Christian Academics Need to Increase their Publishing: A Study of CCCU Teaching Faculty and Librarians

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ABSTRACT

This is the second of two articles that explains the results of an in-depth research study of teaching faculty and librarian scholarship within the Council for Christian Colleges and Universities (CCCU). The first article examined the nature and extent of that scholarship and this article examines its necessity.

Literature Review

Can Christians think? There are many secular academics and thinkers who do not think so. Richard Dawkins (1992) says, "Faith is the great cop-out, the great excuse to evade the need to think and evaluate evidence. Faith is belief in spite of, even perhaps because of, the lack of evidence." Carl Sagan (1980) claims "there are no sacred truths; ... arguments from authority are worthless" (p. 333). Others go as far as to say that faith is incompatible with intelligent minds, saying, "Faith is the surrender of the mind; it's the surrender of reason, it's the surrender of the only thing that makes us different from other mammals" (Hitchens, 2005).

Critics of Christian scholarship make faulty assumptions if they believe that the nature of faith makes it impossible to see reality as it really is. In the *Passionate Intellect*, Klassen and Zimmermann (2006) say,

> Sacred truths are not things like bits of unidentified compounds lying on the laboratory counter. ... Christian[s] will want to say to someone such as Sagan, "I won't be bullied by your prescription of what the idea of truth has to be. Where did you get your definition from? What was your starting point?" (pp. 30–31)

It is understandable that differences in epistemological methodologies exist between the natural sciences and the humanities, but it seems the height of hubris to declare that the hard science way of discovering the world is the only way to understand our experience. As one research study faculty who participated in another study said, "… if I'm a historian of religion, I do not want to have my interior life erased by neuroscience. That's a really big thing" (Burdett et al., 2013, p. 81).

The problem, though, is worse than a few atheists and scientists criticizing faith-based ways of living. Religious viewpoints of any kind and any religion are relegated to the private sphere within our culture and are not taken seriously a priori. Secular forces work actively to keep religion out of the public sphere (c.f. "Beyond the Pledge of Allegiance," 2005).

Thinking through the faith implications associated within the disciplines is not an easy task for academics, especially in the member schools of the Council for Christian Colleges and Universities (CCCU). First, while Christian faculty have extensive training in specific disciplines, they usually do not have similar training in theological or biblical studies, providing a challenge when it comes to integrating faith at a scholarly level. Second, usually foremost in the minds of Christian professors, is their heavy teaching load, which drains their time away from creative reflection, let alone conducting original research. Third, as this study will show, Christian faculty at Christian universities often are not provided with institutional grant funds for research scholarship and release time. And fourth, Christian faculty members may be afraid. Many Christian educators may have come from anti-intellectual subcultures where they were taught that "new-fangled" ideas can lead people astray from their faith and/or challenge the group's most cherished beliefs – from places where the life of the mind is not understood and often feared. As John Stackhouse (1996) says,

> Indeed, the instances can be multiplied of evangelical professors who for years taught certain things in their classrooms without getting into trouble with their immediate superiors, but when they took their ideas to the public through print, they were adjudged too hot to handle and were moved out (p. 18).

A 2013 CCCU study confirmed that faculty who teach in their member schools often engage in self-censorship because they are very aware of institutional beliefs and the desires of church constituencies: "students and parents were most often cited as the key determining factor which deterred faculty from pursuing particular lines of inquiry" (Burdett et al., 2013, p. 86).

Christian colleges along with other liberal arts colleges have long emphasized institutional service and teaching, but according to O'Meara (2006), these institutions have recently been trying to alter their cultures to ones that, at least to some extent, reward discovery and integration (p. 80). Preeminent among the calls for Christians

to engage in discovery has been George Marsden's book, *The Outrageous Idea of Christian Scholarship*. In his work, Marsden (1997) explores the question of why, although there are numerous scholars who profess a Christian belief, only a very small minority try to integrate their faith into their intellectual pursuits. From this lament, Marsden moves on to contend that Christianity does have a legitimate place in the intellectual arena, just as a feminist or Marxist perspective would. He then argues that Christians who actually do scholarship should be working to integrate their Christian faith into their disciplines, or as he likes to put it, "faith-informed scholarship" (1997, p. 10).

The problem with this integration model of Christian scholarship, besides claiming to be the only valid model for bringing learning and Christianity together, is its overly philosophical approach. Jacobsen and Jacobsen (2004) argue in a collection of essays that Marsden's ideology, being Reformed in nature, "requires that Christian scholars … temporarily become philosophers (instead of being biologists, psychologists, engineers, artists, or whatever else they are), whenever they want to engage in the specific activity of doing Christian scholarship. Neither claim seems warranted" (pp. 24–25).

