse ideas and values while maintaining high personal standards (3:15; C of O, n.d.-f). This is accomplished by providing diverse programs and activities outside the classroom to augment students' educational experiences. Each semester, the school offers a wide variety of convocations that focus on patriotic or cultural themes. Students

are afforded opportunities to attend various cultural activities on and off campus. Furthermore, C of O provides various travel experiences (C of O, n.d.-f).

Patriotic

The college's patriotic goal is to "encourage an understanding of American heritage, civic responsibilities, love of country, and willingness to defend it" (C of O, n.d.-j). College leadership strives to foster fundamental American values and instill within its students the importance of being responsible and involved citizens and leaders who understand, love, support, and defend the United States (3:21; n.d.-j, para. 1). This is accomplished in different ways, including the school's Military Science Program that prepares students for both military and civilian careers. In 2009, the school introduced the Patriotic Education Travel Program. A student is paired with a veteran and they travel to places around the world where the veteran served and/or fought (C of O, n.d.-j, Patriotic Education Trips section).

Vocational

Vocational development at C of O focuses on preparing students for work after they graduate by fostering a strong work ethic, developing good character and conservative values, and instilling self-confidence (3:17). The school's strategy for accomplishing these is to provide each student with the opportunity to experience firsthand the dignity and value of work in all aspects of campus operations (3:17; 9:16). Students take ownership of and help pay for their education while gaining valuable work experience, skills, and habits (3:17; 4:9; C of O, 2018i).

Developing the Physical Dimension

C of O's leadership acknowledges that for many decades, the school had no intentional strategy regarding students' physical development. "Early on, it was just a by-product from their hard work. It didn't even happen from sports and activity. Back then, students were too busy going to school and helping the school survive," one leader admitted (3:4-5). Today, in the 21st century, C of O leadership concurs that facilitating and encouraging the development of the student's physical dimension is a priority because, as a Christian, it is important to maintain a healthy body. Plus, it is a key ingredient for success in all areas of life. One administrator explained,

Taking care of yourself physically is one of the most important things you can do. . . . I'll argue that if you do not . . . it doesn't make a difference what else you are going to do. If you are healthy, you can help your family, your friends, your community. If you are . . . unable to do those things . . . then you're not doing anybody any good. . . . If we don't help students understand that and put them in a position where they will do that, then we are missing the boat. It is our responsibility to do that. (9:2)

Many administrators and staff to whom I spoke were strong advocates of ensuring that students were given ample opportunity to learn about the importance of exercise, good nutrition, and maintaining a healthy and active lifestyle (2:8; 3:16; 4:4; 7:6-7; 9:2-3, 27). The majority of students valued getting physically fit and remaining healthy (14:9; 15:7).

Similarly, most students I interviewed expressed an understanding of the importance of developing and maintaining healthy bodies. Several expressed their appreciation to the college for considering it an important component of their educational experience. One female student shared her interpretation of physical development:

We get a balanced education here. It's includes the head, the heart, and the hands. The hands mean we are working and getting physically fit. When I came, I really didn't like working outside in the garden. But after a while, I realized I was actually enjoying working with my hands. I was getting fresh air. I was getting exercise. And I started eating the things I was growing. I began eating more fruits and veggies. I started losing weight. I realized how much better I felt than when I was working at

a desk answering phones. Now, I am moving around a lot more. I can walk up the hills around campus much easier. I actually look forward to go to work every day. (14:8)

By and large, participants defined physical development as staying physically fit, eating healthfully, and maintaining an active lifestyle (14:6-7; 15:6-8). Most students agreed that C of O has had a positive impact on their awareness of the importance of developing their physical bodies (14:8; 15:7).

Relationship Between the Mind, Body, and Learning

Administration, staff, and students whom I interviewed shared an awareness of the relationship between the mind, body, and overall learning. “You can’t separate the mind and body,” an administrator explained. “If you are physically fit and eat well, then you will have a clear mind and will learn better. It is our imperative to help our students see this” (9:4). “We are whole beings. One part of you affects the others,” one student pointed out. “When you have a good healthy body, eat well, and develop good exercise habits, it helps you learn, but when you stay up late and eat junk and don’t exercise, your mind is foggy” (14:10).

Benefits

Although I did not ask students directly to identify the advantages of being physically fit and eating healthfully, numerous benefits emerged during their discussions and stories. These included (a) being happier, (b) having more energy, (c) consistently feeling better, (d) having increased concentration, (e) learning better, (f) having an overall improved outlook on life, and (g) experiencing less stress (14:15-18; 15:18-20). In addition, several students shared that they had realized an inverse relationship between physical activity and caffeine dependence. One female participant shared her experience:

I've noticed that I [had] really become . . . I don't want to say dependent, but quite clingy towards coffee because of the caffeine. I was sluggish and didn't have any energy because I wasn't active. But the more active I became, the less dependent I was on caffeine to keep me going. What a great feeling to realize you don't have to depend on caffeine anymore. (14:18)

Motivators

Students discussed the motivators that drove their desire to stay physically active and healthy. By far, families were their paramount inspiration—both positive and negative. Some students credited their families for teaching them the importance and enjoyment of physical activity and good nutrition while growing up (14:19-20; 15:21). Other students stated emphatically that they wanted to live a different lifestyle than their parents had modeled (14:21; 15:22). One female student shared her desire to break a family pattern of obesity (14:23). Furthermore, a number of participants stressed that they wanted to be an example for their future families (14:24; 15:24). “I want to stay fit for my children so I can do things with them and be an example and lead a happy life,” one male student shared (15:24). Health was the other major motivator that emerged. It was described as (a) remaining physically fit by exercise and eating healthy meals, (b) feeling better, (c) preventing lifestyle-related diseases, (d) preserving a better quality of life, and (e) reducing health-care costs (14:24-25; 15:25-26).

Participants acknowledged that remaining motivated over the long term would be an ongoing challenge. When asked how they planned to stay inspired, their answers varied. A few students expressed their understanding that they needed to keep their bodies in shape and minds clear to remain connected to God and serve others (14:26; 15:28). One male student declared that his devotion to follow Jesus Christ compelled him to remain healthy:

As we learn more on the academic side . . . I am more motivated to take care of myself and especially studying Scriptures. I see that following Christ is about the whole person. It may not be comfortable. It may not be what we are used to, but it is what we are called to do. . . . I am hoping that that becomes a much stronger motivation in me. (15:29)

Some thought that simply understanding the importance of remaining active and healthy would drive them for the long haul (14:27; 15:29). Still others stressed that finding friends who shared their same interests in physical activities would motivate them (14:28; 15:30). Several students narrowed it down to learning how to make the right decision. “It comes down to a choice, and we just have to make the right one and make it happen. If we don’t, who will?” one female underscored (15:30).

Approaches

When asked to identify the approaches they would use to stay physically active, students’ responses included the following: (a) walking, (b) jogging, (c) running (one student had already run a marathon), (d) working out, (e) participating in various sports, and (f) working in the yard. Regarding long-term strategies for eating healthfully, most participants said they needed to learn more about how to plan and cook nutritious and delicious meals (14:29-30; 15:31-33).

Practices Used to Develop the Physical Dimension

C of O aims for students to develop an awareness and understanding of the importance of physical well-being. Rather than mandating a lot of requirements, leadership has chosen to accomplish this by modeling, encouraging, and facilitating an understanding of the importance of exercising, eating healthfully, and living a healthy and active lifestyle. “Providing students with the tools, basic knowledge, and understanding of its importance is our goal,” one administrator explained. “We do that

by modeling it ourselves, as well as encouraging and facilitating hands-on experiences and learning. We want students to learn by seeing and doing, but we don't want to give them a lot of requirements" (7:3). Several students I interviewed noted that they were motivated by seeing faculty and staff exercise on campus (14:20; 15:28).

The college's actual physical development requirements are minimal. Still, students are able to learn about the importance and benefits of developing the physical dimension without being forced to participate in a one-size-fits-all program. They may select classes that match their interests and lifestyle. The college also provides sports, games, and opportunities for students to be physically active and learn about health and wellness. As I evaluated these practices in light of the college's philosophy, I could see the ideology behind them. All of these opportunities support C of O's desire to help students learn how to lead healthy lives in order to serve God and the community. Below is a brief description of the practices C of O uses to facilitate and encourage the development of the student's physical dimension.

Campus Landscape

The hilly campus terrain affords an effective aerobic workout. A few administrators and faculty shared that when planning physical activity offerings, leadership took the campus layout into consideration (3:23; 4:36; 9:19). Numerous students stated that they stay in shape by walking or jogging on campus, either through a formal class or on their own (14:29; 15:30). One female sophomore admitted that she was not thrilled with having to walk up a hill every day to get to work until she realized she was also getting into shape.

The Keeter Center [where I work] is up at the top of the hill, and to get there from the campus you've got to walk up the hill. . . . My first year here . . . was a 15-minute

walk across campus. . . . Most of it was uphill. I hated it at first, but then when I realized I was losing weight and inches, I began looking forward to it. Now, I walk it every day, whether or not I have to work. (14:29)

Clubs and Organizations

There are numerous on-campus organizations that provide opportunities for physical activity and the ability to learn more about nutrition and wellness. These include the Agriculture Club; Bobcats Cheer Team; Dietetics Club; Fellowship of Christian Athletes; Health, Physical Education, and Recreation Club; Horticulture Club; Nurses Christian Fellowship; Reserve Officer Training Corps Club; and Wilderness Activities Club (C of O, 2018k, Clubs and Organizations section).

Curriculum Offerings

C of O offers a number of degrees that involve some aspect of physical activity, wellness, or nutrition. These offerings help students develop and maintain their own active and healthy lifestyles and/or prepare them for careers that promote the well-being of others. C of O's nursing program is ranked in the top 20% of college nursing program throughout the country by Niche (2020a, National section). The school also offers degrees in agriculture, agronomy, animal science, culinary arts, exercise science, horticulture, nutrition and dietetics, physical education, and recreational administration. In addition, students may enroll in a military science program (C of O, 2018g).

General Education Requirements

As part of the general education curriculum, students are required to take five credits of patriotic education and physical fitness (C of O, 2018d, Personal Fitness and Patriotism section). This includes a four-credit, two-semester class, entitled Patriotic

Education and Fitness, plus a one-credit physical education swimming course designed for nonswimmers. If students can pass the swimming proficiency test, then they must take a one-credit Lifetime Wellness course, which is designed to encourage a biblically based understanding of physical stewardship through personal well-being. This class covers basic health and fitness principles (C of O, 2018d, Physical Education section).

Healthy Food Options

C of O promotes healthy eating by serving meat that is grown and produced locally. It also provides students with plenty of vegetables, salads, and vegetarian and vegan food options in the dining hall.

Physical Activity Offerings

Athletics and sports are central to the school's elective physical activity offerings. The gymnasium and sports complex provides an Olympic-sized swimming pool, three basketball courts, racquetball courts, a weight room, a dance studio, and volleyball, badminton, and table tennis facilities. Outside, there are tennis courts, a volleyball court, an all-weather track, as well as softball and baseball fields. There is also a student-run intramural program offering various organized and impromptu sports, including Frisbee, volleyball, soccer, basketball, softball, and football (C of O, 2018h, Athletics section). The college is located in an area that provides a variety of recreational opportunities, to include biking, hiking and walking trails, and paddling activities (9:17).

C of O is a member of the Association of Independent Institutions (2020) and National Christian College Athletic Association (2020), and a former member of the National Association of Intercollegiate Athletics (NAIA) (2020). The school competes in men's and women's baseball, basketball, cross-country, golf, outdoor track and field, and

volleyball (C of O, n.d.-c). In 2006, for the first time in the school's history, the women's team was runner up in the NAIA Division II Basketball Tournament, and the men won the NAIA Division II national championship. This was particularly meaningful to both the college and team members since athletics does not hold the same level of priority at C of O as it is does at other colleges. An administrator explained, "Work is a requirement at College of the Ozarks, just like academics. While we see the importance of athletics and sports and recreation, work takes precedence, and students must get their 15 hours a week in" (4:37). This means that C of O student athletes must work harder and longer to fit sports into their schedules.

Service Projects

C of O provides students with ample opportunities to serve its local and global communities. Some of these projects involve some degree of physical activity or some aspect of health and nutrition. Some students are involved with local projects that include providing food and clothing for the poor and working with children at shelters. Some students volunteer for disaster relief activities and help rebuild communities struck by natural disaster. Others assist with building homes and other construction projects (C of O, n.d.-i).

Work

Work is the main required practice for students to attain physical activity and fitness at C of O. There are approximately 40 different work stations on campus, representing over 85% of student jobs, that are physically intensive or involve some level of physical activity (4:29; C of O, 2018i). C of O leadership does not include work as a

praxis for developing the physical dimension since not all student work involves physical activity (2:19; 3:18; 4:29; 9:20).

Assessment of the Development of the Physical Dimension

Class assignments and grades are used to assess the development of the student's physical dimension (1:4; 3:9; 4:27-28; 5:3; 7:7; 9:11; 10:10). In addition, each student's work is evaluated and graded and becomes a part of the student's permanent record (C of O, 2018j, Work Performance Records section). Additionally, the Work Education Department oversees an annual student work program assessment (4:16-17). This evaluation is a basic opinion survey that focuses on students' work experiences. Results are analyzed and used to make improvements, enhancements, and changes to the work program. An example of a revision that was implemented as a result of student survey findings was that the Career Development Center was combined with Work Education in order to achieve synergies that had not been realized in the past (4:17). In addition, alumni surveys are also conducted to track the longer-term results of students' work experiences during their time at C of O (9:11).

Another informal method the college uses to evaluate the success of its work program is through stories that highlight student accomplishments and improvements (3:9; 4:28; 9:12). Administrators, staff, and students shared anecdotes with me that conveyed the positive influence that work has had on students. One supervisor shared this account about a former, challenging student:

I had a student who used to work for me and was probably the most difficult person I had ever worked with. I tried everything in the book, but it just wasn't working. He was eventually transferred to another work station. From time to time, I would think about him and wondered how he was doing . . . but never followed up. About three years later, he came up to me—he was about to graduate—and said, "I have thought about what happened. I really appreciate what you did . . . because it had an impact

on me later.” Now to me, that’s success. At the time, I couldn’t see it . . . but then for him to come back and now we can sit and visit. . . . To see that maturity, that’s success. (2:19-20)

Recommendations to Enhance Physical Development

Administration and Staff

During my visit, neither administrators nor staff identified any formal goals or suggested improvements for enhancing the school’s praxis for facilitating the development of the student’s physical dimension. All of the improvements identified during my interviews focused specifically on enhancing the work program. However, because much of the student work involves physical activity, these goals have been included in the research findings.

Integrate Work With Education

College leadership wants work to be more intentionally integrated with education. “Integrating work more deeply with education and really making it developmental . . . will provide a more seamless learning experience, rather than small, fragmented experiences,” one administrator explicated (4:33).

Supervisor Training

Training supervisors was another major goal identified. One leader expounded,

Supervisor training is always an issue in work schools. I don’t know if you can do enough of it. We hope to take work education to the next level of thinking to make it a more rich experience. We want to develop a climate . . . and an appreciation on the part of staff supervisors of seeing their function not just as production-oriented and managing . . . but as seeing themselves as educators and as integrated into the academic process. (4:10)

The administrators I spoke with agreed that this would be a challenge. There is typically more work than hours, resulting in a strain between getting the work done and teaching

students at the same time. However, administrators and staff I interviewed agreed that they were committed to fulfilling this goal (1:10; 2:12; 5:11; 6:15; 7:9; 10:10; 11:16; 13:6).

Students

Students in both focus groups identified five main recommendations that they felt would enhance the college's overall strategy for facilitating and encouraging students to live healthy and active lives.

Increase Optional Course Offerings

Students expressed a desire for the college to provide more classes on nutrition. Although one of C of O's required general education classes provided some broad information, participants stated that they would like to see a greater focus on nutrition and healthy meals (14:22-26; 15:42-45).

Provide Students With Food Stipend

Focus group participants unanimously wanted an alternative to purchasing all of their meals in the cafeteria (14:26-27; 15:26-28). They proposed that students should receive a food stipend that could be used to purchase food elsewhere. "Put some of the money we earn in the summer on our own account for food during the school year, and allow us to buy food to make our own meals at some local grocery stores," one student suggested (15:26). Another student expanded on this idea. "Maybe the college could set up a plan with Harder House [a local grocery story] so that students could swipe their ID card that has their money on account" (15:27).

Reevaluate Designated Smoking Areas

Some students suggested that the college should reevaluate the smoking areas on campus (14:30; 15:37-38). “The designated smoking area is right by the gym. I find that extremely funny because there are windows there, and we are exercising and breathing in deep air and . . . breathing in that smoke,” one female explained (15:37). Another female participant who suffered from asthma added, “Ashcroft [the women’s dorm] has one [designated smoking area] right next to it . . . Every time I go to the window, somebody is out there smoking, and I frequently go into an attack” (15:37).

Serve Healthier Food

Another unanimous recommendation from both focus group participants was for the college to serve healthier food in the cafeteria.⁵ While numerous administrators and staff said that, in their opinions, the food was generally healthy (4:31; 7:7; 9:19), the students identified this as one of the most important issues that the school needed to address (14:22-25; 15:28-31). “Some say there are good choices and a variety of food . . . but a lot of it is unhealthy. Even the healthy stuff isn’t healthy,” one male student explained. “They serve us meat, but it’s fatty and mostly cooked in grease. . . . They serve us a lot of carbs and starch. . . . It’s hard to get good, nutritious food” (14:23-24). Although the cafeteria offers a vegetarian option, students purported it was not very healthy. “I use the word vegetarian loosely because it will be stuff like roasted eggplant

⁵ At the time of my visit, plans were being finalized to renovate the student dining hall. A staff member described the project, which included transitioning from an old 1960s/1970s format that offered only two entrées to a newer model which included entrée, grill, pizza, and deli stations (1:13). Nothing was articulated about whether the nutritional value of the food that would be served in the new dining hall would change.

or tofu fried rice. . . . It sounds healthy, but it's not really healthy at all," a female participant added (14:24). Students encouraged the college to provide healthy vegetarian options, "which includes more than a salad," one female student stressed (14:25). One specific recommendation was for food services to cook and/or steam vegetables for a shorter amount of time so that "the veggies don't always turn out to be mush" (14:25).

Update Dormitory Kitchens

Many of the students I interviewed said that they had begun fixing their own food in the dormitory in order to eat healthier meals. However, students claimed that the kitchen facilities in both the men's and women's residence halls needed to be updated (14:28-30; 15:30-31). One female student described the kitchen facilities: "The dorm kitchens are inadequate. They're really old. . . . They're not very well stocked as far as dishes and utensils and equipment. We have one little refrigerator for all the girls where I live. They need to make them [the kitchens] bigger and stock them better" (14:28). Several male participants concurred that this was also true in the men's dormitories (14:30; 15:31).

Analysis of Alignment

C of O is truly unique among U.S. higher educational institutions. The school remains true to its heritage. It is proud to (a) uphold its original mission of helping worthy students obtain a college education, (b) provide work to all students as part of their educational experience, and (c) maintain conservative, Christian principles and foster the development of Christlike values and character in its students. C of O's Christian philosophy has consistently guided and shaped its vision, mission, and values. Moreover, it provides the foundation that continues to preserve the college's wholistic

educational program. Its Christian perspective has also shaped its understanding of people as being created in God's own image, having value, worth, and potential. As such, students are viewed as whole beings, with mental, spiritual, and physical dimensions. Hence, the college embraces the importance of fostering the development of the entire student. Providing a wholistic educational experience that seeks to develop the entire student aligns directly with its guiding framework.

The student's physical development is an important component of the collegiate educational experience. College administration and leadership encourage physical development through minimal requirements in wellness and physical education, as well as optional sports and activities. Furthermore, the majority of student work involves some level of physical activity. These practices align with its guiding framework.

In summary, this research finds harmony between the philosophy undergirding C of O's wholistic educational experience, the development of the physical dimension, and the practices used to develop the student's physical dimension. The alignment of the philosophy and practices will be analyzed in Chapter 9.

CHAPTER 5

FINDINGS: WARREN WILSON COLLEGE

Introduction

This study focused on examining how the physical dimension is being developed as part of a wholistic educational experience at four selected schools from two different U.S. higher educational systems. This chapter presents the findings from the second work college in this study: Warren Wilson College. It includes an overview of the college, its student body, costs and funding, and a brief history of physical development. It identifies the distinctive characteristics that emerged during the research. A brief overview of the institution's guiding framework—worldview, philosophy, beliefs, and core values—is examined in order to highlight key concepts that drive the school's academic offerings and praxes used to develop the whole student. This chapter examines WWC's understanding of wholistic education, in general, and the physical dimension, in particular. It presents an overview of the school's wholistic educational approach and identifies specific praxes employed to develop the physical dimension. This chapter also discusses the assessments used for developing the physical dimension. It presents recommendations made by administration, staff, and students for enhancing the development of the physical dimension and closes with a general analysis of whether the practices that the college uses to develop the physical dimension are in alignment with its philosophy.

Overview

Institution

Warren Wilson College (frequently referred to on campus as WWC) is a private, independent, progressive liberal arts college. Located in the Blue Ridge Mountains of Western North Carolina, ten miles from Asheville, WWC's campus is known for its natural beauty. BuzzFeed has described this 1,130-acre hillside campus as the most beautiful college on earth (Steward, 2016).

WWC's spirit is deeply rooted in the Swannanoa Valley (WWC, n.d.-w, Our Location section). During the close of the 19th century, poverty and illiteracy were widespread among the rural communities in the rugged, remote Appalachian mountain region. Schools were rare, making it difficult for young people to receive an education (Banker, 1984, pp. 1-2; Disher, 2014, 1:04). The New York-based Women's Board of Home Missions of the Presbyterian Church was determined to tackle the "suffering and ignorance among the mountaineers" (Disher, 2014, 1:41). Board members began establishing mission schools in areas where there were no public services. In 1894, it founded the Asheville Farm School for underprivileged mountain boys (WWC, 2019, p. 10). Located in an isolated, mountainous region, this school had to be self-sufficient and sustainable. Ranging in age from late teens to early twenties, students paid for their schooling with "sweat and toil" by farming the school's 500 acres in exchange for their education (Disher, 2014, 2:36). Thirty years later, the school celebrated the graduation of its first high school class (Banker, 1984, p. 21). Around the same time, post-high school vocational training programs were added to broaden students' work prospects. In 1942, it merged with two other Presbyterian schools, broadened its offerings, and became the

coeducational Warren H. Wilson Vocational Junior College and Associated Schools.⁶

The school became a four-year liberal arts college in 1967 (Disher, 2014, 11:52, 20:20; WWC, 2019, p. 10).

During this second half of the 20th century, WWC was in transformation. Long-standing rules on compulsory church attendance and the prohibition of dating, smoking, and drinking were loosened or abolished (Banker, 1984, pp. 77-79; Disher, 2014, 17:37). In 1973, after the school officially separated from the Presbyterian Board of National Missions, it became an independent college guided by a board of trustees (WWC, 2019, p. 10). Nevertheless, WWC has maintained its Presbyterian roots and has an active Presbyterian church on campus (WWC, n.d.-v, WWC's Presbyterian Church and Chapel section; WWC, 2019, pp. 7, 9-10). The college also preserves its member status with the Association of Presbyterian Colleges and Universities (n.d.-a; n.d.-b; WWC, 2019, p. 7). Even so, WWC is an inclusive community embracing all the faith traditions and spiritual paths of its diverse community members (WWC, n.d.-v, WWC's Presbyterian Church and Chapel section).

WWC is recognized consistently as one of the nation's top schools. Fiske has included WWC in its *Best Buy Colleges* for the last 14 years (Black Mountain News, 2018). In fact, it is one of only ten private colleges to make the Top 20 list for 2020 (Drew, 2020). WWC has also received recognitions from the *Princeton Review*, including being named one of the *Best 385 Colleges* in 2020 and receiving the Best Southeastern College designation (*Princeton Review*, 2019g). WWC is also identified

⁶ Its new name was in honor of the late Warren H. Wilson, former superintendent of the Presbyterian Church's Department of Church and Country Life (WWC, 2019, p. 10).

consistently as one of the most liberal colleges in the country. In 2020, the school was ranked in the top 45 schools in Niche's Most Liberal Colleges in America and considered the most liberal college in North Carolina (Niche, 2020e, WWC Rankings section).

Student Body

Approximately 90% of its nearly 660 undergraduate students live on campus (*U.S. News and World Report*, 2019f, Student Life section). The overwhelming majority of students are White (75%), while 8% are Black/African American, 7% are Hispanic/Latino, 4% identify themselves as being two or more races, 3% are from the international community, 1% are Native American/Alaska Natives, and 1% are Asian. The ethnicity is unknown for the remaining 1% (WWC, n.d.-c, Race/Ethnicity Data section). The undergraduate student body, which is 62% female and 38% male, comes from 32 states, with nearly 32% hailing from North Carolina. International students represent six countries (College Factual, n.d.-j).

WWC is committed to all forms of diversity, including religion, gender, sexual orientation, opinions, and ideas (WWC, n.d.-c; WWC, 2013a, p. 10). Therefore, it is not surprising that the school attracts a broad spectrum of students. While students are not extremely racially diverse, there is extensive diversity in their spirituality, cultural backgrounds, socioeconomic class, life experiences, attitudes, beliefs, and appetites. Some students prefer locally grown organic food while others unashamedly crave fast food. There are students who express their health consciousness by exercising, working out, or playing sports, while others would never set foot in a gym, preferring manual labor to stay in shape. Some students practice wellness by incorporating yoga and Pilates into their lifestyle, while others smoke hand-rolled cigarettes and marijuana. Similarly,

there is a great deal of diversity in how students choose to unwind. Some “chill by attending wild and crazy parties,” while others are out early in the mornings with their binoculars watching birds (30:31). Still others “live for contra dancing” (30:19).

Students described themselves as having “extremely eclectic spiritual orientations” (30:21). While some worship regularly, others seek insight from various spiritual paths. They “encounter the sacred in personal and spontaneous ways” (WWC, n.d.-v, para. 1). Some students set up shrines, light peace candles, practice awareness in the meditation garden, or espouse their conviction in no God (32:6-7). During my tour of the campus, the student guide explained to me that all forms of spiritual life and growth are respected by the college community and supported by administration. Different student religious groups meet throughout the week. These include Unitarian Universalists,⁷ Christians, Jews, Buddhists, Hindus, Quakers, Atheists, and Pagans⁸ (32:6-7). Regardless of the differences in their spirituality, exercise regimens, or

⁷ Historically, both Unitarianism and Universalism embraced core tenets of Christianity. Now, in the 21st century, Unitarian Universalism (UU) is one of the most liberal religions in the world. UU incorporates spirituality from all of the major world religions, including indigenous/tribal faiths and Modern Paganism (Unitarian Universalist Association [UUA], n.d.-a; Zavada, 2019). Individual religious freedom is at the core of UU. Unitarians believe that everyone has the right to search for meaning in life and arrive at their own conclusions. This religion esteems diversity and pluralism and espouses that faith should be broad, all-encompassing, tolerant, and inclusive. One of its guiding principles is affirming the worth and dignity of every person (UUA, n.d.-b). The seventh principle, “respect for the interdependent web of all existence of which we are a part,” embraces “something greater than ourselves . . . the oneness of all existence, the community-forming power, the process of life, the creative force, even God” (UUA, n.d.-c).

⁸ Modern paganism (also called contemporary paganism or neopaganism) is an all-inclusive designation for modern-day religious movements from historic pagan beliefs and ancient magical practices (Composanto, 2019). Pagan beliefs integrate a respect for nature, conceptions of the divine, and Pagan theology (common attributes include Polytheism, animism, and pantheism) (British Broadcasting Corporation [BBC], 2002a). Wiccans, Druids, Shamans, Sacred Ecologists, Odinists, and Heathens are all members of the Pagan community (BBC, 2002b). For one male student, Paganism represents “differing spiritual paths which are basically centered around honoring and respecting the earth and having reverence for nature” (31:18).

lifestyles, students are attracted to this college where they can find their place in a community that supports and encourages individuality, freedom, and a quest for truth (31:33; 32:12).

WWC is considered to be one of the most LGBTQ-Friendly schools in the country. It received a number eleven ranking in *Princeton Review's* 2020 edition of *The Best 385 Colleges* (2019g, Rankings and Lists section). This score is “based on how strongly students agree that their peers treat all people equally, regardless of their sexual orientation and gender identity/expression” (*Princeton Review*, 2019c). WWC students received number eleven in the Reefer Madness category, which is based on students’ perception of the prevalence of marijuana on campus (*Princeton Review*, 2019e). Additionally, WWC students have consistently been included in the Birkenstock-Wearing, Tree-Hugging, Clove-Smoking Vegetarians category, receiving number 13 in its 2020 edition (*Princeton Review*, 2019g, Rankings and Lists section). This particular ranking is based on a composite of student survey results in the following areas: (a) personal political persuasions (very liberal), (b) marijuana usage on campus (high), (c) food preference (overwhelmingly vegetarian), (d) acceptance of the LGBTQ community (high), (e) student government on campus (not popular), and (f) students’ religious views (not very religious) (*Princeton Review*, 2019b).