Some disciplines like math and engineering are less amenable to philosophy. There is also a greater range of Christian concerns that need to be embraced than just faith in specific formulations of theology. The integration of faith into an area of study must include the integration of Christian practices like hope and love: "Three things will last forever – faith, hope, and love," the New Testament says, "and the greatest of these is love" (I Corinthians 13:13, NLT). Spreading hope in the world through acts of love by designing and implementing engineering projects such as the creation of small water filtering devices to help purify streams in third world countries where water is unsafe is certainly as Christian a scholarly activity as knocking down some secular train of thought.

However, there is a felt need among Christians today that Christianity is losing influence in the Western world and somehow should aim to have a greater impact on culture. Church leaders are calling for Christians to engage in cultural transformation. Charles Colson and Nancy Pearcey (1999) describe the Western culture we live in as one that is known for violence, meanness, and ugly personal behavior, a "culture in which the most profound moral dilemmas are addressed by the cold logic of utilitarianism" (p. ix). Focusing solely on traditional Christian disciplines like Bible study, prayer, fellowship, witnessing and worship are not enough, they say. "Turning our backs on the culture is a betrayal of our biblical mandate and our own heritage because it denies God's sovereignty over all of life. Nothing could be deadlier for the church – or more ill-timed" (Colson & Pearcey, 1999, p. x). Evangelicals are well familiar with God's saving grace, but not so much with his common grace that sustains the world and all that is in it. As we participate in sharing God's two graces,

we not only win people to Christ, but also help to "sustain and renew his creation, to uphold the created institutions of family and society, to pursue science and scholarship, to create works of art and beauty, and to heal and help those suffering from the results of the Fall" (Colson & Pearcey, 1999, p. xii).

Academics have long been calling the church to engage the world, to redeem it, to heal the institutions of society. C. S. Lewis asked decades ago what real benefit was there to writing or lecturing about Christian views when the next moment people go back to their world in which very opposite assumptions are taken for granted. "What we want," Lewis (1970) wrote, "is not more little books about Christianity, but more little books by Christians on other subjects – with their Christianity latent" (p. 93).

In the last ten years or so, there has been an explosion of extended essays by academics calling for Christians to engage culture through leveraging expertise, doing creative work and competing in the world of ideas (e.g. Beers, 2008; Davis, Ryken, & Ryken, 2012; Dockery, 2007; Eaton, 2011; Green, 2010; McKenna, 2012; Noll, 2011; Spears & Loomis, 2009). For example, Beers (2008) calls Christians to unite knowledge with virtue, faith, and service within a comprehensive educational vision. A whole-person Christian education must go deeper, Beers (2008) argues, by embodying Jesus' instructions in Luke 10:27, to "love the Lord your God with all your heart and with all your strength and with all your soul and with all your mind and love your neighbor as yourself" (p. 90). In a similar way Eaton (2011) calls Christian universities to engage the culture by telling a "coherent and whole story of what is true and good and beautiful" (p. 178). To do this, Christian higher education must play a larger role in research and advancement of knowledge, a role which Christian educators have abandoned by and large to secular higher education. As Daryl McCarthy (2015) says, "The university … is one of the most central institutions for culture shaping, for training the gate-keepers of our world."

Empirical research that examines how the Council for Christian Colleges and Universities membership encourages discovery activities and publishing are few. Mallard and Atkins (2004), for example, reported that Christian institutions of higher education have been working at increasing the scholarly output of their faculty. Despite that, they report that faculty at CCCU schools do not believe their institutions actually value scholarship (2004). A study of tenure practices at CCCU schools discovered that tenure-granting schools valued research and publishing skills more than non-tenure-granting schools (Harris & Lumsden, 2006). In another more recent study of tenure from Point Loma Nazarene University, Railsback, Williamson, & Hamilton-Brunch (2012) reported that stress associated with the demands of research and publishing on CCCU faculty was less than their non-CCCU competition and that tenure attracted the best minds to their faculty. In 2013

a CCCU study uncovered new information about the difficulties their members have doing research. "It is important to note," they said, "that less than 20 percent of CCCU member institutions reported any amount of research expenditures for the four most recent years for which data were available" (Burdett et al., 2013, p. 19). The reason that some CCCU institutions invest in research while others do not is budget. The average total budget at schools that had funds set aside for research was $55.9 million, while schools that had no research budget had average school budgets of only $34.4 million for FY 2008-09.

Christian academics like Mark Noll say Christians have the ability to think but tend not to do so, neither in public contexts, nor in publication directed back to the academic community. Noll (1994) says that if Christian academics were to reflect on the faith implications of their disciplines, it would mean they would be thinking "about the nature and workings of the physical world, the character of human social structures like government and the economy, the meaning of the past, the nature of artistic creation, and the circumstances attending our perception of the world outside ourselves" (p. 7). In other words, Christian academics would be examining the world around them and how people react to it and to each other. But reflecting about such things is easier than doing something about it, especially considering the negative attitudes towards Christian viewpoints in higher education over the last several decades. However, Jacobsen and Jacobsen (2004) argue that this tone is changing. More scholars in more fields of study "have begun to acknowledge that faith or spirituality is a factor in the way ... scholars see and understand the world" (Jacobsen & Jacobsen, 2004, p. xii). Perhaps the growth of postmodernism in the academy has been having a moderating effect on the dark grip that modernism has had on the Western world, excluding metaphysical explorations from the ways that higher education explores the world.

Ernest Boyer's (1990) highly influential work, *Scholarship Reconsidered: Priorities of the Professoriate*, urged state and research universities to increase teaching and service types of scholarship to offset the over-emphasis on the scholarship of discovery and publishing, which to some extent they have been trying to correct. But just as secular universities and colleges have been beefing up teaching in reaction to Boyer, so also Christian institutions of higher education, in places, have been slowly trying to encourage their faculties to publish more. To track this better, we need more empirical studies to learn how and to what extent Christian colleges and universities are pointing their professors and librarians in this direction.

The reporting of this research is attempting to set an example to both Christian librarians and other Christian faculty to gather data and to examine issues that can be helpful to the Christian community to better communicate its faith views and realistic pictures of how the world operates. One of the issues that this research

project addressed was whether the scholarship practices of CCCU schools encourage Christian teaching faculty and librarians to publish – to involve themselves in scholarship of discovery activities – and why that might be important.

Methodology

To delve into this issue, we designed a thirty-three-question survey for library directors and Chief Academic Officers (CAOs) to determine their perceptions about how engaged their faculty are in publishing and the advancement of their disciplines, how they view their school's approach to scholarship that communicates to the secular world, and hindrances to publishing. The questions came from three previously published national studies as well as including original questions of our own. Some of the questions are discussed here. We pilot tested the survey with both librarians and faculty scholars and fine-tuned many questions based on their feedback. After passing the Institutional Review Board at Olivet Nazarene University and including informed consents in the survey, the survey was conducted online via SurveyMonkey in the fall of 2015 for four weeks with follow-up emails to encourage participation. Survey responses were anonymous and not connected to email addresses used to contact survey respondents.

Results

The authors sent 282 invitations by email to participate in the survey and 141 were completed. Those responding included 54 CAOs, 73 library directors, and 14 who did not identify their titles. Quantitative data were analyzed using SPSS and qualitative data were managed by coding at two levels, aligning first with Boyer's model (1990) and second to further code the data into emergent themes (Merriam, 2001; Popping, 2015).

Engaging in Discovery

Three questions asked respondents about their perceptions related to faculty engagement in scholarship. When asked if faculty at their school were actively engaged with the academic advancement of their fields, 17 percent ($n = 24$) replied strongly agree, 64 percent ($n = 90$) replied agree, 11 percent ($n = 15$) selected neutral, 8 percent ($n = 11$) disagreed, and none strongly disagreed. In the additional comments, one respondent said that "active engagement has more to do with individuals and departments than with the institution as a whole." Three other respondents said that most faculty were engaged, and two said that too few were engaged.

When asked specifically about the publishing element of scholarship, only 35 percent ($n = 48$) of the CCCU survey respondents felt that publishing was a priority for their faculty. To explore this further, participants were asked to endorse reasons as to why publishing was not a priority for their faculty (see Table 1). Briefly, the

most frequently chosen options regarding why publishing was not a priority at their institution were because they do not operate within a publish-or-perish environment, their teaching load is too full, they prefer teaching, and they don't have release time or grant money. Qualitatively, one respondent followed up with, "The key here is seeing publishing as 'a priority.' That is, it is one among a host of faculty priorities. While it may not be the highest priority for most, if not all, it is a priority." Another said, "The professors are encouraged to pursue scholarship and to publish but teaching is the highest priority."