Costs and Funding

Tuition and general fees for the 2018-2019 school year were \$36,280; room and board and other expenses were an additional \$13,970 (College Tuition Compare, 2018). All resident students are required to work (WWC, n.d.-aa, Work and Learning section). The money students earn (a minimum of \$2,175 in 2019) is credited toward the cost of

tuition. The college provides a comprehensive financial aid program for qualified students, including merit scholarships (WWC, n.d.-y). The average annual cost of attendance after awarded financial aid in 2018-2019 was \$24,219 (n.d.-y, Committed to Affordability section).

Based on its long-standing commitments of serving the community and ensuring educational access to students, WWC implemented two new tuition-free plans commencing in the 2018-2019 school year (Disher, 2014, 18:20; WWC, 2017b; 2018). The first one guarantees that each incoming North Carolina student who is eligible for federal or state need-based aid will have the opportunity to attend WWC without paying any tuition (WWC, n.d.-n). Implementing this program resulted in the largest freshman class in the school's history. In fact, enrollment from new first-year students from North Carolina was the highest it had been in nearly 20 years (WWC, n.d.-h). The second plan provides up to 25 full-tuition scholarships for students and families who may not meet the eligibility requirements for federal or state needs-based grants (WWC, n.d.-m; 2017b).

Tuition does not cover the entire cost of providing education at WWC. The college augments its private funding by developing relationships with alumni, businesses, foundations, and the community (26:20). According to a former WWC president, the college funds student scholarships with its endowment fund (Sistare, 2011). As of fiscal year 2019, WWC'S endowment fund totaled approximately \$51,270,000 (National Association of College and University business Officers, 2019).

Brief History of Physical Development

Numerous practices have been operationalized over the years to develop the body and promote health. Work has been the main practice employed since the school's

inception, which continues into the 21st century. The school also offered vocational training and physical activities throughout its history.

Physical Labor

Physical work has been an integral part of this school since it opened its doors. Students paid for their schooling by farming the school's land (Disher, 2014, 2:36). Their education involved key lessons in modern farming techniques that included crop rotation, contour plowing, utilizing fertilizers, and improving livestock (Banker, 1984, pp. 11, 25). Students also learned how to cook, bake bread, wash dishes, do laundry, and maintain school grounds and equipment (Banker, 1984, p. 11; Disher, 2014; 3:15).

These "young sons of the mountains" worked to feed the campus community (Disher, 2014, 2:55). In its early days, the school farm grew a large variety of fruits, vegetables, and legumes (Banker, 1984, p. 11). Students frequently won ribbons at the Buncombe County and Western North Carolina fairs. Some of this produce was sold to the public; however, the majority of it was canned in the school's cannery to feed students, staff, and faculty. In one year (1907), over 10,000 cans of vegetables and fruit were preserved (Banker, 1984, p. 11).

Over the years, work became a distinct component of the educational experience (Banker, 1984; Schmalz, 2016, 5:02). It helped students pay for their education and supported the operation and maintenance of the campus. While student work opportunities around the campus have come and gone over the decades, the goal has never changed. Much of the core on-campus work is similar to work from years gone by, including jobs at the farm, dairy, dining hall, and custodial services. Early on, the majority of student work was mainly physical/manual labor. Although a high percentage

of jobs still involves some level of physical exercise, some work is more sedentary.

Today, in the 21st century, WWC continues to be a self-sustaining community, where each person contributes to the operation of the college (WWC, n.d.-aa, Building a Culture of Community section).

Vocational Education

Based on the documents that I reviewed, classes were offered in practical education and vocational courses in the 1930s. Each student was required to major in agriculture, auto mechanics, business, child training, dietetics, weaving, or woodworking. During this era of the school's history, each student's campus job was connected to his/her vocational major (Banker, 1984, pp. 47-48). By the mid-1950s, the vocational track had been reduced to four departments. Over the next decade, vocational training came to an end as the college shifted to a more liberal arts program (pp. 59-61).

Physical Activity

Based on two different historical accounts of WWC, the school constructed a log gymnasium in 1902 for basketball, gymnastics, and other indoor recreational activities (Banker, 1984, p. 14). Around the same time, baseball was introduced (p. 14; Jensen, 1974, p. 17). Group recreational opportunities were also offered for the young men and women (Banker, 1984, p. 16). Football, soccer, boxing, tennis, golf, and tumbling had been added by the 1930s (pp. 32-33). In 2020, WWC continues to provide students with a variety of physical activity offerings (WWC, n.d.-a; n.d.-o; n.d.-s).

Distinctive Characteristics

Several distinctive characteristics emerged during my research and visit. These unique qualities are at the heart and soul of this school and are profoundly ingrained in its past (Banker, 1984, p. i). Together, they provide the foundational components of the school's guiding framework and drive its commitment to developing the whole student.

Sustainability

Motivated by the conviction that the earth sustains life, WWC community members are committed to being responsible caretakers of the earth (WWC, 2019, p. 85). The school community has been drawn together, not by an absolute model, but by a profound passion and devotion to make the planet a better place to live and to preserve it for subsequent generations (16:17; 18:22; WWC, n.d.-x; 2017a). The school's sustainability commitments—conserving energy, preserving resources, reducing waste, eliminating pollution, addressing climate change—emanate from its mission and educational paradigm of hands-on learning (WWC, n.d.-x).

Sustainability is part of who we are. It is grounded in our rich history of place and purpose, nurtured by generations of community members committed to acting on our values. The practice of sustainability flows from the College's mission, which serves as our compass for responsible citizenship, and from our unique liberal arts model of "learning by doing." (WWC, n.d.-x, para. 1)

Community

The strong self-sustaining community found on this campus flows from the school's philosophy regarding interconnectedness and responsibility for each other (26:16; Pfeiffer, n.d.; WWC, n.d.-t.; 2007, pp. 5-6). WWC's community embraces the understanding that people are elements of a mutually dependent labyrinth of ecological and social relationships (WWC, 2007, pp. 5-6; 2019, p. 85;). This requires each person to

be an actively involved citizen and understand the commonality of human problems and their impact on individuals and communities (18:5; 26:17; WWC, n.d.-x, Taking Responsibility section; 2017a, p. 1). All members of the community are responsible to do their part to keep the school running (WWC, n.d.-aa, Building a Culture of Community section). One alumna explained the interconnection in these words: “When you are a part of a community, your level of accountability for yourself and your surroundings heightens” (WWC, n.d.-k).

During the focus groups, students shared that community is one of the main reasons they attend WWC (30:20; 31:15). A large number of students live and work on campus. And, in contrast to most other higher educational campuses, many staff and faculty and their families also live and work on campus (WWC, n.d.-w, Living on Campus section). This allows community members to get to know each other at a level deeper than is typical on a college campus and creates a special connection among its members (26:2; 27:9; 28:13; 29:2; WWC, 2007, p. 6).

The physical surroundings further encourage community. Rather than having huge institutional buildings, there are numerous smaller structures around campus. Most of the 16 residence halls are small buildings which offer apartment-type living or suites with central kitchens and common areas (WWC, n.d.-k, para. 1).

Student Work Program

Student work has been a requirement since WWC opened its door 126 years ago (Jensen, 1974, pp. 3-20). Two terms of endearment coined many years ago were that the school’s initials, WWC, stood for “We Work Constantly” and “We Will Not Complain” (29:5; WWC, 2012a, Work Hard section). The work program is a fundamental

component of the college's distinctive educational experience, which integrates work and service along with academics. The primary purpose of student work is to provide valuable learning experiences and opportunities to develop transferable skills that will prepare students for a career (WWC, 2019, pp. 40-41).

As of 2020, freshmen are required to work a minimum of 10 hours each week. The minimum weekly range for sophomores is 10 to 15 hours, with 10 to 20 hours for juniors and seniors. During the last two years in school, students are able to become work crew leaders and train new student workers (WWC, n.d.-bb, How You'll Do It section).

The Work Program Office manages all aspects related to student work. New students are assigned to a crew based on their area of study, previous work experiences, and interests (29:8; WWC, 2009, p. 40). Work supervisors evaluate students regularly. Evaluations are maintained in the student's Work Transcript (WWC, 2019, pp. 40-41).

Students provide essential work support in all aspects of campus operations. There are over 85 different work crews (WWC, n.d.-aa, Explore Our Work Crews section). Below are highlights of some of the more interesting and unique work opportunities that are physically intensive or involve some physical activity.

Farm

WWC's farm crew is a national leader in sustainable agriculture (WWC, n.d.-e). Currently (2020), the farm is designated as the number one college farm in the U.S. by two different college review organizations (Best College Reviews, n.d.; College Rank, n.d.).

Over 100 students, overseen by two staff, manage the school's 275-acre farm and obtain hands-on experience working on one of five sub-crews: general, cattle and sheep, pig, poultry, or marketing/business (College Ranker, n.d.; WWC, n.d.-e). Their responsibilities include caring for, feeding, and moving approximately 65 brood cows, 20 brood sows, 750 broilers, 200 laying hens, and 20 ewes to various fields. Students are involved in planting and harvesting feed crops, repairing fences, and maintaining farm buildings, tractors and equipment. Student workers dispense medicines, administer shots, solve animal health problems, and deliver newborns. They are also involved in marketing meats and other products sold locally. WWC's food crews grow or raise about 30% of the food served on campus (27:4-5; 29:10-11; WWC, n.d.-e).

Forestry

The forestry crew is responsible for all of the work involved in managing the college's 600-acre forest (WWC, n.d.-d). Some of the students' duties include caring for and cultivating trees; harvesting lumber and firewood; maintaining trails and logging roads; producing nontimber forest products, including syrups, medicinals, agroforestry plantings, and mushrooms; and assisting with various environmental courses (29:7; WWC, n.d.-g).

Garden

The garden crew maintain four acres of organically raised crops, including vegetables, fruits, cut flowers, and herbs. This work involves cultivating, planting, weeding, watering, and harvesting in the fields and greenhouses. Thousands of pounds of vegetables are produced annually, with a variety of crops grown throughout the year. Produce is sold off campus at community farmers markets and on campus to dining

services, faculty, staff, and students. Students are also responsible for maintaining a one-acre apple orchard, several colonies of bees, and a composting operation. Some student workers grow medicinal herbs that are made into lip balms, hand salves, teas, and other products, which are sold on campus and in the community (WWC, n.d.-f; n.d.-i; n.d.-j; n.d.-l).

Horse Crew

Several students are responsible for a team of draft horses that are used in the garden and forest. Student duties include feeding, grooming, driving the horses, and maintaining the horse yard (WWC, n.d.-z; 2011, p. 55).

Recycling

This crew works incessantly to identify innovative ways to recycle, reuse, and reduce waste. Its mission is to “provide the campus community with effective and innovative recycling, composting and waste disposal services and to reduce the volume and environmental impact of waste generated on campus” (WWC, n.d.-u, What We’re About section). Its foremost initiative is to help the college reach zero waste on campus (WWC, 2017a, p. 2). In 2017, over 180 tons of material were redirected from public landfills as a direct result of this crew collecting 60 tons of usable compost and 120 tons of other functional materials (p. 2). Student workers process over 25 recyclable materials, maintain the recycling center, operate the Free Store⁹ and wood shop, compost campus food waste and organic matter, research and implement waste reduction

⁹ To reduce the amount of campus waste that ends up in a landfill, students sort through the trash and remove items that could be reused or repurposed and place them in the school’s Free Store, which is open to the entire campus community.

programs, and educate the campus regarding waste-related issues (WWC, n.d.-u, What We're About section).

Community Engagement

Community engagement (formerly known as service learning) is the third component of WWC's wholistic educational model. Since its establishment as a farm school, students have been involved with community projects off campus. In 1959, service became a graduation requirement (Disher, 2014, 18:17). While the work program focuses primarily on serving the needs of the campus community, community engagement concentrates on the needs of the local, national, and international communities. WWC students complete over 50,000 hours working with these communities each year through service learning courses and trips, community-engaged work/group experiences, community partnership projects, and internships (WWC, n.d.-b; 2019, p. 43). Students are able to select social and environmental justice issues that they are interested in and then collaborate with others to take action (n.d.-b, Explore Our Issue Areas section). WWC's community engagement program receives ongoing national recognition. In 2020, WWC was ranked in the top ten of both *Princeton Review's* Most Engaged in Community Service (2019g, Rankings and Lists section) and *U.S. News and World Report's* Best Colleges' Service Learning category (2019f, Rankings section).

Understanding the World: Guiding Framework

WWC's guiding framework—worldview, philosophy, beliefs, and core values—forms the underlying foundation for its vision, mission, educational curricula, and programming. This section is not intended to provide an extensive discussion of the school's philosophy. Rather, the objective is to highlight key concepts that drive the

school's academic offerings and praxes used to develop the whole student. These concepts have been organized into major philosophical areas that emerged throughout my research and visit. Following is a synthesis of what administrators, staff, and students said during interviews and focus groups; what I observed; as well as what I read in school materials and on the college's website.

Humanistic Postmodern Perspective

Diversity of attitudes, beliefs, life experiences, cultural backgrounds, and spirituality abounds at WWC (20:12, 22:9; 23:15; 26:2; WWC, 2013a, p. 10).

Consequently, it was not surprising to discover a plethora of philosophical perspectives at WWC. There are many different narratives on campus, and all of them are accepted as equally meaningful and valid. The college community places a high value on listening to each person's story. Members strive to be tolerant and respectful of everyone's beliefs and not impose their perspectives on others (16:6; 17:10; 18:22; 20:1; 22:8; 26:2; 30:4; 31:5). Though WWC has a written philosophy, it is articulated distinctly through its ethos as told and lived out by the college community (WWC, n.d.-p; n.d.-q).

One universal reality the school embraces is that all human beings seek community and acceptance. Living in community also allows kindred spirits and diverse minds to share common interests, values, and goals in a safe and trusting environment. Being a part of a community compels each member to assume the responsibilities of respect, participation, and cooperation (29:8; 30:35; 31:29-30; WWC, n.d.-c).

Another mutual truth the college community espouses is that everything in the universe is interconnected and interdependent (WWC, n.d.-x, Sustainability Commitment section). This ideology provides the framework for approaching the world from a

humanistic perspective. WWC's community members reject the bleak postmodernist outlook on life. They refute the viewpoint that people are no better off than they were in the past and that no one can solve the enormous global challenges facing humankind. Instead, community members maintain a positive attitude and assurance that they can and will make the world a better place to live and preserve it for future generations (WWC, n.d.-x; 2017a, p. 1).

Interconnectedness with earth and each other also necessitates personal and collective accountability (WWC, n.d.-t). While individuality is important, "it isn't our separateness that gives us life but rather our oneness," one leader espoused (18:4). For this reason, contribution to the greater common good—what is shared and beneficial for the global community—is more important than personal interests, wants, and desires (18:5; WWC, 2019, p. 9). At the same time, community members recognize that people cannot reach their fullest potential if individuality is suppressed. Therefore, careful consideration is necessary when determining the appropriate balance between rights and responsibilities (29:15). Similarly, global interconnectedness and interdependence are the underpinnings for upholding the axiom that human beings are responsible for the planet and each other (18:22; 26:17; 29:36; WWC, 2007, pp. 5-6; 2019, p. 85).

Educational Philosophy

Early on, WWC embraced the mottos of "learning to do by doing" and "learning to live by living" (Banker, 1984, p. 33). Today, in 2020, the college's sustained focus remains on preparing students to participate in collective action to further a "just, equitable, and sustainable world" (WWC, 2019, p. 34). WWC's wholistic educational philosophy is succinctly described on its website: "Think deeply, care fiercely, work

hard.” At WWC, students experience academics integrated with experiential learning; real-life, challenging work experiences; and purposeful and meaningful community engagement (p. 34).

Core Values

WWC’s core values are an outgrowth of its ethos. Its three overarching key values emphasize environmental responsibility, cross-cultural understanding, and the common good (WWC, 2019, p. 9). From 2010 to 2015, the school communicated its three core values in the context of its fundamental priorities (WWC, 2010a, p. 10; 2010b, p. 2; 2011, p. 10; 2012b, p. 10; 2013a, p. 7; 2014, p. 7; 2015, p. 7): (a) triad undergraduate educational program, which integrates academics, work, and service; (b) liberal arts education that incorporates experiential and innovative learning; (c) community where everyone participates in all aspects of college operations and is engaged in civic activities; (d) sustainability, which encompasses environmental responsibility and social and economic justice; (e) diversity, which embraces inclusivity, as well as international and cross-cultural understanding; and (f) individual personal growth, well-being, and wellness.

Additionally, the dignity and value of work is a fundamental precept at WWC (26:3; 29:18; 21-22; WWC, 2015, p. 35; 2019, p. 9). Work has been viewed as a privilege and a recognition that each job is of equal importance (29:22; Banker, 1984, p. 29). At the heart of this tenet is that work offers learning opportunities that concentrate on student-centered experiences and prepares students for living lives of purpose (26:7; 29:12; WWC, n.d.-aa; 2019, p. 40). Work also allows each member of the community to

take ownership and share in the responsibility of operating the college (WWC, n.d.-aa, Building a Culture of Community section).

Vision

The school's vision statement was initially introduced in 2010 as a part of its strategic plan (WWC, 2010b, p. 2). WWC's vision continued to be communicated in its catalogs and other messaging through the 2015-2016 academic year. However, commencing with the 2016-2017 school year, I have not been able to find a written vision statement in any communications or documents that I have reviewed, including academic catalogs. Below is WWC's vision statement from 2010 through 2016 as documented in its catalogs:

Warren Wilson College will lead the nation toward a new model for liberal arts education through the innovation of its Triad educational program, the quality of its academic engagement, the fulfillment of its sustainability principles, the depth of its commitment to diversity, the vitality of its community, and its nurturing of individual well-being. (WWC, 2015, p. 8)

Mission

Since the opening of the all-boys farm school in 1894, WWC has maintained its commitment to community, sustainability, work, service, and openness in the quest for truth. Its mission remains faithful to these priorities. The college's mission is to provide a distinctive approach to education that purposefully integrates academics, work, and community engagement that is "committed to environmental responsibility, cross-cultural understanding, and the common good" (WWC, 2019, p. 9).

Understanding Wholistic Education

Developing the Whole Student

At WWC, the understanding of the nature and potential of people is constructed in the context of wholeness and interconnectedness to the earth and to others (WWC, n.d.-x, Sustainability Commitment section; 2019, p. 85). People are whole beings, having mental, social, emotional, spiritual, and physical dimensions (16:3-4; 26:2; 29:18; Banker, 1984, p. 82; WWC, n.d.-v., para. 1). These dimensions are connected and do not develop in isolation from each other (16:3-4; 26:2; 29:18). Consequently, people must develop all of their dimensions in order to be whole, well rounded, and balanced (16:4; 26:3; 29:19; WWC, 2019, p. 6). For many decades, this school has focused on integrating the components of its program to provide a broad, balanced, well-rounded, wholistic educational experience (29:1; Banker, 1984, pp. 27, 30, 35, 82). One leader described WWC's wholistic educational model as living, working, serving, studying, interacting, being mentored, and giving back (18:4).

WWC uses experiential learning as a key component to help students internalize the knowledge and skills they acquire. In the words of one staff member, "If you tell me, I'll forget. If you teach me, I'll remember, but if you involve me, I will learn. We are developing citizens and leaders by not merely talking about it but by actually doing it" (18:5). Studies are connected to real life by transferring and solidifying knowledge and skills attained in the classroom, in the work place, and in the broader community. In turn, work and community engagement reinforce and deepen academic learning, personal growth, and well-being (26:7; 29:21). "This is integration . . . and this is where deep student learning occurs, in the life of the student," explained one faculty member (16:6).

“After lecturing to the students about whatever it is I am trying to teach them, students are then involved in doing it. And when combined, the whole learning experience is greater than the sum of its parts” (16:6). This teacher purposefully strives to find opportunities for students to apply what they have learned to real-life situations.

I try to find some real problem for students to work on. One year, there was a big oak tree where the stone wall around it bulged out into the road and narrowed it down to one lane. That created a logical problem of which way the traffic should run around the circle. . . . And then we have vehicles that don’t have license plates so they can’t go on the highway. . . . I set all those parameters up, and we spent a better part of a term designing the traffic pattern. (16:7-8)

Administrators, faculty, and staff alike shared their understanding of the value of facilitating the development of the entire person, believing that it is the most effective means of setting students up for success in all aspects of their lives (16:3-8; 17:5; 19:15; 20:1; 21:9; 26:4-5; 29:6-8). They readily admitted that this “journey we have chosen to travel is challenging, and we have not yet arrived” (16:3). They confided that it was particularly challenging to determine how to implement the school’s Applied Learning Model that integrates learning, working, and serving (16:3, 17:8, 22:18, 26:15-16, 29:7; Schmaltz, 2016, 3:52).

During the two student focus groups I conducted, all 22 participants were given an opportunity to express their insights into the development of the whole person. Most students agreed that the aim of wholistic education was to help facilitate the development of well-rounded people. There was a general consensus among most of the participants that a whole person could be defined as having a mind, body, social, and spiritual dimensions (30:5; 31:8). Conversely, several students expressed doubt that any person was qualified to describe what a whole person meant. Students held opposing perspectives regarding the college’s role in facilitating the development of the whole

person. Some did not believe that any college should be involved in developing the physical dimension. Others expressed their suspicion that anyone was “remotely qualified to develop the whole student.” Others purported that not only was that a part of WWC’s responsibility, but it was also the school’s strength (31:4). The diverse viewpoints on this topic is one example of the diversity of thoughts and beliefs students hold at WWC.

Practices Used to Develop the Whole Student

The college offers a distinctive threefold educational approach that incorporates a liberal arts education, meaningful work, and purposeful community engagement. The school’s student development paradigm provides students with many varied experiences to learn and practice the knowledge, skills, values, and collective action that encompass their civic identity (WWC, 2019, p. 34).

Knowledge

The educational experience at WWC is designed to develop the knowledge, critical thinking, and analytical skills necessary to identify solutions to the world’s challenging problems (WWC, 2019, p. 35). Students begin college with self-awareness that is reinforced and contextualized throughout their first year. As they progress through school, WWC’s goal is that their self-awareness and understanding of complex issues will deepen (p. 34).

Skills

Critical thinking and evaluation are then practiced and sharpened in varied diverse and distinct experiences, both in and out of the classroom, whether students are studying, working, or participating in community service (WWC, 2019, p. 34).

Values

“Community mindedness is central to the ethos at this college” (WWC, 2019, p. 34). In combination with practicing critical inquiry, students examine and strengthen the values that are most important to their civic engagement. Over their time at WWC, students are able to display their devotion and engagement to ethical integrity, justice, and equity on campus, in their community, and around the globe (p. 34).

Collective Action

At WWC, shared action happens with an individual, group, or an entire community. It requires people to be empathetic by considering the plans and needs of others. This is displayed through compromise, civility, and mutual respect. It is experienced and practiced in and out of the classroom. This provides students with the ability to be effective participants in innovative and collaborative problem solving (WWC, 2019, p. 34).

Developing the Physical Dimension

At WWC, the significance of being healthy and physically fit is understood in the context of sustainability. The well-being of the community is determined, in part, by individual health and well-being. Caring for one’s self is the starting point for the enormous responsibility of caring for the planet. People cannot be good environmental

citizens unless they are strong and healthy (16:14; 18:2-4; 20:3; 26:7, 11, 18; 29:8-10, 12, 18, 21, 23-24). This is accomplished at WWC by helping students develop balanced lifestyles and nurturing personal growth and individual well-being (29:12, 18; WWC, 2014, pp. 7-8). One college environmentalist described how wellness supports the school's values.

For the planet, sustainability is the ability to endure. For people, it is the preservation of well-being. The conceptual rationale for developing the physical is that if you are going to be espousing environmental citizenship, then you need to start with your own body—yourself, how you manage yourself. . . . Health and wellness support the college's priorities by fostering sustainable lifestyle behaviors. We teach students to consider how their lifestyle choices influence the broader picture of preserving the future. (18:16, 18)

Students generally concurred that it was important to be healthy and physically fit before they could care for the earth, others, and themselves. Many students defined physical development as maintaining balance in life. They shared that this could be accomplished by eating high quality foods, getting regular physical exercise and rest, balancing studies with having fun, not using harmful substances, and maintaining safe and healthy sexual relationships (30:23, 31:3).

WWC endeavors to communicate the importance of a balanced life of study, work, and healthy living (20:20; 26:17; 29:42). One leader purported that, based on his experience, WWC students were in better shape, more active, and had a higher degree of sensitivity toward physical well-being and eating healthfully than students at other colleges (26:7). At the same time, he noted that there was a dichotomy on campus that was inconsistent with the school's focus on wellness. The number of students who

smoked tobacco was higher than the national college average.¹⁰ He disclosed that there was also substance abuse on campus though he noted that current data suggested that the percentage of WWC students involved with illegal drugs was declining.

I believe that students want to show us their independence. They are adults and can do whatever they want. But still, that's at odds with the overall [wellness] philosophy and may be a contradiction. But they are not perfect. . . . We get kids who are very much unlike those at an Adventist college. We get kids who come out of so many different backgrounds, so many different views, different upbringings, so many different religious perspectives. . . . When you have people coming from so many different parts of the world, so many different perspectives without a single framework, it is not unusual to have them testing, and seeking, and planning different ways to demonstrate their own personalities. In fact, I would say it should be expected. (26:8)

This assumption was confirmed during the two student focus groups (30:27; 31:23). One student said that no person or institution had a right to tell him what to do, whether it was good for him or not. Another participant asked if he would still feel the same way if it were a matter of life and death. “Even more so,” was his response (31:23).

Students expressed a broad spectrum of thoughts regarding the role of a higher educational institution encouraging them to eat well, exercise, and stay healthy. Some emphasized that they were whole people; consequently, their minds and bodies could not be separated. “That’s why physical development—learning how to get healthy and stay healthy—should be a part of the undergraduate educational experience” (30:12). Others argued that the only function of a college was to prepare young people for a career involving the mind or hands. They purported that learning and working were well within a college’s purview. However, physical development was a personal matter, and colleges

¹⁰ The 2013 National Survey on Drug Use and Health found that 21% of full-time college students between the ages of 18 and 22 smoked cigarettes during the previous month, down from 32.6% in 2002. (Center for Behavioral Health Statistics and Quality, 2014). Research conducted at WWC in 2013 found that 40% of WWC students had smoked over the previous 30 days (Pannier, 2014).

had no business in a student's personal life, which included health and wellness concerns (30:4; 31:5, 7).

A few students clarified that it would be acceptable for a school to encourage physical development through work (30:18). One participant maintained that there was not any single prescribed way to encourage students to maintain good health and well-being. Although he insisted that it could never be accomplished at an institutional level, he maintained that it could possibly be successful in an individual or group venue (30:27). Most students were comfortable with WWC's approach to facilitate and nurture the development of the physical dimension without mandating or tracking students' physical activity or health practices. Several participants noted that maintaining good health and eating habits were especially important at a work college because of the high amount of stress associated with balancing academics, work, service learning, and socialization (30:13).

Relationship Between the Mind, Body, and Learning

A broad group of faculty, staff, and administrators shared their conviction that there was a connection between the student's mind, body, and overall learning (e.g., 16:14; 18:4; 20:3; 23:10; 26:18; 29:10). Furthermore, students from each focus group concurred that there was a connection between the body (how they felt) and the mind (how they learned) (30:25; 31:19). However, student insights regarding the connection between the body and mind varied significantly. Some believed that eating well and being physically fit and healthy were extremely important to their whole learning experience. Others concurred that it was moderately important, while some stated emphatically that there was no connection between learning and physical well-being.

Hence, they did not eat healthy food or exercise on a regular basis (30:15, 25; 31:20).

One young man poignantly shared his perspective:

I don't even feel like I'm on the same page as a lot of you guys. . . . I grew up on the poverty line and . . . when you are poor . . . you don't shop organic. You don't eat lettuce. . . . You eat fried chicken. You eat sweet stuff. You eat . . . sugar because it's cheap. . . . When I come here and I hear people saying you need to eat healthy and that my eating habits dictate how well I learn, well, I'm not living that way. . . . I am really getting antsy around some people . . . who tell me I need to eat healthy, I need to exercise . . . because it will help me learn. . . . No, I don't want to eat healthy. I don't want to exercise because that's not who I am, and I'm not going to change. . . . I don't think what I eat has anything to do with my grades. (30:27-28)

A number of participants pointed out that, in addition to the connection between learning and a person's physical health, another important aspect was the relationship between all components of their being—that is, the physical, mental, social, emotional, and spiritual (30:27). “The spiritual side of a person has as much to do with how that person learns as does how well he keeps his body” (30:13). One employee shared that the majority of WWC students were in touch with their spirituality in a very deep and real way. It was their spirituality, rather than their “Christianity or religion,” that informed their lives (29:23).

It's deep, and it's reverence . . . for things, . . . people, reverence for soil. . . . A lot of people would say that's a bit weird. But they have reverence for wood that . . . it took years to grow, and they go in with a chain saw . . . and cut that down. . . . They want to make sure that wood is going somewhere that honors that tree. . . . It's like the Native Americans. . . . When . . . chickens are killed, students will say, “Let's stop for a minute. Let's thank these chickens.” And it was a quiet moment because they [chickens] were just about to be killed. . . . Powerful. That to me is wellness, and it came from a student. (29:23-24)

Benefits

Although I did not ask students directly to identify benefits from being physically fit and healthy, several advantages surfaced during the focus groups. These included: (a) having more energy, (b) being more alert, (c) consistently feeling better, (d) having an

increased level of concentration, (e) learning better, (f) getting better grades, (g) aging better, (h) having a better memory, (i) sleeping better, and (j) experiencing less stress (30:31-32; 31:26-27). One student highlighted some of the positive results that she had already experienced:

I noticed that it is a lot easier for me to come home after classes and run and then do some homework than it is to come back and sit for a while and be confused about what I am doing. . . . It's a mental clarity sort of thing. It gives your mind a break. I have more energy when I run. I sleep better. I also have more energy after I contra dance. Exercise helps me learn better. Eating good foods also helps me learn better and faster. (31:11-12)

Motivators

Students shared some of the motivators that were driving their desire to stay physically active and healthy. Relationships, including family, friends, and significant others, was the most labeled motivator (30:13; 31:15). Being able to work and earn a living also ranked highly (31:14). Health was another driving force that emerged, described as (a) functioning better in all areas of life, (b) avoiding illness, (c) maintaining a healthy weight, (d) reducing stress levels, and (e) maintaining high energy levels (30:13; 31:16).

A few students desired to remain physically fit out of necessity. They did not have transportation and needed to stay in shape because they had to walk everywhere (30:14; 31:16). One student shared that keeping herself healthy was important because it was closely connected to the physical health of her surroundings. Hence, remaining physically fit would allow her to sustain herself through work, gardening, growing and making food, and getting around independent of fossil fuels (30:15). Another participant said he wanted to be holistically healthy. "This means that I want to be physically fit, in addition to being mentally and spiritually healthy" (31:18). One male participant said

that his only motivator was himself (31:23), while another student said that he did not believe there were any real motivators. In his words, “physical fitness just happens” (31:23).

Approaches

By and large, most participants said that they were physically active because of their work and outdoor activities, rather than from following any specific exercise regimen. Most agreed that they preferred the outdoors because that was their “personal priority,” not because any “institution mandated it” (30:15; 31:20). A few students expressed their impression that working out in a gym, rather than in an outdoor setting, was frowned upon (30:15; 31:19). Many stated that they would continue with their outdoor activities to remain physically fit for the long-term. Others concurred reluctantly that once they were out of college and working full-time, it would probably be more realistic to go to a gym regularly (30:17; 31:23).

In response to strategies for eating healthfully, some students said that they had already developed sound nutritional practices acquired from their time on campus (31:24). Students who worked in the school garden explained that they had learned to grow healthy, organic produce firsthand (31:26). Others learned about the importance of producing, growing, and eating locally from a local foods project in their environmental and outdoor leadership classes (30:14). Still others stated that they had learned about the importance of eating local foods from community whole food campaigns.¹¹

¹¹ These student-run campus and community educational programs stress the importance of buying and eating locally grown, in season, whole foods (unprocessed and unrefined that do not contain any added ingredients) (30:22, 23).

Practices Used to Develop the Physical Dimension

WWC desires for students to develop an awareness and understanding of the importance of physical well-being. Instead of mandating physical activity requirements, leadership espouses this aim by modeling and facilitating an understanding of the importance of wellness. The college offers an extensive variety of opportunities for students to nurture and maintain wellness, discussed in the sections below.

The school does not have any general education physical development requirements. Nevertheless, students are able to learn about the importance and benefits of physical well-being by selecting optional classes and opportunities that match their interests, lifestyles, and time constraints. Numerous students stated that they appreciated the fact that even if they did not have time to take a physical activity class, the importance of health and wellness was integrated into their college life. Many participants also expressed their appreciation for the ample opportunities that WWC provided them (30:17; 31:32). As I evaluated these practices, I could see the ideology behind them. These praxes support the school's philosophy of wholeness and interconnectedness. Further, they promote the relationship between healthy lifestyles and a healthy planet. Below is a brief description of the practices WWC uses to facilitate and encourage the development of the student's physical dimension.

Campus Landscape

The natural environment and layout of the campus, with its hilly terrain and distance from one side of the campus to the other, provides students with a myriad of fitness possibilities. There are 25 miles of trails meandering through the gardens, farm, and forest that are ideal for hiking, running, and mountain biking. Students also swim in

the Swannanoa River and the pond on campus. This college is repeatedly recognized nationally for its expansive outdoor opportunities. In 2019, Backpacker Magazine ranked it in its 20 Best Colleges for Hikers list (Bannon & Webber, 2019).

Clubs and Organizations

There are numerous on-campus clubs and organizations that provide physical activity opportunities and the ability to learn more about nutrition and wellness. These include the Appalachian Ninja, Archery, Boxing Club, Brazilian Jiu-Jitsu, Capoeira Club, Community Bike Shop, Dance Music Club, Fellowship of Christian Athletes, Paddling Club, Step Team, Table Tennis Club, and Timber Sports (WWC, n.d.-o).

Curriculum Offerings

WWC offers various degrees that involve some aspect of physical activity or wellness. These offerings help students develop and maintain their own active and healthy lifestyles and/or prepare them for careers that promote the well-being of others. WWC offers an outdoor leadership program, which is a cooperative effort between the college and North Carolina Outward Bound School, an internationally recognized outdoor educational organization (WWC, 2019, p. 115). This program provides leadership development and prepares students to administer and supervise outdoor adventure education programs.

Environmental Studies is another WWC offering that involves some level of activity and focuses on providing healthy, sustainable food (WWC, 2019, pp. 85-93). Under the sustainable agriculture concentration of Environmental Studies, students learn about sustainable living and farm management. Students are required to work on the school's farm or garden for at least one academic year. Students must also work as

interns with a farm or a food-related/farm-related organization for at least 100 hours (pp. 88-89). Ecological forestry is another optional concentration that involves physical activity. Students enrolled in this concentration are encouraged to work on the forestry work crew for two years (p. 87).

General Education Requirements

Physical education classes are not required for graduation. During my visit, several administrators shared that the school leadership was assessing whether or not the college should require any classes to ensure that students were engaged in physical and wellness activities (20:3-4). As of the 2019-2020 school year, no requirements had been added (WWC, 2019, pp. 35-39).

The school's Physical Education Department is aimed at developing the physical well-being of students and provides an understanding of how to maintain physical fitness throughout life. WWC provides students with a variety of optional activity classes that introduces them recreational sports (WWC, 2019, pp. 210-213).

Healthy Food Options

On the campus of this college, the focal point of food is on a shared awareness of environmental and social responsibility. All of the on-campus eateries provide the campus community with farm-to-table dining (WWC, n.d.-f, para. 1). Approximately 50% of the meal choices offered in the main dining hall are vegetarian or vegan (*Sierra Magazine*, 2010, Category 3: Food section). Much of the produce is grown on campus. Nearly all of the beef and about half of the pork served in the dining hall are produced by the school's farm. In fact, 34% of the food served on campus has been grown or raised within 100 miles of the school (WWC, n.d.-f). The school's goal is to serve at least 40%

local food (WWC, 2013b). A favorite eatery on campus, Cowpie Café, is promoted as the nation's first college campus vegan/vegetarian café (*Sierra Magazine*, 2010, Category 3: Food section). This student-initiated and student-run eating establishment serves in-season, organic, locally grown food year-round (WWC, n.d.-f, Where to Eat on Campus section). All food grown and raised on campus, including fruits, vegetables, beef, pork, and eggs, may be purchased by the campus community (WWC, n.d.-j).

Physical Activity Offerings

Athletics, fitness, and outdoor recreation are primary to Warren Wilson's elective activity offerings. The athletic center provides students access to a weight and fitness area, an indoor swimming pool, and a climbing wall. Outside, students are able to play basketball, tennis, and soccer, and also climb an alpine tower. Over the years, intramurals have been based on student interest and generally have included kickball, flag football, water polo, tennis, dodgeball, and basketball. Intramural classes have also been offered in martial arts, spinning, meditation, weight training, and physical fitness (WWC, n.d.-a; n.d.-o; n.d.-w; 2009, p. 27). Fitness options also include a variety of wellness activities, such as yoga, Zumba, contra salsa dancing, and meditation (WWC, n.d.-a). WWC's Outdoor Programs Department sponsors outdoor trips, sports, and technical skills workshops, which are available to the entire college community (24:4). These include climbing, kayaking, canoeing, and canyoneering (WWC, n.d.-s).

WWC student athletes compete in the United States Collegiate Athletic Association in men's and women's soccer, basketball, cross-country, swimming, and tennis. Additionally, the college's nationally ranked men's and women's cycling team competes in events hosted by USA Cycling, the national governing body for cycling

(USA Cycling, n.d.; WWC, n.d.-a). WWC's inclusive environment is also found in the school's athletics, where all interested students, regardless of their level of experience or talent, are welcome (WWC, n.d.-a, Join Us section). In 2016, the school's cycling team won the USA Cycling Collegiate Mountain Bike National Championships (McCormick, 2016). Two freshmen riders with different backgrounds were members of this team.

While one of the students hailed from New Zealand and was a world-class rider, the other student had never ridden a mountain bike before joining WWC's cycling team. She was able to train for the race in less than three months (McCormick, 2016).

Service Projects

Many of the service projects involve some degree of physical activity or some aspect of health and nutrition. Some students choose to help rebuild homes that have been destroyed by natural disasters. Others are involved in building ramps and performing house repairs for low-income elderly and disabled citizens. Some select projects that match their specific passion and interests. They may undertake sustainable energy projects, volunteer at food banks, or work with animal welfare. Some students prefer working outdoors and get involved in planting trees, working in community gardens, or cleaning up parks and other community areas (17:19; 29:29; WWC, 2009, pp. 55-56).

Work

Work is one of the main required practices that facilitates physical fitness at WWC. There are approximately 50 different student work crews that are physically

intensive or involve some level of physical activity.¹² Work appeals to many WWC students as a “natural way” to remain active and stay in shape (30:8; 31:31). Some student focus group participants cited work as one of the most important components of preparing them for success in life (30:8; 31:9, 32). Work balances their academic pursuits and gives them respite from their intellectual studies. One administrator explained,

It’s really hard to get an 18-year-old to take seriously wellness issues. . . . Part of what I think work colleges have to offer is an opportunity for students to find out another dimension to physical fitness, the actual physical work. And the kid that you could no more get to lift weights for a half an hour in the gym will dig a hole for a half an hour if it’s going to have a tree put in it. I think there’s another place where we take the issue out of the lecture, out of the classroom, out of the nurse’s office, saying, “You should get in shape,” and let them figure that out for themselves. (16:9)

Assessment of the Development of the Physical Dimension

At WWC, success is measured in each of the triadic components. Academic assessments include grades and course/instructor evaluations. There is also a formal assessment process for student work. The work program identifies learning and production goals for each work crew. These are used in the student evaluation process to assess their work performance and effectiveness. Students are given a work grade each semester. Work grade point averages are calculated using the evaluation scores. These evaluations assist students in understanding the progress of their learning within the work program and include ideas for improving performance. Similarly, student workers are also given an opportunity to evaluate their supervisors, share their experiences, and provide feedback (WWC, 2019, p. 40). The assessment process for community

¹² This is based on the 2012-2013 catalog, which is the last year that included a description and number of student positions for each of the work crews (WWC, 2012b, pp. 43-72).

engagement comprises three points of engagement and growth: exploration, understanding, and community impact. Advisors review and monitor students' progress based on their personalized plans (pp. 42-43).

There is no assessment for evaluating students' physical development and well-being because there are no requirements for physical activities. "It is voluntary and has not been integrated into any formal college assessment," one administrator explained. "On this campus, students are getting physical activity all of the time, whether walking to classes across campus, on their work crew, or in the community, rehabbing a house" (20:9). He explained that students already have a lot of requirements, and this is an area where WWC measures success based on how many students are involved in the varied physical activity offerings (20:10).

Overall assessments include the National Survey of Student Engagement evaluations, which references the Applied Learning Model experience (20:7). Additionally, students are required to write senior letters in which they address their experiences in each component of the model (WWC, 2019, pp. 38-39). They also share their overall reflections regarding the college's integrated educational program (20:9). For longer term evaluations, WWC surveys alumni (20:11). WWC also measures outcomes based on students living meaningful, authentic lives:

There are many ways to measure success. Professionally, of course. But what about the importance of living lives with meaning, aligned with our values, that make a difference in our community? At Warren Wilson, we believe that the best outcomes integrate professional success with authentic, well-lived lives. It's why we not only look at the traditional markers to measure how we're preparing our students for the world, but also the non-traditional. Not only how quickly our alumni find jobs, but whether the job was meaningful. Not only whether they were employed, but whether their employment paid enough to support their desired lifestyle. (WWC, n.d.-r, para. 1-2)

Recommendations to Enhance Physical Development

During my visit, administrators and staff identified several main goals focused on strengthening WWC's wholistic educational experience. They also discussed enhancing the school's overall praxis for encouraging students to practice a life of balance and well-being.

Administration and Staff

Provide Meaningful Student Work

The need to provide meaningful work for the students was identified almost unanimously among the administrators, faculty, and staff whom I interviewed (17:8; 22:18; 28:2; 29:30-31). Interestingly, the same recommendation came up during my student focus groups, which will be discussed in the following sections. One work supervisor succinctly explained where the college was in terms of ensuring jobs for all of the students: "Efficiency is not the name of the game" (21:4). "More real-life jobs are required, and this will involve increasing the number of supervisors and reviewing the division of work for which each supervisor is responsible for," an administrator explained (21:4).

Applied Learning Balance

Another continual challenge for WWC is to find the right balance between academics, work, and service. Early on in the history of Warren Wilson, work was "the" value because faculty, staff, and students had to survive. Students were at school to learn but within the context of work (26:15). As the school grew and developed, academics became more significant until work and academics were valued equally. Although the

service component was important, it was managed under the sponsoring denomination at that time. When the college began attracting more non-Presbyterian students, the service component evolved into what it is today. Rather than being organized through the church, community engagement is now directly operated through the school.

During my visit, some students and administration were questioning whether more service should be required (26:15-16; 30:29). “We don’t have it figured out. Do we require the right number of hours for students to work? Should they be required to be more involved in the community?” a leader questioned. “The Triad [now called the Applied Learning Model] is a work in progress. We’re getting there, and we won’t stop until we do” (26:15).

Applied Learning Integration

WWC’s learning model prepares students for a lifetime of leadership, service, and work (WWC, 2019, p. 9). The main area for improvement identified by administration and staff (19:12; 21:9; 24:11; 29:7) was the integration of each component of its learning model “more effectively, comprehensively, and coherently,” particularly the work component (29:20). “My hope is that as the four years go on . . . they [students] start putting them all together and . . . start the integrative component” one staff explained (29:7). He added that although some students could already connect the pieces, many were not able to at this point (29:7).

Several administrators addressed the struggle associated with integrating the physical/health/wellness facet into the entire educational experience (16:2; 29:7-8). Here is how one leader portrayed this challenge:

There is a very long tradition in Western academics of divorcing the mind from the body. In fact, I think we still have a notion that the real need is up here in the control

booth [the head] and this machine [the body] is running it. That's why my generation of college students could have the absurd notion that you could beat up your body and your mind would somehow still keep on going. . . . Unfortunately, there was no talk of wellness. You had a body, and the body kept on keeping on. . . . Our minds are what mattered. Sadly, all these years later, we are not that far away from that thinking. . . . The life of the mind in academics still, I think, lives in their heads too much. We have . . . to get ourselves put back together as whole people. . . . While we have a clear institutional interest in whole people and we talk about wellness, it wouldn't be a surprise if everybody at the wellness meeting drove . . . to have a conversation about how to increase walking on campus. . . . We don't have it in our heads yet, but we've got it on paper. . . . We have it in the mission. We try to remember it when designing the individual pieces, but I don't think it's in our thinking so firmly yet that it influences everything we do. It is still a struggle to make it work, to have it be a part of us. (16:3)

Some leaders were convinced that the key to integrating wellness into the overall educational experience more effectively was for students to understand that work was actually another dimension of physical fitness (16:9; 25:12).

Students

The recommendations for improving the school's commitment to facilitating and encouraging individual well-being were consistent between both focus groups and shared by many students.

Expand Wellness Offerings

Most of the students were grateful for the various wellness program offerings. Many shared that the school's ultimate goal should be to reach the entire campus. Therefore, they encouraged broadening the course offerings (30:16; 31:29). Since the time of my research, the college has made institutional changes to its departments and offerings. As of 2020, I cannot find a wellness department, wellness student work crew, or wellness program offerings. Rather, some of the wellness offerings are now included in organizations, activities, and outdoor offerings.

Open Dialogue on Sensitive Topics

Nearly every participant from one student focus group and several in the other group discussed their desire to talk about such “taboo subjects” as sexual relationships, alcohol, and drugs. They agreed that it was not the college’s responsibility to be a moral agent. However, they were concerned about unhealthy sexual activity on campus. Several participants emphasized their perception that there were too many students who did not know how to be in healthy sexual relationships. One poignantly expressed, “Putting condoms in our bathrooms doesn’t constitute healthy sex. It just isn’t the case. More is needed. Much more is needed” (30:7). These same students wanted the college to more purposefully address how alcohol and various substances affect a person’s physical health. They encouraged the campus community to establish venues for these types of discussions to occur on a regular basis (30:9; 31:14).

Physical Well-Being Class

Several participants in each focus group shared that they would like to see the school become even more purposeful in helping students maintain overall physical well-being. They proposed adding a class specifically designed to teach students how to live healthfully. As one female explained, “Many students go through college not knowing how to exercise or understand the importance of healthy eating. I wish Warren Wilson could help students with that” (31:39). Students suggested that such a course should include modules on nutrition, healthy cooking and eating, exercise, and physical fitness. Additionally, a few students added that such a class would not be a “one size fits all” but should allow students to develop fitness programs that suited their own interests (30:16). Students had differing opinions as to whether this class should be optional or a graduation

requirement. Rather than receiving a letter grade, several suggested using a pass/fail mark. This rating would be based on whether students accomplished the goals established in their personalized program (30:16). A review of the college's 2019-2020 physical education offerings did not identify a physical well-being class (WWC, 2019, pp. 210-213).

Provide Meaningful Student Work

Students echoed administrators' concern regarding the need to provide them with meaningful work. Many students agreed that not all of the work on campus was "meaningful" or "true to life." They were quick to add that they understood the enormity of the challenge to provide "real-life work" for every single student (30:5; 31:9). One student explained by sharing an example from his childhood:

Sometimes I feel it's like when I was a little kid. I was helping my dad with something, but I really wasn't helping at all. He'd be like, "Sure, you can do this." I thought I was helping, but now I look back and realize I wasn't really . . . helpful or doing anything meaningful. Sometimes students just aren't given the opportunity, and they are not really challenged. We want to learn and be prepared to go out and conquer the world. (30:5-6)

Another student maintained that the aim of student work was not aligned properly. "The goal of the program is to prepare you for life. However, the goal should be to get done what needs to be done" (30:8). A few students added that their jobs, although meaningful, did not seem realistic since they did not get actual paychecks. Rather, the money they earned was credited directly to their bills (28:9).

Analysis of Alignment

Prior to my visit, this school had seemed characteristic of other small, liberal arts colleges. However, after visiting the campus, I recognized that there was something

different and unique about this college. I experienced a level of community, responsibility, and stewardship to the earth and each other not generally observed on other college campuses. The distinct impression I got from my short visit was of a tight-knit, safeguarded campus where people respected and trusted each other and where faculty, staff, and students were considered to be equals, no matter what position or standing they held. There was diversity in beliefs and ideas but oneness in aspirations, where the common good is of greater importance than an individual's wants or desires.

Warren Wilson College's guiding framework and core values were visibly discerned throughout my three-day visit. Administration, faculty, and staff alike seemed to view the world through a philosophy of wholeness and interconnectedness. Likewise, from my discussions with various people, the nature and potential of humans were mainly expressed in the context of sustainability.

Warren Wilson College's commitment to the earth is demonstrated in how the students learn, work, serve, and live. The school's dedication in facilitating the development of the whole student through its triadic approach aligns directly with its guiding framework and core values. Considerable attention is given to encouraging the development of the physical dimension as an element of the school's learning model. It is not because leadership believes that the physical dimension is more important but rather because it has been neglected in Western educational models. The significance of being healthy and physically fit is enormous because of its impact on sustaining the planet. Hence, the school's guiding framework demands a balanced focus on the entire person, where each element of the learning model is equally important (Disher, 2014, 23:10).

The school's praxis for developing strong and healthy leaders and engaged citizens is implemented through a multifaceted, integrated approach. It involves modeling and teaching sustainable lifestyle behaviors, growing organic food, eating locally sourced foods in season, and maintaining a healthy balance in all aspects of life. The college utilizes its surroundings to offer many varied outdoor physical activity opportunities. Furthermore, the majority of student work involves some level of physical activity.

In summary, Warren Wilson College's guiding framework and its practices for developing the student's physical dimension are in harmony. The alignment of the philosophy and practices will be analyzed in Chapter 9.

CHAPTER 6

FINDINGS: SOUTHERN ADVENTIST UNIVERSITY

Introduction

This study focused on examining how the physical dimension is being developed as part of a wholistic educational experience at four selected schools from two different U.S. higher educational systems. This chapter presents the findings from the first Adventist institution in this study: Southern Adventist University. It includes an overview of the university, its student body, costs and funding, and a brief history of physical development. It identifies the distinctive characteristics that emerged during the research. A brief overview of the institution's guiding framework—worldview, philosophy, beliefs, and core values—is examined in order to highlight key concepts that drive the school's academic offerings and praxes used to develop the whole student. This chapter examines SAU's understanding of wholistic education, in general, and the physical dimension, in particular. It presents an overview of the school's wholistic educational approach and identifies specific praxes employed to develop the physical dimension. This chapter also discusses the assessments used for developing the physical dimension. It presents recommendations made by administration, staff, and students for enhancing the development of the physical dimension and closes with a general analysis

of whether the practices that SAU uses to development the physical dimension are in alignment with its philosophy.

Overview

Institution

Southern Adventist University (often referred to on campus as Southern or SAU) is a private, conservative Christian liberal arts university under the auspices of the Southern Union Conference of Seventh-day Adventists (GC of SDA, 2019a). Southern is the largest Adventist undergraduate higher educational institution in the denomination's North American Division. The university's rural 1,300-acre campus is located in Southeast Tennessee at the foothills of the Great Smoky Mountains (SAU, n.d.-k, para. 1; n.d.-o).

In 1892, Southern Adventist University was established as an elementary school in the small village of Graysville, Tennessee. The following year, it became known as Graysville Academy. This school was unique because it accepted both boys and girls (Pettibone, 1992, pp. 9-10, 14-15). It was established out of a need of the Adventist Church and the local community. Adventist leaders wanted a denominationally-run school that could train students to expand the work of the church in the South and the community was in need of a quality school (p. 26). Over the years, this school matured into a high school, a junior college, a four-year institution of higher learning, and a university (SAU, n.d.-e, Building an Educational Community section, para. 7; 2019a, p. 3).

Southern consistently earns national recognition. The university is ranked number 8 out of 14 in College Factual's (n.d.-a) list of Best Colleges Affiliated as

Seventh-day Adventist. Niche’s 2020 Best Colleges included Southern in the top half of its Best Christian Colleges in America category (2020b, National section). It also ranked SAU as number three in its most diverse colleges in Tennessee designation (Tennessee section). In 2020, *U.S. News and World Report* (2019c) recognized Southern in its Regional Universities South category, both as a Top 50 School and as number 36 in its Best Value Schools (Rankings section). Southern is designated as number one in the 10 Most Diverse Colleges in Tennessee ranking by CollegeSnacks (Johnson & Kolmar, 2020). It also received an “excellent racial diversity” designation, ranking in the top 6% (College Factual, n.d.-h, Racial Diversity is Excellent section). Additionally, Southern received a high national ranking (59 out of 2,475) in College Factual’s (n.d.-b) overall diversity category (“SAU is ranked #59” section). This standing is based on diversity in student ethnicity, geographic location, gender, and age.

Student Body

Nearly 2,600 undergraduates, 58% women and 42% men, attended SAU in 2018 (College Factual, n.d.-b, para. 1; n.d.-h, “Explore Male/Female Diversity” section). Approximately 67% of undergraduate students live on campus (SAU, n.d.-o, Student Body section). Southern attracts students from different backgrounds and cultures throughout the United States and around the world. During the 2017-2018 school year, nearly 47% of the students were White; 22% had a Hispanic/Latino ancestry; 10% were Black/African American, nearly 11% were Asian, 4% identified themselves as nonresident aliens, approximately 1% were Hawaiian Native/Pacific Islander, and the ethnicity of the remaining 5% was not identified (College Factual, n.d.-h, “Explore Racial Diversity” section). Approximately 27% of the student body came from Tennessee,

while the other 73% came from nearly every other state throughout the country. The international student population represents 33 countries (n.d.-h, “Campus filled with Students” section; SAU, n.d.-o).

Typical Southern Adventist University students are “genuinely friendly, nice, and kind.” They have high morals, are spiritually focused, and desire to maintain a strong connection with God. While the majority of students are Adventist Christians, students from other faiths are welcomed (34:15; 36:19; 40:3, 14; 41:2, 20). SAU students self-declared that many live out their faith by serving God and others (40:14; 41:20). They are involved in on-campus ministries, outreach, and community events. Some travel abroad to serve as short-term student missionaries (34:16; 36:20; SAU, 2018b; 2019b; 2019c; 2019d).

A large number of SAU students are health conscious (35:4; 36:11; 40:6; 41:7). They purposefully try to eat healthfully and are physically active, even when they are not in school (40:1; 41:3). Several participants in each of the student focus groups admitted that they knew “a couple” of fellow students who had used alcohol or smoked marijuana. However, most focus group participants agreed that partying and drinking did not fit into their “lifestyles of choice” (40:11-12; 41:15).

Costs and Funding

Tuition and general fees for the 2019-2020 school year totaled \$23,620; residence hall rent was an additional \$4,640 (SAU, 2019a, p. 52). Although students are not required to work, the school encourages them to balance work and academics (pp. 49, 64). Students are able to contribute approximately \$3,000 toward their educational expenses by working 15 hours a week during the school year (p. 49). They can also work

on campus full-time during the summer and earn up to \$4,000 (36:10; SAU, 2019a, p. 49). A few administrators discussed their concern that there are not enough student jobs for everyone. According to SAU's catalog, if students desire to work and are physically and emotionally able to work, then they "may be able to obtain employment on campus" (p. 64).

Southern helps students finance their education by providing various awards and scholarships, ranking in the top 40th percentile of all colleges in the United States. Out of 483 first-year students who attended SAU in 2018-2019, 99% of them received university scholarships, which averaged \$8,100 per person. The freshman financial aid package (scholarships and grants) totaled approximately \$20,300 per student (College Factual, n.d.-k, "How Much Financial Assistance" and "Number of SA Scholarships" sections). The university augments its institutional aid with endowment funding (SAU, 2019a, p. 41), which, at the end of fiscal year 2018-2019, totaled approximately \$46,400,000 (National Association of College and University Business Officers, 2019). SAU maintains its supporters by developing relationships with individuals and groups, alumni, corporations, the Southern Union Conference of Seventh-day Adventists, and others (34:13).

Brief History of Physical Development

Numerous practices have been operationalized over the years to develop the body and promote health. Work and practical training were the two main approaches used for the first few decades after its establishment. Physical education, health, and nutrition courses were also added in later years.

Physical Labor

Physical labor was a component of education from the school's inception, driven by the necessity and practicality of establishing, operating, and expanding the school. Students were required to work 10 hours each week in the laundry, on the grounds, or in building maintenance (Pettibone, 1992, p. 22). According to SAU bulletins, work continued to be a required component of college life until the end of the 1937-1938 academic year (Southern Junior College, 1937, p. 21). Beginning the following school year, there was no mention in the school catalog of students being required to work. Instead, it stated that the college would strive to offer employment in its industries to students who needed to work (Southern Junior College, 1938, pp. 20-22). Southern continued to emphasize the importance of work over the next few decades (Southern Missionary College, 1969, p. 2). Commencing in the early 1980s, the wording under the student employment section of the catalog was amended to encourage students to balance work and study, affirming that part-time work should be available (e.g., Southern College, 1982, p. 7; Southern Adventist University, 2001, p. 21).

While work is no longer required, administrators and staff concur that work provides students with: (a) transferrable skills and habits, (b) beneficial experience, (c) self-confidence, (d) physical activity (applicable for work that entails some level of activity), and (e) the ability to pay a portion of their educational expenses (33:2; 36:20; 39:18).

Practical/Vocational/Industrial Education

Practical training was originally one of Southern's practices used to develop the student's physical dimension. The school followed Ellen G. White's counsel regarding

the importance of preparing students to lead productive lives. This was accomplished by teaching students a trade or occupation to ensure that they could earning a living and perform everyday duties of practical life (Southern Training School, 1902, p. 9).