Table 1
Why Publishing is Not a Priority

Response Option	Percent	Frequency
They don't operate within a publish-or-perish environment.	60.3	82
Their teaching load is too full.	53.7	73
I reject the premise that publishing isn't a priority for professors at my institution.	35.3	48
They prefer teaching instead.	33.8	46
They don't have release time or grant money.	32.4	44
They were hired to teach.	30.1	41
Other reasons.	19.9	27
Becoming a voice of authority in their field is not important to them.	14.7	20
Their other scholarship activities take precedence.	11.0	15

Answered question = 136; skipped question = 5

Over 56 percent (*n* = 78) of the survey respondents answered agree or strongly agree, when asked whether faculty at their schools want to publish more than they do. Thirty eight percent (*n* = 53) responded neutrally and 6 percent (*n* = 8) disagreed. Respondents who thought that professors at their institution were actively engaged with the academic advancement of their fields endorsed less "excuses" for why publishing was not a priority for professors at their institution, $-r_s$ = 43, *p* = .01.

When asked if they were currently engaged in scholarly work that they expected would lead to a publication, an exhibit, or a musical recital, 40 percent *(n* = 56) of the participants said that they were and 60 percent (*n* = 84) of the participants said that they were not. However, there is a significant relationship between responses in this question and participant type, X^2(1, *N* = 127) = 7.38, *p* = .007, Cramer's *V* = .24. As can be seen in Table 2 below, librarians were more likely to say "No" in response to the question while CAOs were more likely to say "Yes."

Table 2

Survey Participants Currently Engaged in Publication-Type Efforts

		Participant Type		
		Librarian	CAO	
Are you currently engaged in scholarly work that you expect to lead to a publication, an exhibit, or a musical recital?	No	50	24	74
	Yes	23	30	53
		73	54	127

Hindrances to Publishing

Participants were asked to rate the value they placed on eight types of scholarship using a 5-point Likert-type scale with endpoints ranging from 1 = Very Unimportant to 5 = Very Important. Table 3 ranks the eight types of scholarship found in terms of mean value participants gave them.

Table 3

Scholarship Types Valued the Most

Scholarship Type	Mean	SD
1. Faith Integration Projects	4.23	.84
2. Teaching and Learning Projects	4.09	.78
3. Publication	3.97	.91
4. Church engagement	3.84	.97
5. Community engagement	3.83	.88
6. Fine arts	3.76	.90
7. Interdisciplinary Projects	3.63	.82
8. Discovery projects	3.33	.87

Participants rated faith integration projects ($M = 4.23$, $SD = .84$) significantly higher than teaching and learning projects ($M = 4.09$, $SD = .78$), $t(134) = 2.51$, $p = .013$, $d = .22$. There was no statistically significant rating difference between teaching and learning projects and publication, $t(136) = 1.32$, $p = .191$, $d = .01$. Ratings for teaching and learning projects were also significantly higher than ratings for church engagement, $t(136) = 2.94$, $p = .004$, $d = .25$.

The perceived value of publishing also varied by institutional policy defining scholarship, $F (2, 127) = 7.99$, $p = .001$, $\eta^2 = .11$. Tukey's post hoc procedure indicated that institutions that have policies defining what scholarship is expected of faculty seem to value publishing more ($M = 4.21$, $SD = .83$) than institutions that do not have a policy that defines what scholarship is expected of faculty ($M = 3.50$,

SD = 1.01). Similarly, the perceived value of discovery projects varies by institutional policy defining scholarship, F (2, 125) = 4.59, p < .05, η^2 = .07. Tukey's post hoc procedure indicated that institutions that have policies that define what scholarship is expected of faculty value discovery projects more (M = 3.46, SD = .86) than institutions that do not have a policy that defines what scholarship is expected of faculty (M = 2.90, SD = .90).

Thirty-four percent of participants (n = 45) said that librarians and faculty worked under the same definition of scholarship, 22 percent (n = 29) said that their institutions define scholarship differently for librarians and faculty, while 32 percent (n = 43) said scholarship was not defined for librarians and 6 percent (n = 8) said scholarship was not defined for anyone at their school.

Another question asked respondents to select the status that librarians have at their schools and to check all that apply. The data show that CCCU librarians hold a wide range of employment statuses. Almost 69 percent of librarians hold faculty status, which means that over 31 percent do not. They also hold a variety of other academic, administrative and staff statuses, often simultaneously, as the answers show with multiple selections made. For example, 47 percent of respondents indicated that their librarians held academic rank, meaning that they held titles of instructor, assistant, associate, or full professor (see Table 4).

Table 4
Librarian employment status

Answer Choices	Percent Reponses	Number of Responses
Faculty status (implies the acceptance of the same responsibilities and privileges as teaching faculty)	68.70%	90
Academic status (librarians share some faculty privileges)	48.85%	64
Academic rank (holds title of instructor, assistant, associate or full professor)	46.56%	61
Administrative status	35.88%	47
Professional staff status	22.90%	30
Exempt staff status	18.32%	24
Staff status	15.27%	20
Academic professional status (eligible for continuing appointments and rank in a library series)	10.69%	14
Don't know	0.76%	1

When asked whether sabbaticals for librarians are the same for teaching faculty, 37 percent (*n* = 49) said yes, three percent said shorter (*n* = 4), 38 percent (*n* = 51) stated

that sabbaticals are not offered to librarians, 10 percent (n = 13) said sabbaticals are not offered at their school to anyone, and 12 percent (n = 16) said they didn't know.

Academic Freedom

Two questions on the survey related to academic freedom in Christian education. The first question asked for a response to the statement "The religious reputation and goals of my institution limit academic freedom." Seventy percent (n = 98) of respondents answered that they disagreed or strongly disagreed (see Table 5). One insightful comment stated, "Academic freedom always operates within limits. At my institution, the limits are described by the Board of Trustees and the church. At other institutions, the limits are described by the law and civic propriety." Another stated, "'Limit' seems to suggest a negative connotation – perhaps better defined as freedom within the mission of the institution."

Table 5
Participant Responses to Academic Freedom Issues at CCCU

Response Options	Religious goals limit academic freedom		Topics of inquiry should be avoided	
	Response %	Response #	Response %	Response #
Strongly disagree	23.6%	33	14.18%	20
Disagree	46.4%	65	39.72%	56
Neutral	15.7%	22	21.99%	31
Agree	9.3%	13	19.86%	28
Strongly agree	5.0%	7	4.26%	6
Total Respondents		140		141

The second survey question about academic freedom asked whether there were topics of inquiry that faculty members should avoid in their pursuit of scholarship (also see Table 5). Responses to this question were also negative but not as strongly – 54 percent said there were none, while only 24 percent felt that there were such topics. Comments on this question gave more granular data. One respondent commented, "All truth is God's truth – any subject is open to inquiry. [But] advocacy regarding certain topics might be viewed differently than inquiry." Another said, "No limit on topics, only a limit on stances taken by faculty." Yet another stated, "It must be in agreement with the university's mission, which reflects Christian faith." And more specifically, someone said, "I suppose that things that are pursued that are in direct opposition to Christian principles would not be allowed. For example, use of fetal tissue from aborted fetuses." Respondents were less likely to agree that their schools limit academic freedom (M = 2.26, SD = 1.08) than with the idea that there are topics of inquiry that should be avoided at their school (M = 2.58, SD = 1.09), $t(139)$ = –3.67, p = < .001, d = .31.

When librarians' answers to the two questions related to academic freedom are separated from academic administrators there were significant differences. Librarians were more likely to agree that the religious reputation and goals of their institution limit academic freedom ($M = 2.48$, $SD = 1.11$) than were non-librarians ($M = 1.85$, $SD = .97$), $t(124)=3.32$, $p = .001$, $d = .60$. Similarly, librarians were more likely to agree that there are topics of inquiry that should be avoided ($M = 2.84$, $SD = 1.08$) than non-librarians ($M = 2.17$, $SD = 1.0$), $t(125)=3.32$, $p = .001$, $d = .64$.

Discussion

We picked chief academic officers and library directors to answer our survey since they communicate regularly with faculty in all disciplines and could speak better for them than could faculty in individual discipline silos. Also, one third of the questions dealt with librarians. First, we'll divide the questions into two groups: those dealing with engaging in discovery and those discussing questions that point out hindrances to publishing.

Engaging in Discovery

Over four-fifths of survey respondents thought that the professors at their school were actively engaged with the academic advancement of their fields. However, individual comments revealed that active engagement tended to be spotty and limited to specific departments rather than spread evenly across the disciplines campus-wide. There is no doubt that in the schools surveyed teaching is the highest priority: survey results indicate this and individuals stated it explicitly in the comments field. Only about one third of CCCU faculty felt that publishing was a priority for their faculty. The pressure of an extremely full teaching load and the lack of research grant funds and release time from classes made it very difficult to spend much time doing original research and other non-classroom-related creative explorations or experiments, underscoring the well-established struggle between teaching and publishing in higher education (Chalmers, 2011, p. 25). Given time to write, faculty do publish scholarly work as noted by Kazer (2013, pp. 215–216).