Students were able to work in the residence halls, kitchen, printing plant, or one of the school industries. Young women were taught practical household skills, sewing, and dressmaking (Pettibone, 1992, p. 22). This was later transformed into the Home Economics Department, which, until the late 1980s, provided practical knowledge about homemaking and prepared students for a career in home economics (p. 218).

Industries were established in hopes that they would be profitable and provide students with practical training in manual labor (Pettibone, 1992, p. 178; Southern Training School, 1902, p. 13). Agriculture provided work for many students although it generally lost money. Pettibone (1992) labeled it a paradox that administration closed several enterprises (in the mid-1950s) that were losing money but continued the “money-draining agricultural program, attempting to follow for as long as possible Adventist commitment to the virtue of working the land” and its connection to developing an upright character (p. 178, 182, 192). This mentality was captured in an article written by Carter Ledford, the school’s farm manager in the early to mid-1900s (Hulsey, 1962).

This is an excerpt from his 1924 writing entitled “The Purpose of Our Farm:”

We might say that the farm is connected with our school primarily to aid in producing a crop of upright character. . . . Agriculture was the only occupation given to man in the beginning. Adam was an agriculturist. Cain a horticulturist. Abel an animal husbandman, and Noah a horticulturist after the flood. It is the only occupation that did not come about as the result of sin. It was given as a blessing and will continue until the end of this earth’s history. We have the promise that Eden will be restored and then we shall farm in the New Earth. (*The Southland*, 1924, as cited in Pettibone, 1992, p. 107)

Some prominent and interesting industries that were established through the years include a blacksmith shop, which evolved later into a retail service station and garage. The school operated a canning factory and a creamery that sold ice cream, milk, and cottage cheese to the public. Several industries were established to use timber from the campus. From the mid-1950s through the early 1970s, the broom shop and the printing company were the most profitable enterprises. However, they were surpassed by Collegedale Distributors, a wholesale business which served as an intermediary between manufacturers of vegetarian meats and retail outlets (Pettibone, 1992, pp. 174-200).

Some of the industries were profitable in the short-term; however, over the long term, they were not able to make sufficient gains to offset the losses from other school enterprises. Leadership recognized that some of the unprofitable industries should have been closed before they went out of business. Administration understood all too well that the amount of available work directly influenced the number of students who could afford to attend the college (Pettibone, 1992, pp. 175, 189). Some privatization of college industries began in the 1950s. By the 1970s, the demand for student jobs had decreased because of more rigorous academic requirements and the availability of student loans and grants. As a result, in 1974, leadership approved selling most of the school's remaining commercial enterprises (pp. 192-199).

For many decades, the purpose of the school's industrial education was to provide students with the opportunity to learn a trade (e.g., Southern Missionary College, 1949, p. 64; 1959, p. 54). Degrees and courses were taught in various fields, including agriculture, welding, building construction, woodworking, drafting, auto mechanics, printing, cabinetmaking, carpentry, gardening, electronics, and auto body repair

(Pettibone, 1992, pp. 219, 276). By 1970, the school was transitioning to a more traditional college curriculum (p. 219). The focus changed to providing information about the “various materials of industry” and furnishing “exploratory experience” in numerous trades (Southern Missionary College, 1969, p. 63). By 1987, industrial education/technology degrees had been discontinued and a decade later, the department had been renamed industrial technology. Under this heading, the school offered a technology minor and a one-year diploma in auto body repair and refinishing (Pettibone, 1992, p. 300). Although offered on a much smaller scale than in previous years, Southern still operationalizes its desire to provide students with hands-on experience to develop practical and technical skills through its technology department (SAU, 2019a, pp. 250-254).

Physical Activity

Physical exercise is another practice that the school has employed to help students develop and maintain healthy bodies. Over the first few decades, recreational activities were minimal. Faculty, staff, and students were all busy erecting buildings and establishing the campus. During that time, students obtained exercise mainly by working.

From the school’s early days, gymnasium was a part of the student’s daily program (Pettibone, 1992, p. 14). During the early part of the 20th century, there was a physical culture class where young men exercised and performed gymnastic routines (Pettibone, 1992, p. 120). During the late 1930s, physical education became a graduation requirement (e.g., Southern Junior College, 1939, pp. 42-46; Southern Missionary

College, 1969, p. 19). Today, in 2020, Southern provides students with a variety of physical activity offerings (SAU, n.d.-n; n.d.-p; n.d.-s).

Health and Nutrition

During the second half of the 20th century, health was included as an instructional objective (Southern Missionary College, 1949, p. 17). The goal was for students to develop and maintain physical fitness and good health through proper diet, exercise, and recreation. In 1964, a major in Health, Physical Education, and Recreation was introduced (Pettibone, 1992, p. 217). Students were required to take physical education, recreation, or health as part of their general educational requirements (e.g., Southern Missionary College, 1960, p. 36; 1970, p. 19). Although health and nutritional classes are no longer part of the general educational requirements in the 21st century, SAU offers numerous optional courses in these fields, as well as a degree in vegetarian culinary arts (SAU, 2019a, pp. 215-216).

Distinctive Characteristics

Several distinctive characteristics emerged during my research and visit. These distinguish SAU among U.S. and/or Adventist liberal arts colleges and universities.

Conservative

For decades, the school has preserved its reputation of being the denomination's most conservative college in North America (34:16; 36:15; 41:21). Students shared this with me during the focus groups and continue to make this point in online reviews (e.g., 41:21; Unigo, n.d.-a, "Worst Thing" section, para. Alexis; n.d.-b, "Most Frustrating

Thing” section, para. Candice). Niche (2020b) lists Southern in its 2020 Most Conservative Colleges in Tennessee (Tennessee section).

Christian Service Program

One of Southern’s priorities is to serve its community. SAU promotes citizenship across the country and throughout the world (34:14; 36:12). As early as 1972, service was one of the college’s objectives (Southern Missionary College, 1972, p. 2). Two decades later, SAU introduced its first mission statement that emphasized a life of service. Additionally, this was the first year that community service was included under the school’s general education experiences:

Promotion of voluntary, unselfish service . . . is a thread that runs through all programs of study. . . . Volunteering . . . cannot be mandated. It can only be encouraged. Students . . . are encouraged to volunteer for community service through government, philanthropic, cultural, political, church, medical, educational, environmental, and other organizations and agencies or through individual projects. (Southern College, 1994, p. 25).

Nonetheless, it did become a graduation requirement commencing in the 2011-2012 school year. The university’s motivation for this change was a desire to stress the significance of service and to “help students develop the ability to become contributing members of churches, families, groups, and communities” (SAU, 2011, pp. 30-31). Rechristened as Christian Service, every student must complete three community service activities and two service-learning experiences. These can be earned through outreach activities, classes, short-term mission trips, and student-initiated projects (SAU, n.d.-c).

No Intercollegiate Athletics

Southern Adventist University is unique among U.S. and Adventist colleges and universities in that it does not have an intercollegiate athletic program. In fact, it is the

only Adventist higher educational institution in the country that does not have an athletic program (35:8). One administrator maintained that the school's focus on intramurals rather than competition was an indication of its priorities (39:13). "Competitive athletics takes away . . . [from] what education in a Christian environment should do," another employee shared (35:8, 11, 36).

Southern has never had any sports teams play other schools (35:8). Rather than spend a significant amount of money on a few athletes, SAU leadership invests its resources in intramurals and provide activities for every student. One leader explained the university's philosophy in these words. "Physical education is about . . . education for everybody. . . . We want everyone to be playing . . . not just a select few while everyone else is sitting [and] watching" (35:8;11, 36; Adventist Colleges and Universities, n.d., Athletics section).

At this university, intramural sports mean more than just involvement in physical activity. SAU's web page asserts that intramurals "foster a healthy and safe social environment and bring fairness and balance to life" (SAU, n.d.-h, para. 2). "Sports are not an end in themselves. They are a means to an end, helping students and employees alike lead healthy and balanced lives," one administrator explained. "Our philosophy . . . is providing for every student . . . so that they can all enjoy the . . . social, the physical, the stress-reducing benefits, and the fresh air, all the benefits of these activities" (35:14).

Wellness Center

SAU was a pioneer in U.S. Adventist higher education with the establishment of the Hulsey Wellness Center in 2008. This multimillion-dollar, state-of-the-art facility provides a wide range of activities to meet any fitness interest (SAU, n.d.-f). Its aim is to

assist the community, students, and employees in developing and maintaining lifetime wellness practices (SAU, n.d.-e, The New Millennium section, para. 4.).

Understanding the World: Guiding Framework

Southern Adventist University's guiding framework—worldview, philosophy, beliefs, and core values—forms the underlying foundation for its vision, mission, educational curricula, and programming. This section is not intended to provide an extensive discussion of SAU's philosophy. Rather, the objective is to highlight key concepts that drive the school's academic offerings and praxes used to develop the whole student. These concepts have been organized into major philosophical areas that emerged throughout my research and visit. Following is a synthesis of what administrators, staff, alumni, and students said during interviews and focus groups; what I observed; and what I read in school materials and on the university's website.

Christian Perspective

SAU's philosophy has been guided and shaped by a biblical worldview that reflects a high regard of Scripture. This perspective provides the framework for understanding and interpreting reality and the world. Based on its biblical faith and traditions of health and wellness, the SAU community is committed to living lives that are informed by Scripture and inspired by Jesus.

Educational Philosophy

Rooted in its theological understanding of God and humanity, the school's educational philosophy is in harmony with the philosophical perspective of the Adventist Church. The philosophy is Christ-centered and, within the framework of Adventist

theological comprehension, has been built around creation, the fall, redemption, and re-creation. The unique characteristics of this philosophy is constructed from the Bible and Ellen White's writings. Understood as a fundamental component of redemption, education is meant to restore human beings to their original relationship with God. This can only be accomplished by developing the whole person (GC of SDA, 2003, pp. 221-228; NAD of SDA, n.d.; 2013).

Core Values

According to SAU leadership, Christian values provide the foundation for the university's guiding principles. Its core values are "woven into the entire educational experience, from living to studying, from working to playing, from the classroom to the ball field" (34:15).

We are (a) Christ-centered: in every aspect of campus life, (b) Seventh-day Adventist: in academic and non-academic areas, (c) excellence driven: in academic and non-academic areas, (d) student focused: in their immediate and eternal wellbeing, (e) cost conscious: in stewardship and affordability, (f) balanced: in all areas of life, and (g) gracious: in service and hospitality to all. (SAU, 2019a, p. 2)

Vision

Southern's vision statement, introduced in 2008, focused on the institution's desire, in part, to prepare graduates to live wholistic lives. SAU will "provide high-quality educational benefit, lead in the integration of faith and learning and model academic and professional excellence. The institution will graduate servant leaders guided by faith and integrity, and committed to living balanced lives" (SAU, 2008, p. 6). Over a decade later, this emphasis on preparing graduates to live whole and balanced lives has been modified, resulting in a more ambiguous emphasis on its self-declared priority of wholistic development. Beginning with the 2015-2016 school year, the

university's updated vision (which continues into 2020) avows that Southern will “lead in providing a learning foundation built upon biblical principles, model academic and professional excellence, conscientiously steward university resources, and cost-effectively graduate successful servant leaders guided by faith, integrity, and balance” (SAU, 2019a, p. 2).

Mission

For the last quarter of a century, Southern's mission has focused on providing the entire campus community with an environment that is conducive to balanced and wholistic development (Southern College, 1994, p., 6; SAU, 2018a, p 2). In recent years (2005 through 2019), SAU updated its mission to succinctly state its focus on nurturing a wholistic educational experience. “Southern Adventist University as a learning community nurtures Christlikeness, traditional Seventh-day Adventist values, academic excellence, and a life-long pursuit of truth, wholeness, and service” (SAU, 2018a, p. 2). During the 2019-2020 academic year, the university revised its mission. Similar to the university's vision, its mission no longer stipulates an emphasis on providing wholistic development for students. The word, wholeness, has been eliminated. “Grounded in Jesus Christ and dedicated to the beliefs of the Seventh-day Adventist Church, we equip students to embrace biblical truth, embody academic and professional excellence, and pursue Spirit-filled lives of service” (SAU, 2019a, p. 2).

Understanding Wholistic Education

Developing the Whole Student

The Adventist educational philosophy provides the foundation for SAU's wholistic educational development paradigm (SAU, n.d.-r). Wholeness is of particular

interest and significance to Adventists. The Christian viewpoint is that people are created in God's own image as whole beings, having value, worth, and potential. As such, students are viewed as whole beings. Hence, Adventist education seeks to develop every facet of the student: mental (intellect), spiritual (relationship with God), physical (well-being and a healthful lifestyle), and social (relationships with others).

At the core of Southern's wholistic paradigm is the acquisition of power for mind, soul, and body (Adventist Colleges and Universities, n.d., Read More section). One administrator stressed that wholeness was the backbone of the overall student educational experience (3:20). The purpose of education is much greater than just preparing a student for a particular job. According to several administrators, the focus is on preparing students to become contributing members and effective leaders in their families, churches, and communities. "Our framework for providing a wholistic educational experience is to prepare students to become local and global leaders who can make a real difference," one leader exclaimed. "Then, the realization happens that students aren't just taking classes because they are required to graduate. They are taking them because it will help them learn how to become effective leaders" (34:16).

SAU claims that its commitment to provide a wholistic educational experience has never wavered since it opened its doors (3:19). In 2020, this commitment is stated in its educational aim. Through the harmonious and balanced development of the complete person, students are better equipped to bring wholeness to a broken world (SAU, 2019a, p. 2).

Practices Used to Develop the Whole Student

Wholeness drives educational programming and curriculum decisions at Southern (3:20). Students learn as whole people, in and out of the classroom, and through a broad range of approaches. Hence, Southern has intentionally designed its educational experience to ensure that students experience various courses, activities, and programming and grow and mature in all aspects of their lives. SAU's commitment to developing the whole student can be described as "caring for the whole person: mind, body, and soul" (SAU, n.d.-t, para. 1). This is implemented through growth and development in four key areas: spiritual, intellectual, physical, and social.

Intellectual

SAU is committed to developing and strengthening students' minds by providing a robust and rigorous liberal arts education (34:8; 36:15; 37:1). One of its institutional goals is to "nurture a learning community that engages students with ideas that mark educated persons, global and multicultural perspectives, and advanced technology to develop both ethical principles and intellectual flexibility" (SAU, 2019a, p. 2).

Physical

The physical dimension is another important component of wholeness (SAU, 2019a, p. 3). Within SAU's Christian framework, caring for one's body glorifies God and allows people to serve Him and others more effectively. The student's body affects his or her mental, spiritual, emotional, and social dimensions. Thus, a healthy body helps lay the foundation for students to learn better and be healthier throughout their lives (35:11). The university's physical development learning goal is for students to be accountable for their own well-being through a healthy lifestyle (SAU, 2019a, p. 3).

Social

SAU strives to develop socioemotional maturity in its students with the goal of facilitating their growth as leaders and contributing members of their communities. The social atmosphere on campus has been described as caring and encouraging. Social interaction occurs through many experiences, both on and off campus. Leadership believes that one of the best ways to develop social skills is through community service. Serving others allows students to discover their passions and career goals. Students may serve on short-term mission trips, as student missionaries, or as task force workers. There are more than 30 campus organizations that “provide opportunities for enrichment, leadership training and enjoyment” (SAU, 2019a, p. 22).

Spiritual

Students share that SAU is distinctive because of its spiritual ambience and the fact that they are involved in “doing ministry” (SAU, 2019c, para. 1). Campus life has been intentionally designed to help students grow and deepen their relationships with Jesus, as well as learn how to serve others (SAU, 2019a, p. 3). The chaplain’s office oversees spiritual care on SAU’s campus. This is achieved through various means, including: (a) one-on-one spiritual counseling, (b) different ministries and service opportunities, (c) over 80 student-led/student-engaged small groups, and (d) short-term mission trips (SAU, n.d.-a; n.d.-i; n.d.-l; n.d.-t). Each year, over 70 students choose to take one year off from school and work as short-term missionaries around the world (SAU, n.d.-l).

Developing the Physical Dimension

Student health and wellness has been a long-standing focus at Southern (35:18, 22; SAU, 2012a). The university's goal is for students to take responsibility for their own physical well-being by developing and integrating lifelong active and healthy habits (34:7; SAU, 2019a, p. 3). "Wellness is about quality of life. If our objectives are met, every student will leave here knowing how good it feels and how important it is to be active every day" (35:15). Because of the Adventist educational philosophy emphasizing wholistic development, administrators, faculty, staff, and students provided a similar definition and understanding of developing and maintaining one's body. Numerous faculty and staff added that the physical dimension does not operate or develop in isolation (e.g., 33:11; 34:8; 35:35). The physical dimension was understood as the body, and its development was most frequently explained as physical fitness, healthful eating, healthy lifestyle, and overall well-being (33:5; 34:2-3; 35:7-10; 36:2-3; 39:4; 40:3-4; 41:2-3). "Activity is a part of the norm around here," one student exclaimed (41:7). Students agreed that Southern had had a positive impact on their awareness and understanding of the importance of developing their bodies (40:5; 41:7).

In the fall of 2007, SAU's School of Physical Education, Health, and Wellness began a five-year study to examine the fitness level of students enrolled in its required Fitness for Life class. Results indicated that SAU's students, on average, were not as physically active as their peers at other U.S. higher educational institutions. Less than 38% of students had attained an average level of cardiorespiratory fitness (SAU, 2012b, pp. 10-11). Additionally, Southern's research found that its two-credit hour physical activity general education requirement for baccalaureate-degree students needed to be

increased. Not only were its requirements lower than the best practices standards recommended by the American College of Sports Medicine, Centers for Disease Control, and the American Heart Association, but they were also not as stringent as standards at similar colleges and universities, including some Adventist higher educational institutions (p. 12-13).

Southern's commitment to strengthen the pursuit of wholeness and provide a more purposeful focus on the enhancement of student well-being was evidenced when "Living in Balance: Physical Activity" was selected as the Quality Enhancement Plan (QEP) topic for its 2012 accreditation cycle. This reflected leadership's belief that physical wellness improves student learning (SAU, n.d.-j; 2012b, pp. 2-14). A short video introduced the plan to the school community and public, explaining what living in balance meant:

Some know that feet are designed to run and hands are meant to climb. They think that lungs exist to breath and that the heart beats to pedal. They believe that legs bend to jump and that arms hinge for lifting. Life is a balance. As we exercise our minds in study, we should not forget that our bodies are made for physical activity. We call this focus the Quality Enhancement Plan or QEP. Plan for fitness. Achieve balance. Move your body. Power your life. (SAU, 2012a)

Southern's QEP goal was to improve students' level of physical activity by increasing their cardiorespiratory fitness. This was to be accomplished over four years by implementing incremental actions, which included: (a) increasing the two-credit hour general education physical activity requirement to four hours, (b) requiring one physical activity course each year, (c) redesigning and expanding course offerings, (d) expanding cocurricular opportunities, and (3) incorporating assessments into the activity courses (SAU, 2012b, pp. 14-26).

The most recent QEP results found on SAU's website were from 2016. Ravell (2016) reported that SAU had been designated as the top private university in the National Collegiate Fitness Index's (NCFI) study as a result of receiving the top scores for physical education. These findings were based on survey results from colleges and universities that encourage healthy lifestyles and active living.

Relationship Between the Mind, Body, and Learning

Administration, staff, alumni, and students shared an understanding of the relationship between the mind, body, and learning. "We are all whole people. We can't separate our human dimensions. Our mind and body are connected," one faculty member explained. "What happens to us physically affects us mentally. That is why we want students to have healthy bodies so that they can learn better and serve God better" (35:18). A student shared his explanation this way: "It is like playing the piano. I can't play the piano with just my fingers. If I didn't use my brain, I wouldn't be able to create any music. And by using my mind and body together, I learn each time I practice" (41:21).

Benefits

Numerous benefits resulting from physical activity and exercise emerged during the student focus group discussions. These included having: (a) success in life, (b) better concentration, (c) better learning, (d) reduced stress, (e) more energy, (f) better sleep, and (g) improved health (40:11-12; 41:12-13).

Motivators

Students discussed the motivators that were driving them to stay physically active and healthy. By and large, maintaining relationships was their most important inspiration. Other reasons included the ability to get around better, help others, and earn a living. A few students identified avoiding illnesses, maintaining a healthy weight, reducing stress levels, and having a positive outlook on life (40:7, 12-13; 41:5, 8).

Approaches

Students discussed the habits that they wanted to form to stay physically fit and healthy. Their responses included eating healthfully, jogging, walking, playing sports, and working out (40:7-8; 41:13-15).

Practices Used to Develop the Physical Dimension

Southern provides ample occasions for students to learn about the importance of maintaining a healthy and active lifestyle. Its strategy is to provide students with the necessary tools and foundational knowledge and expose them to various opportunities so that they may develop lifelong healthy habits (34:7).

Numerous students in both focus groups expressed their appreciation for the school's dedication to provide them with abundant opportunities to be physically active. Several students said that seeing faculty and staff exercising motivated them (40:6; 41:9). Participants stated that while they were generally "swamped with studies and work" (41:9), they made an effort to get some form of physical activity because it "cleared their minds, reduced their stress, and gave them a chance to have fun" (41:9-11, 16).

As I evaluated these practices in light of the university's philosophy, I could see the ideology behind them. All of these opportunities support SAU's desire to develop

whole people in a wholistic and balanced environment. Hence, service to others, relationships, and social maturation drive these practices. Below is a brief description of the practices Southern uses to facilitate and encourage the development of the student's physical dimension.

Campus Landscape

The natural layout of the campus, with its hills and the distance from one side of the campus to the other, provides physical activity. Many students walk and bike around campus. A sophomore focus group participant shared that she struggled the first year to walk around campus without getting out of breath. But, one year later, she realized how much she had improved (41:15).

Clubs and Organizations

There are various on-campus student and school clubs and organizations that provide physical activity opportunities and the ability to learn more about nutrition and wellness. In the past, these have included the following clubs: biking, blacksmithing, cooking, cycling, fly-fishing, health science, kayaking, physical therapy, and wellness. There is also a club known as the Southern Striders, whose goal is to promote health by running (35:42; SAU, n.d.-w).

The Student Wellness Committee oversees the student wellness program with the goal to develop events that encourage students to pursue healthy living. Supported by a few faculty members, this program is both student-driven and optional; thus, some years it is stronger than others. Every fall, the committee plans a student wellness emphasis week that is devoted to fostering health. A few years ago, this wellness club hosted several cooking classes (35:9; 36:12; 37:8; 39:18).

The Gym-Masters, the school's acrobatic gymnastics team, is dedicated to promoting positive lifestyle choices. During events, the team stresses the significance of active and healthy living (SAU, n.d.-d, para. 1). The team practices in its own 12,000-square-foot gym, located in the wellness center complex. Gym-Masters performs at home and abroad but they do not participate in any competitions (35:16; Adventist Colleges and Universities, n.d., Athletics section; SAU, n.d.-d, para. 1).

Curriculum Offerings

The university offers a number of degrees that involve some aspect of physical activity, wellness, or nutrition. These offerings help students develop and maintain their own active and healthy lifestyles and/or prepare them for careers that promote the well-being of others. Nursing is a very popular degree at Southern. In fact, Niche (2020b) ranked it in its top third of college nursing program throughout the country (National section). At the conclusion of the second decade in the 21st century, there are 800 nursing majors, representing about 30% of the total undergraduate population (SAU, n.d.-q, Dean's Message section, para. 3). The Adventist Nursing Framework emphasizes wholistic health and provides the context and structure for SAU's Nursing Program (SAU, 2019a, pp. 196-205).

The School of Physical Education, Health, and Wellness offers degrees in physical education and recreation, health science, corporate/community wellness management, outdoor emergency services, outdoor leadership, and sports studies. Southern also offers a two-year degree (or a one-year certificate) in vegetarian culinary arts (Flink, n.d.; SAU, 2019a, pp. 206-217). Additionally, it has a teacher education

degree in physical education/health (p. 116) and a two-year physical therapist assistant degree (pp. 218-219).

Southern still maintains a technology department that provides students with physical activity and practical experience, offering programs in automotive service and construction management, a minor in technology, and a one-year auto service technician certificate (SAU, 2019a, pp. 250-254).

General Education Requirements

Prior to the 2011-2012 school year, general education requirements for physical development was classified as activity skills. The aim was for students to learn how to live balanced lives that included “following principles of wellness and using leisure time wisely. . . . Toward this goal, education in the use of leisure time is important, particularly in recreational, creative, and practical skills” (SAU, 2010, p. 37). Three credit hours were required for any bachelor’s degree. SAU increased this requirement to a range of six to seven credits and then reduced it in subsequent years to its current (in 2020) four credits of physical development, broken down to one activity class each year. The Fitness for Collegiate Life course is required in year one. This course presents the knowledge and skills necessary for physical fitness and training (SAU, 2019a, pp. 73-74). Students are also required to take the senior capstone course, Fit for Hire. This course prepares students as they “commit to and prepare for a life of balance, wholeness and personal responsibility for their own wellbeing” (p. 355). Students participate in a fitness test to measure their current fitness levels. They must complete and implement a personalized fitness plan, as well as prepare a post-graduation plan (pp. 73-74, 353, 355).

Although SAU does not offer any activity classes in team sports, students may select among a broad variety of activity courses (35:9; SAU, 2019a, pp. 283-285).

Healthy Food Options

Southern also promotes student health by serving only vegetarian and vegan food options. In addition to the dining hall, there are three vegetarian eateries on campus offering a variety of healthy vegetarian and vegan sandwiches, snacks, and smoothies (SAU, 2019a, p. 61). Southern also operates a health-food/grocery store, the Village Market. The school allows students to allocate part of their meal plan to the market so that they can buy their own food and practice cooking (38:11).

Physical Activity Offerings

SAU is located in a natural setting that provides a rich variety of outdoor opportunities, both on and off the campus. On campus, there are over 40 miles of hiking, running, and mountain biking trails (SAU, n.d.-o, Campus section). Southern is home to Goliath Wall, a natural rock-climbing wall with approximately 60 feet of vertical and 200 feet of horizontal climbing area. There are several on-campus caves, one of which requires “walking, squeezing, crawling, and swimming” through passages for nearly a mile (SAU, n.d.-m; n.d.-x; n.d.-y). Additionally, the university maintains a challenge course, an outdoor track, a volleyball court, tennis courts, a disc golf course and a putting green, soccer, softball, and football fields (SAU, n.d.-n; n.d.-p). The Southern Outdoor Adventure Program (an on-campus activities club) offers outdoor adventure and recreation activities for students and employees. In past years, these have included white-water rafting, canoeing, high ropes, backpacking, horseback riding, rock climbing, wall climbing, camping, trail racing, and overnight caving (35:41; SAU, n.d.-s).

Within an hour's drive of the campus, there is world-class rock climbing and the largest concentration of caves in North America, including the deepest cave in the country. There are numerous lakes and rivers, including the Tennessee and Ocoee Rivers, which are suitable for canoeing, kayaking, rafting, and rowing. The Great Smoky Mountains and millions of acres of protected wilderness are close by and suitable for hiking, biking, horseback riding, camping, backpacking, and white-water sports (SAU, n.d.-m, para. 1, 2).

Additionally, Southern has an intramural program. The program offers various activities to foster healthy, balanced lives that enrich the educational, recreational, and cultural experiences of its students and employees (SAU, n.d.-h, para. 2). Intramurals have been designed to help prepare students for a lifetime of sports with families and friends (3:10). Southern's intramurals are popular with faculty, staff, students, and alumni. Games are promoted, organized, and officiated (35:8). There are men's and women's teams, with as many females who play as males (35:8-9). There are different league levels based on skill ability. The offerings throughout the 2019-2020 school year included softball, tennis, futsal, flag football, floor hockey, basketball, volleyball, soccer, badminton, and racquetball (SAU, n.d.-h, "Intramural Schedule" section).

Southern also offers a plethora of opportunities for indoor physical activities. The women's and men's residence halls include exercise rooms and saunas. Since 2008, students, employees, and the community have been able to exercise in the school's wellness center. Equipped with 100 workout stations, the fitness floor provides cardiovascular and strength-training machines and weights. Personal trainers, including some students who are nationally certified, are available to help people reach their fitness

goals. Various exercise and aerobics classes are offered throughout the year. The center also has a 30-foot indoor climbing wall, walking tracks, saunas and steam rooms, swimming pools, therapeutic massages, and a hot tub. The gymnasium has racquetball courts and full-sized volleyball, basketball, and badminton courts (SAU, n.d.-f). The Human Performance Lab is able to measure physiological processes based on a person's age, gender, height, and weight in order to create individualized plans based on specific fitness goals (SAU, n.d.-g).

Service Projects

SAU provides students with ample opportunities to serve its local and global communities. Some of these projects involve some degree of physical activity or some aspect of health and nutrition. Some students are involved with a variety of local projects that range from providing services to refugees, helping children who have been removed from their homes because of abuse or neglect, working on an organic food farm, to building and repairing homes, caring for animals in rescue organizations, and providing food and clothing for those in need (SAU, n.d.-b; n.d.-l).