Communication and support between administrators and faculty is key. Administration will benefit from knowing what challenges faculty feel and what support for scholarship they need. While Christian colleges are known for emphasizing the scholarship of teaching over discovery (Smith, Um, & Beversluis, 2014), increasing one's research has shown to improve the quality of one's teaching (Bianchini, Lissoni, Pezzoni, & Zirulia, 2016). As Christians, we are called to "wrestle with truth in all its forms for the sake of this complex world" (Sutherland, 2012, p. 5). Doing scholarship, whether teaching, writing, or publishing, is a key means though which Christian academics witness. Our study showed that over half of the

faculty at CCCU schools want to publish more. Administrators are in an influential position if they can persuade Christian faculty to view not only their teaching as missional, but also their publishing (Mallard & Atkins, 2004).

When asked whether our study's respondents (librarians and academic deans) themselves were currently engaged in scholarly work that they expected to lead to a publication, an exhibit, or a musical recital, three out of five said no. This compares with a study of secular schools where only half that percentage of faculty said they were not engaged in scholarly research leading to publication (McCaughey, 1992, p. A36). Boyer's study (1990) reported similar numbers (34%) of faculty at a broad breadth of school types who were not engaged in scholarly research. However, more CCCU academic deans said yes to this question than said no, and more than double the number of the CCCU librarians said no to this question as compared to those librarians who said yes. Academic administrators publish less than teaching faculty because at most universities "administrators are not required to produce scholarship" (Coe, 2011, p. 10). Unfortunately, this study shows that librarians in the CCCU publish far less than administrators.

Hindrances to Publishing

Those who said their institution did not have a policy related to scholarship were less likely to say that publishing is encouraged at their institution than those working at an institution with a policy. Similarly, it was also a significant finding that institutions not having policies which define what is expected of faculty in relation to scholarship employ less ways of encouraging scholarship than institutions that do have such a policy. Also, institutions that do not have a policy defining what scholarship is expected of faculty were less likely to say that professors at their institutions are actively engaged within the academic advancement of their fields than participants who indicated that their institutions do have such a policy.

Another question this survey asked was: "Is there a separate definition of scholarship applied to librarians as there is to teaching faculty at your institution?" One fifth of our survey respondents said that their institutions define scholarship differently for librarians than for faculty. Almost one third stated that scholarship was not defined for librarians at all. One reason for this may be that while almost seven tenths of CCCU librarians held faculty status, over three in ten did not according to this study. This is better than a 2016 survey of 124 research universities where 52 percent granted faculty status to librarians, a proportion that has declined since 2008 (Walters, 2016), possibly indicating the desire of librarians to get out of the time-consuming and dehumanizing publish-or-perish rat race. With faculty status comes the responsibility of producing scholarship (Coker, vanDuinkerken, & Bales, 2010, pp. 414–415), and as previous studies have shown, tenure promotes the publication of quality research (Galbraith, Garrison, & Hales, 2016). If librarians have any status other than faculty,

they will be unlikely to have a scholarship requirement (Committee on the Status of Academic Librarians, 2010; Parker, 2009, pp. 3–4). And as Coker et al. (2010) say, "... librarians require the protections offered by tenure to continue contributing to their profession without administrative repercussions should a librarian choose to publish or teach on controversial topics" (p. 417).

A main concern within academic librarianship has been the perceived necessity of being recognized as faculty. Having faculty status enables librarians to better serve teaching faculty and helps them to be viewed more positively by administrators. Studies show and librarians strongly believe that "administrators listen more attentively to faculty librarians" (Galbraith et al., 2016, p. 590). Our study adds to the rather voluminous literature about librarian faculty status, tenure, and other faculty benefits and responsibilities (Coker, et al., 2010; Galbraith et al., 2016; Vesper & Kelley, 1997). For example, our study showed that librarians are offered significantly less sabbaticals than teaching faculty, which seriously restricts them from conducting more extended, in-depth scholarly projects. The previous article we published about this study revealed for the first time the statistically significant finding that CCCU librarians have less defined scholarship guidelines, less tenure, and less support in all categories of scholarship support, such as research grants, travel funds, and release time than are offered to teaching faculty in their schools. Librarians, like many disciplines, do have an active and vigorous pool of scholarship, and librarian scholars are the most appropriate faculty to add to it.

Academic Freedom

Academic freedom affects scholarship. Cary Nelson (2010), President of the American Association of University Professors, defines academic freedom as meaning "that both faculty members and students can engage in intellectual debate without fear of censorship or retaliation" (sec. 1). Academic freedom also "gives both students and faculty the right to study and do research on the topics they choose and to draw what conclusions they find consistent with their research" (Nelson, 2010, sec. 5). A related value, intellectual freedom, is a core value to librarians, who consider it a basic right of American democratic society "to read, seek information, and speak freely as guaranteed by the First Amendment." (American Library Association [ALA], 2016, para. 1). The code of ethics of the American Library Association (ALA) states: "We uphold the principles of intellectual freedom and resist all efforts to censor library resources." (ALA, 2008, sec. 2). Their Freedom to Read Statement says, "It is in the public interest for publishers and librarians to make available the widest diversity of views and expressions, including those that are unorthodox, unpopular, or considered dangerous by the majority" (ALA, 2004, sec. 1). Christian librarians have a special interest in academic freedom and how it affects not only the results of research that Christian scholars undertake, but also the topics that they do not feel free to undertake. Our research shows that signing on to teach at a CCCU school,

under the religious protection clause of the AAUP's 1940 Statement of Principles on Academic Freedom and Tenure (American Association of University Professors, 1970) will limit not only research conclusions Christian faculty can advocate, but even the topics they may want to attempt. Just as the CCCU study done by Burdett et al. (2013) discovered, there are "several issues on CCCU campuses that faculty felt implicitly restricted from pursuing. The two cited most often were human sexuality and human origins" (p. 87). Even though there might not be any explicitly forbidden topics, they found that faculty sensed a "campus culture" which included the shared views of "administration, parents, students, [and] the sponsoring denomination" (Burdett et al., 2013, p. 86) of topics from which they should stay clear.

Our quantitative data related to academic freedom showed that respondents strongly disagreed that the religious reputation and goals of their institutions limited academic freedom or that there are topics of research that should be avoided. The qualitative comments of this study, however, provided additional insight into the phenomenon of what freedom may mean within this religious context. Our data provide insight that Christians may feel the need to challenge the supremacy of the individual, Western society's assumed norm, to make way for the benefits gained by being a part of a community with shared values. Since such a stance is voluntary, restricting individual freedom may not be seen as limiting, and therefore might not have been the right phrasing to use when asking about academic freedom "limitations." The Christian college community does recognize faculty individual freedoms, but it also recognizes and accepts the strengths institutional academic freedom can bring. Even secular universities struggle with this dichotomy. War, for example, and the felt need to be patriotic brings tensions and restrictions, so speaking and writing whatever is on one's mind during those times is not always wise (Ringenberg, 2016, p. 103). Sutherland (2012) suggested that Christian scholarship exists within the larger realm of wisdom and this should include attention to both scriptural truths and authentic engagement with wider thought (p. 6). Our study shows that although academic freedom may be perceived differently than secular schools, these limits may be considered acceptable to many faculty in CCCU schools, as the Burdett et al. (2013) study indicated.

Additionally, the study highlighted significant differences between librarians' and academic administrators' view of academic freedom. Librarians were more likely to agree that academic freedom was being limited and academic administrators were more likely to believe there were topics of inquiry that should be avoided. This difference may be because these are issues at the crux of services that librarians provide to patrons and at the heart of what librarians believe to be true about learning. Librarians are concerned with challenges to their collections and most have reconsideration policies that aid in recording the exact nature of objections so that censorship attempts are dealt with effectively and justly (Hippenhammer,

1993; Smith, 2002). To encourage students to think and grapple intelligently with real-world problems, librarians believe that library collections need to have many points of view on difficult subjects. As Beverly Lynch (1987), past president of the American Library Association, says:

> Librarians strive to acquire, preserve, and make available for use, material representing various points of view on all questions and issues of our times; and to make these ideas, images, and opinions available to anyone who desires or requires them, regardless of age, race, religion, national origin, or social or political views (p. 25).

This is not a view that would be commonly held among CCCU administrators and other non-librarians.

It could be argued then, from a librarian point of view, that telling professors they cannot write scholarly books or articles with unpopular topics or conclusions is worse than censoring them from library collections after they are written. Discouraging faculty from writing up the results of their research on sensitive subjects might be good for the Christian church to keep the status quo, but it does not help much with adding important knowledge to the world of ideas or helping the church see the application of church dogma in a new light. Censoring a book from a library shelf affects one library and perhaps some library members who will not be able to read it. Censoring a book from being written censors it from many libraries and potentially many more readers.