Work

Work is not included as one of SAU's practices for facilitating the development of the student's physical dimension because students are not required to work and not all student jobs involve physical activity. Nonetheless, approximately 54% of the student body works on campus and a moderate number of student jobs involve some level of physical activity, or are health and wellness related. These jobs are generally in the following areas: (a) food services, (b) landscape services, (c) residence halls, (d) Village Market, (e) plant services, (f) mail room, and (g) Hulsey Wellness Center (SAU, n.d.-u;

n.d.-v). Also, students working in automotive technology obtain hands-on experience in the school's full-service auto shop, which repairs cars for the community. In addition, students who are majoring in construction management help build homes and are involved with laying foundations, framing, wiring, plumbing, and other activities (SAU, 2019a, pp. 250-254). Many students choose working outdoors over indoors for the exercise and fresh air (33:4; 35:5; 40:2; 41:6). One student emphasized that she learned more and studied better on the days that she worked outside with the landscaping crew (41:7).

During my interviews with administrators, it was noteworthy that no one discussed work in terms of its value of providing physical activity, enhancing student learning, or helping students gain beneficial skills and experience. One administrator pointed out that our culture no longer rewards physical work. "The more affluent you are, the less work you have to do and it is more time you can spend in the gym. We do everything we can do . . . to not have to do physical labor and that is interesting because that is what our bodies are made for—work" (35:31). Conversely, staff and work supervisors shared their understanding of the importance and value of physical work at a more in-depth, operational level than was expressed by administrators. A few staff members shared their belief that student work was much more than simply doing a job. They viewed work as a teaching component of the student's overall educational experience. They shared their understanding that work helped students gain experience, learn solid skills and habits, and facilitated in their learning (33:1; 38:3). Similarly, the student focus group participants agreed that physical work improved their studying and

helped them get better grades. A few said that work had taught them dependability and gave them real world responsibility.

Some employees spoke candidly about the role of work in Adventist higher education in the 21st century. One leader divulged that work does not hold the same priority as it once did and added that the financial incentive to work is no longer there. “There are those that make the argument that . . . way back then you could actually earn your way through school by working. Work today is such a token amount in relationship to working your way through school” (34:12). He shared what some students had told him. “I would rather borrow the money and pay the loan than work. I need to focus on getting top grades, get out, and then work at \$20 or \$30 an hour” (34:12). Another leader explained his understanding of how student labor is viewed throughout SAU (36:12).

I think it’s gone by the wayside . . . for two reasons. We live in a postmodern, information age so most of the work is at a computer or in your head. I think the other reason is that our math teachers have done their jobs well. Why would I ask a student to take valuable time of which they do not have enough of to do the curriculum of today? If you look at the college curricula at that time, the academics were . . . pretty small. . . . Now, students don’t have enough time to do what they are doing already, plus some of them have families, some of them have jobs off the campus. . . . Why would I encourage them to work on campus for \$6 an hour when they can take a low interest loan, graduate and earn \$30 an hour? And all of a sudden, they’re working one-fifth of the hours to reduce their college bill. And I don’t want to overstate it but you almost get to the point where you say it’s the people who aren’t very bright in mathematics and who are very desperate who are working now days. Everybody else is smart enough to say, “I’ve got to get through college as quickly as I can and with the highest grades so I can earn money and pay it off much faster than I ever could by holding down a student job. . . . I think both of those militate against the idea of work just because it builds character or it builds muscle. I think in today’s world, sports activities, leader activities, recreation activities have replaced that function of it, with the added benefit of teaching students important social skills that working at the back end of a cow might not necessarily give you. I think times have changed. (36:14-15)

Several administrators discussed their conception of Ellen White’s writings regarding requiring work as a component of physical development. Each of them shared

the same understanding that if White were writing in the 21st century, she would use the terms *physical activity* or *exercise* rather than *work* (34:12; 35:31; 39:17). “When White wrote this, it was an agrarian society. Now, it’s the information age. Now, your physical activity is beyond your work experience,” a leader contended. “So, yes, we are following White’s counsel to require work. We require a . . . class in wellness and that is saying we want you to be physically active” (34:12).

Assessment of the Development of the Physical Dimension

Southern uses a number of tools to assess the development of the student’s physical dimension. The QEP that was designed to improve student awareness of cardiorespiratory fitness has two student learning outcomes and assessments. The first learning outcome is that students will reach and maintain a level-3 cardiorespiratory fitness category. To assess this outcome, the Rockport One-Mile Walking Test was selected “because of its reliability and validity as a test instrument.” It provides participants with their current level of physical fitness and includes a means to measure cardiorespiratory fitness throughout the life span (SAU, 2012b, p. 14). The second learning outcome is that students will realize and maintain the American College of Sports Medicine’s (ACSM) physical activity level recommendations for cardiorespiratory activity using ACSM’s International Physical Activity Questionnaire as the assessment instrument for this outcome (pp. 15-16).

Class assignments and grades are two other evaluation methods SAU uses to assess the school’s effectiveness in developing the student’s physical dimension (37:7). Additionally, students and alumni are asked to complete a survey to evaluate Southern’s contribution to developing and maintaining a health-promoting lifestyle (37:7). One

faculty member pointed out that there are two challenges with using alumni survey results to enhance school programs. First, they are subjective. Second, it takes a long time before the surveys are received and tabulated. Hence, the results are disseminated long after the input is received (37:6-7).

SAU also measures their success at developing the student's physical dimension based on the number of students who are involved in intramurals (34:5; 35:10). As of 2020, over 50% of the student body participate in intramurals (SAU, n.d.-o).

Recommendations to Enhance Physical Development

Administration and Staff

During my interviews, administration and staff recommended one main improvement for enhancing the school's approach to facilitating the development of the student's physical dimension. Several administrators broadly addressed the issue of why Adventist higher education is weak when it comes to the development of the physical dimension. One staff member proposed that Adventist colleges and universities need to have a consistent message. "Physical education must be about every student being physically active and learning to pursue a lifetime of activity" (35:11). Another administrator explained that Adventist schools need to take their strategic plans from theory to praxis. Rather than focusing on the learning outcomes for one single class, the foundation of the learning goals should start at the big picture level where, in the case of Southern, each course would have leadership learning outcomes included (36:13).

We believe that all Christians . . . should be servants. . . . So, then we . . . ask ourselves . . . what are we teaching our students to do? What is the point of a college education? If it's just service, that's what non-college educated people do. What's our value added? . . . Our answer is, we think that a college degree allows you to be a leader, not just a servant, . . . in your home, in your church, in your community, in the world. You're not just taking speech because it's a requirement. It's because leaders

know how to speak persuasively. You're not just taking college writing because you've got to get it out of the way, but leaders write skillfully. . . . Then it will become very clear how the physical piece fits in. But what we haven't done yet is to help our students and all of our faculty see that vision. We still have faculty teaching...subjects because it's what you need to know. And we still have students getting their generals [general education requirements] out of the way. And I think if we could somehow operationalize the idea [that] we are here for four years to turn you from an academy student into a community leader, the wellness piece would really be a significant piece of that. . . . Leaders are at the top of their game, not just academically, not just spiritually, but also physically. It takes a lot of strength to be a leader. It takes a lot of strength to take the criticism. It takes a lot of strength to pull your community together. (36:11-13)

He explained that the identity of each Adventist higher educational institution is at the root of this problem. And without understanding why each school exists, Adventist colleges and universities will not be able to provide the most effective and successful educational experience.

Southern is very clear as to why they exist. They exist as a place that sells safety, good education in a spiritual context, packaged in a traditional, conservative manner. . . . Everything we debate, everything we talk about, everything we think about gets filtered through that. . . . Andrews is the international campus. Union is the little, student-led social activist family campus. Walla Walla is the academic campus. La Sierra is the regional public campus. . . . Why don't we just say that if you want an international, global experience with cultural diversity to the max, come to Andrews? And that if you want to be conservative and safe, go to Southern? . . . Because students seeking critical thinking within a diverse, global framework should go to Andrews. . . . Each school will attract the kind of student who would be happy there. . . . And if every one of our Adventist campuses were clear on their identity, then we can say . . . what does the spiritual component . . . the physical component . . . the academic component . . . the social component look like? Then we can figure out how to move it from theory to praxis. . . . I think to address the issue of why the physical dimension has lost its importance without first identifying who we are is simply premature . . . and we will continue spinning our wheels for another 100 years. (36:15-16)

Students

The main recommendation from both focus groups centered around the food on campus. Students acknowledged that there were some healthy food options on campus but thought that more could be done to promote a healthier lifestyle, including offering

more vegan options (41:8). A couple of participants stressed that while the dining hall was providing healthy meal options, the food was still was not as healthy as it could or should be and added that more needed to be done (40:3; 41:8-9, 11). According to one student, “We’re supposed to be a university that promotes health, but then there is a whole lot of cheese in everything” (40:3). While most students expressed their appreciation for the variety of fruit and salad bar items, they added that many dishes were “loaded with fat and grease” (41:4). Another student expressed her concern for the amount of food items that used refined ingredients. She stressed that more whole grains were needed (41:8). One student confided that one of the main reasons she moved off campus was because of the dining hall:

They weren’t meeting my needs because the food wasn’t healthy. . . . I would go in there [dining hall], and all I would get were beans and a salad. . . . All of the cafeteria people would know me and ask if they could get me some beans. (41:5)

In addition, a few students asked for more wellness presentations for the entire student body. Some were interested in more practical events, such as cooking classes (41:6).

Analysis of Alignment

SAU’s vision, mission, core values, and learning goals have been guided and shaped by its Christian philosophy. Students are understood as whole beings, having mental, physical, spiritual, and social dimensions. It is within this context that SAU embraces the importance of fostering the development of the entire student and supports the understanding that learning does not happen in isolation. Providing such a wholistic educational experience aligns with the school’s guiding framework.

An analysis of the practices that Southern uses to develop the student’s physical dimension reveals that the university provides many opportunities for students to learn

about the importance of maintaining a healthy and active lifestyle. This is accomplished primarily through its general education requirements and physical activity offerings.

That being said, work no longer maintains a formal, institutional role in developing the student's body, mind, or character. Therefore, the university's practices to develop the physical dimension are not in total alignment with its guiding framework.

In summary, most aspects of SAU's guiding framework that have been examined in this study are lived out in harmony on its campus. However, the role of work in SAU's practices employed to develop the student's physical dimension is not in harmony with the Adventist educational philosophy. This will be analyzed and discussed in further detail in Chapter 9, where specific recommendations are provided.

CHAPTER 7

FINDINGS: UNION COLLEGE

Introduction

This study focused on examining how the physical dimension is being developed as part of a wholistic educational experience at four selected schools from two different U.S. higher educational systems. This chapter presents the findings from the second Adventist school in this study: Union College. It includes an overview of the college, its student body, costs and funding, and a brief history of physical development. It identifies the distinctive characteristics that emerged during the research. A brief overview of the institution's guiding framework—worldview, philosophy, beliefs, and core values—is examined in order to highlight key concepts that drive the school's academic offerings and praxes used to develop the whole student. This chapter examines Union's understanding of wholistic education, in general, and the physical dimension, in particular. It presents an overview of the school's wholistic educational approach and identifies praxes employed to develop the physical dimension. This chapter also discusses the assessments used for developing the physical dimension. Further, it presents recommendations made by administration, staff, and students for enhancing the development of the physical dimension and closes with a general analysis of whether the practices that Union uses to develop the physical dimension are in alignment with its philosophy.

Overview

Institution

Union College (often referred to on campus as Union) is a private, progressive Christian liberal arts college located in the capital city of Lincoln, Nebraska. Union is under the auspices of the Mid-America Union Conference of Seventh-day Adventists (GC of SDA, 2019c). This 50-acre urban campus is situated in a quiet suburb on the highest natural point of the city (Campus Tour, 2011, para. 1). The campus is home to the Joshua C. Turner Arboretum, an affiliate site of the Nebraska Statewide Arboretum (Dick et al., 2004, p. 159; Nebraska Statewide Arboretum, n.d.; Union, n.d.-c, para. 4).

In the late 1880s, the Adventist denomination was growing quickly and expanding into the Midwest. The one denominational higher educational institution, which was located in Michigan, was not large enough to accommodate the influx of new students. Hence, in 1889, the church's General Conference voted to establish a college somewhere between the Mississippi River and the Rocky Mountains. City officials and citizens were elated over the final decision to locate the college in Lincoln (Dick et al., 2004, pp. 17-19; Rees & Dick, 1941, pp. 7-15; Union College, 1920, pp. 17-18). Two years later, in 1891, Union College opened its doors (Dick et al., 2004, p. 30).

Union College consistently earns national recognition. College Factual (n.d.-a) designated Union in its top five Adventist colleges in the United States. It was also ranked number eight in Niche's Best Colleges in Nebraska (2020d, Nebraska section). Niche also included Union in the top third of its 2020 Best Christian Colleges in America (National section). *U.S. News and World Report* consistently ranks Union among its top regional colleges. Union received the following 2020 designations in the Regional

Midwest categories: (a) number 32 in Best Regional Colleges, (b) number 24 in Best Value Schools, and (c) number 49 in Top Performers on Social Mobility (2019e, Rankings section). The last designation is based on how well colleges advance social mobility as defined by enrolling and graduating a sizeable number of disadvantaged students who are awarded Pell Grants (2019d, para. 1). Union is also listed in the Top 20 Best Colleges in Nebraska (*U.S. News and World Report*, 2019a). College Factual (n.d.-i) ranks Union in the top 5% of colleges nationwide in overall diversity (based on ethnicity, geographic representation, gender, and age) and location diversity (geographically diverse college that has enrolled students from across the country) (Overall Diversity is Great section; n.d.-g; Stockwell, 2016). Union also ranks in the top 10% of College Factual's (n.d.-d) Best Colleges for the Money nationwide category.

Student Body

Approximately 780 undergraduates, representing 58% women and 42% men, attended this college in 2017-2018 (College Factual, n.d.-c, para. 1; n.d.-i, "Explore Male/Female Diversity" section). Close to 70% of the student body lives on campus (*U.S. News and World Report*, 2019e, Student Life section). During the 2017-2018 school year, nearly 53% of the student body was White, 21% had Hispanic/Latino ancestry, close to 8% identified themselves as nonresident aliens, approximately 8% were Black/African American, 4% were Asian, almost 1% were Native American/Alaska Natives, 0.5% were Hawaiian Native/Pacific Islander, and the ethnicity of the remaining 4.5% was not identified (College Factual, n.d.-i, "Explore Racial Diversity" section). The student body is geographically diverse, with less than 10% coming from Nebraska. In fact, 34 states are represented ("Excellent Location Diversity" and "Nationwide

Geographic Diversity” sections). International students hail from 25 countries (College Factual, n.d.-i, “International Students” section; Union College, n.d.-a, Strengthened by Our Diversity section).

Typical Union College students define themselves as “friendly, confident, diverse, and outgoing,” according to a recent Niche (2020c) poll (Students section). They are also described as talented, innovative, authentic, and genuine (43:3; 44:8; 48:2; 50:12). The level of student involvement and participation left a lasting impression on me. Whereas the typical college/university relies heavily on staff to oversee the myriad of school responsibilities, at Union, students are involved at all levels (43:5). Staff and administrators described Union students as leaders (46:7; 49:12; 50:8; 53:7). “They come in with some experience, or natural gifts, and/or the drive and desire to get involved. And it happens here,” one administrator shared. “They catch the vision and run with it. The more visions to get caught, the more leaders are being developed” (46:7).

Costs and Funding

Tuition and general fees for the 2019-2020 school year totaled \$24,620. Room rent was an additional \$4,120 (Union, n.d.-o). According to the school’s website, its tuition, room, board, and fees are lower than the average North American Adventist college and Nebraskan private college (Union, n.d.-f, How much does Union College Cost section). Students are not required to work, but the college encourages them to find campus employment. Students are able to contribute over \$4,000 toward their educational expenses by working up to 20 hours each week during the school year. In

addition, students can work during the summer and earn over \$4,000. (Union, n.d.-f, How much does Union College Cost section; 2018, p. 17).

Recognizing that tuition does not cover the full cost of providing education to students, Union helps students finance their education by offering various awards, grants, and internal scholarships. In fact, according to its website, 100% of its students receive grants and institutional scholarships (Union, n.d.-a, Affordable Value section). Out of 155 new students who attended Union during the 2017-2018 school year, 100% of them received scholarships, which averaged nearly \$11,000 per student. The freshman financial aid package totaled about \$17,700 per student (College Factual, n.d.-f, How Much Aid Offered in Scholarship and Grants and Typical Union College FinAid Plan sections). Merit awards and grants are provided through institutional funds. Other scholarships and support are funded by contributions from “alumni, businesses, and friends of the college” who pay approximately 26% of the total cost of an education (Union, n.d.-a; 2018, p. 15). According to Union’s website, it received nearly \$4,350,000 in financial support during the 2016-2017 fiscal year. The percentage of alumni who supported the college exceeded that of all other Adventist higher educational institutions (Union, n.d.-a). As of June 2018, Union’s endowment totaled \$21,800,000 (Union, n.d.-k, para. 4).

Brief History of Physical Development

In its 129 years of existence, it appears that Union has maintained its commitment to develop the whole student (Union, 2018, p. 7). The importance of developing the physical dimension has been articulated in the college’s annual bulletins. Various approaches have been used to develop the physical dimension. Work and practical

training were the main practices employed for the first few decades. Physical exercise, health, and nutrition classes were added in later years.

Physical Labor

When Union was established, the ideal Adventist educational model included a focus on the physical being to “make for a more symmetrical development of all the powers” (Rees & Dick, 1941, p. 154). Thus, Union provided practical work for its students, in addition to their academic studies. This “domestic work” largely involved the chores and duties in connection with operating the campus facilities. Tasks included maintaining the buildings and grounds, operating the dormitories, preparing meals, washing dishes, and doing the laundry. In the spring and fall, students would cut the grass; in the winter, they shoveled snow. All on-campus students were required to perform one hour of free labor every day. The premise was that students would do all of the housekeeping work and only supervisory employees would be hired by the college. All students were required to work, regardless of their economic status, thus promoting democracy to school life. Student labor reduced the college’s labor expenses. It also taught students how to work and helped them learn valuable skills (Dick, 1967, p. 132; Dick et al., 2004, pp. 37, 139; Union, 1892, p.6).

The school experienced financial challenges during the country’s depression in the 1890s and on into the 1900s. Needing money, the college allowed students to pay cash rather than fulfill their required seven hours of weekly work. Union’s domestic work policy was furthered weakened in the early 1900s. Student enrollment was

increasing. One of the on-campus school homes¹³ was sold to the Nebraska Sanitarium, and over 100 students had to be relocated to rooming houses in the village (Rees & Dick, 1941, p. 85). Students living in the community were not required to work on campus. By the third decade after the college's opening, all students who lived in the school homes were required to work ten hours each week. However, if they chose not to fulfill this mandate, they could pay the college with cash. The amount differed depending on whether the student was male or female. Female students were "paid" 20 cents per hour; therefore, they had to pay \$2.00 if they chose not to work. In contrast, men were paid 25 cents an hour and had to return \$2.50 if they did not work the required hours each week (Union, 1920, p. 120). The college continued to struggle financially and permitted students to pay for their hours in cash if they did not want to work (Dick et al., 2004, p. 139; Union, 1910, p. 13).

According to college bulletins, required student labor continued to be a facet of college life until the end of the 1933-1934 school year (Union, 1933, p. 24; 1934, p. 20). For 43 years, all on-campus students had been required to donate anywhere from 7 to 10 hours of free labor each week as contributing members of the school family. The ending of mandatory student labor was driven in part by the country's economic depression. During this era, competition between colleges for students was intense. Mandatory labor was viewed as a negative by many students who paid for their tuition in cash. They did

¹³ Initially, Adventist educators disapproved of the word "dormitory." Instead, the residence halls were referred to as "the homes" or "school homes." Dormitories in non-Adventist schools were viewed as disconnected from the Christian influences of a home. Therefore, enormous effort was utilized to supervise the dormitory and make it as homelike and spiritual as possible (Dick et al., 2004, p. 42).

not believe that they should be obligated to pay any additional amount in free labor (Dick et al., 2004, p. 139).

Even after mandatory student labor ended, students continued working in various industries and departments on campus. In fact, physical labor was considered to be a component of the educational experience and a deliberate practice used to develop the student's physical dimension for the school's first 80 years in operation. It contributed to: (a) maintaining physical health, (b) developing a regard for the dignity of labor, (c) training the hand in useful manual labor, and (d) developing work skills (Union, 1930, p. 25; 1940, pp. 13, 19; 1950, pp. 13, 73; 1960, pp. 18, 156). While work is no longer required today (2020), administrators and staff whom I interviewed concurred that work does provides students with many valuable learning experiences, skills, and values. As of 2019, the college reported that about 67% of the total student body was employed on campus (Union, n.d.-a).

Practical/Vocational/Industrial Education

For the first 75 years after Union opened its doors, practical training was used to develop the physical dimension. Union followed Ellen White's counsel regarding the responsibility of Adventist schools to provide practical training in order to prepare students to lead productive lives. One component of practical education was learning how to perform daily duties or practical work. This was operationalized by requiring students to perform domestic work. Students had the option of working in one of the school's industries or labor departments.

At its peak around 1905, Union's vocational education program offered over 25 industrial studies and trades. Some of the more interesting subjects offered included

floriculture, beekeeping, poultry keeping, blacksmithing, carpentry, hydrotherapy, baking, and tailoring. In addition to the regular academic requirements, students were required to take a minimum of two vocational courses for graduation. If they completed four courses, they received an industrial certificate in addition to their graduation diploma (Rees & Dick, 1941, p. 159).

Industries were established in hopes that they would be profitable and provide students with practical training in manual labor. Dining and laundry services were two of Union's oldest businesses (Dick, 1967, p. 134). During the 1930s and 1940s, over 500 students worked in the laundry. Although the laundry business closed in the early 1970s, many students continue to work in food services in 2020 (Dick et al., 2004, p. 140). The college farm, with an emphasis on a dairy enterprise, also began when the school was established (Union, 1899, p. 36). The city of Lincoln grew up around the college, and it was thought that there would be opposition to operating a dairy in an urban area. Therefore, the school closed the dairy and farming operations in the late 1950s (Dick et al., 2004, pp. 140-141). The broom factory was another long-term college industry that remained in business for about 75 years (pp. 142-143). Likewise, College Furniture Manufacturers was profitable for a period of time in the mid-1900s. Similar to other campus industries, the factory began having financial problems in the early 1970s and was leased to another company (pp. 146-147).

While all of these historical industries have come and gone, there is still one on-campus business that employs about 30 students (Karlman, 2017, para. 6). In 1982,

AdventSource was established as a distribution center for Pathfinder Club¹⁴ materials. Over the years, its role has expanded, and now it provides over 5,000 ministry resources and services and supports more than 4,000 Adventist church and school websites in North America (AdventSource, n.d., History section, para. 1, 3, 6, 7).

Physical Activity

Physical activity is another practice Union has used over the decades to help students develop and maintain healthy bodies. It has encompassed formal physical exercise classes, informal recreational offerings, and work (Union, 1920, p. 25; 1930, p. 25). From the college's early days, gymnasium (later changed to physical education) was a part of the student's daily program (1899, p. 11). By 1920, "abundant opportunities for recreation" had been added to its physical development offerings (1920, p. 25).

The school differentiated between physical fitness and playing games for enjoyment and relaxation. Although sports and competition were frowned upon, there were various recreational activities available in the early years. As early as 1892, female students were able to participate in croquet. Around 1895, young men from the community would come onto campus and organize teams to play against one another until faculty restricted them from using the school premises. Leadership prohibited Union students from organizing teams or joining baseball clubs. Nonetheless, around the turn of the 20th century, a girls' uniformed baseball team was established. They would play early in the morning at an "inconspicuous spot on the campus to avoid the gaze of

¹⁴ Pathfinders is a worldwide boys and girls club (grades 5 to 8) sponsored by the Adventist denomination. Club activities include camping, survival skills, leadership training, and service and outreach activities. Awards/honors are given for successful completion of a "variety of recreational, artistic, nature, conservation, vocational, and outreach areas" (NAD, Youth & Young Adults Ministries, n.d.).

boys and the public” (Dick et al., 2004, p. 53). About the same time, students began playing football. Faculty objected, and the president advocated to increase the afternoon classes to “correct the evil of time wasted on the football field” (p. 55). Faculty particularly disapproved of matched games and denied student requests to play ball or watch it being played with each other or with nonstudents. The exception was basketball. It was regarded as a wholesome game and helped change leadership’s attitude toward sports (p. 55). Still, the ban on sports amusements continued for many years. As late as 1931, leadership denied installing a ping-pong table in the gymnasium. However, nearly a decade later, roller skating was allowed in the old gymnasium (pp. 56, 59). Today, in the 21st century, Union provides students with many varied options to be physically active (Union, 2017, pp. 28, 32; n.d.-b; n.d.-h).

Health and Nutrition

According to Union materials, student health has been a focus since its inception. “The health of the student is considered of the greatest importance; and . . . depends largely upon habits of diet” (Union, 1892, p. 13). Approximately two decades later, the bulletin included this declaration: “We believe that the health of our students is of first importance, and that a well-regulated table service, in which there is a good variety of plain, healthful food, is necessary” (1910, American Plan section). As early as 1920, the school began teaching vegetarian lifestyle principles by offering several cooking classes (1920, pp. 25, 101).

When the school opened, two meals were served each day, breakfast and dinner. This was congruent with the denominational understanding that people typically overate and that the stomach needed time to rest in between meals (Dick et al., 2004, pp. 37, 42).

In 1897, Union transitioned to vegetarianism. This new health reform caused considerable complaining among students.

Roasts made of lentils, peanut butter, and various mock meat dishes were fair game for jokes by hungry students. Thanksgiving turkey was made by shaping some sort of meatless roast into the form of a fowl and inserting macaroni sticks to serve as leg bones. Of “mock” chicken soup it was said that it was made by driving a chicken past a kettle of boiling water and allowing his shadow to fall in the liquid. (Dick et al., 2004, p. 38)

Over the years, Union has offered various health and nutrition classes. During the mid-19th century, students were required to take a health class prior to graduation (e.g., Union, 1960, p. 45). By the 1970s, this class was optional (e.g., 1979, p. 44), and by the late 1990s, it was no longer required (e.g., 1997, Baccalaureate Core Requirements section). At one time, during the last quarter of the 20th century, Union offered a food and nutrition degree (1979, p. 4). According to Union’s current bulletin (2018-2020), only nursing students are now required to take a community health course (2018, p. 162).

Distinctive Characteristics

Two distinctive characteristics emerged during my research and visit. These unique qualities are at the core of this school.

Service/Volunteerism

Union asserts that its heritage of service, both locally and globally, has long been one of its distinctive characteristics. Citizenship is promoted at the local, national, and global levels (46:5; 49:9). There are many U.S. colleges and universities that have strong service-learning programs. However, there are few schools that have such a deep level of student commitment and high participation. During my visit, both staff and students referred to service as a privilege (46:4; 47:3; 49:2; 50:7; 53:8; 55:52; 56:40).

For over a century, students and alumni have been serving as short-term and long-term missionaries in countries around the world (Dick et al., 2004, back cover). This has kept the tradition of the “College of the Golden Cords” active (p. 154). The class of 1906 created this symbol when it presented the school with a large world map containing golden strings that linked Union to each country where students had served as missionaries. Over the years, the “map and strings” display became known as “the golden cords” and underwent various alterations (Union, n.d.-c, Golden Cords Display section, para. 1). A Golden Cords Hanging Service is held annually during homecoming. A cord is hung for each student who has served as a missionary (para. 1). “To many, it may be just another tradition, but to all, Union College is the College of the Golden Cords, which symbolizes the very mission of the school—preparing students for service to God and the world” (Dick et al., 2004, p. 156).

Union students have been involved in serving the local community for many decades. The college sponsors Project Impact (originally called Project BRUSH), claiming that it is “the longest running, highest participation collegiate community service day in the country” (Union, n.d.-p, para. 4). Begun in the early 1980s, its mission is for students to acquire a lifelong passion for service (Dick et al., 2004, pp. 95-96). On this annual service day each fall, approximately 80% of the student body, in addition to employees, serve at over 60 social service agencies (Union, n.d.-j, para. 6; n.d.-l, para. 1). However, service does not only occur one day each year; students are regularly involved in community outreach throughout the year. They volunteer in nursing homes and hospitals, operate programs for children, and serve meals to the homeless. Union also opens its facilities to the community. The Ortner Center has guest rooms, conference

facilities, a dining area, and an art gallery. The public also takes advantage of its health and fitness center (Union, n.d.-j, para. 9-10).

According to one administrator, environment and opportunity are two key components to encourage student engagement. “Students create the environment and make sure there are plenty of opportunities for every student to get involved with the community” (46:7). The goal of Campus Ministries is to link a service component to “every club, every organization, every group” on campus (46:7). For example, the business club is involved in tax preparation for low-income families, and the education club provides tutoring for children throughout the city (46:8). Campus Ministries oversees community service and is included in the local telephone listings as one of the city’s service agencies. A student takes calls from the community, coordinates the projects, and finds the needed students. One person in town donated a vehicle to Campus Ministries to support its community projects. “Now we own our own pickup truck that helps us get involved in a lot of projects and . . . we stay busy” (46:8-9). One time, a “doing good” project happened on Sabbath:

The only time that we could connect with her [a little old lady in a wheelchair] . . . was on a Sabbath afternoon. . . . Our kids went over and planted flowers and cleaned her flower bed . . . and one board member got mad because that’s working on [the] Sabbath. . . . I had that person go . . . and talk to the lady [who was] sitting in her door crying, “No one has ever done anything nice for me in my life.” And I said, “Hard time believing that wasn’t doing good on Sabbath.” (46:9)

Numerous staff and students shared that Union is well known and respected in the community because of students’ consistent presence (46:5; 47:6; 49:67 50:12; 55:49).