Summary

The winds of change have begun to sweep over academia, led by postmodernism. As Jacobsen and Jacobsen (2004) say:

> As the academy becomes more willing to (re)include faith as a factor in scholarship, and as Christian scholars become less defensive about their roles and identity within the academy, the possibility exists for a new and positive engagement between faith and scholarship that can enrich us all (p. xii).

David Brooks (2016), New York Times Columnist and author of the best-selling book *The Road to Character*, says,

> Christian colleges… are the avant-garde of 21st century culture. You have what everybody else is desperate to have: a way that integrates faith, emotion and intellect. You have a recipe to nurture human beings who have a devoted heart, a courageous mind and a purposeful soul. Almost no other set of institutions in American society has that, and everyone wants it. From my point of view, you're ahead of everybody else and have the potential to influence American culture in a way that could be magnificent (p. 48).

Academics speak to and influence culture through publishing. We, as Christians, can speak heart and soul into the community. The secular university culture is hollow at its core, lacking a spiritual center, as George Marsden says (1997, p. 1). Let's give them that alternative. American culture and the American university need us desperately. Let's speak back to it. Let's speak up in language they will hear. Let's publish.

This is not a call towards a publish-or-perish model. As Soderberg (1985) says, "a reward system skewed toward publication can be dehumanizing…" destroying "other kinds of talent, talent at least as precious to higher education" (p. 171). After all, in emphasizing teaching, Christian colleges are the ones who have had it right. In the "Foreword" of Clark's *The Academic Life: Small Worlds, Different Worlds*, Boyer says, "At every institution, teaching should be valued as the responsibility of every faculty member. At research universities, in particular, good teaching should be considered as important as research as a route to tenure and promotion" (Clark, 1987, p. xix). But just as Boyer called research universities to increase their attention towards teaching, Christian colleges and universities should answer the call by many to widen scholarship efforts to do more research.

Implications for Increasing Publishing

Increasing Boyer's scholarship of discovery in Christian colleges and universities should at best be done slowly. Make scholarship expectations clear and in writing. Since librarians' scholarship is so much less supported than that of teaching faculty, according to this study, it is key that they have faculty status and the same scholarship expectations like tenure and advancement in rank. If there are differences in the scholarship definitions for teaching faculty and librarians, make sure that both communities agree to the differences – a topic on which there needs to be more data and more research.

The sad thing is that in CCCU schools faculty do not feel that scholarship of discovery is valued, even in those schools where more emphasis is placed on it. The Mallard (2004) study reported this comment by an experienced professor: "All I ask is that my administration take an interest in my scholarship. In over 20 years, I can't recall a single administrator, other than my chair, asking me about my research" (p. 386). Doing scholarship is one way a faculty member can be faithful. We do it because we love God and the culture needs our viewpoints. And taking an interest in faculty scholarship by asking them, "What questions in your discipline interest you, that is, that you are studying now or would like to study?" is a key way for administrators to encourage scholarship in their institutions. How awful to have an academic dean who does not show interest in the intellectual foundations of the academic enterprise.

Weaknesses of the Study and Suggestions for Further Research

This work is not strictly a survey data study, but is a data-backed narrative essay. The questions' wording about academic freedom could have been clearer as to whether the respondents were to answer for themselves or what they thought the greater body of faculty felt. We also agree with the respondent who said the word "limit" in the question, "The religious reputation and goals of my institution limit academic freedom," may have come across as negative and therefore skewed responses. Perhaps future studies could be put in terms of the pros and cons of professorial academic freedom and institutional academic freedom (Ringenberg, 2016).

It would also be helpful if studies like this could be repeated at regular intervals in the future to track trends within CCCU scholarship. In addition, it might be good for Christian cultural engagement to do a statistical study of key cultural markers that differ markedly from Christian viewpoints and teaching, especially within the subjects of human origins and sexuality. These two subjects, as noted in this study, are the two most sensitive to CCCU constituents, and the most dangerous for Christian academics to tackle (Scholtz & Caldwell, 2009) and would take serious administrative mettle and tenure support of faculty attempting such challenges. But when the secular response to alternate viewpoints to the reigning secular views of these subjects is to define them as hate speech, the only effective response is with peer-reviewed and repeatable data. Theological fiat does not communicate all by itself as effectively today, let alone change secular minds. ♱

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