Student-Driven Campus

Another one of Union’s longtime distinctive characteristics is its high level of student participation and leadership. In fact, surveys reveal that Union students are twice

as involved in on-campus activities than the national average (Union, n.d.-n, “Out-of-classroom experience,” para. 1). It is embedded in its vision and core values, identified as an objective in the college’s general education and honors programs, and underscored as a priority throughout the outcomes of individual program offerings. (Union, 2018, p. 7, 44, 49, 52). The college has a high level of student participation and “focused leadership.” Students are self-declared leaders. “I came to Union because I wanted to be in the driver’s seat,” one focus group participant revealed. “They allow us to lead and develop leadership skills. I plan to go back home and help my own community after I graduate” (55:52). Alumna Tiffany Doss believes that Union “wouldn’t operate as smoothly without the students . . . gaining leadership experience” (Doss, 2012, p. 5). Students develop and oversee most nonacademic activities, both on and off the campus. These include spiritual and service events, student mentorship opportunities, alumni relationships, student recruitment, and public communications (p. 5).

Union holds the development of leadership knowledge, skills, and qualities in such high regard that a minor in leadership was established eight years ago in order to develop ethical and moral leaders (Union, 2018, pp. 145-146). This minor provides students with opportunities for hands-on, practical learning experiences, both inside and outside of the classroom, that help them develop valuable leadership skills and traits (Union, 2012, pp. 142-143).

Understanding the World: Guiding Framework

Union College’s guiding framework—worldview, philosophy, beliefs, and core values—forms the underlying foundation for its vision, mission, educational curricula, and programming. This section is not intended to provide an extensive discussion of

Union's philosophy. Rather, the objective is to highlight some of the key concepts specific to this study that drive its academic offerings and wholistic educational praxes. These concepts have been organized into major philosophical areas that emerged throughout my visit. Following is a synthesis of what administrators, staff, and students said during interviews and focus groups; what I observed; as well as what I read in school materials and on the college's website.

Christian Perspective

Union's philosophy has been guided and shaped by a biblical worldview that reflects a high regard of Scripture. This perspective provides the framework for understanding and interpreting reality and the world. Based on its biblical faith and traditions of health and wellness, the Union community is committed to living lives that are informed by Scripture and inspired by Jesus.

Educational Philosophy

Union upholds the official educational philosophy of the Adventist Church. The philosophy is Christ-centered and, within the framework of Adventist theological comprehension, has been built around creation, the fall, redemption, and re-creation. The unique characteristics of this philosophy is constructed from the Bible and Ellen White's writings. Understood as a fundamental component of redemption, education is meant to restore human beings to their original relationship with God. This can only be accomplished by developing the whole person (GC of SDA, 2003, pp. 221-228; NAD of SDA, n.d.; 2013).

Core Values

Union's core values are not articulations of "who we want to become, but who we are" (Union, 2014, p. 7). These values are stated in its most recent bulletin (Union, 2018, p. 6) as follows: (a) learning is a lifelong journey; (b) life is most fulfilling when lived as a disciple of God, serving Him, and sharing His love with others; (c) serving others is a privilege; (d) mentoring supports the development of the whole being; (e) diversity enriches the campus community; (f) optimal learning and development occur in a diverse global community; and (g) committing to be good stewards of God's resources.

Vision

Union's vision is to guide "every student to become a highly sought graduate who serves joyfully in God's calling." This ideal will be reached by the following actions: (a) encouraging all campus community members to "develop a personal spiritual journey and live God's calling," (b) mentoring all students to ensure their success, and (c) preparing all students through developing "leadership, communication, teamwork, problem solving, creativity, and grit" (Union, 2018, p. 6).

Mission

Union's mission drives its aspiration to inspire students to serve the world through Christ-centered education: "Union College is a Seventh-day Adventist community of higher education, inspired by Jesus Christ and dedicated to empowering students to learn, serve, and lead" (Union, 2018, p. 6).

Understanding Wholistic Education

Developing the Whole Student

The Adventist educational philosophy provides the foundation for Union's commitment to preserve its wholistic educational approach (Union, n.d.-q). Wholeness is of particular interest and significance to Adventists. The Christian viewpoint is that people are created in God's own image as whole beings, having value, worth, and potential. As such, a student is viewed as a whole person. Hence, Adventist education emphasizes the harmonious development of every human dimension—mental (intellect), spiritual (relationship with God), physical (well-being and a healthful lifestyle), and social (relationships with others). As early as the 1892-1893 school year, this was operationalized by providing an education that developed and trained every part of the student—mental, physical, and moral (Union, 1892, p. 7). Throughout the last century, Union expressed its commitment to developing the entire student (e.g., 1940, p. 13; 1960, p. 17; 1997, p. 8; 2003, p. 8). As recently as 2005, wholistic education was still defined as the harmonious development of all of the human capabilities—the intellectual, spiritual, physical, psychological, and social (Union, 2003, p. 8). Nevertheless, the school's elucidation of wholistic education has changed in the 21st century. In the 2008-2010 bulletin, the school's emphasis on the total student was affirmed (Union, 2008, p.7, para. 2). However, it was no longer described as the harmonious development of all of the capabilities. Instead, a depiction of the outcome was provided. "The result is an academic style that includes small courses taught by professors, an emphasis on experiential learning, and an active student leadership in spiritual and social activities" (p. 7, para. 2). This wording remains the same in the 2018-2020 bulletin. However, Union's

core values still state that the school believes that mentoring supports wholistic development (Union, 2018, p. 6). A description of wholistic education as the harmonious development of all of the student's dimensions can still be found in the mission statements for the college's Division of Emergency Management and Exercise Science and its teacher education program (pp. 63, 109).

Practices Used to Develop the Whole Student

Union claim to “focus on the whole life of the student” drives its educational programming and curriculum decisions (Union, 2018, p. 7). The college has designed its college experience to inspire students to learn, serve, and lead. Students learn in and out of the classroom and through diverse experiences and opportunities. Hence, they are provided with a broad range of quality academic offerings and opportunities through “experiential learning and active student leadership in spiritual and social activities” (pp. 6-7). The school's focus on providing a wholistic educational experience is implemented within the context of growth and development in six key areas: intellectual, leadership, physical, service learning, social, and spiritual.

Intellectual

Union aims to help students “fulfill their God-given calling in both personal and professional life” by offering a rigorous liberal arts education combined with real-world experiences (Union, 2018, p. 7). These include “internships, academic and career counseling, study abroad, and volunteer opportunities” (Union, n.d.-a, para. 2).

Leadership

Union is known for its dedicated and passionate student leadership. Leadership skills and behaviors are learned by providing students with an abundance of hands-on spiritual, social, and serving learning opportunities, both on and off campus (Union, n.d.-j, para. 11).

Physical

Union asserts that it has upheld a long-standing tradition of healthy living (Union, 2018, p. 55). One of the college's educational goals is for graduates to live healthy lives (p. 44). The focus on physical development is expressed within a leadership and service context. "We want every student to become leaders and serve their communities and God. This can be done most effectively if we keep our bodies physically fit by exercising and eating healthy foods" (46:6; pp. 6-7, 44). A person's physical body is important within a Christian framework. Caring for one's body glorifies God and allows people to serve Him and others in a variety of ways. The Collegiate Adventists for Better Living (CABL) organization has been a part of Union's campus for many years. This student-run ministry promotes "understanding of and participation in Adventist lifestyle beliefs and practices" (NAD of SDA, Health Ministries, n.d., Goals and Objectives section). This, in turn, helps students improve their health and school performance (45:1, 3).

Service Learning

Service is another avenue through which students learn to engage with their communities and develop leadership skills. It is incorporated in Union's core values, vision, and mission (Union, 2018, p. 6). It is identified as one of the school's strategic initiatives and emphasized as a priority throughout the mission, goals, and outcomes of

individual program offerings (Union, 2013, Strategic Imperative 1 section, p. 3). Service is only a requirement in the honors programs (Union, 2018, p. 52). Students are provided with a wide variety of community service opportunities (50:17). Students may take off a year from school to volunteer as task force workers in academies, churches, or camps within the NAD or as short-term missionaries serving outside the NAD (49:20).

Social

One administrator explained why Union focuses on the development of strong social skills. “Leaders deal with people all the time, and they must have good social skills and the ability to work well with other people. These should include listening, communication (both verbal and written), empathy, teamwork, and interpersonal effectiveness” (50:13). As several leaders described, social skills are fostered through service outreach, spiritual programming, and social events (46:19; 49:7; 50:14).

Spiritual

Faith and learning are purposefully integrated at Union. Union is committed to empowering students to live Christian lives informed by the Bible (Union, 2018, p. 53). In fact, “mentoring students in developing a personal spiritual journey” is one of the college’s strategic initiatives (Union, 2013, Strategic Imperative 2 section, p. 3). Campus Ministries oversees spiritual care and provides a broad variety of opportunities for students to grow in their relationship with Jesus. Students “discover how to integrate that relationship into their professional goals, and to serve Him by meeting the needs of people” (Union, n.d.-d, para. 1). There are over 40 weekly worship and ministry activities on campus for students and staff (Union, n.d.-f, The Union College Advantage section, para. 5).

Developing the Physical Dimension

Developing the physical dimension is an important component of wholeness at Union (51:18). It provides the foundation for students to learn better and be healthier (48:8). One of the school's strategic imperatives is to create a "living and Christ-centered community," which will be accomplished, in part, by "enhancing a holistic approach to education that balances strong academics and a healthy student life" (Union, 2013, Strategic Imperative 2 section, p. 3). Over the last few decades, through the 2017-2018 school year, Union's academic bulletins included a section on health and wellness: "By choosing to enroll at Union College, students express a willingness to make decisions which are guided by the . . . principles . . . [of a] healthy lifestyle including nutrition, exercise, rest, and abstinence from alcohol, tobacco, and illegal drugs (Union, 2017, p. 28). However, beginning in the 2018-2019 academic year, this statement has been removed (Union, 2018, p. 21).

Relationship Between the Mind, Body, and Learning

Administration, staff, and students whom I interviewed shared an awareness of the relationship between the mind, body, and overall learning. "Strong bodies make for deep learning," one faculty member explained (48:7). One student shared how she came to this realization:

I was studying for a test a few years ago and stayed up all night to cram. By the time I took the test, I was so tired and my mind was fuzzy. I hadn't eaten breakfast because I didn't have time and my tummy was growling. It was not a good experience. I only got a B- on the exam. After that, I tried to start studying for my exams earlier. Whenever I am tired, I take a break and go for a run or exercise. I don't stay up late the night before. And I make sure I eat a good breakfast. I'm not trying to be a bragster, but I regularly get As now and am often at the top, or close to it, in my classes. I am now a believer of the connection between a healthy body and a healthy mind. (55:51-52)

Benefits

Numerous benefits from being physically fit and maintaining a healthy diet and exercise surfaced during students' discussions and stories. These included: (a) reduced stress, (b) more energy, (c) a better mental attitude, (d) increased concentration, (e) improved learning, (f) increased health and well-being, (g) better sleep, and (h) an enhanced outlook on life (55:19-20; 56:33).

Motivators

Motivators driving students to stay physically active and healthy included being of service to God and people, living longer, maintaining a healthy weight and healthy body, reducing stress, and living a more fulfilling life (55:21; 56:34).

Approaches

Students discussed the practices they plan to use to stay physically active and healthy. These included the following: (a) walking, (b) running, (c) developing a purposeful mindset of being active whenever possible (e.g., taking the stairs instead of the elevator, and parking the car at the opposite end of the parking lot), (d) working out in the gym, (e) participating in various sports, and (f) learning to prepare healthy and nutritious meals (55:47-48; 56:41-42).

Practices Used to Develop the Physical Dimension

"Healthy living is all about balance. It's important to be mindful, but not obsessive" (Cisneros, 2018, para. 26). Union leadership wants students to understand the lifelong importance of maintaining good health. Union's strategy is to provide students

with the necessary tools, knowledge, and opportunities for physical activity and healthful eating in order for them to embrace these values on their own.

Union provides students with a wide variety of opportunities to be physically active, learn about health and wellness, and select classes that match their interests and lifestyles. As I evaluated these practices in light of the school's philosophy, I realized the ideology behind the offerings. These opportunities support Union's desire for students to reach their potential in leadership and service. To be an optimal leader, people must maintain good health and well-being. Below is a brief description of the major practices that the college uses to facilitate and encourage the development of the student's physical dimension.

Clubs and Organizations

There are numerous student clubs and organizations that provide opportunities for physical activity and the ability to learn more about nutrition and wellness. These include: Gymnares (acrobatic gymnastics), Health and Human Performance, Human Health and Fitness, International Rescue and Relief/Outdoor, and Nursing (Union, n.d.-n, Students Clubs section).

Curriculum Offerings

Union offers a number of degrees that involve some aspect of physical activity or wellness. These programs help students develop and maintain their own active and healthy lifestyles and/or prepare them for careers that promote the well-being of others. The academic programs offered under the Division of Emergency Management and Exercise Science (EMES) promote the "mental, physical, social, and spiritual development of students for competent Christ-like service in their professions" (Union,

2018, p. 63). Within this division is the Health and Human Performance Program, which offers degrees in exercise science, health and human performance (with emphases on business/sports management or fitness and wellness), and physical education (p. 121). The learning outcomes for these degrees embrace the importance of helping students realize the connection between physical activity and healthful living.

The Division of EMES launched its International Rescue and Relief Program in the fall of 2004 (Byrd, 2008, para. 4). This unique degree prepares students to serve their communities through disaster and humanitarian relief. They may select a minor in disaster management, global community development, or survival and rescue. Or they may choose an emphasis in public safety, “firefighting, global community development, health care leadership, paramedics, pre-dental, pre-physical therapy, or pre-physician’s assistant” studies (Union, 2018, pp. 135-136).

The Nursing Program has been an important component of Union’s curriculum offerings for a long time. In 1946, Union became the first college in the state of Nebraska and in the Adventist education system to offer a nursing program (Dick, 1967, pp. 320-321). Niche (2020d) designated Union’s nursing programs in the top third of its national rankings in 2020 (National section). The nursing degree embodies a commitment to “holistic care and service modeled by Jesus Christ” (Union, 2018, p. 70). Additionally, the college offers an undergraduate major in health sciences that qualifies students for acceptance into the Physician Assistant Studies Program (pp. 127-128).

General Education Requirements

The school’s four-year general education requirements for health and human performance totaled four credits through the 2015-2016 school year. This included a

two-credit Concepts of Wellness class that helped students learn about cardiovascular fitness through aerobics, aquatics, calisthenics, running, and weight training.

Additionally, two one-credit activities were required. Beginning with the 2016-2017 academic year and continuing through to the present (2020), Union reduced the number of mandatory health and human performance credits to three (Union, 2016, p. 62). The two-credit Concepts of Wellness course is still required, but the activity elective has been reduced to a one-credit class (Union, 2018, p. 46).

Healthy Food Options

Union promotes student health by serving only vegetarian and vegan food options. Students can find a variety of healthy options at Union Market, the school's dining hall, which was completely renovated in 2004 (Union, n.d.-c, Ortner Center section, para. 1). Students can also shop at Cooper's Corner, a convenience store located in the student center, which was remodeled in 2005 (Union, n.d.-m, Cooper's Corner section).

Physical Activity Offerings

Students are encouraged to become involved in various physical activity and recreational opportunities offered on campus. Intramural sports offerings include soccer, floor hockey, flag football, volleyball, basketball, softball, Ultimate Disc, and other individual activities. Union has a four-acre athletics field, tennis courts, and a gymnasium with full-sized basketball courts (n.d.-b; Union, 2017, p. 28, 32).

The Larson Lifestyle Center is an on-campus fitness and indoor aquatics facility that has been open to students, faculty, staff, and the community for about four decades.

It houses a 25-meter indoor pool for lap swimming, water aerobics, and swimming lessons, as well as a hot tub and a weight and fitness center (Union, n.d.-h).

Union's athletics philosophy embraces a Christian approach to physical sports, with an emphasis on developing soft skills that are in high-demand by employers. These include service to the community, excellence, individual and team skills, and teamwork and leadership abilities (Cisneros, 2019; Union, 2018, p. 23). Established in 1986, Union's first varsity team was named the "Basketball Witness Team." This name was purposely selected in order to diminish "traditional Adventist objections to competitive sports" and highlight the connection between athletics and health (Union, n.d.-e, The Warriors section). In 2020, Union's varsity sports included men's and women's basketball, women's volleyball, and men's golf and soccer (Union, n.d.-b).

Union College is situated in an area that provides many community recreational opportunities. These include golfing, hiking, biking, volleyball, windsurfing, cross-country skiing, and ice skating (54:2; Lincoln Parks and Recreation, n.d.). The city provides 58 hiking and biking trails that span nearly 380 miles (TrailLink, n.d.). Having over 125 public parks, with the closest one being less than one-half a mile from campus, Lincoln has more parks per capita than any other U.S. city (Union, n.d.-i, Park Perks section). This city is considered a top bicycle-friendly community by the League of American Bicyclists (Bike Lincoln, n.d.).

Service Projects

Union provides students with ample opportunities to serve its local and global communities. Some of these projects involve some degree of physical activity or some aspect of health and nutrition. Some students choose to help out in orphanages,

construction work, hospitals, and nursing homes. Others are involved in working with children, serving food to the homeless, and painting homes for the elderly and disabled (Union, n.d.-g; n.d.-j, para. 5-9).

Work

Student work is not identified as one of Union's practices for facilitating the development of the student's physical dimension because students are not required to work and not all student jobs involve physical activity. Nonetheless, nearly 68% of the student body works on campus and some of these jobs involve physical activity or are health or wellness related (Union, n.d.-a). The main on-campus work areas that meet these criteria include custodial, plant services/landscaping, food services, and the Larson Lifestyle Center (43:7-8). In addition, the school's proximity to the city provides students with convenient access to a variety of off-campus jobs and internships (Dick et al., 2004, p. 149).

During my interviews with administrators and faculty, we discussed the fact that work is absent from the school's planning and practices used to develop the human physical dimension and enhance learning. Some concurred that work no longer held the same priority and importance as it once did in Adventist higher education and specifically at this college (e.g., 42:2; 47:11; 49:13; 53:10). A few staff expressed their understanding that physical work helped students learn and also enhanced physical fitness (42:3; 53:10). One leader admitted that Union was not intentional about incorporating student work in any strategic, curricular, or career development planning nor was it included in any discussions involving wholistic development (50:8). Rather, its sole function is to provide financial assistance (42:2, 6; 47:11; 49:14; 50:9).

Assessment of the Development of the Physical Dimension

Class assignments and grades are the two evaluations staff identified for assessing the development of the student's physical dimension (42:11; 49:20; 53:8). Additionally, seniors complete exit interviews before graduating and some alumni surveys have included health and wellness topics (49:20; 53:9). Union also measures the success of developing the student's physical dimension based on the number of individuals participating in intramurals, which was over 50% during the time of my visit (50:17; 52:9).

Recommendations to Enhance Physical Development

Administration and Staff

During my interviews, numerous administrators and staff focused on one particular recommendation for enhancing the college's praxis for developing the physical dimension. Several people stated that they did not consider the school's existing strategy to be a strength because there were no established goals, student learning outcomes, or assessments.

In terms of physical development, apart from . . . a rather unique environment and culture that encourages and nurtures it more than some places, I'm not sure I see it as a strength. There are a lot of students involved in physical activity on campus and in the community as there are miles of trails for biking, riding, and jogging. But we haven't assessed it. We haven't set goals for it. . . . I think our focus in the last few years has been more on the employees and their wellness. And now questions are starting to come about how we can track students' progress. (50:13)

"Union isn't measuring or assessing what students are doing in regards to wellness. We don't have goals, or objectives, or student learning outcomes to track their progress from the time that they are here until they graduate," another administrator added. "We say

they are doing a great job. But we have no data to support this” (53:11). Another staff member added that he would support taking a look at work at a strategic planning level to discuss how it could enhance students’ health, wellness, and learning (42:15).

Students

The main recommendation from both focus groups centered around their desire for more physical work opportunities. In one student’s words,

I study so much throughout the week, and I need a physical outlet. I don’t like working out in the gym or swimming. At home, I would go outside and help my mother weed, or plant flowers, or cut grass. I want to find some physical work because that is my exercise of choice. There are some jobs on campus that require manual labor, but not enough. And they never have any openings whenever I check. (56:35).

Another student suggested that Union could expand student job opportunities that involve physical activity, such as working in the Larson Lifestyle Center, teaching aerobics classes, or increasing the exercise class offerings by including dance and yoga. “It wouldn’t cost the college much if they would hire students to teach these classes. Actually, it could be a win-win. Students would get more physical activity by exercising, but it would also be a job that provides physical activity” (56:32-34). One student suggested for Union to find more student jobs in the community that involved some level of physical activity (55:40).

Analysis of Alignment

In theory, the Adventist educational philosophy has guided and shaped Union’s vision, mission, and values. It provides the foundation that continues to preserve the college’s wholistic educational paradigm. Union’s Christian perspective has shaped its understanding of students as whole beings, with mental, spiritual, and physical

dimensions. Hence, fostering the development of the entire student is a fundamental priority of this college. This educational approach aligns with its guiding framework.

College leadership encourages the student's physical development through minimal mandatory wellness and physical activity classes, in addition to a myriad of optional cocurricular offerings. However, I did not find any formal plan or strategy for integrating the physical with the academics. In fact, work no longer maintains any formal, institutional role in developing the student's body, mind, or character. Therefore, the college's practices to develop the physical dimension are not in complete harmony with its guiding framework.

In summary, most aspects of Union's guiding framework that have been examined in this study are being lived out in harmony on its campus. However, excluding work in the practices it employs to develop the student's physical dimension is not in harmony with Adventist educational philosophy. This will be analyzed and discussed in further detail in Chapter 9, where specific recommendations are provided.

CHAPTER 8

FINDINGS AND ANALYSIS: QUESTIONS 1 AND 2

Introduction

Educating the whole student is fundamental to the philosophy and praxis of the selected schools in this study. These schools are members of two separate higher educational systems. College of the Ozarks and Warren Wilson College belong to a group of nationally recognized work colleges and are members of the Work Colleges Consortium. Southern Adventist University and Union College are Adventist higher educational institutions. Each has historically preserved a philosophical commitment to developing the physical dimension, believing that it is an essential component of educating the entire student.

This research study examined how these four schools define and develop the physical dimension as part of a purposeful and integrated educational approach. Further, it identified the practices used to develop the student's physical dimension. Finally, it assessed whether the interpretation and implementation of developing the physical dimension at these schools align with their underlying guiding framework. This chapter addresses the first two research questions for each individual college/university and evaluates the similarities and differences of the findings among all four institutions. The third research question will be addressed and analyzed in the next chapter.

Research Question 1

What is the guiding framework (underlying philosophy, beliefs, and core values) driving each school's commitment to developing the whole student and specifically the physical dimension?

The guiding framework provides the underlying rationale for each school's commitment to developing the whole student. This commitment is a direct reflection of each school's fundamental philosophical perspectives and beliefs.

Philosophy and Beliefs

Southern and Union are differentiated from the other two colleges in this study in that they are under the auspices of the Adventist Church. C of O and WWC were both founded by the Presbyterian Church. Today, in 2020, WWC affirms that it is an inclusive, interfaith community, while C of O considers itself to be an interdenominational Christian school with a conservative evangelical ethos. It does not propagate any particular denominational doctrine. Both of these work colleges maintain a covenant relationship with the Presbyterian Church (USA).

Christian Perspective and Its Impact

Three of the four schools in this study espouse a Christian philosophical outlook. The Christian perspective of truth provides the basis for the existence of a Christian education. C of O, Southern, and Union all maintain a traditional, Christian philosophy that has been guided and shaped by a biblical worldview. God is at the core of a Christian philosophy. He is the source of reality, truth, knowledge, and wisdom. He created everything with purpose and meaning, and He sustains all things. These metaphysical presuppositions influence Christian education on the campuses of these

institutions. They interpret and explain the (a) curriculum content, (b) contextual framework for each school's subjects, (c) teaching methodologies, (d) nature and potential of students, and (e) role of teachers as they relate to students.

C of O, Southern, and Union understand the nature and potential of human beings in a Christian context. Christians believe that people are created in God's image as whole beings having value and unlimited potential. From an Adventist perspective, the goal of wholeness stems from an understanding that as a result of sin, humanity has fallen and is broken. For this reason, people need to be recreated in God's image and restored to wholeness. Restoration encompasses the entire person. Hence, education should seek to develop every human dimension. Each of the three Christian institutions strives to provide a Christ-centered education where spirituality is integrated throughout the entire educational experience. Furthermore, these schools aim to develop servant leaders who are committed to live balanced lives with Jesus as their example.

Table 3 provides a summary of the key assumptions and values present in the Christian philosophical perspectives at these three schools.

Adventist-Specific Principles and Their Impact

Adventist education's distinctive characteristics have been derived from the Bible and mediated through the educational writings of Ellen White. From its inception, the Adventist educational system, of which SAU and Union are a part, has utilized White's writings for guidance, instruction, and development of its educational philosophy and principles. White's comprehension of redemption as restoration is at the core of her educational philosophy. She emphasizes that a knowledge of God is imperative for humanity. Thus, the main purpose of education is to lead students to God for the purpose

Table 3

Christian Philosophical Perspective: C of O, SAU, and Union

Highlights
<p>Assumptions</p> <ul style="list-style-type: none"> Absolute truths and morals God is source of reality, truth, knowledge, and wisdom God is the Creator and Sustainer of life Scripture is God's self-revelation and inspired Word The Bible's doctrines provide standards of living for Christians God reveals Himself through Scripture and His Son, Jesus Christ Jesus is humanity's perfect example Jesus died and was resurrected to reconcile people to God Humans are created in God's image as whole beings having value and worth The body is the avenue through which God communicates with people <p>Christian Fundamental Values</p> <ul style="list-style-type: none"> Personal relationship with God Love for God and each other Service to God and others Christ-centered environment Christ-like character Forgiveness Respect, hope, courage, and patience Respect and dignity of human labor

of redemption. Accordingly, the work of redemption includes: (a) restoring God's image in students, and (b) promoting the development of the mind, body, and soul. Therefore, the work of education and redemption are the same. In her estimation, the ultimate aspiration of education is for students to serve God and humanity.

White maintains that humans display a resemblance to their Creator in their physical, mental, and spiritual nature. For this reason, she supports a wholistic Christian educational structure that develops the whole student and focuses equally on each dimension. White proposes a body-soul connection, believing that the body is the

channel through which the mind and the soul are developed. Hence, she emphasizes that the health of the physical body is central for mental, moral, and spiritual development. The practices that foster physical health, in turn, cultivate the development of a sound mind and a balanced character.

Both of the Adventist schools in this study embrace the official denominational definition of wholistic education: the harmonious development of the mental, physical, spiritual, social, and emotional dimensions. Southern's definition and discussion of developing the whole student is included under its educational philosophy. Union's definition is no longer found under its purpose, objectives, aims, or school description. Rather, in 2020, its concept of wholistic development is embedded within the conceptual framework of the school's Education Program and Division of Emergency Management and Exercise Science. Southern's and Union's educational goals are comparable in many regards. This would be expected because they are both denominationally owned and operated.

Humanistic Postmodern Perspective and Its Impact

WWC is guided by a humanistic postmodern perspective of life and education. Table 4 provides a summary of the key assumptions and values present in both of these perspectives. Humanism is an outlook that emphasizes human concerns and the betterment of humanity. Secular humanism claims that there is no absolute evidence of a higher power that is interested or concerned with people's welfare and future. For this reason, humanists are motivated to solve the complex issues of the world, which to them, surpass tradition, dogma, or creed.

Table 4

Humanistic Postmodern Philosophical Perspective: WWC

Highlights
<p>Humanistic Assumptions</p> <ul style="list-style-type: none"> Wholeness and interconnections Guided by reason and informed by experience Secular humanists reject any higher power Natural cosmos, including earth, is all that exists and is real Human life has meaning Contribution to greater common good is more important than individual wants and needs People are components of reciprocally reliant network of social/ecological relationships Humans are whole beings having dignity, value, and equal worth <p>Humanistic Fundamental Values</p> <ul style="list-style-type: none"> Values have meaning within the context of human life/experiences People must be healthy and physically fit to care for the earth and each other Lead ethical lives of personal fulfillment Participatory democracy Engaged, actively-involved citizenship Human rights and social justice Betterment of humanity Care for earth and one another Respect, dignity, and value of work Compassion, respect, and hope Enjoyment, recreation, and relaxation <p>Postmodern Assumptions</p> <ul style="list-style-type: none"> Worldview, beliefs, and values shaped by life situations No objective world, reality, knowledge, and truth Community-based comprehension of truth Language does not represent a reality outside of itself No one grand narrative: many local community stories Diversity of perspectives and viewpoints—all equally meaningful and trustworthy <p>Postmodern Fundamental Values</p> <ul style="list-style-type: none"> Values are socially-conditioned Respect and tolerance for each perspective, viewpoint, and narrative

In the postmodern world, a myriad of worldviews, beliefs, realities, and narratives exist. Likewise, a rich diversity of philosophical perspectives and views are present at WWC. There are many different narratives on campus, and all of them are accepted as meaningful and valid.

The understanding and potential of human beings at WWC is constructed in a humanistic context of interconnectedness to earth and others. People are whole beings and have dignity and equal worth, regardless of their race, nationality, ethnicity, sexual identity, or any other distinguishing feature. They have both the ability and responsibility to pursue ethical lives of personal fulfilment. Their talents and skills are advanced by practice and hard work. WWC aims to develop leaders who are dedicated to living lives that are whole and balanced as understood within a humanistic context.

Summary

Beliefs regarding the nature and potential of students impact a school's educational aims. They also provide a framework for selecting teaching methodologies. Further, these views are important in determining how teachers relate to their students. All four of these schools understand students as whole beings. Therefore, each college is committed to providing an education that develops the entire student.

The philosophical underpinnings driving a comprehensive and wholistic educational experience are vastly different at WWC than they are at the three Christian institutions. WWC's emphasis on wholeness originates from the bond of shared humanity and the complex and dependent relationships that exist. Consequently, every dimension must be developed to become whole, well-rounded, and in balance. WWC's aims are enveloped in a desire to help students reach their own goals and potential and seek the

common good in a largely diverse world. It is clear to me that environment conservation is the key manner by which this college has promoted the wholistic development of students. Yet, all of the schools in this study express their wholistic approach as an education of the head (mental/intellect), heart (spiritual/service to others), and hand (physical/work). The objective at each institution—providing a balanced and comprehensive educational experience—is comparable even though the expressions of this goal are markedly different.

Though the definition and implementation differ among these schools, all four schools share two common overarching goals. First, they aim to develop students who are well-balanced, productive, responsible citizens. Second, they aspire for students to mature into well-balanced individuals who will regard serving humanity as an important lifelong component in reaching their optimal personal fulfillment. This aim is an outcome of the schools' shared value of service to others.

Institutional Values and Priorities

Each school's understanding of reality and truth leads to a conception of its values. These values pinpoint what is most important and preferable to these schools. A school's axiology allows for an evaluation of what is and a determination of what ought to be. This section does not discuss each college's core values. Rather, it highlights key values which may have an impact on the schools' wholistic educational programs.

Citizenship

While all four schools in this study highlight the important of developing responsible and involved citizens, it is a main tenet for the two work colleges. Patriotism is a closely held belief at C of O. The school seeks to instill in its students the importance

of citizens who understand, love, support, and defend the United States. All students are required to take a patriotic education class that teaches students about U.S. heritage and civic responsibilities. The main objectives of this class are for students to foster a love for their country and uphold a willingness to defend it.

In contrast to a national focus, WWC strives for its students to mature into actively engaged global citizens. People are socially connected and mutually dependent; consequently, they have a responsibility to each other. This also compels each person to realize the commonality of human issues such as poverty, illiteracy, environmental deterioration, and overpopulation, and their impact on community well-being.

The two Adventist schools also promote citizenship. Over the past few years, Union's website has included more local citizenship engagement language than in years past. Both of these Adventist educational institutions uphold a perception that citizenship is an eternal rather than earthly commitment. Hence, this type of citizenship necessitates a more universal and timeless dedication and service.

Citizenship, for all four schools, provides an overarching need for physical development. For the Christian schools, students need to be healthy and physical fit to serve God and others. For WWC, students need to be in shape so that they can solve societal issues and care for each other.

Health and Wellness

All four schools value health and wellness. Leadership at each school purports that health and well-being affect a person; consequently, the importance of helping students understand that physical well-being should be a lifelong objective is underscored at these schools.

Relationships

Relationships are valued by all four of these schools. During my visits, the importance of relationships was frequently addressed by faculty, staff, and students. Furthermore, Southern's leadership and faculty maintain that relationships have a strong connection to health and wellness. Several faculty members highlighted that positive associations actually support healthy lifestyles. All three of the Christian schools view relationships in a Christian context. Loving God and others are at the core of the two great commandments in the Bible; to serve others is to follow in the footsteps of Jesus. By contrast, WWC views relationships in the context of the interconnection with the earth and each other. Therefore, people have a responsibility to one another.

Each school maintains a strong and active relationship with its surrounding community. Students at each school are engaged in ongoing outreach projects in the nearby areas. All four of these schools invite the community on campus to visit and lead out in various seminars, workshops, and convocations.

Respect for the Dignity and Value of Work

Maintaining a respect for work and upholding a strong work ethic are philosophical precepts at both work colleges. Work is a graduation requirement and is integrated into their academic programs. Both schools concur that work strengthens learning, builds character, and prepares students for life. Similarly, a respect for the dignity and value of work has historically been upheld as an educational objective at both Southern and Union.

Service

Each of the four schools identifies service as a core value and institutional priority. At the heart of embracing this value is the belief that people are responsible for helping humanity. All four schools have outreach/ministry opportunities, both locally and abroad. The three Christian schools maintain an emphasis on serving God and humanity by following Jesus' example of servant leadership. In contrast, WWC's focus is on social responsibility and each person's obligation to do what they can to achieve community well-being. At WWC, unlike the other three schools, service is an integrated component of the educational experience and a graduation requirement. Only two of these schools, Warren Wilson College and Southern Adventist University, include service as a graduation requirement.

Research Question 2

What practices does each school use to develop the student's physical dimension as part of a wholistic educational experience?

Before addressing how the development of the physical dimension is operationalized at these colleges, the execution of their overall wholistic educational curricula will be considered. C of O aspires to develop well-rounded, productive, and responsible citizens who can adjust to a continually changing world while upholding unchanging principles. Its comprehensive educational approach is implemented through growth and development in the following areas: (a) academics, (b) Christian faith, (c) vocation, (d) cultural experiences, and (e) patriotic virtues and values.

The essence of education at WWC is to develop whole, well-balanced, productive, contributing global citizens and leaders. Although the philosophical

foundation is dissimilar, the implementation of WWC's educational program shares some similarities with that of C of O. Wholistic education at WWC is realized by its Applied Learning Model, which integrates academics, work, and service. These are enveloped in a learning environment that is devoted to cross-cultural understanding, environmental accountability, and the common good.

Southern and Union's wholistic educational approaches share some similarities with the two work colleges. Southern incorporates spiritual, intellectual, occupational, social, and physical development to attain power for mind, soul, and body. Union focuses on the whole life of the student through growth and development in the areas of learning, service, and leadership. Experiential learning and active student leadership in spiritual and social pursuits are emphasized throughout the learning experiences.

Based on their respective philosophical underpinnings, each of the four schools aims to develop an awareness and understanding in its students of the importance of physical health and well-being. Leadership in each school espouses this aim by modeling and facilitating an understanding of the importance of striving for lifelong health and wellness.

Campus Landscape

The natural environment and layout of the campuses at C of O, WWC, and Southern provide students with a myriad of physical activity possibilities. The hilly campus terrains afford effective aerobic workouts. Also, the distance from one side of each campus to the other offers a variety of options to obtain exercise.

Clubs and Organizations

All four schools have various on-campus organizations that provide physical activity opportunities and/or the ability to learn more about nutrition and wellness. C of O is the only school in this study that has clubs related to dietetics and horticulture, as well as the Future Farmers of America and the Reserve Officer Training Corps. Both C of O and Union offer an outdoor/wilderness club. The students at Union are involved in a Red Cross club that assists with disaster throughout Nebraska. Southern offers cooking and physical therapy clubs, whereas WWC offers unique clubs in ninja, archery, boxing, jujitsu, capoeira, table tennis, and timber sports. Students may also join the acrobatic gymnastic teams at Southern and Union. Table 5 provides an overview of the clubs and organizations offered at each institution that supports the student's physical development.

Curriculum Offerings

Each school offers academic programs and classes that prepare students for careers involving health and/or wellness. These offerings help students develop and maintain their own active and healthy lifestyles and/or prepare them for an occupation that promotes the well-being of others in some aspect.

Three of the schools (C of O, Southern, and WWC) have studies in nutrition and food. WWC's Environmental Studies program includes several concentrations that involve activity and/or focus on providing healthy, sustainable food. Both WWC and C of O offer an agriculture degree. Additionally, C of O offerings include degrees in food and nutrition, dietetics, and culinary arts, while Southern has a degree and certificate in vegetarian culinary arts.

All four of the schools provide various programs involving physical exercise or requiring physical strength and stamina. C of O, Southern, and Union provide degrees in exercise science, including wellness and physical education. WWC and Southern both have outdoor leadership programs. Southern also offers a degree in outdoor emergency services, while Union has a unique international rescue and relief degree.

These schools also provide other studies that require physical activity and/or promote the health and well-being of others. Three of the four schools (C of O, Southern, and Union) offer degrees in nursing. Southern's technology programs in automotive service, construction management, and technology provide students with physical activity and practical experience. Table 5 lists the curriculum offerings at each institution that support the student's physical development.

General Education Requirements

C of O, Southern, and Union each require a certain number of credit hours in physical fitness or wellness courses prior to graduation. Distinct from the other three schools, WWC does not have any physical education or wellness requirements.

At Union, SAU, and C of O, the required physical fitness courses have been designed to encourage students to take responsibility for the health and well-being of their own bodies. They learn the importance of good health by implementing fundamental fitness and health principles.

Table 5

*Physical Activities, Clubs and Organizations, and Curriculum Offerings
Promoting Physical Activity, Fitness, and Well-Being (as of 2018-2019)*

Activities ^a	Clubs/Organizations ^a	Curriculum
Activity Classes (C, S, U, W) ^b	Agriculture (C)	Agriculture (C, W)
Alpine Tower (S, W)	Archery (W)	Agronomy (C)
Archery (W)	Biking/Cycling (S, W)	Animal Science (C)
Athletics/Sports (C, S, ^c U, W)	Boxing (W)	Auto Service (S)
Backpacking (S, W)	Brazilian Jiu-Jitsu (W)	Construction Mgmt (S)
Badminton (C, S)	Capoeira Club (W)	Culinary Arts (C, S)
Basketball (C, S, U, W)	Christian Athletics (C, W)	Disaster Mgmt (U)
Biking (C, S, U, W)	Cycling (S)	Eco Forestry (W)
Caving (S, W)	Dance (C, W)	Environmental Studies (W)
Climbing Wall (S, W)	Dietetics (C)	Global Community Development (U)
Cross-Country Running (C, W)	Fisheries/Wildlife (C)	Health & Human Sciences (C, S, U)
Cycling, Athletic (W)	Fly-Fishing (S)	Horticulture (C)
Dance (C, W)	Habitat for Humanity (C)	Int'l Rescue/Relief (U)
Disc Golf (S, U)	Health/Fitness/Recreation/ Wellness (C, S, U, W)	Nursing (C, S, U)
Flag Football (C, S, U)	Horticulture (C)	Nutrition Dietetics (C)
Golf (C, U)	Hotel/Restaurant (C)	Outdoor Emergency Services (S)
Gym/Fitness/Wellness (C, S, U, W)	Int'l Rescue/Relief (U)	Outdoor Leadership (S, W)
Gymnastics/Acrobatics (S, U)	Ninja (W)	Physical Ed/Exercise Science (C, S, U)
Hiking/Walking Trails (C, S, U, W)	Nursing (C, U)	Recreational Admin (C, S, U)
Hockey, Floor (S, U)	Paddling/Kayaking (U, W)	Survival & Rescue (U)
Intramurals (C, S, U, W)	Physical Ed/Exercise Sports (C, S, U)	Wellness Mgmt (S)
Lacrosse (W)	Reserve Officers' Training Corps (C)	
Mountain Biking (C, S, W)	Running (S)	
Outdoor Adventure Sports (S, W)	Step Team (W)	
Paddling (C, S, U, W)	Table Tennis (W)	
Racquetball (C, S)	Timber Sports (W)	
Rock Climbing (S, W)	Wilderness Activities (C)	
Soccer (S, U, W)		
Softball/Baseball (C, S)		
Swimming (C, S, U, W)		
Table Tennis (C)		
Tennis (C, S, U, W)		
Timber Sports (W)		
Tracks, Running/Walking (C, S)		
Volleyball (C, S, U)		
Wall Climbing (S, W)		
White-Water Rafting (S, W)		

^a Biking, hiking/walking trails, and paddling activities include those offered either on campus or close to the campus

^b C - C of O, S - Southern, U - Union, W - WWU

^c SAU does not have intercollegiate athletics

Table 6 lists the general education requirements specific to physical development at each of the four institutions in this study.

Table 6

General Education Physical Activity Graduation Requirements (as of 2018-2019)

College/ University	Total Required Credit Hours	Course Description	Credit Hours
WWC	0	-	-
Union	3	Concepts of Wellness	2
		Physical Activity	1
SAU	4	Fitness for Collegiate Life	1
		Physical Activity	2
		Fitness for Life	1
C of O	5	Patriotic Education I	3
		Patriotic Education II	1
		Swimming or Lifetime Wellness	1

Healthy Food Options

All four schools provide healthy food choices, including vegetarian and/or vegan selections (see Table 7). Student focus group participants at C of O and SAU highlighted that although there were some healthy options at each school, they felt that more could be done to promote healthier food and lifestyles. C of O's student-run dairy provides milk for the campus. Both C of O and WWC raise their own cattle and swine. WWC also raises its own poultry. In addition to being better for the animals and the environment, WWC maintains that beef from grass-fed cattle and pork from pastured pigs are healthier for human consumption.

The natural “salad bar” on which our steers graze builds meat that is lower in total fat and calories yet abundant in good fats like omega-3 fatty acids and . . . a cancer-fighting fat. The meat also contains high levels of a variety of antioxidant vitamins. (WWC, 2005, Why Grass Finished section)

WWC’s student-run garden produces thousands of pounds of organically grown vegetables, herbs, and fruit. The school’s food crews grow or raise about one quarter of the food served on campus. Students run an on-campus café that serves only in-season, organic, and locally grown vegetarian and vegan food.

Table 7

Healthy Food Options (as of 2018-2019)

Food Descriptions by College/University ^a
Dairy products ^b (C)
Eggs ^b (C, W)
Farm-to-table dining ^b (W)
Locally grown food offerings (C, W)
Produce grown on campus ^b (C, S, W)
Protein raised on campus ^b (C, W)
Vegan (C, S, U, W)
Vegetarian (C, S, U, W)
^a C - C of O, S - Southern, U - Union, W - WWC
^b Produced on campus

Physical Activity Offerings

Athletics, sports, and recreation are primary to all four of the schools’ elective activity offerings. These are designed to match students’ interests, lifestyles, and time constraints. Additionally, every school offers outdoor activities, both on and off campus. Each school has a gymnasium and workout facility, and provides sports, recreational games, and intramurals. Both Adventist schools and WWC have an assigned faculty or

staff member to oversee the intramural program, whereas students run intramurals at C of O. Varsity sports are offered at C of O, WWC, and Union. Southern is distinctive because it does not have an intercollegiate athletic program nor does it offer activity classes in team sports. Table 5 provides an overview of the physical activities offered at all four schools to support the student's physical development.

Service Projects

All four schools provide students with abundant opportunities to serve their local and global communities. Many of these service projects involve some level of physical activity or aspect of health and nutrition. The service projects are similar in all of the schools. However, WWC and SAU provide the widest offerings, according to their websites.

Work

Student work is an essential component of the educational requirements at both C of O and WWC. Many of the student jobs at these two colleges involve some amount of physical activity; thus, work is a means to better health and well-being and improves student learning. In contrast, neither of the two Adventist schools require students to work as part of their educational programming. Both Southern and Union acknowledge that a moderate number of student jobs on campus provides some level of physical activity and that work could benefit students' health, wellness, and learning. Although work used to be an integral aspect of education at both Adventist institutions, this is no longer the case.

None of the four schools in this study identifies work as one of its practices for facilitating the development of the student's physical dimension. Administrators at each

school agree that manual labor helps students improve their level of physical fitness and enhances student learning; however, it is not included as part of the school's strategy because not all student work on these campuses involves physical activity. The fact is that much of the on-campus student work at each school entails some physical activity and is a means for students to attain physical activity and fitness.

Summary

This chapter addressed the first two research questions for each college/university in this study and also discussed the similarities and differences based on the findings from all four of the higher educational institutions. First, it identified the guiding framework driving each school's commitment to developing the whole student and specifically the physical dimension. Second, it ascertained the practices used by each school to develop the student's physical dimension as part of its wholistic educational experience. The third and final question lies at the core of this study: How do the practices that each school employs to develop the student's physical dimension align with the school's guiding framework? This will be discussed and analyzed in Chapter 9, along with a discussion of the findings. Limitations of this study are included, along with recommendations and conclusions.

CHAPTER 9

CROSS-CASE ANALYSIS: QUESTION 3, CONCLUSIONS AND RECOMMENDATIONS

Introduction

Chapter 9 presents the findings of the final question in this research study. The results are presented for each college and university in this study. Additionally, cross-case analyses of the similarities and differences among the two work colleges, both Adventist institutions, and all four schools are provided. This chapter also includes a discussion of the findings, limitations of this study, as well as recommendations and conclusions.

Research Question 3

How do the practices that each school employs to develop the student's physical dimension align with the school's guiding framework?

College of the Ozarks

C of O is a conservative, liberal arts work college that is guided by a Christian philosophy. It offers a Christ-centered education in which faith and learning are woven throughout college life. Its curricula have been designed to develop well-rounded, productive, responsible, and contributing citizens. This has been lived out for over a century by providing a wholistic education that incorporates academics, work, and

service. Its wholistic educational approach is congruent with the school's Christian philosophical perspective that people are created in God's image as whole beings, having value and personal worth. It also aligns with the school's patriotic aim of developing well-rounded citizens who understand civic responsibility, exemplify a love of country, and demonstrate a willingness to defend it.

The significance of the physical dimension is understood through the Christian belief that the body is the avenue through which God communicates with people. Students with healthy and physically fit bodies are better prepared to live out God's plan for their lives. Furthermore, C of O leadership deems that physical activity enhances learning.

C of O has chosen to operationalize the development of the student's physical dimension by fostering an awareness and understanding of the importance of physical well-being. The college requires four patriotic credits and one physical education credit and also offers a broad variety of athletics, sports, physical activities, and healthy food options. C of O's decision to require minimal physical activity courses aligns with its mission and is congruent with its priorities. While athletics, sports, and intramurals are central to the college's physical activity offerings, they do not maintain the same level of importance as they do at many other colleges—for two reasons. First, C of O's work program takes priority since it is an essential and required educational component. Second, as a Christian school, the level of competitiveness that is normally associated with college sports is purposefully minimized. Sports are viewed as a means to share Christ's character. Faculty and staff place the college and the team ahead of individual team members.

Work is the other primary means for students to obtain physical activity and fitness since many jobs involve some level of physical activity. Work aligns with the school's fundamental mission and tenet embracing the dignity and value of labor. All students work and gain valuable skills and experiences. Work is a means of building relationships with the community. C of O attracts tourists to its campus and introduces them to their hardworking students. Often these visitors purchase student-made items and become long-term donors. This has been a successful fundraising strategy for many decades.

In conclusion, C of O's practices for developing the student's physical dimension are in harmony with its underlying Christian and work college framework. Embracing the dignity and value of work aligns with the school's vision, mission, and values. This determination is based on comparing the school's guiding framework with (a) college documents and materials; (b) interviews with leadership, administration, faculty, employees, and students; (c) discussions with alumni; and (d) my observations.

Warren Wilson College

WWC is a progressive, liberal arts work college that is guided by a humanistic postmodern philosophical perspective. WWC aims for its graduates to seek meaningful careers and lead purposeful lives that are devoted to a sustainable and equitable planet. This is accomplished by providing a well-rounded, wholistic educational experience that integrates academics, experiential learning, work, and community engagement.

WWC comprehends the world through a humanist framework of wholeness and interconnectedness. Thus, developing the entire person aligns with its understanding of people as whole beings having dignity and value. Within this framework, WWC aims to

nurture personal growth and individual well-being. Similarly, its curricula and campus culture have been guided by and are in harmony with its postmodernism ideology of diversity of philosophical perspectives, attitudes, beliefs, life experiences, cultural backgrounds, and spirituality.

Understanding that as whole beings, the mental and physical human dimensions are connected, WWC leadership believes that physical activity improves student learning. The significance of the physical dimension is realized in the context of sustainability. People are understood as part of a mutually dependent labyrinth of ecological and social relationships. Hence, contribution to the greater good is more important than individual wants or desires. Individuals cannot be good environmental citizens unless they are healthy and physically fit.

Recognizing that students have demanding schedules, WWC has chosen not to require physical activity/fitness courses. Instead, it strives to help students learn and practice physical well-being by providing a broad variety of optional physical activity classes, athletics and sports, as well as healthy food options. Additionally, a large number of student work crews are physically intensive or involve some level of physical activity; therefore, work is another primary means by which students obtain physical activity and fitness.

In conclusion, WWC's practices to support the development of the physical dimension are aligned with the college's philosophy of wholeness and interconnectedness and work college framework. Embracing the dignity and value of work aligns with WWC's vision, mission, and values. All of these practices further the relationship between healthy lifestyles and a healthy planet. This determination is based on

comparing the school's guiding framework with (a) school documents and materials; (b) interviews with leadership, administration, faculty, employees, and students; (c) discussions with alumni; and (d) my observations.

Southern Adventist University

SAU is a conservative, liberal arts university that is guided by a Christian perspective. It offers a Christ-centered education, where faith and learning are integrated throughout the entire educational experience. At the core of SAU's wholistic paradigm is the goal of power for the mind, soul, and body. This has been lived out for over a century by providing integrated development in four key areas: intellectual, physical, spiritual, and social. Providing an education that develops the whole student is congruent with SAU's Christian belief that people are created in God's image as whole beings, having value and personal worth.

The significance of the physical dimension is also understood through its Christian understanding that the physical body is the avenue through which God communicates with people. Caring for one's body glorifies God and allows people to serve Him and others more effectively. Understanding that as whole beings, the mental and physical human dimensions are connected, SAU leadership believes that physical activity improves learning.

Within this framework, the university aims to encourage and facilitate an understanding of the importance of exercising, eating healthfully, and living a healthy and active lifestyle. This is accomplished by requiring one credit hour of physical activity each year and offering a broad variety of physical activities, intramurals, and healthy food options. SAU does not require students to work. However, since a

moderate number of student jobs on campus involve some level of physical activity, work does provide a means for some students to attain physical activity and fitness.

During my visit, I noted a difference in perspectives between administrators and faculty/work supervisors. When discussing the role of student work, administrators' responses focused on the contention that students' meager wages do not have a meaningful impact on reducing educational expenses. Work was not considered in terms of providing physical activity, enhancing student learning, or helping students gain beneficial skills and experience. In contrast, faculty and work supervisors identified physical activity, learning, and gaining skills and experiences as the major reasons why work was important for students.

In conclusion, SAU's guiding framework provides the foundation for its vision and mission and has guided its educational goals, curriculum offerings, and programming. SAU provides students with numerous opportunities to learn about the importance of maintaining a healthy and active lifestyle. Nonetheless, the absence of work in its practices does not align with its educational philosophy or the guidance provided by Ellen White. This will be discussed in more detail under the cross-case analysis section for Adventist institutions. For this reason, SAU's practices for developing the student's physical dimension are not in complete alignment with its guiding framework. This determination is based on comparing the university's guiding framework with (a) school and denominational documents and materials; (b) interviews with leadership, administration, faculty, employees, and students; (c) discussions with alumni; and (d) my observations.

Union College

Union College is a progressive, liberal arts college that is guided by a Christian perspective. It provides a Christ-centered, wholistic educational experience, where faith and learning are integrated throughout college life. Union's commitment to the whole student drives its educational curricula and programming decisions. The college has intentionally designed its educational experience to inspire students to learn, serve, and lead. Its integrated, wholistic approach to development focuses on six key areas: intellectual, physical, spiritual, social, leadership, and service learning. Providing an education that develops the whole student is congruent with Union's Christian views on the nature of humans—people are created in God's image as whole beings, having value and personal worth.

The significance of the physical dimension is also understood through its Christian belief that the physical body is the avenue through which God communicates with people. Caring for one's body glorifies God and allows people to serve Him and others more effectively. Furthermore, as whole beings, the mental and physical dimensions are connected; therefore, Union promotes physical activity to enhance learning.

Within this framework, the college aims to encourage and facilitate an understanding of the importance of exercising, eating healthfully, and living a healthy and active lifestyle. This is accomplished by requiring a total of three credit hours of physical activity for graduation and providing a broad variety of physical activities, athletics, sports, and healthy food options. Union does not require students to work. However, since a moderate number of student jobs on campus involve some level of

physical activity, work does provide a means for some students to attain physical activity and fitness.

In conclusion, Union's guiding framework provides the foundation for its vision and mission and has guided its educational goals, curricula, and programming. The college provides students with numerous opportunities to learn about the importance of maintaining a healthy and active lifestyle. Nonetheless, the absence of work in its practices does not align with its educational philosophy or the guidance provided by Ellen White. This will be discussed in more detail under the cross-case analysis section for Adventist institutions. For this reason, Union's practices for developing the student's physical dimension are not in complete alignment with its guiding framework. This determination is based on comparing Union's guiding framework with (a) school and denominational documents and materials; (b) interviews with leadership, administration, faculty, employees, and students; (c) discussions with alumni; and (d) my observations.

Cross-Case Analysis: Work Colleges

Similarities and Differences

Both C of O and WWC provide students with a wholistic education that incorporates academics, work, and service. The aim of each college is the same—to develop the whole person. However, the ideologies that are at the foundation of how these schools operationalize their goals and programming are vastly different. Providing a wholistic education at C of O is understood within a Christian philosophical perspective. People have been created in God's image as whole beings, having mental, physical, and spiritual dimensions. The physical dimension cannot be ignored because the body is how God communicates with people. Conversely, WWC's humanist voice

purports that people alone are responsible for preserving the earth. People are understood as whole beings, having mental, physical, and spiritual dimensions. The physical body is important in the context of sustainability because people must be healthy and physically fit in order to care for the earth and each other.

Experiential learning is a key component that is woven into each school's wholistic development model. Students engage in an activity, reflect on their experience, conceptualize a valuable understanding from the experience, and implement the results of what they have learned. WWC's learning model provides students with the ability to learn and practice the knowledge, skills, values, and collective action they have gained throughout their educational experiences.

Work provides the context for student development and knowledge and is a "laboratory for learning" at both of these work colleges (Raps, et al., 2005, pp. 2, 9). The words of one of WWC's administrators summarized this well.

Once they [the students] move away from the politics of reproduction . . . and the politics of what it means to be patriotic, where our [WWC] students would say, "Resistance is patriotic," and the others would say, "No, following orders is patriotic," then we ask [students], "What is the work ethic?" And amazingly they are all . . . on the same page, using the same language. The sense of pride for doing a job well done, sizing it up, putting their effort into it, [and] for seeing the completion is the same at each college. . . . They stay until it's done . . . [not] saying, "Okay, we are nearly finished with this fence. We'll finish it tomorrow [because] it's time to stop." [Instead], everyone looks around and says . . . "We will work until we are finished with this fence." That happens all the time around here, sometimes to the chagrin of the academics who look down on the field and see a tractor at one o'clock in the morning, backwards and forwards, backwards and forwards. There is a student on that tractor . . . rotating . . . getting the ground ready for planting. I have seen them [students] still there at four in the morning, going up and down because it has to be done. (29:35)

Both colleges consider physical activity to be an important component of overall health and wellness and a means of improving learning. Nonetheless, developing the

physical dimension was not a primary focus at either of these colleges during my visits. In fact, based on what was said during the interviews and focus groups, and what I observed, the least amount of attention was given to health and wellness at C of O. The physical development priorities and improvements discussed at both colleges centered around the operations of student work. This was not surprising since student work is a required component of the educational approach and a predominant focus at each of these colleges. C of O's primary fitness requirement is cloaked in a two-part patriotic education course. Athletics, sports, intramurals, and activity/fitness classes are also central to its elective physical activity offerings. WWC does not require any physical activity courses. Rather, it encourages and facilitates physical development by helping students learn how to get into shape and remain healthy. Athletics, sports, intramurals, and activity/fitness classes are central to its elective physical activity offerings.

Findings

Although the guiding frameworks of the two work colleges are vastly different, the practices used to develop the physical dimension are in alignment with their guiding frameworks. Student work and physical activity/fitness attained through athletics, sports, intramurals, and classes are the primary practices used to develop the student's physical dimension at both of these schools.

Cross-Case Analysis: Adventist Colleges

Similarities and Differences

Guided by a Christian framework, both Adventist higher educational institutions in this study provide a wholistic education that focuses on an integrated development of the student's intellectual, physical, spiritual, and social dimensions. Union adds

leadership and service learning to its key developmental areas. Human nature is understood from a Christian perspective. God created humans in His image as whole beings, having value and worth. The physical dimension is important because the body is the avenue through which God communicates with people. Caring for one's body glorifies God and allows people to serve Him and others more effectively.

Both schools consider physical activity to be an important component of overall health and wellness and a means of improving learning. Both institutions include physical activity classes as part of their general education requirements. SAU requires four credit hours for graduation, while Union requires three. Both institutions offer a broad range of activity/fitness offerings through classes, intramurals, and other recreational opportunities. Union also offers intercollegiate sports. SAU provides students with additional physical activity and practical experience through its technology department programs. Today (2020), neither Adventist college/university requires students to work; however, each school provides part-time student employment opportunities and encourages students to balance work and study.

Adventist higher education has historically preserved a commitment to work, believing that it is an essential aspect of total and harmonious development. At one time, both of these schools required students to work. This practice was more than a means of reducing school expenses. Physical labor was an educational element and a deliberate practice used to develop the student's physical, mental, and spiritual dimensions. Work is no longer mandatory at any North American Adventist college or university. More focus appears to be given to the integration of the spiritual and the mental—faith and learning.

During my visit at SAU, several leaders shared that if Ellen White were discussing physical development today, she would use the terms *physical activity* or *exercise* rather than work. As a result, they argued that the university's praxis of requiring all students to take a fitness activity class each year is congruent with White's counsel. Regrettably, stating that physical activity in the 21st century is in harmony with White's counsel on work is not a compelling argument. A review of White's writings on manual labor reveals that, although work and physical activity may be similar in some of their benefits, they cannot be viewed as synonymous for at least two reasons. First, Ellen White stresses that work, as much as it facilitates a strong and healthy body, is also an essential component of spiritual and mental development. In fact, she argues that it is impossible for human beings to enjoy health without labor. She also emphasizes that the discipline of labor is necessary to develop strong, active minds and noble characters. Second, White stresses that young people need to learn how to work in order to earn a living and develop their physical, mental, and moral dimensions. She reasons that even if students do not need to earn a living in a job that entails manual labor, they should still gain experience working with their hands because it provides an alternative means of income if ever needed. While all of the student work at SAU or Union may not support a means of earning a living in today's world, the experience provides important, transferrable skills and values that give students a competitive edge in today's job market.

Findings

Required and optional physical activity courses, as well as sports and intramurals, are the primary strategies used to develop the student's physical dimension at both of these Adventist schools. These practices are congruent with each underlying guiding

framework. However, the absence of work as a practice for the development of the student's physical dimension reveals a lack of alignment with their educational philosophy and White's counsel.

Cross-Case Analysis: All Four Colleges/Universities

Similarities and Differences

All four higher educational institutions in this study provide an integrated, wholistic education that develops all of the human dimensions—mental, physical, spiritual, and social. Each institution embraces the understanding that people are whole beings and that the physical body is an important component of developing the entire student.

C of O, SAU, and Union maintain a Christian philosophical perspective. This is the driving force behind their aim for students to develop a close relationship with Jesus Christ and share His love through service to the world. WWC embraces a humanistic postmodern outlook that guides its desire for graduates to understand the significance of embracing the greater good and solving the complex issues plaguing the world through service to the world in order to make this planet a better place for future generations.

The physical dimension is a significant component in the Adventist educational philosophy. During my visits to these four schools, health and wellness were more prominent at the two Adventist institutions. The interviews and student focus groups at Southern and Union involved more discussions related to these topics. Conversely, at the two work colleges, there was not as much emphasis placed on developing the physical body. Administration and faculty discussions focused more on student work. This

makes sense since work is a fundamental, required educational component at these schools and is the primary praxis used to develop the student's physical dimension.

All four schools in this study provide on-campus student work. While work is an essential and required educational component at both work colleges, the two Adventist schools provide some optional student employment opportunities. Nonetheless, a moderate percentage of student jobs at all four schools (a significantly higher percentage at the two work colleges) involve some level of physical activity and, as a result, provide students with an opportunity to obtain physical activity.

Leadership at all four schools believe that physical activity enhances learning and overall quality of life. While three schools have physical activity general education requirements, WWC does not have any such requirements. All four institutions provide broad offerings to match the interests, lifestyles, and time constraints of their students. These offerings include physical activity classes, intramurals, sports, and other recreational activities. SAU is the only school in this study that does not participate in intercollegiate athletics. WWC and SAU offer the broadest and most diverse physical activity opportunities. Both of these schools are located in natural settings that provide abundant outdoor opportunities, both on and off campus.

All four institutions offer some health, nutrition-related, and/or wellness classes, activities, degrees, and/or clubs. C of O provides the broadest opportunities, with its curricula offerings in agriculture; culinary arts; health, physical education, and recreation; nursing; and nutrition and dietetics. Both work colleges offer agricultural studies, while SAU provides one sustainable agriculture class. WWC and SAU offer outdoor

leadership degrees. SAU also has a degree in outdoor emergency services, while Union offers studies in international rescue and relief.

While all four schools provide healthy food options, three of the four schools (WWC, SAU and Union) have an intentional focus on providing vegan and vegetarian options. In fact, based on their denomination's priority on health, SAU and Union offer only vegetarian and vegan meals.

Overall Findings

The findings revealed several similarities among the four colleges and university in this study. First, each school offers a wholistic educational approach to develop students. Second, the physical dimension is an important component of student development. Third, all four schools embrace the understanding that physical activity enhances learning and overall quality of life. Fourth, physical activities, sports, and athletics are offered by all four schools to develop the physical dimension. This is similar to the practices used in mainstream U.S. liberal arts higher educational institutions where the focus is on facilitating and encouraging the development of the physical rather than on mandating a lot of requirements.

The results also found several differences among the four institutions in this study. First, the ideology driving the rationale for developing the whole student is different among the schools. Providing a wholistic education at College of the Ozarks, Southern Adventist University, and Union College is understood within a Christian perspective. The physical body is the avenue through which God communicates with people. Caring for one's body glorifies God and allows people to serve Him and others more effectively. In contrast, Warren Wilson College understands the world through a

humanistic perspective of wholeness and interconnectedness. The physical body is important in the context of sustainability because people must be healthy and physically fit in order to care for the earth and each other. Second, while students at all four campuses are able to obtain physical activity through campus jobs, only the two work colleges require work as an essential educational and graduation requirement. In fact, work is the main practice used to develop the student's physical dimension at these two schools. Conversely, the absence of work as a component of developing the physical dimension at both Adventist institutions is not in harmony with their educational philosophy. Third, while the practices that all four institutions use to develop the physical dimension are similar, some subtle differences were found in terms of physical activity offerings. Although WWC provides many opportunities for physical activity, it is the only school in this study that does not require any physical/fitness general educational courses. Also, out of the four schools, SAU is the only one that does not have intercollegiate athletics or team sports activity classes.

Discussion of Findings

Literature supports a well-defined connection between a school's guiding framework—worldview, philosophy, beliefs, and core values—and its educational practices. Literature is rich in examining educational philosophical perspectives that have emerged over the decades as a result of needed educational reforms and fragmented student learning, all with the aim of improving the quality of education. A school's educational practices are congruent with its guiding framework if the institution's ideology has informed its vision and mission, clarified its purpose, and guided its educational goals, methods, and curriculum. The findings of this study show that C of O,

SAU, and Union are all guided by a Christian perspective, which, in turn, informs their wholistic educational approach. Similarly, WWC's decisions are driven by a humanistic postmodern ideology, which also informs its focus on providing a wholistic development approach. This aligns with literature that contends that schools can have diverse educational perspectives and still implement wholistic educational ideas.

All four higher educational institutions in this study value relationships, while intentionally promoting a wholistic approach to learning. These are more than simply "good ideas." Literature corroborates that cognitive neuroscience informs education and helps improve teaching and learning. Research supports the understanding that wholistic development is in agreement with the brain's natural principles for learning, described as a "whole-person/whole-brain activity." Findings reveal that the entire student must be engaged in order to achieve deep, lasting learning. In addition, decades of research conducted on the impact of college on students shows that a student does not develop in unrelated, isolated pieces, but rather grows as an integrated whole. Moreover, research supports the connection between learning and human relationships.

Literature authenticates experiential learning as an important component of wholistic development. Students learn and develop through a process of doing, reflecting, analyzing, and implementing. This model is integrated into each work college's wholistic developmental approach. In particular, WWC's employs an experiential educational learning paradigm that is designed to develop the knowledge, critical thinking, and analytical skills necessary to identify solutions to the world's challenging problems.

Each of the four schools considers physical activity to be an important practice for overall health and well-being, as well as a means to improve learning. Brain research supports the interrelatedness of human development. Strong connections have been found between the mind and the body and between learning and the body. Studies show that physical activity improves brain function, enhances learning, improves academic performance, boosts memory, reduces stress, and may be connected to intelligence. Furthermore, a growing body of research provides evidence that spending time in nature can improve focus and concentration, decrease mental fatigue, and enhance overall health. These findings are particularly relevant to the four institutions in this study since many of their students work outdoors. The results also support Ellen White's understanding that (a) work provides an essential release from mental exertion and, (b) working the land provides even greater benefits.

All four schools in this study use physical activities, sports, and athletics to provide students with exercise and social opportunities. These are congruent with the literature examined in this study regarding the history of extracurricular pursuits at U.S. colleges and universities. Over the last century, sports and athletics have been very popular and have provided ample opportunities for students to obtain exercise. These practices are also congruent with current research on physical education. Findings show that in the 21st century, physical activity and sports are the two main practices used to build healthy bodies, develop strong minds, acquire social competencies, and create better-quality lives. However, physical education is no longer just skills-oriented instruction for a particular sport. The focus is shifting to health-related objectives in combination with physical education.

Similar to other higher educational institutions in the U.S., the schools in this study have experienced the decades-long effects of fragmentation. The findings of this research show that, over the years, all four institutions have added departments, administrative roles, and staff to ensure that they are able to provide a wholistic educational learning approach. Higher educational literature explains that student affairs was introduced in order to focus on the dimensions of student life that were being neglected—social, emotional, spiritual, and physical. Each of the school structures in this study has a student life/student affairs department. Plus, the three Christian schools also maintain Christian ministries departments. The administrative configuration at each work college includes a dean of work to oversee the student work program and a dean of students to manage the nonacademic aspects of college life. Moreover, all four of these schools have been impacted by external pressures, particularly from federal and state regulations and accreditation entities. This has resulted in these institutions having to expand administrative layers and roles to comply with the myriad regulations and reporting requirements.

Limitations

This qualitative study focused on examining how the physical dimension is being developed as part of a wholistic educational experience at four selected schools from two different U.S. higher educational systems. In educational research, generalizability is the degree to which the results and findings from one qualitative study can be generalized and applied to other settings, situations, and circumstances. While the findings in this study cannot be generalized from a specific sample to a population, the concepts, ideas, and main principles may provide valuable and practical ideas and answers for other

colleges and universities. However, translating the key concepts in this study to another school requires careful analysis of the particular setting and situation.

Recommendations

Colleges/Universities in This Study

The recommendations for the four schools in this study focus on how they can enhance what is already being done and/or reestablish practices to ensure congruency with their philosophical ideology. These recommendations focus on the roles of work and volunteerism.

All four schools are encouraged to ensure that their physical development praxes align with their philosophical ideology and with best practices in physical education. Research confirms that physical education is no longer about physiological development alone. The new framework integrates physical education and health. Therefore, it is recommended that each school review its physical activity offerings to ensure that health-related objectives are included with each physical activity/fitness course offering.

In addition, all four schools are encouraged to maximize and promote the benefits of work at the institutional level. Currently (2020), there is some reference that work is a component of student learning and engagement in the written materials and information at the two work colleges. This information was not found at either Adventist school. But none of the four schools highlight that work involving physical activity is an effective means of developing the physical body and facilitating learning. Supported by brain research, any work involving some level of physical activity develops the physical, mental, and social dimensions and enhances overall well-being. Even student jobs that require minimal physical activity enhance the intellect by providing opportunities for

students to practice civic involvement, develop practical skills and values, and gain experience.

Further, all of the colleges/universities in this study are encouraged to consider expanding the role of volunteerism. Each of the schools maintains strong community engagement/service programs, and some of the projects that students are involved in entail physical activity; hence, volunteerism is another practice that has the potential to develop the student's physical dimension.

Despite the enormous changes in the United States during the past century, work colleges corroborate that it is still possible in the 21st century to provide students with a balanced, wholistic educational approach that purposefully integrates academics, work, and service. One administrator at SAU candidly shared his view that Adventist higher education does not adequately develop the student's physical dimension. He stressed that leadership will never effectively address why the physical dimension has lost its importance without first having a clear understanding of each school's identity—why it exists. All of the discussions, debates, and planning at administrative and governing meetings must get filtered through this answer. The next step is to determine what each component of a balanced and wholistic education looks like. He underscored that only after these steps have been taken will a school be able to move from theory to praxis.

The two Adventist institutions in this study are encouraged to conduct top-down institutional reviews, based on their guiding frameworks, in order to clarify their identities. Further, it is recommended that these schools reevaluate the practices used to develop the physical dimension. It is essential to align the physical developmental goals and practices with their guiding frameworks. If they are not congruent, then the school's

goals and practices need to be reconstructed. Moreover, the role of work needs to be restored as a key educational component, not just because it reduces educational expenses, but because it provides an essential function of a wholistic and balanced educational approach guided by Adventist educational philosophy. This will require integrating work and learning and championing it as beneficial, important, and relevant.

Over many decades, Adventist academies and colleges have established countless industries to support the operation of their schools and provide student employment. Too often, the earnings from these industries have been used for school operations rather than for reinvestment in the industries to ensure their continued health and growth. This is one of the critical reasons for the failure of many Adventist industries over many years. Moving forward, it is essential for Adventist higher educational leadership to assess why the Adventist school-related business model has failed in the past. Leadership is encouraged to study successful educational business models such as those used at work colleges.

Staff at both Adventist colleges explained that there are not enough jobs on campus to provide work for every single student. Hence, both SAU and Union should consider establishing educational partnerships with employers in the community to supplement each school's on-campus student work. In addition, it is encouraged for these schools to explore the possibility of broadening the definition of student work to include community student internships, cooperative educational experiences, and volunteerism.

Liberal Arts Colleges and Universities in the United States

Based on literature and research that supports the value of a wholistic educational approach, in addition to brain research that shows that physical activity improves learning, it is recommended that colleges and universities explore a balanced and integrated wholistic educational model. Furthermore, because student work contributes to the development of the intellectual, physical, and social dimensions, higher educational institutions are encouraged to promote the benefits of work at the institutional policy level.

In addition, research confirms that physical education across the globe increasingly integrates physical education and health. Hence, colleges and universities are encouraged to ensure that health-related objectives are included within each physical activity/fitness course offering.

Higher Education Public Policy

Equipped with knowledge and research regarding the benefits of work, higher educational policy makers at the state and federal levels are encouraged to support colleges and universities that promote, encourage, and/or require students to work (above and beyond the federal work-study program and federal support for the Work Colleges Consortium). This support could occur at the institutional level in the form of financial assistance or a student jobs development grant. It could also be implemented at the student level in the form of grants or scholarships.

Further Research

The strength of this research study lies in the richness of its findings. While the present findings address the three research questions, these results raise more questions;

thus, providing opportunities for further studies. First, research has established that exercise improves learning. However, scientists are just beginning to consider the challenge of identifying the type of exercise that most effectively improves student learning. Studies that evaluate the results of different types of exercise are needed. Second, much of the research that has been conducted on exercise and the brain has involved children and young adults. Further research is recommended to determine whether the results would be the same for college student participants. Third, research is needed that compares physical activity and physical labor to determine which best enhances and motivates students to develop good study habits and practices. Fourth, work colleges provide students with the advantage of developing their mental, physical, and social dimensions through work. Research is needed to compare how well students from work colleges learn as compared to students in other colleges that do not require work. Fifth, student work and student volunteerism provide numerous benefits. Many of the mental and physical advantages of work are also present in community service. Some of the service projects that college students are involved in entail some level of physical activity; hence, volunteerism is another practice that develops the student's physical dimension. Can student volunteerism serve as an extension of student work? What benefits can students obtain from volunteerism that they cannot get from work? Further research is needed to explore these important questions. Sixth, research is needed to examine how Adventist higher educational institutions can reestablish work as part of their wholistic educational approach. One critical aspect that needs to be determined is finding an educational business model that would support work for all students while allowing the industries to operate efficiently and effectively over the long-term.

Conclusions

The findings show that the main practices used by each school in this study to develop the physical dimension are similar and comparable to the practices used by other mainstream higher educational institutions. Nonetheless, the specific practices used by each school are not as important as whether each institution is authentic to its identity: its reason for existence. What sets these four higher educational institutions apart from other U.S. liberal arts colleges and universities is each school's guiding framework, which drives the rationale for developing the whole student. If a college/university has a clear understanding of why it exists, then its underlying guiding framework—worldview, philosophy, beliefs, and core values—will clarify its purpose for being. It will inform its vision and mission and guide its educational goals, methods, and curricula. Then, the school's educational practices will be congruent with its guiding framework.

My ultimate hope is that higher education, in general, and Adventist colleges and universities, in particular, will revisit the meaning of providing students with a balanced and integrated wholistic education, in the context of each school's educational philosophy. Education imparts much more than academic knowledge. It nurtures a development of the whole person. An education that develops the head (mental/intellect), heart (spiritual/service to others), and hand (physical/work) will promote lives of meaning and purpose in the 21st century. My desire is that a wholistic educational approach will help young people achieve their potential and become productive and contributing individuals who live more consciously and make an impact in their local and global communities.

APPENDIX A
FIELD JOURNAL EXCERPTS

College of the Ozarks

Wednesday, April 18, 2007

The story of C of O continues to build with each interview I conduct. Each time I talk with someone, I get some of the same information that others have told me, which has helped me to begin identifying themes. But I also get something new and unique. I have begun examining each piece of the puzzle to determine how these pieces fit together so I can accurately share C of O's story. I was told today that C of O welcomes researchers to help share its narrative.

After several days of interviews and observations, several key adjectives that has been used to describe the college by numerous people include: highly structured, strict, old-fashioned, and low tech. These descriptors seem to be in line with what I have seen and experienced, as well as the many articles I have read.

College leadership does a good job leveraging student work to develop and strengthen its relationship with the public, and expand its donation and support base. It is easy to understand why C of O is able to attract so many tourists each year. I have seen quite a few visitors on campus since I've been here.

Though small in enrollment, C of O continues to have a positive influence on its students, in its local community, and around the country. And while this quaint, vintage college is small in size, its roots of self-sufficiency remain deep and strong.

Southern Adventist University

Tuesday, April 10, 2007

It is 7 pm. I am sitting in my car in the parking lot behind the gym watching soccer games. This is what wellness looks like being lived out on a university campus! The energy and excitement by players and spectators alike are contagious. There must be at least 100 students out here. Male and female students are playing soccer. There are two different games going on. Faculty A told me earlier today that there would be a total of eight soccer games tonight. It's cool outside—maybe low 50s. All of the soccer players are wearing shorts, but so are many of the spectators.

I keep hearing from administrators, staff, and students about the importance of physical activity and healthy eating. Faculty A shared that everyone takes intramurals and recreation activities “very seriously on campus.” They are organized, promoted, and managed by faculty. He stressed that these games help develop the physical and social dimensions. He added that another plus was that it keeps students on campus. But now I am seeing it lived out, in action, without words. And I haven't just witnessed it this evening. I have seen a lot of activity on this campus from morning until night since I have been here. Earlier, when I left the Nursing Department, several young people were skateboarding while a few others were throwing a football around. There was a group of five women jogging on University Drive. I also saw some young people playing volleyball. Many people have been bicycling around campus during the days and evenings. Several students told me that this is their only form of transportation. This campus is quite conducive for physical development since it's built on a hill, so even as you walk from building to building, you get exercise.

Thursday, April 12, 2007

4:45 pm: I am at the airport waiting for my flight to leave. As I reflect on my last few days at Southern, it is clear that the mentality of wholeness permeates this campus. Administration and faculty are intentional about providing experiences that develop the whole student. There is a lot of potential to develop and maintain an active and healthy lifestyle on this campus. The school's actions support what it espouses—focus on wellness.

One major matter remains in reference to aligning the school's guiding framework to the practices it employs to develop the student's physical dimension. Physical work no longer has a formal role in regards to developing the physical dimension. Work is not recognized for its value and qualities other than financial aid and that is minimal. And, although not recognized formally at this school, a fair amount of the student jobs on campus encompass physical activity.

Warren Wilson College

Tuesday, May 1, 2007

I am sitting on the wraparound porch outside of the Garden Cabin while I wait for my next appointment. I wanted to record some of my thoughts and reflections over the past couple of days. I can now understand why this college has often been described as an amazingly beautiful campus. Driving to the college from Asheville Airport on Sunday, I was in awe of the charm surrounding me. The mountains, a back drop to this lush valley, created a canvas of exquisite beauty. When I arrived on campus, I was attracted immediately to the unpretentious beauty of the grounds.

In preparation for my visit, I was purposeful to spend time reading about this school, its guiding framework, including its overarching values. Warren Wilson College is recognized nationally as one of the most liberal and progressive schools in America. There is much diversity of thought, culture, and values among its community members. I wanted to ensure that I would tell the school's story accurately, based on the narratives that would be shared with me. The administration members were enthusiastic about my research project, stating that WWC ultimately benefits from researchers' insights, opinions, and assessments. One leader described outside research as providing the campus community with new lenses through which to view themselves.

I recognize that my Christian perspective was different than that held by some or many of the college community members. Some of what I have seen and heard over the last couple of days has taken me out of my comfort zone. One staff member explained that there are many interconnected relationships among people, animals, things (animate and inanimate) and Mother Earth. Hence, there is a profound reverence for one another

and nature that includes all living things, such as the soil, trees, and crops. He shared a story about a student insisting that they pause and thank the chickens for their sacrifice to the greater good before slaughtering them (because they were no longer producing eggs). Another account he shared was about some forestry work crew students who wanted to make sure that before they cut down a tree, the wood would go somewhere that would honor the tree. Students would stop and thank the tree for giving up its life for the greater good of the campus community's needs. These stories made me pause and reflect on my own beliefs. As a Christian, I thank God, the Creator and Sustainer of the universe, for the wood and the chicken.

I was out of my comfort zone and recounted some of my happenings with my research mentor. She explained that this was normal since I was now observing life through another perspective. Within my own comfort zone, I was safe and secure, experiencing minimal stress and risk. However, when I stepped across this invisible line and began looking through the lenses of another viewpoint, it was common to "feel out of sorts." She encouraged me to embrace this experience, maintaining that being uncomfortable would push me to see and share WWC's story in a real and authentic way.

Thursday, May 3, 2007

I have begun to appreciate and respect the plethora of perspectives held by this college community. I am comprehending just how special this college really is. Over the past few days, I have experienced WWC with all of my senses. I observed students in the classroom, in the library, studying outside, and engaging in physical activity. I listened as students shared their stories about how serving others in the community had impacted their lives. I talked with students as they worked in the garden, on the farm, and around

the campus planting flowers. I smelled the aroma of healthy meals being made by students at the Cowpie and tasted whole, organic produce students had grown and prepared. I helped students sort through the trash and remove items that could be reused or repurposed and relocated them to the school's Free Store. I have spent time each day in reflection of these experiences and have begun understanding and internalizing the significance of all of this.

This week, one staff member in particular helped me with viewing life through the eyes of this community. He shared that the perception of the school community, held by many, is that WWC is a "tree-hugging, anti-Christian, liberal" group of people. He added that, while some WWC employees and students held those values/beliefs, in reality, there were many different faiths on campus. He stressed that while he personally was a fairly conservative Christian, he was also "your typical, redneck bubba" and drove a pickup truck that got 19 miles to a gallon of gasoline. He explained that he had never tried to reconcile nor dispel the diversity of beliefs held by the community-at-large, but rather he persistently searched for the specific actions that were relevant to everyone's lives. This made a lot of sense to me. Although this community is diverse in thoughts and beliefs, its members have chosen to focus on a specific set of shared values: community, responsibility, openness, tolerance and respect for one another, and caring for the earth through environmental stewardship.

There is so much potential to develop and maintain an active and healthy lifestyle on this campus. Its physical location, both on and off campus, offers a wide variety of activities that would meet the interest and fitness level of probably every student.

This liberal progressive institution has maintained its distinctive identity and remained a living expression of community for over a century. Though small in size, its reputation and influence are considerable. WWC continues to have an enormous impact locally and around the world. The school's legacy and mission are passed from generation to generation, and its alumni continue to carry out its mission and aspirations around the world.

Union College

Tuesday, April 24, 2007

I keep reflecting on the level of student engagement and participation that I have experienced at this college. It has been different than what I have seen, heard, and experienced at the other schools. I heard and saw a spirit-lead group of student leaders on campus and in the community. Even the discussions during the student focus groups centered around their leadership and “jumping in with both feet,” as one senior said to me.

One matter lingers in reference to aligning Union’s guiding framework with the practices it employs to develop the student’s physical dimension. Union does not identify student work as one of its practices for facilitating the development of a student’s physical dimension. It has been explained that, although manual labor does help students improve their level of physical fitness, it is not included as part of the college’s strategy because not all student work involves physical activity. (The value of physical work seems to be understood and embraced more at a department level rather than at the top level of this college.)

APPENDIX B

INTERVIEW QUESTIONS

Individual/Group Interview Questions

1. Your school has been identified as having a purposeful approach to developing the whole person. Talk to me about what this means on a day-to-day basis for you and your students.
2. Why does your school include the development of the physical as part of the academic experience?
3. How do you help students develop physically?
4. How has your school's strategy for developing the physical changed over the years? What have been the driving forces for these changes?
5. What involvement/role does the community play?
6. Does your school collect any kind of assessment data on the integration of the whole person—mental, spiritual and physical? Do any of your institutional reports assess the physical dimension? If so, are these available for me to read?
7. How does your school measure success in developing the student's physical dimension?
8. How is a student's physical development integrated with academic learning?
9. There is always a challenge of bridging theory and practice in education. Can you give me some examples of how students are applying what they are learning in regards to developing and maintaining a healthy lifestyle in their everyday lives?
10. What are the strengths of your school's current strategy for developing the physical dimension?
11. What changes/improvements would you like to see?
12. What advice/recommendations/counsel would you give to colleges and universities wanting to incorporate the development of the physical dimension into the academic experience?

Student Focus Group Questions

Developing the Physical Dimension

Date _____ Male _____ Female _____

Freshman _____ Sophomore _____ Junior _____ Senior _____

Major _____ Minor _____

How long have you attended [Name of college/university]?

Please take a few moments to read through the questions and write down any thoughts you would like to share with me, in case you do not get a chance to during the focus group or do not want to share something with the entire group. Thank you for taking the time to share your thoughts and experiences with me.

1. What do you enjoy doing most when you are not in school?
2. [Name of college/university] embraces the development of the whole student. What do you think this means?
3. Physical development is part of developing the whole person. What does this mean to you?
4. Think back over the last semester. Describe your most favorite activity that [Name of college/university] required for developing your body. How about your least favorite activity?
5. Since you came to [Name of college/university], how have you developed physically?
6. How important do you think your physical development is as part of the academic/learning experience?
7. Picture yourself on the front of Time magazine as America's top physical and health guru. [Name of college/university]'s Board of Directors hires you to consult with the school leadership. What suggestions, advice, and recommendations would you give them about the existing strategy for developing students' bodies? How would you integrate the physical development with academic learning?
8. How will you find time to maintain physical fitness and healthful living after you graduate? Describe a typical day that includes how you plan to maintain a healthy lifestyle.
9. What is the value/motivation for wanting to integrate physical fitness and healthful living into your lifestyle?

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EDUCATIONAL HIGHLIGHTS

Doctor of Philosophy, Educational Administration & Leadership - 2020, Andrews University
Master of Business Administration, Finance - 1993, American University
Bachelor of Science, Business Administration - 1989, Washington Adventist University (formerly
Columbia Union College)

PROFESSIONAL ACCOMPLISHMENTS

2018 – Present	Dean, School of Graduate and Professional Studies, Washington Adventist University
2016 – 2018	Assessment Coordinator, Washington Adventist University
2008 – 2014	Treasurer and Assistant Treasurer, Mayfair Christian School
2004 – 2007	Registration Coordinator, Andrews University, School of Education, Leadership and Educational Administration Department
2002 – 2007	Treasurer, International Learning Systems, Andrews University
2002 – 2003	Educator, Andrews University, School of Education, Leadership and Educational Administration Department, Andrews University
2001 – 2005	Graduate Research Assistant - Andrews University, School of Education, Religious Education Department
1998 – 2001	Vice President, Finance & Administration/Chief Financial Officer, Goodwill Industries
1996 – 1997	Vice President, Operations, Virginia Honey Company
1994 – 1996	Director of Finance & Administration/Chief Financial Officer, AOAC International
1991 – 1993	Graduate Fellow - American University, Kogod School of Business
1987 – 1990	Director of Operations, Mortgage Bankers Association
1986 – 1987	Director of Administration, Society of the Plastics Industry
1983 – 1986	Office Manager, American Association for Clinical Chemistry